

THE HOLY BIBLE

THE DOUAY & RHEIMS BIBLE

Faithfully translated out of the authentical Latin.

Old Testament printed in 1609-1610 in the University of Douay

New Testament printed in 1582 in the University of Rheims

Spera in Deo, quoniam adhuc confitebor illi, salutare vultus mei, et Deus meus. Ps.42
Hope in God, because yet will I confess to him: the salvation of my countenance, and my God.

Dedicated to the blessed Virgin Mary, Patroness of England.

The Holy Bible

FAITHFULLY TRANSLATED INTO
ENGLISH OUT OF
the authentical Latin, diligently conferred with
the Hebrew, Greek,
& other Editions in divers languages.

By the English College of Douay.

*Baurietis aquas in gaudio de fontibus
Salvatoris. Is. 12:3*

You shall draw waters in joy out of the
Savior's fountains.

First printed by John Cousturier.

THE APPROBATION GIVEN BY THE UNIVERSITY OF DOUAY.

NOS infrascripti, in alma Duacensi universitate Sacrae Theologiae Doctores et Professores, hanc Anglicanam Veteris Testamenti Translationem, quam tres diversi ejus nationis eruditissimi Theologi, non solum fidelem, sed propter diversa quae ei sunt adjuncta, valde utilem fidei Catholicae propagandae ac tuendae, et bonis moribus promovendis, sunt testati: quorum testimonia ipsorum syngraphis munita vidimus; cuius item Translationis et Annotationum auctores nobis, de fidei integritate, et eruditioris præstantia, probe sunt noti; his rebus adducti et nixi, fructuose evulgari posse censuimus. Duaci, VIII Novembris, MDCIX.

Gulielmus Estius, S.T.D., et in Alma Duacensi professor.
Bartholomaeus Petre, S.T.D., et in Universitate Duacensi professor.
Georgius Colvenerius, S.T.D., et ejusdem in Academia Duacena Professor.

PREAMBLE

This work unfortunately does not contain the summe and partition of the Holy bible or the arguments of each book and chapter, or the apologetic annotations included in the original three-volume edition, as it will be added into another volume as to not burden the reader. This work was converted into an accurate text format by someone only known as 'O Letter Printer'.

PREFACE

To the well-beloved English reader: Grace and glory in Jesus Christ everlasting. At last through God's goodness (most dearly beloved) we lend you here the greater part of the Old Testament, as long since you received the New, faithfully translated into English. The residue is in hand to be finished: and your desire thereof shall not now, God prospering our intention, be frustrated. As for the

impediments which hitherto have hindered this work, they all proceeded (as many do know) of one general cause, that was, the banishment of our poor estate. Wherein expecting better means, greater difficulties rather ensued. Nevertheless you will hereby the more perceive our fervent good will ever to serve you, in that we have brought forth this tome in the hardest times, of above forty years, since this College most happily begun. Wherefore we do not doubt that you our dearest, for whom we have dedicated our lives, will both pardon the long delay, which we could not prevent, and accept now this fruit of our labors, with like good affection, as we acknowledge them due, and offer the same unto you. If it is asked why is it now allowed to have the Holy Scriptures in vulgar tongues, which generally is not permitted outside the three sacred tongues (Hebrew, Greek, and Latin), for further declaration of this and other like points we remit you to the Preface before the New Testament, for only here, as by an epitome, we shall repeat the summary of all that is there more largely discussed.

To this first question therefore we answer that both just reason and the highest authority of the Church judge it not absolutely necessary nor always convenient that holy Scriptures should be in vulgar tongues. For being as they are hard to be understood, even by the learned, reason dictates to reasonable men that they [the Scriptures] were not written nor ordained to be read indifferently of all men. Experience also teaches that through ignorance, joined often with pride and presumption, many reading Scriptures have erred grossly by misunderstanding God's word. Which though most pure in itself, the same being adulterated is as perilous (says Tertul.) as the style corrupted. Saint Ambrose observes that where the text is true, the Arian's interpretation has errors. Augustine also teaches that heresies and perverse doctrines that entangle souls, throwing them down headlong into the depth, do not otherwise spring up but when good (or true) Scriptures are not well (and truly) understood, and ,when that which in them are not well understood is also rashly and boldly avoided. For the same cause Saint Jerome utterly disallowed that all sorts of men and women old and young, presumed to read and talk of the Scriptures: whereas no artisan or tradesman dare presume to teach any faculty which he had not first learned. Seeing therefore that dangers and hurts happen in many, the careful chief pastors of God's Church have always moderated the reading of Holy Scriptures according to persons and times and other circumstances; prohibiting some and permitting some to have and read them in their mother tongue. So Saint Chrysostom translated the Psalms and some other parts of Holy Scriptures for the Armenians, when he was banished. The Slavonians (Croats) and Goths say they have the Bible in their languages. It was translated into Italian by the Archbishop of Genoa and into French in the time of King Charles The Fifth, especially because the Waldensian heretics had corruptly translated it to maintain their errors. We had some parts in English translated by Venerable Bede, as Malmesbury witnesses, and Thomas Arundel, the Archbishop of Canterbury, in a council held at Oxford, strictly ordained that no heretical translation set forth by Wycliffe and his accomplices nor any other vulgar edition should be suffered until it were approved by the Ordinary of the Diocese, alleging Saint Jerome's judgment of the difficulty and danger in translating holy Scriptures out of one tongue into another. And therefore it is much more dangerous when ignorant people also read corrupted translations. Now since Luther and his followers have pretended that the Roman Catholic faith and doctrine is contrary to God's written word and that the Scriptures were not suffered in vulgar tongues lest the people should see the truth, and with all their new Masters corruptly turning the Scriptures into diverse tongues to best serve their own opinions; against this false suggestion and practice Catholic pastors have, as one special remedy, set forth true and sincere Translations in most languages of the Latin Church; provided that the people read them with the

license of their spiritual Superior, as in former times they were in like sort limited.

Such also of the laity, and of the meaner learned clergy, although permitted to read holy Scriptures, they did not presume to interpret hard places, nor high Mysteries, much less to dispute and contend, but leaving the discussion thereof to the more learned, searched rather and noted the godly and inimitable examples of good life, and so learned more humility, obedience, hatred of sin, fear of God, zeal of Religion, and other virtues. And thus holy Scriptures may be rightly used in any tongue, to teach, to argue, to correct, to instruct in justice, and (as Saint Paul added) instruct in every good work, when man labors rather to be doers of God's will and word rather than as readers or hearers only, deceiving themselves. But here another question may be proposed: Why do we translate the Latin text, rather than the Hebrew or Greek; which Protestants prefer, as the fountain tongues, wherein holy Scriptures were first written? To this we answer that if indeed those first pure Editions were now extant, or if such as to be extant were purer then the Latin, we would also prefer such fountains before the rivers in whatsoever they should be found to disagree. But the ancient best learned Fathers and Doctors of the Church do complain and testify to us that both the Hebrew and Greek Editions are foully corrupted by Jews, and Heretics, since the Latin was truly translated out of them, while they were more pure, and that the same Latin has been far better conserved from corruptions. So that the old Vulgate Latin Edition hath been preferred and used as most authentic above a thousand and three hundred years. For by this very term Saint Jerome calls that Version the vulgate of common, which he conferred with the Hebrew of the old Testament and with the Greek of the New; which he also purged from faults committed by writers, amending rather than translating it: though in regard of this amending Saint Gregory calls it the new version of Saint Jerome; who nevertheless in another place calls the selfsame, the old Latin Edition, judging it most worthy to be followed. Saint Augustine calls it the Italian while Saint Isidore witnesses that Saint Jerome's version was received and approved by all Christian Churches. Sophronius, also a most learned man, seeing Saint Jerome's Edition so much esteemed not only by the Latins, but also of the Greeks, returned the Psalter and Prophets out of the same Latin into Greek. Of latter times what shall we need to recite other most learned men, Saint Bede, Saint Anselm, Saint Bernard, Saint Thomas, Saint Bonaventure, and the rest, who all uniformly allege this text as authentic? In so much that all other Latin Editions, which Saint Jerome says were in his time almost innumerable, as it fell out of the Divine's hands, and outgrew credit and use. If moreover we consider Saint Jerome's learning, piety, diligence, and sincerity, together with the commodities he had of best copies in all languages that were then extant, and of other learned men with whom he conferred, if we so compare the same with the best means that has been since, finely no man of indifferent judgment will match any other Edition with Saint Jerome's: but would rather easily acknowledge with the whole Church God's particular providence in this great Doctor, for expounding most especially the true text and Edition of Holy Scriptures.

Neither do we fly unto this old Latin text for more advantage: For, besides that it is free from partiality, as being most ancient of all Latin copies, and long before the particular controversies of these days began, the Hebrew also and the Greek (when they are truly translated), and Erasmus's Latin, in many places prove more plainly the Roman Catholic doctrine than this which we rely upon. T. Beza and his followers also take exception against the Greek text when Catholics use it against them. Yes, the same Beza prefers the old Latin Version before all others, and freely testifies that the old Interpreter translated religiously. What then do our countrymen do, that refuse this Latin and deprive themselves of the

best and yet all this while, have set forth none that is accepted by all Protestants as good or sufficient? How well this is done the learned may judge, when by mature conference they shall have made trial thereof. And if anything be mistaken, we will (as we still promise) gladly correct it. Those that translated it about thirty years since were well known to the world to have been excellent in the tongues, sincere men, and great Divines. Only one thing we have done concerning the text, whereof we are especially to give notice: That whereas heretofore in the best Latin Editions there remained many places differing in words, some also in sense, for in the -long process of time the writers erred in their copies: now; lately, by the care and diligence of the Church, those diverse readings were maturely and judiciously examined and conferred with several of the best written and printed books and so resolved upon that all which before were left in the margin are either restored into the text or else omitted, so that now nothing remains in the margin. For which cause we have again conferred this English translation and conformed it to the perfect Latin Edition, where, by the way, we must let the vulgar reader understand, that very few or none of the former varieties touched Controversies of this time, so this recognition is no way suspicious of partiality, but is merely done for the secure conservation of the true text and more ease and satisfaction of such, as otherwise should have remained doubtful. Now for the strictness observed in translating some words, or rather the refusal to translate some, which is in more danger of being disliked, we do not doubt that the discretion of the learned reader deeply weighing and considering the importance of sacred words: and how easily the translator may miss the sense of the Holy Ghost; will hold that what is done here is reasonable and necessary. We have also the example of the Latin and Greek, where some words are not translated, but are left in Hebrew, as they were first spoken and written, for some felt that they could not be, or were not convenient to be, translated into Latin or Greek: how much less could they turn them into English? Saint Augustine yields a reason, exemplifying in the Words *amen* and *alleluia* for the more sacred authority thereof, which without doubt is the reason why some names of solemn feasts, sacrifices, and other holy things are referred to in the sacred tongues: Hebrew, Greek, or Latin. Again for necessity, if there is no name or sufficient term in English, we will either keep the word as we find it or add it to the English terminology, because it would otherwise require many words in English to signify one word of another tongue. In which cases, we commonly put the explication in the margin.

Briefly, our Apology is easy against English Protestants because they also reserve some words in the original tongues not translated into English, such as *Sabbath, ephod, Pentecost, proselyte*, and some others. The sense whereof is gained as soon as it is learned, as if they were turned so near, as is possible, to English. And why then may we not say *prepuce, Phase or Pasch, Azimes, Breads of Proposition, Holocaust*, and the like, rather than as Protestants translate them: foreskin, Passover, The feast of sweet breads, Burnt offering, *et cetera*? These terms, whether they are truly translated into English or not, we will pass over. Surely it is inconvenient that an English man is still to seek what they mean, as if they remained in Hebrew or Greek. It is more important that nothing is wittingly and falsely translated for the advantage of doctrine in matters of faith. Wherein as we dare boldly announce the sincerity of this Translation, and that nothing here is either untruly or obscurely done of purpose in favor of the Roman Catholic Religion, so we cannot but complain and challenge English Protestants for corrupting the text, contrary to the Hebrew and Greek which they profess to translate, in order to show and maintain their peculiar opinions against Catholics; as is proved in the Discourse of manifold corruptions. For example we shall put the reader in memory of one or two examples: Gen. 4:7. whereas (God speaking

to Cain) the Hebrew words in grammatical construction may be translated either thus: *Unto thee also pertaineth the lust thereof, and thou shalt have dominion over it*; or thus: *Also unto thee his desire shall be subject, and thou shalt rule over him*; though the coherence of the text requires the former, and in the Bibles printed 1552. and 1577, Protestants did so translate it: yet in the year 1579 and 1603 they translate it the other way, rather saying, that Abel was subject to Cain, and that Cain by God's ordinance had dominion over his brother Abel, then that concupiscence or lust of sin is subject to man's will, or that man hath power of free will to resist (by God's grace) temptation of sin. But as we hear, in a new Edition (which we have not yet seen) they translate it almost as in the first. In like sort Gen. 14:18, the Hebrew particle ה (vav), which Saint Jerome and all Antiquity translate *enim* (for), Protestants will by no means admit it, because (besides other arguments) we prove thereby Melchizedek's Sacrifice. And yet they themselves translate the same, as Saint Jerome does, Gen. 20:3. Saying: *For she is a man's wife*, etc. Again, in Gen. 31:19, the English Bibles of 1552 and 1577 translate *theraphim* as images, which the Edition of 1603, corrects the translation as Idols, and the marginal Annotation well proves that it ought to be so translated.

With this then we will conclude most dear: (we speak to you all that understand our tongue, whether you be of contrary opinions in faith, or of mundane fear participate with another congregation, or profess with us the same Catholic Religion) to you all we present this work: daily beseeching God Almighty, the Divine Wisdom & Eternal Goodness, to create, illuminate, and replenish your spirits, with his Grace, that you may attain eternal Glory, everyone in his measure, in those many mansions prepared and promised by our Savior in his Father's house, not only to those which first received and followed his Divine doctrine, but to all that should afterwards believe in Him and keep the same precepts. For there is one God, and also one Mediator of God and Man, Christ Jesus, who gave himself a Redemption for all: whereby appears his will; that all should be saved.

Why then are not all saved? The Apostle adds that *they must first come to the knowledge of the truth*, because without faith it is impossible to please God. The groundwork therefore of our creation in Christ is by true faith which Saint Paul labored most seriously by word and writing to establish in the hearts of all men. In this he confirmed the Romans by his Epistle, commanding their faith, as already received and renowned in the whole world. He preached the same faith to many Nations amongst others to the learned Athenians. Where it seemed to some as absurd, strange, insomuch that they scornfully called him a word-sower and preacher of new gods: But Saint Augustine allows the term for good which was reproachfully spoken of the ignorant. And so distinguishing between Reapers and Sowers in God's Church he teaches that whereas the other Apostles reaped in the Jews that which their Patriarchs and Prophets had sown; Saint Paul sowed the seed of Christian Religion in the Gentiles. And so, in respect of the Israelites to whom they were first sent, he calls the other Apostles Measurers and Reapers, and Saint Paul, being specially sent to the Gentiles, *seminatorem*, a sower or seminary apostle: which two sorts of God's workmen are still in the Church, with distinct offices of Pastors (*cures*) and Apostolic missionaries, one for the perpetual government of Catholic countries and the other for the conversion of such, as the countries have either not received Christian religion or have relapsed. As at this time in our country, for the diverse sorts of pretended religions, these diverse Spiritual works are necessary to teach and feed all British people, because some in error of opinions preach another Gospel, whereas in verity there is no other Gospel and they preach indeed new doctrines, which cannot save. Others follow them, believing falsehood, but when the blind lead the blind, not only one, but both

fall into the ditch. Others conform themselves in external shows, fearing them that can punish and kill the body. But our Lord will bring such who decline into (unjust) obligations with them that work iniquity. The relics and small flocks of Catholics in our country have great sadness and sorrow of heart, not so much for our own affliction, for that is comfortable, but for you our brethren and kinsmen in flesh and blood; wishing with our own temporal damage whatsoever, your salvation. Now is the acceptable time: now are the days of salvation; the time of Grace by Christ, whose days many Kings and Prophets desired to see: they saw them in spirit and rejoiced. But we are made partakers of Christ and his Mysteries so that we ourselves do not neglect his heavenly riches, for if we receive and keep the beginning of his substance, firm unto the end; that is, the true Catholic faith; we build thereon good works by his graces without which we cannot think a good thought and by which we can do all things necessary to salvation. But if we do not hold steadfast this ground, all the building fails. Or if confessing to know God in words, we deny him in deeds, committing works of darkness, or omitting works of mercy when we may do them to our distressed neighbors; briefly, if we have not charity, the form and perfection of all virtues, all is lost and worth nothing. But if we build upon firm ground, gold, silver, and precious stones, such building shall abide and make our vocation sure by good works, as Saint Peter says. These, says Saint Paul, are the heirs of God and co-heirs of Christ. Neither is the number of Christ's blessed children counted like the Jews, twelve thousand signed among a hundred forty four thousand of every tribe of Israel, but a most great multitude of Catholic Christians which no man can number, of all nations, tribes, peoples, and tongues, standing before the throne of the lamb, clothed in white robes and palms of triumph in their hands: having overcome temptations in the virtuous race of good life. Much more those which also endure persecution for the truth's sake shall receive most copious great rewards in heaven. For albeit the passions of this time (in themselves) are not condign to the glory to come, that shall be revealed in us: yet, our tribulation, which presently is momentary and light, works through grace above to measure an exceedingly eternal weight of glory. What shall we therefore meditate about the special prerogative of English Catholics at this time? For to you it is given for Christ, not only that you believe in him, but also that you suffer for Him. Know, if you must be made pensive in diverse temptations, that the probation of your faith, much more precious than gold, which is proved by the fire, may be found unto praise, and glory, and honor, in the revelation of Jesus Christ.

Many of you have sustained the spoil of your goods with joy, knowing that you have a better and a permanent substance. Others have been deprived of your children, fathers, mothers, brothers, lifters, and nearest friends, in ready resolution also, some with sentences of death, to lose your own lives. Others have had trials of reproach, mockeries, and strife, others, of bonds, prisons, and banishments. The innumerable renowned late English Martyrs, and Confessors, whose souls are happy for confessing true faith before men, are now most glorious in Heaven; we pass here with silence, because their due praise, requiring longer discourse, of rather Angelic than English tongues, far surpasses the reach of our conceits. And so we leave it to your devout meditation. They now secure for themselves, and solicit for us, their dearest clients, incessantly, (we are well assured) intercession before Christ's Divine Majesty for our happy consummation and the conversion of our whole country. To you therefore (dearest friends mortal) we direct this speech: admonishing ourselves and you in the Apostles words, that for so much as we have not yet resisted temptations to the last blood and death itself, patience is still necessary for us, that doing the will of God, we may receive the promise: So we repine not in tribulation, but ever love them that hate us, pitying their case, and rejoicing in our own. For neither can we see during this

life how much good they do us, nor know how many of them shall be (as we heartily desire they all may be) saved: our Lord and Savior having paid the same price by his death for them and for us. Love all therefore, pray for all. Do not lose your confidence, which has a great remuneration. For yet a little, and a very little while, he that is to come, will come, and he will not slack. Now the just live by faith, believing with heart to justice, and confessing with mouth to salvation, but he that withdraws himself shall not please Christ's soul. Attend to your salvation, dearest countrymen. You that are far off, draw near, put on Christ. And you that are within Christ's fold, keep your standing, and persevere in him to the end. May His grace dwell and remain in you, that glorious crowns may be given unto you. Amen. From the English College in Douay, the Octaves of all Saints. 1609.

THE BOOK OF GENESIS

Chapter 1

God created heaven and earth, and all things therein; distinguishing and beautifying the same. Last of all, the sixth day he createth man; to whom he subjecteth all corporal things of this inferiour world.

{1} IN the beginning God created heaven and earth. {2} And the earth was void and vacant, and darkness was upon the face of the depth: and the Spirit of God moved over the waters. {3} And God said: Be light made. And light was made. {4} And God saw the light that it was good: and he divided the light from the darkness. {5} And he called the light, Day, and the darkness, Night: and there was evening & morning, that made one day. {6} God also said: Be a firmament made amidst the waters: and let it divide between waters and waters. {7} And God made a firmament, and divided the waters that were under the firmament, from those that were above the firmament. And it was so done. {8} And God called the firmament, Heaven: and there was evening & morning, that made the second day. {9} God also said: let the waters that are under heaven be gathered together into one place: and let the dry land appear. And it was so done. {10} And God called the dry land, Earth, and the gathering of waters together, he called Seas. And God saw that it was good. {11} And said: Let the earth shoot forth green herbs, and such as may seed, & fruit-trees yielding fruit after his kind, such as may have seed in itself upon the earth. And it was so done. {12} And the earth brought forth green herb, such as seedeth according to his kind, and tree that beareth fruit, having seed each one according to his kind. And God saw that it was good. {13} And there was evening and morning, that made the third day. {14} Again God said: Be there lights made in the firmament of heaven, to divide the day and the night, and let them be for signs & seasons, and days and years; {15} to shine in the firmament of heaven, and to give light upon the earth. And it was so done. {16} And God made two great lights; a greater light to govern the day, and a lesser light to govern the night; and stars. {17} And he set them in the firmament of heaven, to shine upon the earth, {18} and to govern the day & the night, and to divide the light and the darkness. And God saw that it was good. {19} And there was evening and morning, that made the fourth day. {20} God also said: Let the waters bring forth creeping creature having life, and flying fowl, over the earth under the firmament of heaven. {21} And God created huge whales, and all living and moving creature, that the waters brought forth according to each sort, and all fowl according to their kind. And God saw that it was good. {22} And he blessed them saying: Increase and multiply, and replenish the waters of the sea: and let the birds be multiplied upon the earth. {23} And there was evening and morning, that made the fifth day. {24} God said moreover: Let the earth bring forth living creature in his kind, cattle, and such as creep, and beasts of the earth according to their kinds: and it was so done. {25} And God made the beasts of the earth according to their kinds, and cattle, and all that creepeth on

the earth in his kind. And God saw that it was good, {26} and he Said Let us make Man to our image & likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and all creeping creature that moveth upon the earth. {27} And God created man to his own image: to the image of God he created him, male and female he created them. {28} And God blessed them, and saith: Increase and multitude, and replenish the earth, and subdue it, and rule over the fishes and the sea, and fowls of the air & all living creatures that move upon the earth. {29} And God said: Behold I have given you all manner of herb that seedeth upon the earth, and all trees that have in themselves seed of their own kind, to be your meat: {30} and to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done. {31} And God saw all things that he had made, and they were very good. And there was evening and morning, that made the sixth day.

Chapter 2

The work of six days being finished, God rested the seventh day, & blessed it. 8. Then placing man in Paradise (planted with beautiful & sweet trees, & watered with four rivers) 16. commandeth him not to eat of the tree of knowledge of good & evil. 18. And formed a woman of a rib of Adam.

{1} THE heavens therefore & the earth were fully finished, and all the furniture of them. {2} And the seventh day God ended his work which he had made; and rested the seventh day, from all work that he had done. {3} And he blessed the seventh day & sanctified it: because in it he had ceased from all his work which God created to make. {4} These are the generations of heaven & earth, when they were created in the day, when our Lord God made the heaven, and the earth, {5} and every plant of the field, before it shot up in the earth, and every herb of the ground before it sprang. For our Lord God had not rained upon the earth; and man was not, to till the earth: {6} But a spring rose out of the earth, watering all the overmost part of the earth. {7} Our Lord God therefore formed man of the slime of the earth: and breathed into his face the breath of life, & man became a living soul. {8} And our Lord God had planted Paradise of pleasure from the beginning: wherein he placed man whom he had formed. {9} And our Lord God brought forth of the ground all manner of trees, fair to behold, and pleasant to eat of: the tree of life also in the middle of Paradise: and the tree of knowledge of good and evil. {10} And a river issued out of the place of pleasure to water Paradise, which from thence is divided into four heads. {11} The name of one is Phison: that is it which compasseth all the land of Hevilath, where gold groweth. {12} And the gold of that land is very good: there is found bdellium, and the stone onyx. {13} And the name of the second river is Gehon: that is it which compasseth all the land of Ethiopia. {14} And the name of the third river is Tygris: that same passeth along by the Assyrians. And the fourth river, the same is Euphrates. {15} Our Lord God therefore took man, & put him in the Paradise of pleasure, to work, & keep it. {16} And he commanded him saying: Of every tree of Paradise eat thou: {17} But of the tree of knowledge of good & evil eat thou not. For in what day soever thou shalt eat of it, thou shalt die the death. {18} Our Lord God also said: It is not good for man to be alone: let us make him a help like unto himself. {19} Our Lord God therefore having formed of clay all beasts of the earth, and fowls of the air; brought them to Adam, that he might see what to call them: for all that Adam called any living creature, the same is his name. {20} And Adam called all beasts by their names, and all fowls of the air, and all cattle of the field: but unto Adam there was not found an helper like himself. {21} Our Lord God therefore cast a deep sleep upon Adam: and when he was fast asleep, he took one of his ribs, & filled up flesh for it. {22} And our Lord God built the rib which he took of Adam into a woman, & brought her to Adam. {23} And Adam said: This now is bone of my bones, and flesh of my flesh: she shall be called

woman, because she was taken out of man. {24} Wherefore man shall leave his father & mother, & shall cleave to his wife, & they shall be two in one flesh. {25} And they were both naked, to wit Adam and his wife; and were not ashamed.

Chapter 3

By the craft of the Devil speaking in a serpent, our first parents transgressed God's commandment. 7. Who being ashamed would hide themselves: 9. but are reproved by God. 14. And besides other particular punishments (yet with promise of a Redeemer) are cast out of Paradise.

{1} BUT the serpent also was more subtile than all the beasts of the earth, which our Lord God had made. Which said to the woman: Why hath God commanded you, that you should not eat of every tree of Paradise? {2} To whom the woman answered: Of the fruit of the trees that are in Paradise we do eat: {3} but of the fruit of the tree which is in the midst of Paradise, God hath commanded us that we should not eat: and that we should not touch it, lest perhaps we die. {4} And the serpent said to the woman: No, you shall not die the death. {5} For God doth know that in what day soever you shall eat thereof, your eyes shall be opened: and you shall be as gods, knowing good and evil. {6} The woman therefore saw that the tree was good to eat, and fair to the eyes, and delectable to behold: and she took of the fruit thereof, & did eat, & gave to her husband, who did eat. {7} And the eyes of them both were opened: and when they perceived themselves to be naked, they sowed together leaves of a fig tree, and made themselves aprons. {8} And hearing the voice of our Lord God walking in Paradise at the afternoon air, Adam hid himself, and so did his wife from the face of our Lord God, amidst the trees of Paradise. {9} And our Lord God called Adam, and said to him: Where art thou? {10} Who said: I heard thy voice in Paradise: and I feared, because I was naked, and I hid me. {11} To whom he said: And who hath told thee that thou wast naked, but that thou hast eaten of the tree, whereof I commanded thee that thou shouldst not eat? {12} And Adam said: The woman which thou gavest me to be my fellow-companion, gave me of the tree, & I did eat. {13} And our Lord God said to the woman: Why hast thou done this? Who answered: The serpent deceived me, and I did eat. {14} And our Lord God said to the serpent: Because thou hast done this thing, accursed art thou among all cattle, and beasts of the earth: upon thy breast shalt thou go, & earth shalt thou eat all the days of thy life. {15} I will put enmity between thee & the woman, & thy seed and the seed of her: she shall bruise thy head in pieces, and thou shalt lie in wait of her heel. {16} To the woman also he said: I will multiply thy travails and thy child-bearings: in travail shalt thou bring forth children, and thou shalt be under thy husband's power, and he shall have dominion over thee. {17} And to Adam he said: Because thou hast heard the voice of thy wife, and hast eaten of the tree wherefore I commanded thee that thou shouldst not eat, cursed is the earth in thy work: with much toiling shalt thou eat thereof all the days of thy life. {18} Thorns and thistles shall it bring forth to thee, and thou shalt eat the herbs of the earth. {19} In the sweat of thy face shalt thou eat bread, till thou return to earth, of which thou wast taken: because dust thou art, and into dust thou shalt return. {20} And Adam called the name of his wife, Eve: for because she was mother of all the living. {21} Our Lord God also made for Adam and his wife garments of skins, and clothed them: {22} And said: Lo Adam is become as it were one of us, knowing good & evil: now therefore lest perhaps he reach forth his hand, and take also of the tree of life, and eat, and live for ever. {23} And our Lord God sent him out of the Paradise of pleasure, to work the earth of which he was taken. {24} And he cast out Adam, and placed before the Paradise of pleasure Cherubins, and a flaming and a turning sword, for to keep the way of the tree of life.

Chapter 4

Wicked Cain killeth holy Abel: 9. whose blood crieth for revenge. 11. Cain a cursed vagabond, 17. hath much issue. 25. Adam also hath Seth, and Seth Enos.

{1} AND Adam knew Eve his wife, who conceived and brought forth Cain, saying: I have gotten a man through God. {2} And again she brought forth his brother Abel. And Abel was a shepherd, & Cain a husbandman. {3} And it befell after many days that Cain offered of the fruits of the earth gifts to our Lord. {4} Abel also offered of the first-begotten of his flock, and of their fat: and our Lord had respect of Abel, & to his gifts. {5} But to Cain, and to his gifts he had not respect: And Cain was exceeding angry, and his countenance abated. {6} And our Lord said to him: Why art thou angry? and why is thy countenance fallen? {7} If thou do well, shall thou not receive again: but if thou dost ill, shall not thy sin forthwith be present at the door? But the lust thereof shall be under thee, and thou shalt have dominion over it. {8} And Cain said to Abel his brother: Let us go forth abroad. And when they were in the field, Cain rose up against his brother Abel, and slew him. {9} And our Lord said to Cain: Where is Abel thy brother? Who answered: I know not, am I my brother's keeper? {10} And he said to him: what hast thou done? The voice of thy brother's blood crieth to me out of the earth. {11} Now therefore cursed shalt thou be upon the earth, which hath opened her mouth, & received the blood of thy brother at thy hand. {12} When thou shalt till it, it shall not yield to thee her fruit: a rogue and vagabond shalt thou be upon the earth. {13} And Cain said to our Lord: Mine iniquity is greater than that I may deserve pardon. {14} Lo thou dost cast me out this day from the face of the earth, and from thy face shall I be hid, and I shall be a vagabond and fugitive on the earth: every one therefore that findeth me shall kill me. {15} And our Lord said to him: No, it shall not so be: but whosoever shall kill Cain, shall be punished seven-fold. And our Lord put a mark on Cain, that whosoever found him should not kill him. {16} And Cain went forth from the face of our Lord, and dwelt as a fugitive on the earth at the east side of Eden. {17} And Cain knew his wife, who conceived and brought forth Enoch: And he built a city, and called the name thereof by the name of his son, Enoch. {18} Moreover Enoch begat Irad, and Irad begat Mavael, and Mavael begat Mathusael, and Mathusael begat Lamech. {19} Who took two wives, the name of the one was Ada, and the name of the other Sella. {20} And Ada brought forth Jabel, who was the father of them that dwell in tents, and of herdsmen. {21} And his brother's name was Jubal: he was the father of them that sing on harp & organs. {22} Sella also brought forth Tubalcain, who was a hammerer and worker in all work of brass and iron. And the sister of Tubalcain was Noema. {23} And Lamech said to his wives Ada and Sella: Hear my voice ye wives of Lamech, harken to my talk: for I have slain a man to the wounding of my self, and a stripling to mine own dry blow bruising. {24} Seven-fold vengeance shall be taken of Cain: but of Lamech seventy times seven-fold. {25} Adam also knew his wife again: and she brought forth a son, & called his name Seth, saying: God hath given me other seed for Abel, whom Cain slew. {26} But to Seth also was born a son, whom he called Enos, this man began to invocate the name of our Lord.

Chapter 5

The progeny of Adam, & number of their years (with the death of the rest, & translation of Enoch in the line of Seth, to Noe and his three sons.

{1} THIS is the book of the generation of Adam. In the day, when God created man, to the likeness of God made he him. {2} Male and female created he them; and blessed them: and called their name Adam, in the day when they were created. {3} And Adam lived an hundred and thirty years; & begat to his own image and likeness, and called his name Seth. {4} And the days of Adam, after he begat Seth, came to eight hundred years: and he begat sons and daughters. {5} And all the time that Adam lived, came to nine

hundred & thirty years, and he died. {6} Set also lived an hundred five years, and begat Enos. {7} And Seth lived after he begat Enos, eight hundred and seven years, and begat sons and daughters. {8} And all the days of Seth came to nine hundred & twelve years, and he died. {9} And Enos lived ninety years, and begat Cainan. {10} After whose birth he lived eight hundred and fifteen years, and begat sons and daughters. {11} And all the days of Enos came to nine hundred and five years, and he died. {12} Cainan also lived seventy years, & begat Malaleel. {13} And Cainan lived after he begat Malaleel, eight hundred & forty years, and begat sons and daughters. {14} And all the days of Cainan came to nine hundred and ten years, and he died. {15} And Malaleel lived sixty five years and begat Jared. {16} And Malaleel lived after he begat Jared, eight hundred & thirty years, and begat sons and daughters. {17} And all the days of Malaleel came to eight hundred ninety five years, an he died. {18} And Jared lived an hundred sixty two years, and begat Enoch. {19} And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters. {20} And all the days of Jared came to nine hundred sixty two years, and he died. {21} Moreover Enoch lived sixty five years, and begat Mathusala. {22} And Enoch walked with God: and lived after he begat Mathusala, three hundred years, and begat sons and daughters. {23} And all the days of Enoch came to three hundred sixty five years. {24} And he walked with God, and was seen no more: because God took him. {25} Mathusala also lived an hundred eighty seven years, and begat Lamech. {26} And Mathusala lived, after he begat Lamech, seven hundred eighty two years, and begat sons and daughters. {27} And all the days of Mathusala came to nine hundred sixty nine years, and he died. {28} And Lamech lived an hundred eighty two years, & begat a son: {29} and he called his name Noe, saying: This son shall comfort us from the works & labours of our hands on the earth, which our Lord cursed. {30} And Lamech lived, after he begat Noe, five hundred ninety five years, and begat sons and daughters. {31} And all the days of Lamech came to seven hundred seventy seven years, and he died. And Noe when he was five hundred years old, begat Sem, Cham, and Japheth.

Chapter 6

Man's sins cause of the deluge. 4. Giants were then upon the earth. 8. Noe being just was commanded to build the Ark, 18. wherein he with seven persons more, and the seed of other living things were saved.

{1} AND after that men began to be multiplied upon the earth, and had procreation of daughters, {2} the sons of God seeing the daughters of men that they were fair, took to themselves wives out of all which they had chosen. {3} And God said: My spirit shall not remain in man for ever, because he is flesh: and his days shall be an hundred and twenty years. {4} And Giants were upon the earth in those days. For after the sons of God did company with the daughters of men, & they brought forth children, these be the mighty of the old world, famous men. {5} And God seeing the malice of men was much on the earth, & that all the cogitation of their heart was bent to evil at all times, {6} it repented him that he had made man on the earth. And touched inwardly with sorrow of heart, {7} I will, saith he, clean take away man, whom I have created, from the face of the earth, from man even to beasts, from that which creepeth even unto the fowls of the air. For it repenteth me that I have made them. {8} But Noe found grace before our Lord. {9} These are the generations of Noe: Noe was a just and perfect man in his generations, he did walk with God. {10} And he begat three sons, Sem, Cham, and Japheth. {11} And the earth was corrupted before God, & was replenished with iniquity. {12} And when God had perceived that the earth was corrupted (for all flesh had corrupted his way upon the earth) {13} He said to Noe: The end of all flesh is come before me, the earth is replenished with iniquity from the face of them, and I will destroy them with the

earth. {14} Make thee an ark of timber plank: cabinets shalt thou make in the ark, and shalt pitch it within and without with bitume. {15} And thus shalt thou make it. The length of the Ark shall be three hundred cubits: fifty cubits the breadth, and thirty cubits the height of it. {16} Thou shalt make a window in the ark, & in a cubit finish the top of it: & the door of the ark thou shalt set at the side below, middle chambers & third lofts shalt thou make in it. {17} Behold I will bring the waters of a great flood upon the earth, that I may destroy all flesh wherein there is breath of life under heaven. All things that are in the earth shall be consumed. {18} And I will establish my covenant with thee: and thou shalt enter into the ark, thou and thy sons, and thy wife, and the wives of thy sons with thee. {19} And of all living creatures of all flesh, thou shalt bring pairs into the ark, that they may live with thee: of the male sex and the female. {20} Of fowls according to their kind, and beasts in their kind, and of all that creepeth on the earth, according to their kind: pairs of all sorts shall enter in with thee, that they may live. {21} Thou shalt take therefore with thee of all meats, that may be eaten, and thou shalt lay them up with thee: & they shall be meat for thee and them. {22} Noe therefore did all things which God commanded him.

Chapter 7

Noe with his family, and pairs of all kinds of beasts and fowls, being entered into the ark, 12. it raineth forty nights. 21. All men and other living creatures on the earth, without the ark, are destroyed.

{1} AND our Lord said to him: Get thee in, thou and all thy house into the ark; for I have seen thee just in my sight in this generation. {2} Of all beasts that are clean, thou shalt take seven and seven, male and female: {3} but of the beasts that are unclean two and two, male and female. Yea and of the fowls also of the air seven and seven, male and female: that seed may be saved upon the face of the whole earth. {4} For yet a while, and after seven days I will rain upon the earth forty days and forty nights: and I will clean destroy all substance that I have made, from the face of the earth. {5} Noe therefore did all things which our Lord had commanded him. {6} And he was six hundred years old, when the waters of the flood flowed over the earth. {7} And Noe entered and his sons, his wife and the wives of his sons with him into the ark, because of the waters of the flood. {8} Of beasts also the clean and the unclean, and of fowls, and of all that moveth upon the earth. {9} two and two went to Noe into the ark, male and female, as our Lord had commanded Noe. {10} And after the seven days were passed, the waters of the flood flowed over the earth. {11} In the six hundred year of the life of Noe, in the second month, in the seventeenth day of the month, all the fountains of the great depth were broken up, and the flood-gates of heaven were opened: {12} and the rain fell upon the earth forty days and forty nights. {13} In the very point of that day entered Noe, and Sem, and Cham, and Japheth his sons; and his wife, and the three wives of his sons with them into the ark. {14} they and every beast according to their kind, and all cattle in their kind, and all that moveth upon the earth according to their kind, and all fowl according to their kind, all birds, and all that fly. {15} went to Noe into the ark, two and two of all flesh, wherein there was breath of life. {16} And such as entered in, male and female of all flesh did enter in, as God had commanded him: and our Lord shut him in on the out side. {17} And the flood grew forty days upon the earth: and the waters increased, and lifted up the ark on high from the earth. {18} For they overflowed exceedingly; and filled all on the face of the earth: moreover the ark floated upon the waters. {19} And the waters prevailed out of measure upon the earth; and all the high mountains under the whole heaven were covered. {20} Fifteen cubits higher was the water above the mountains, which it covered. {21} And all flesh was consumed that moved upon the earth, of fowl, of cattle, of beasts, and of all creepers, that creep upon the earth: all men, {22}

and all things, wherein there is breath of life on the earth, died. {23} And he clean destroyed all substance that was upon the earth, from man even to beast, as well it that creepeth, as the fowls of the air: and they were destroyed from off the earth: but only Noe remained, and they that were with him in the ark. {24} And the waters held on above the earth an hundred fifty days.

Chapter 8

The waters diminishing by little & little, 5. Noe sendeth forth a crow, 8. after him a dove, thrice: 18. lastly goeth forth with all that were with him in the ark, 20. erecteth an Altar, and offereth Sacrifice.

{1} AND God remembered Noe, and all the beasts, and all the cattle which were with him in the ark, and brought a wind upon the earth, and the waters decreased. {2} And the fountains of the depth and the flood-gates of heaven were shut up: and the rain from heaven was stayed. {3} And the waters returned from the earth going & coming: and they began to decrease after an hundred fifty days. {4} And the ark rested the seventh month, the seven and twentieth day of the month, upon the mountains of Armenia. {5} But the waters for all that, were going and decreasing until the tenth month: for in the tenth month, the first day of the month, the tops of the mountains appeared. {6} And after that forty days were passed, Noe opening the window of the ark, which he had made, let forth a crow: {7} which went forth, and did not return, till the waters were dried upon the earth. {8} He sent forth also a dove after him, to see if the waters were ceased yet upon the face of the earth. {9} Which finding not where her foot might rest, returned to him into the ark: for the waters were upon the whole earth: and he stretched forth his hand and caught her, and brought her into the ark. {10} And having expected yet seven more days again he let forth a dove out of the ark. {11} But she came to him at eventide, carrying a bough of an olive tree that had green leaves, in her mouth. Noe therefore understood that the waters were ceased upon the earth. {12} And he expected yet nevertheless other seven days: and he sent forth a dove, which returned not any more unto him. {13} Therefore in the sixth hundred and one year, the first month, the first day of the month, the waters were clean diminished upon the earth: & Noe opening the roof of the ark, looked, and saw that the face of the earth was dried. {14} In the second month, the seven and twentieth day of the month the earth was dried. {15} And God spake to Noe, saying: {16} Go forth of the ark, thou and thy wife, thy sons and the wives of thy sons with thee. {17} All cattle that are with thee, of all flesh, as well in fowls, as in beasts, and all creepers that creep upon the earth, bring out with thee, and go ye upon the earth: increase and multiply upon it. {18} Noe therefore went forth, and his sons: his wife, and the wives of his sons with him. {19} Yea and all cattle, beasts, & creepers that creep upon the earth, according to their kind, went forth out of the ark. {20} And Noe built an Altar to our Lord: and taking of all cattle and fowls that were clean, offered Holocausts upon the Altar. {21} And our Lord smelled a sweet savour, and said: I will no more curse the earth for men: for the sense and cogitation of man's heart are prone to evil from their youth: I will no more therefore strike every living soul as I have done. {22} All the days of the earth, seed-time and harvest, cold and heat, summer and winter, night and day shall not rest.

Chapter 9

God reneweth the blessing of multiplication, 3. alloweth the eating of flesh, but not of blood. 8. promiseth never again to destroy the world by water. 22. Cham saw and reported his father's nakedness, which Sem and Japheth covered. 24. For which he is cursed, and they are blessed.

{1} AND God blessed Noe and his sons, And he said to them: Increase & multiply, and replenish the earth. {2} And your terror and dread be it upon all the beasts of the earth, and upon all the fowls of the air, with all that move upon the earth: all the fishes of the sea are delivered to your hand. {3} And all that moveth and

liveth shall be yours for meat: even as the green herbs have I delivered all to you. {4} Saving that flesh with blood you shall not eat. {5} For I will require the blood of your souls at the hands of all beasts: and at the hand of man, at the hand of each man, and of his brother, will I require the soul of man. {6} Whosoever shall shed man's blood, his blood shall be shed: for to the image of God man was made. {7} But increase you and multiply, and go upon the earth, and fill it. {8} Thus also said God to Noe, and his sons with him: {9} Behold I will establish my covenant with you, and with your seed after you: {10} and with every living soul that is with you, as well in all fowls as in cattle & beasts of the earth that are come forth out of the ark, and in all beasts of the earth. {11} I will establish my covenant with you, and all flesh shall be no more destroyed with the waters of a flood, neither shall there be from hence-forth a flood to waste the earth. {12} And God said: This is the sign of the covenant which I give between me and you, and between every living soul, that is with you, for perpetual generations: {13} my bow will I set in the clouds, and it shall be the sign of a covenant between me and between the earth. {14} And when I shall cover the element with clouds, my bow shall appear in the clouds: {15} and I shall remember my covenant with you, and with every living soul that beareth flesh: and there shall no more be waters of a flood, to destroy all flesh. {16} And my bow shall be in the clouds, and I shall see it, and I shall remember the everlasting covenant, that was made between God and every living soul of all flesh which is upon the earth. {17} And God said to Noe: This shall be the sign of the covenant, which I established between me & all flesh of the earth. {18} The sons therefore of Noe, that came out of the ark, were Sem, Cham, and Japheth: and Cham he is the father of Chanaan. {19} These three are the sons of Noe: and of these was all mankind spread over the whole earth. {20} And Noe a husbandman began to till the ground, and planted a vineyard. {21} And drinking of the wine was made drunk, and naked in his tabernacle. {22} Which when Cham the father of Chanaan had seen, to wit that his father's privities were bare, he told it to his two brethren abroad. {23} But indeed Sem and Japheth put a cloak upon their shoulders, and going backward, covered the privities of their father: and their faces were turned away, and they saw not their father's privities. {24} And Noe awaking from the wine, when he had learned what his younger son had done to him, {25} he said: Cursed be Chanaan, a servant of servants shall he be unto his brethren. {26} And he saith: Blessed be the Lord God of Sem, Chanaan be his servant. {27} God enlarge Japheth, and dwell he in the tabernacles of Sem, and Chanaan be his servant. {28} And Noe lived after the flood three hundred fifty years. {29} And all his days were in the whole nine hundred fifty years: and he died.

Chapter 10

The genealogy of Noe's children, by whom the world was increased again after th flood.

{1} THESE are the generations of the sons of Noe, Sem, Cham, and Japheth: and children were born to them after the flood. {2} The children of Japheth: Gomer, & Magog, & Madai, & Javan, & Tubal, and Mosoch, and Thiras. {3} Moreover the children of Gomer: Ascenez, and Riphath, and Thogorma. {4} And the sons of Javan: Elisa, and Tharsis, the Cetims and the Dodanims. {5} Of these were divided the Iles of Nations in their countries, each one according to his tong, & their families in their nations. {6} And the sons of Cham: Chus, & Mesraim, & Phut, and Chanaan. {7} And the sons of Chus: Saba, Hevila, and Sabatha, & Regma, & Sabathaca. The sons of Regma: Saba, and Dadan. {8} Moreover Chus begat Nemrod: he began to be mighty in the earth. {9} and he was a valiant hunter before our Lord. Thereof rose a proverb: As it were Nemrod the valiant hunter before our Lord. {10} And the beginning of his kingdom was Babylon, and Arach, and Achad, and Chalanne in the land of Sennaar. {11} Out of that land came forth Assur, & builded Ninive, & the streets of the city, and Chale.

{12} Resen also between Ninive, & Chale: this is the great city. {13} But Mesraim also begat the Ludims, & the Anamims, & the Laabims, the Nephthuims, {14} and the Petrusims, & the Casluims: of whom came forth the Philistims & the Caphtorims. {15} And Chanaan begat Sidon his first-begotten, Hethaeus, {16} and Jebuseus, and Amorrhæus, and Gergesæus. {17} Hevaeus and Aracaeus, Sinaeus, {18} and Aradius, Samaraeus, and Hamathaeus: and afterwards were spread the people of the Chananites. {19} And the limits of Chanaan were from Sidon as we come to Gerara even to Gaza, until thou enter to Sodoma and Gomorrah, and Adama, and Seboim, even to Lesa. {20} These are the children of Cham in their kindreds, and tongues, and generations, and lands, and nations. {21} Of Sem also father of all the children of Heber, the elder brother of Japheth, were born: {22} The children of Sem: Aelam and Assur, and Arphaxad, and Lud, and Aram. {23} The children of Aram: Us, and Hul, and Gether, and Mes. {24} And Arphaxad also begat Sale, of whom was born Heber. {25} And to Heber were born two sons: the name of the one was Phaleg, because that in his days was the earth divided: and his brother's name was Jectan. {26} The which Jectan begat Elmodad, and Saleph, and Asarmoth, Jare; {27} and Aduram, and Uzal, and Decla, {28} and Ebal, and Abimael, Saba, {29} and Ophir, and Hevila, and Jobab. All these were the children of Jectan. {30} And their dwelling was from Messa as we go on as far as Sephar a mountain in the east. {31} These are the children of Sem according to their kindred, and tongues, and countries in their nations. {32} These are the families of Noe, according to their peoples and nation. Of these were the nations divided on the earth after the flood.

Chapter 11

God hindreth the vain purpose of building a high tower, 7. by confounding men's tongues: 9. whereof it is called Babel. 10. The genealogy of Sem to Abram.

{1} AND the earth was of one tongue, and all one speech. from the east, they found a plain in the {2} And when they removed land of Sennaar, and dwelt in it. {3} And each one said to his neighbour: Come, let us make brick, and bake them with fire. And they had brick instead of stone, and bitume instead of mortar: {4} and they said, Come, let us make us a city and a tower, the top whereof may reach to heaven: and let us renoun our name before we be dispersed into all lands. {5} And our Lord descended to see the city and the tower, which the children of Adam builded, {6} and he said: Behold, it is one people, and one tongue is to all: and they have begun to do this, neither will they leave off from their determinations, till they accomplish them indeed. {7} Come ye therefore, let us go down, and there confound their tongue, that none may hear his neighbour's voice. {8} And so our Lord dispersed them from that place into all lands, and they ceased to build the city. {9} And therefore the name thereof was called Babel, because there the tongue of the whole earth was confounded: and from thence our Lord dispersed them upon the face of all countries. {10} These are the generations of Sem: Sem was an hundred years old when he begat Arphaxad, two years after the flood. {11} And Sem lived after he begat Arphaxad, five hundred years, and begat sons and daughters. {12} Moreover Arphaxad lived thirty five years, and begat Sale. {13} And Arphaxad lived after he begat Sale, three hundred three years, and begat sons and daughters. {14} Sale also lived thirty years, and begat Heber. {15} And Sale lived after he begat Heber, four hundred three years, & begat sons & daughters. {16} And Heber lived thirty four years, and begat Phaleg. {17} And Heber lived after he begat Phaleg, four hundred thirty years, and begat sons and daughters. {18} Phaleg also lived thirty years, and begat Reu. {19} And Phaleg lived after he begat Reu, two hundred nine years, and begat sons and daughters. {20} And Reu lived thirty two years, and begat Sarug. {21} Reu lived also after he begat Sarug, two hundred

seven years, and begat sons and daughters. {22} And Sarug lived thirty years, and begat Nachor. {23} And Sarug lived after he begat Nachor, two hundred years, and begat sons and daughters. {24} And Nachor lived nine and twenty years, and begat Thare. {25} And Nachor lived after he begat Thare, and hundred and nineteen years, and begat sons and daughters. {26} And Thare lived seventy years, and begat Abram, and Nachor, and Aran. {27} And these are the generations of Thare: Thare begat Abram, Nachor, and Aran. Moreover Aran begat Lot. {28} And Aran died before Thare his father, in the land of his nativity, in Ur of the Chaldees. {29} And Abram and Nachor married wives: the name of Abram his wife was Sarai: and the name of Nachor his wife, Melcha, the daughter of Aran the father of Melcha, and the father of Jescha. {30} And Sarai was barren, neither had she children. {31} Thare therefore took Abram his son, and Lot the son of Aran, his son's son, and Sarai his daughter in law, the wife of Abram his son, and brought them out of Ur of the Chaldees, for to go into the land of Chanaan: and they came as far as Haran, and dwelled there. {32} And the days of Thare came to two hundred five years, and he died in Haran.

Chapter 12

Abram commanded by God to leave his country, with promise to be blessed in his seed, 5. taking his wife Sarai, and his nephew Lot. 6. Wandereth in the land of Chanaan, 7. erecteth an Altar in Sichem, 8. another in Bethel. 10. Thence by occasion of famine passeth into Aegypt: 14. where his wife (called his sister) is taken into the King's house, 19. but untouched is restored to him.

{1} AND our Lord said to Abram: Go forth of thy country, and out of thy kindred, and out of thy father's house, and come into a land which I will shew thee. {2} And I will make thee into a great nation, and I will bless thee, and magnify thy name, and thou shalt be blessed. {3} I will bless them that bless thee, and curse them that curse thee, and IN THEE shall all the kindreds of the earth be blessed. {4} Abram therefore went out as our Lord had commanded him, and with him went Lot: seventy five years old was Abraham when he went forth out of Haran. {5} And he took Sarai his wife, and Lot his brother's son, and all the substance which they had possessed, and the souls which they had gotten in Haran: and went forth to go into the land of Chanaan. And when they were come into it. {6} Abram passed through the country unto the place Sichem, as far as the noble vale: and the Chananeite was at that time in the country. {7} And our Lord appeared to Abram, and said to him: To thy seed will I give this land. Who builded there an altar to our Lord, that had appeared to him. {8} And marching on from thence to a mountain, that was on the east side of Bethel, there he pitched his tent, having Bethel on the west, and Hai on the east: he builded there also an altar to our Lord, and called upon his name. {9} And Abram went forward going, and proceeding on to the south. {10} And there came a famine in the country: and Abram descended into Aegypt, to be as a pilgrim there: for the famine was very sore in the land. {11} And when he was near to enter into Aegypt, he said to Sarai his wife: I know that thou art a fair woman, {12} and that when the Aegyptians shall see thee, they will say: She is his wife; and they will kill me, and reserve thee. {13} Say therefore, I pray thee, that thou art my sister: that I may be well used for thee, and that my soul may live for thy sake. {14} When Abram therefore was entered into Aegypt, the Aegyptians, saw the woman that she was passing beautiful. {15} And the Princes told Pharao, and praised her to him: and the woman was taken into the house of Pharao. {16} And they used Abram well for her sake. And he had sheep and oxen and he asses, and men servants, and maid servants, and she asses, and Camels. {17} And our Lord scourged Pharao with very sore plagues, and his house, for Sarai Abram's wife. {18} And Pharao called Abram, and said to him: What is this that thou hast done to me? Why didst thou not tell me that she was thy wife? {19} For what cause didst thou say she was thy sister, that I might take her to my wife? Now therefore there is thy wife, take her, and go thy ways. {20} And

Pharao gave certain men commandment in the behalf of Abram: and they conducted him, and his wife, and all that he had.

Chapter 13

Abram and Lot return fro Aegypt into Chanaan, 6. and being rich separate themselves, {10} Lot choosing the country about Iordan, Abram dwelleth in Chanaan. 14. Where again God promiseth him that land, and multiplication of his seed. 18. And he erected another Altar to God.

{1} ABRAM therefore ascended out of Aegypt, he and his wife, and all that he had, and Lot with him to the south coast. {2} And he was very rich in possession of gold and silver. {3} And he returned by the way that he came, from the south unto Bethel, even to the place where before he had pitched a tabernacle between Bethel and Hai: {4} in the place of the altar which he had made before, and there he called upon the name of our Lord. {5} But Lot also that was with Abram had flocks of sheep, and herds of beasts, and tents. {6} Neither was the land able to receive them for to dwell together: for their substance was much, and they could not dwell together. {7} Whereupon also there arose strife amongst the herdsmen of Abram and of Lot. And that time the Chananite and the Pherisite dwelled in that country. {8} Abram therefore said to Lot: Let there be no brawl, I beseech thee, between me and thee, and between my herdsmen, and thy herdsmen: for we be brethren. {9} Behold the whole land is before thee: go apart from me, I pray thee: if thou wilt go to the left hand, I will take the right: if thou choose the right hand, I will pass to the left. {10} Lot therefore lifting up his eyes, saw all the country about Jordan, which was watered throughout before that our Lord subverted Sodome and Gomorre, as the Paradise of our Lord, and like as Aegypt as men come unto Segor. {11} And Lot chose unto him the country about Jordan, and he departed from the East: and they were separated either brother from the other. {12} Abram dwelt in the land of Chanaan: and Lot abode in the towns that were about Jordan, and dwelt in Sodome. {13} And the men of Sodome were very wicked, and sinners before the face of our Lord out of measure. {14} And our Lord said to Abram, after that Lot was separated from him: Lift up thine eyes, and look from the place wherein thou now art, to the north and south, to the east and west: {15} All the land which thou seest will I give to thee, and to thy seed for ever. {16} And I will make thy seed as the dust of the earth: if any man be able to number the dust of the earth, thy seed also shall he be able to number. {17} Arise and walk through the land in the length, and in the breadth thereof: for I will give it to thee. {18} Abram therefore removing his tent, came, and dwelt beside the vale of Mambre, which is in Hebron: and he builded there an altar to our Lord.

Chapter 14

The King of Sodom with other four Kings are overcome in battail by four others. 12. where Lot is taken. 14. But Abram with {318}. persons prosecuting and overcoming the victors. 16. rescued Lot, with all the captives and prey. 18. Melchisedech King and Priest blessed Abram. 20. Abram payed tithes to him, 21. and rendered the spoile to the King of Sodom.

{1} AND it came to pass in that time, that Amraphel the king of Sennaar, and Arioch the king of Pontus, and Chodorlahomor king of the Elamites, and Thadal the king of Nations. {2} made war against Barra the king of Sodome, and against Bersa the king of Gomorra, and against Sennaab the king of Adama, and against Semabar the king of Seboim, and against the king of Bala, the same is Segor. {3} All these came together into the wood-land vale, which now is the salt sea. {4} For they had served Chodorlahomor twelve years, & the thirteenth year they revolted from him. {5} Therefore in the fourteenth year came Chodorlahomor, and the kings that were with him, and they struck Raphaim in Astarothcarnaim, and Susim with them, and Emim in Savee of Carimathaim, {6} and the Correans in the mountains of Seir, even to the Champion country of Pharan, which is in the wilderness. {7} And they returned, and came as far as the fountain of Mispat, the

same is Cades: and they struck all the country of the Amelechites, and of the Amorheans, that dwell in Asasonthamar. {8} And they went forth the king of Sodome, and the king of Gomorra, and the king of Adama, and the king of Seboim, moreover also the king of Bala, which is Segor: and they set themselves against them in battle array in the wood-land vale: {9} to wit against Chodorlahomor king of the Elamites, and Thadal king of Nations, and Amraphel king of Sennaar, and Arioch king of Pontus: four kings against five. {10} But the wood-land vale had many pits of bitume. Therefore the king of Sodome and of Gomorra turned their backs, and were overthrown there: and they that remained fled to the mountain. {11} And they took all the substance of the Sodomites and Gomorreans, and took all kind of victuals, and went their way: {12} and Lot also and his substance, the son of Abrams brother, who dwelled in Sodom. {13} And behold one that had escaped told Abram the Hebrew, that dwelt in the vale of Mambre, the Amorrean, brother of Eschol, and the brother of Aner: for these made a league with Abram. {14} Which when Abram had heard, to wit, that his brother Lot was taken, he numbered of the servants born in his house, well appointed, three hundred and eighteen: and pursued them unto Dan. {15} And dividing his company, he ran upon them in the night, and struck them, and pursued them unto Hoba, which is on the left hand of Damascus. {16} And he brought back all the substance, and Lot his brother with his substance, the women also and the people. {17} And the king of Sodom went forth to meet them, after he returned from the slaughter of Chodorlahomor, and of the kings that were with him in the vale Savee, which is the king's vale. {18} But Melchisedech the king of Salem, bringing forth bread and wine, for he was the Priest of God most High, {19} blessed him, and said: Blessed be Abram to God the Highest, which created heaven and earth: {20} and blessed be God the Highest, by whose protection the enemies are in thy hands. And he gave him the tithes of all. {21} And the king of Sodom said to Abram: Give me the souls, and the rest take to thee. {22} Who answered him: I lift up my hand to my Lord God most High, possessor of heaven and earth, {23} that from the very woof-thread unto the shoe latchet, I will not take of all that are thine, lest thou say, I have enriched Abram: {24} except such things as the young men have eaten, and the shares of the men that came with me, Aner, Eschol, and Mambre: these shall take their shares.

Chapter 15

Abram doubting and lamenting that he should have no child, God promiseth him much issue, 6. who believing is justified. 9. offereth sacrifice prescribed by God. 13. & is forewarned that his seed shall be in a strange land {400}. years. 14. shall be delivered from servitude, 18. and possess Chanaan.

{1} WHEN these things therefore were done, the word of our Lord was made to Abram by a vision saying: fear not Abram, I am thy Protector, and thy reward exceeding great. {2} And Abram said: Lord God, what wilt thou give me? I shall go without children: and the son of the steward of my house is this Damascus Eliezer. {3} And Abram added: But to me thou hast not given seed: and Lo my servant born in my house shall be mine heir. {4} And immediately the word of our Lord came to him saying: He shall not be thine heir: but he that shall come out of thy womb him shalt thou have thine heir. {5} And he brought him forth abroad, and said to him: Look up to heaven, and number the stars, if thou canst. And he said to him: so shall thy seed be. {6} Abram believed God, and it was reputed to him unto justice. {7} And he said to him: I am the Lord that brought thee out from Ur of the Chaldees for to give thee this land, and that thou mightest possess it. {8} But he said: Lord God, how may I know that I shall possess it? {9} And our Lord answered, and said: Take me a cow of three years old, and a she goat of three years, and a ram of three years, a turtle also, and a pigeon. {10} Who taking all these, divided them by the midst, and laid each two pieces arow one against the other: but the birds he

divided not. {11} And the fowls lighted upon the carcasses, and Abram drove them away. {12} And when the sun was setting, a deep sleep fell upon Abram, and a great and darksome horror invaded him. {13} And it was said unto him: Know and foreknow that a pilgrim shall thy seed be in a land not their own (and they shall bring them under bondage, and afflict them) four hundred years. {14} But the Nation, whom they shall serve, I will judge: and after this they shall go forth with great substance. {15} And thou shalt go to thy fathers in peace, buried in a good old age. {16} But in the fourth generation they shall return hither: for as yet the iniquities of the Amoriteans are not at the full until this present time. {17} Therefore when the sun was set, there arose a dark mist, and there appeared a furnace smoking, and a flake of fire passing between those divisions. {18} That day God made a covenant with Abram, saying: To thy seed will I give this land from the river of Aegypt even to the great river Euphrates. {19} The Cineans, and Cenezeites, the Cedmonites, {20} and the Hethits, and the Pherezites, the Raphaim also, {21} and the Amorreans and the Chananeites, and Gargasites, and the Jebusites.

Chapter 16

Sarai giveth her hand-maid Agar as a wife to Abram: 4. who conceiving despiseth her mistress, is therefore afflicted, and flyeth away. 7. But is warned by an Angel to return and humble her self. 15. which she doth, and beareth Ismael

{1} SARAI therefore the wife of Abram had brought forth no children; but having an handmaid, an Aegyptian named Agar, {2} she said to her husband: Behold, our Lord hath closed me, that I might not bear; Go in unto my handmaid, if happily of her at the least I may have children. And when he agreed to her in this request, {3} she took Agar the Aegyptian her handmaid ten years after that they first dwelled in the land of Chanaan, and gave her unto her husband to wife. {4} Who did company with her, but she perceiving that she was with child, despised her mistress. {5} And Sarai said to Abram: Thou doest unjustly against me: I gave my handmaid into thy bosom, who perceiving her self to be with child, despiseth me. Our Lord judge between me and thee. {6} To whom Abram making answer: Behold, saith he, thy handmaid is in thine own hand, use her as it pleaseth thee. When Sarai therefore did afflict her, she ran away. {7} And an Angel of our Lord having found her beside a fountain of water in the wilderness, which is in the way to Sur in the desert, {8} he said to her: Agar, the handmaid of Sarai, whence comest thou? And whither goest thou? Who answered: From the face of Sarai my mistress do I fly. {9} And the Angel of our Lord said to her: Return to thy mistress, and humble thy self under her hand. {10} And again: Multiplying, saith he, will I multiply thy seed, and it shall not be numbered for the multitude thereof. {11} And again after that: Behold, saith he, thou art with child, and thou shalt bring forth a son; and thou shalt call his name Ismael, because the Lord hath heard thine affliction. {12} He shall be a wild man: his hand shall be against all men, and all men's hands against him; and over against all his brethren shall he pitch his tents. {13} And she called the name of our Lord that spake unto her: Thou the God which hast seen me. For she said: verily here have I seen the back parts of him that hast seen me. {14} Therefore she called that well, the well of him that liveth and seeth me. The same is between Cadesse and Barad. {15} And Agar brought forth a son to Abram: Who called his name Ismael. {16} Eighty and six years old was Abram when Agar brought him forth Ismael.

Chapter 17

God renewing his promises to Abram 5. changeth his name, 10. and commandeth Circumcision. 15. changeth also his wife's name, promiseth a son of her. 20. Likewise that Ismael shall prosper. 23. And the same day Abraham circumcised himself, and Ismael, and all the men of his house.

{1} AND after that he began to be ninety and nine years old, our Lord appeared unto him, and said unto him: I am the God almighty:

walk before me, and be perfect. {2} And I will make my covenant between me and thee: and I will multiply thee exceedingly. {3} Abram fell flat on his face. {4} And God said to him: I am, and my covenant is with thee, and thou shalt be a father of many Nations. {5} Neither shall thy name be called any more Abram; but thou shalt be called Abraham: because a father of many Nations I have made thee. {6} And I will make thee increase exceedingly, and I will make thee into Nations, and kings shall come forth of thee. {7} And I will establish my covenant between me and thee, and between thy seed after thee in their generations by a perpetual covenant: to be thy God, and thy seeds after thee. {8} And I will give to thee, and to thy seed the land of thy peregrination, all the land of Chanaan for a perpetual possession, and I will be their God. {9} Again God said to Abraham: And thou therefore shalt keep my covenant, and thy seed after thee in their generations. {10} This is my covenant which you shall observe between me and you, and thy seed after thee: All the male kind of you shall be circumcised: {11} and you shall circumcise the flesh of your prepuce, that it may be for a sign of the covenant between me and you. {12} An infant of eight days shall be circumcised among you, all male-kind in your generations: as well the homebred shall be circumcised, as the bought servant of whosoever he is, not of your stock: {13} and my covenant shall be in your flesh for a perpetual covenant. {14} The male, whose flesh of his prepuce shall not be circumcised, that soul shall be destroyed out of his people: because he hath broken my covenant. {15} God said also to Abraham: Sarai thy wife thou shalt not call Sarai, but Sara. {16} And I will bless her, and of her I will give thee a son, whom I will bless, and he shall be into Nations, and kings of peoples shall spring of him. {17} Abraham fell upon his face, and laughed, saying in his heart: Shall trowest thou to him that is an hundred year old a son be born? And Sara that is ninety years old shall she bear? {18} And he said to God: I would that Ismael may live before thee. {19} And God said to Abraham: Sara thy wife shall bear thee a son, and thou shalt call his name Isaac, and I will establish my covenant to him for a perpetual covenant, and to his seed after him. {20} Concerning Ismael also I have heard thee. Behold, I will bless him, and increase and multiply him exceedingly: twelve Dukes shall he beget, and I will make him into a great Nation. {21} But my covenant I will establish with Isaac, whom Sara shall bring forth to thee at this time an other year. {22} And when he had left off speaking with him, God ascended from Abraham. {23} And Abraham took Ismael his son, and all the homebred of his house: and all whom he had bought, all the males of all the men of his house: and he circumcised the flesh of their prepuce forthwith the very same day, as God had commanded him. {24} Abraham was ninety and nine years old, when he circumcised the flesh of his prepuce. {25} And Ismael his son was full thirteen years old at the time of his circumcision. {26} The self-same day was Abraham circumcised and Ismael his son. {27} And all the men of his house, as well the homebred as the bought servants and strangers were circumcised together.

Chapter 18

Angels entertained as guests by Abraham 10. tell when Sarai shall bear a son, where at she laughing, they confirm that they had said. 16. They also foretell the destruction of Sodome, 22. for which Abraham prayed six times.

{1} AND God appeared to him in the vale of Mambre as he sat in the door of his tent, in the very heat of the day. {2} And when he had lifted up his eyes, there appeared to him three men standing near unto him: whom after he had seen, he ran to meet them from the door of his tent, and adored to the ground. {3} And He said, Lord, if I have found grace in thy sight, go not past thy servant: {4} but I will fetch a little water, and wash ye your feet, and rest ye under the tree. {5} And I will set a morsel of bread, and strengthen your heart, afterward you shall pass: for therefore are you come

aside to your servant. Who said: Do as thou hast spoken. {6} Abraham made haste into the tent to Sara, and said to her: Make haste, temper together three measures of flour, and make hearth cakes. {7} But himself ran to the herd, and took from thence a calf very tender and very good, and gave it to a young man: who made haste and boiled it. {8} He took also butter and milk, and the calf which he had boiled, and set before them: but himself did stand beside them under the tree. {9} And when they had eaten, they said to him: Where is Sara thy wife? He answered: Lo She is in the tent. {10} To whom he said: Returning I will come to thee at this time, life accompanying, and Sara thy wife shall have a son. Which when Sara heard, she laughed behind the door of the tent. {11} And they were both aged, and far entered in years, and it ceased to be with Sara after the manner of women. {12} Who laughed secretly saying: After I am waxen old, and my Lord is an old one, shall I give my self to pleasure? {13} And our Lord said to Abraham: Why did Sara laugh, saying: Shall I an old woman bear a child in deed? {14} Is there any thing hard to God? According to appointment I will return to thee this very self-same time, life accompanying, & Sara shall have a son. {15} Sara denied, saying: I laughed not; being much afraid. But our Lord: It is not so, saith he, but thou didst laugh. {16} When the men therefore were risen up from thence, they turned their eyes against Sodome: and Abraham did go with them, bringing them on the way. {17} And our Lord said: Can I conceal from Abraham the things which I will do, {18} whereas he shall be into a Nation great, and very strong, and in him are TO BE BLESSED ALL THE NATIONS OF THE EARTH? {19} For I know that he will command his children, and his house after him that they keep the way of the Lord, & do judgement and justice: that for Abraham's sake the Lord may bring to effect all the things that he hath spoken unto him. Therefore said our Lord: {20} The cry of Sodome and Gomorre is multiplied, and their sin is aggravated exceedingly. {21} I will descend, and see whether they have in act accomplished the cry that is come to me: or whether it be not so, that I may know. {22} And they turned themselves from thence, and went their way to Sodome: but Abraham as yet stood before our Lord. {23} And approaching he said: What! Wilt thou destroy the just with the wicked? {24} If there shall be fifty just persons in the city, shall they perish withal? And wilt thou spare that place for fifty just, if they be therein? {25} Be it far from thee, that thou do this thing, and that thou kill the just with the wicked, and that the just be in like case as the wicked, this is not beseeming thee, which judgest all the earth: no, thou wilt not do this judgement. {26} And our Lord said to him: If I shall find in Sodome fifty just persons within the city, I will spare the whole place for their sake. {27} And Abraham answered, and said: Because I have once begun, I will speak to my Lord, whereas I am dust and ashes. {28} What if there shall be five less than fifty just persons? Wilt thou for forty five destroy the whole city? And he said: I will not destroy it, if I shall find five and forty. {29} And again he said unto him: But if forty shall be found there, what wilt thou do? He said: I will not strike it for forty's sake. {30} Lord, saith he be not angry I beseech thee, if I speak: What if thirty shall be found there? He answered: I will not do it, if I shall find thirty there. {31} Because, saith he, I have once begun, I will speak to my Lord: What if twenty shall be found there? He said: I will not destroy it for twenty's sake. {32} I beseech thee, saith he, be not angry Lord, if I speak yet once more: What if ten shall be found there? And he said: I will not destroy it for ten's sake. {33} And our Lord departed after that he ceased to speak unto Abraham: and Abraham returned into his place.

Chapter 19

Lot receiving Angels in his house is abused by the Sodomites. 12. He with his wife (26. who for looking back is turned into a statua of salt) and his two daughters, are delivered. 24. Sodome and Gomorre are burned. 31. Lot lieth unwitting with both his daughters, & begat of them Moab and Ammon, of whom came the Moabites and Ammonites.

{1} AND the two Angels came to Sodome at even, and Lot sitting in the gates of the city. Who when he had seen them, rose up & went to meet them: and adored prostrate unto the ground. {2} and said: I beseech you, my Lords, turn into the house of your servant, and lodge there: Wash your feet, and in the morning you shall go forth on your way. Who said: No, but we will abide in the street. {3} He compelled them earnestly to turn in unto him: and when they were entered into his house, he made them a banquet, and baked unleavened bread, and they did eat. {4} And before they went to bed, the men of the city beset the house from young to old, all the people together. {5} And they called Lot, and said to him: Where are the men that came in to thee at night? Bring them forth hither that we may know them. {6} Lot going forth to them, and shutting the door after him, said: {7} Do not so, I beseech you, my brethren, do not commit this evil. {8} I have two daughters, which as yet have not known man: I will bring them forth to you, and abuse you them as it shall please you, so that you do no evil to these men, because they are entered under the shadow of my roof. {9} But they said: Get thee back thither. And again: Thou camest in, said they, as a stranger, what to be a Judge? Thy self therefore we will afflict more than these. And they did violence to Lot exceedingly: and it was even now at the point that they would break the doors. {10} And behold the men put forth their hand, and drew in Lot unto them, and shut the door: {11} and them that were without they struck with blindness from the least to the greatest, so that they could not find the door. {12} And they said to Lot: Hast thou here any of thine? Son in law, or sons, or daughters, all that are thine, bring them out of this city: {13} for we will destroy this place, for that their cry is waxen loud before our Lord, who hath sent us to destroy them. {14} Therefore Lot went forth, and spake to his sons in law that were to take his daughters, and said: Arise, get you forth out of this place, because our Lord will destroy this city. And he seemed unto them to speak as it were in jest. {15} And when it was morning, the Angels urged him, saying: Arise, take thy wife, and the two daughters which thou hast: lest thou also perish withal in the wickedness of the city. {16} He lingering, they took his hand, and the hand of his wife, and of his two daughters, because our Lord spared him. {17} And they led him forth, and set him without the city; and there they spake to him, saying: Save thy life; look not back, neither stay thou in all the country about: but save thy self in the mountain, lest thou also perish withal. {18} And Lot said to them: I beseech thee my Lord, {19} because thy servant hath found grace before thee, and thou hast magnified thy mercy, which thou hast wrought with me, in that thou wouldest save my life, and safe I can not be in the mountain, lest perhaps the evil catch me, and I die. {20} There is this city here-by at hand, whereunto I may fly, a little one, and I shall be safe in it: is it not a little one, and my life shall be saved? {21} And he said to him: Behold also in this point I have heard thy prayers, not to overthrow the city for which thou hast spoken. {22} Make haste, and be saved there: because I can not do any thing till thou enter in thither. Therefore the name of that city was called Segor. {23} The sun was risen upon the earth, and Lot entered into Segor. {24} Therefore our Lord rained upon Sodome and Gomorre brimstone & fire from our Lord out of heaven: {25} and he subverted these cities, and all the country about, all the inhabitants of the cities, and all things that spring of the earth. {26} And his wife looking behind her, was turned into a statua of salt. {27} And Abraham getting up early in the morning, there where before he had stood with our Lord, {28} beheld Sodome and Gomorre, and the whole land of that country: and he saw the cinders rise up from the earth as it were the smoke of a furnace. {29} For when God subverted the cities of that country, he remembering Abraham, delivered Lot out of the subversion of the cities wherein he had dwelt. {30} And Lot ascended out of Segor, and abode in the mountain, his two daughters also with him (for he was afraid to abide in Segor) and he abode in a cave himself, and his two daughters with him. {31}

And the elder said to the younger: Our father is old, and there is no man left on the earth, that may company with us after the manner of the whole earth. {32} Come, let us make him drunk with wine, and let us lie with him, that we may preserve seed of our father. {33} They therefore made their father to drink wine that night: and the elder went in, and lay with her father: but he perceived not, neither when his daughter lay down, nor when she rose up. {34} The next day also the elder said to the younger: Behold I lay yesternight with my father, let us make him drink wine also this night, and thou shalt lie with him, that we may save seed of our father. {35} They made their father drink wine that night also, and the younger daughter went in, and lay with him: and neither then truly did he perceive when she lay down, or when she rose up. {36} The two daughters therefore of Lot were with child by their father. {37} And the elder bare a son and she called his name Moab: he is the father of the Moabites even to this present day. {38} The younger also bare a son, and she called his name Ammon, that is the son of my people: he is the father of the Ammonites even to this day.

Chapter 20

Abraham sojourning in Gerar, his wife is taken into King Abimelech's house, but by God's commandment is restored untouched. 14. with great gifts. 17. and Abraham praying Abimelech's house is cured.

{1} ABRAHAM removed from thence into the south country and dwelt between Cades, and Sur: and he lived as a pilgrim in Gerara. {2} And he said of Sara his wife: She is my sister. Abimelech therefore, the king of Gerara, sent and took her. {3} And God came to Abimelech in a dream by night, and said to him: Lo thou shalt die for the woman that thou hast taken: for she hath a husband. {4} But Abimelech had not touched her, and he said: Lord wilt thou kill a Nation that is ignorant & just? {5} Did not he say to me: She is my sister? And she say, He is my brother? In simplicity of my heart and cleanness of my hands have I done this. {6} And God said to him: And I do know that thou didst it with a sincere heart: and therefore I kept thee that thou shouldest not sin against me, and I permitted not that thou shouldest touch her. {7} Now therefore restore the wife to her husband, because he is a Prophet: and he shall pray for thee, and thou shalt live. But if thou wilst not restore her, know thou that dying thou shalt die, thou and all things that are thine. {8} And Abimelech forthwith rising up in the night, called all his servants: and he spake all these words to their ears, and all the men were sore afraid. {9} And Abimelech called also for Abraham, & said to him: What hast thou done to us? {24} What have we offended against thee, that thou hast brought upon me and upon my kingdom a great sin? That which thou oughtest not to do, thou hast done to us. {10} And again expostulating, he said: What sawest thou, that thou didst this? {11} Abraham answered: I thought with my self, saying: Perhaps there is not the fear of God in this place, & they will kill me for my wife: {12} howbeit otherwise also in very deed she is my sister, the daughter of my father, & not the daughter of my mother, & I took her to wife. {13} And after that God brought me out of my father's house, I said to her: This mercy thou shalt do with me: In every place which we shall come unto, thou shalt say that I am thy brother. {14} Therefore Abimelech took sheep and oxen, and servants, and handmaids, and gave to Abraham: and restored to him Sara his wife, {15} and said: The land is before you, dwell wheresoever it shalt please thee. {16} And to Sara he said: Behold I have given thy brother a thousand pieces of silver, this shall serve thee for a veil of thine eyes to all that are with thee, and whithersoever thou shalt go, remember also thou wast taken. {17} And Abraham praying, God healed Abimelech and his wife, and his handmaids, and they bare children: {18} for our Lord had closed up every matrice of the house of Abimelech for Sara Abraham's wife.

Chapter 21

Isaac is born. 4. circumcised. 8. and weaned. 9. Agar and Ismael are put forth of Abraham's house. 15. but after desolation are nourished, and prosper in the desert. 22. King Abimelech and Abraham make a league confirming it with each.

{1} AND our Lord visited Sara, as he had promised: and fulfilled the things which he spake. {2} And she conceived & bare a son in her old age, at the time that God had foretold her. {3} And Abraham called the name of his son, which Sara bare him, Isaac: {4} and he circumcised him the eighth day, as God had commanded him, {5} when he was an hundred years old: for at this age of his father, was Isaac born. {6} And Sara said: Laughter God hath made to me: whosoever shall hear of it, will laugh with me. {7} And again she said: Who that shall hear of it would believe Abraham, that Sara gave suck to a son, which she bare him now being an old man? {8} The child therefore grew and was weaned: and Abraham made a great feast in the day of his weaning. {9} And when Sara had seen the son of Agar the Aegyptian playing with Isaac her son, she said to Abraham: {10} Cast out this handmaid, & her son: for the son of the handmaid shall not be heir with my son Isaac. {11} Abraham took this grievously for his son. {12} To whom God said: Let it not seem grievous to thee for the boy, and for thy handmaid: all things that Sara shall say to thee, hear her voice: because in Isaac shall seed be called to thee. {13} But the son also of the handmaid I will make into a great nation, because he is thy seed. {14} Abraham therefore rose up in the morning, and taking bread and a bottle of water, put it upon her shoulder, and delivered the boy, and dismissed her. Who went away, and wandered in the wilderness of Bersabee. {15} And when the water in the bottle was spent, she cast the boy under one of the trees that were there. {16} And she went her way, and sat over against a great way off as far as a bow can cast, for she said: I will not see the child dying. And sitting over against, she lifted up her voice and wept. {17} And God heard the voice of the boy: and an Angel of God called Agar from heaven, saying: What doest thou Agar? Fear not; for God hath heard the voice of the boy, from the place wherein he is. {18} Arise, take up the boy, & hold his hand; for into a great nation will I make him. {19} And God opened her eyes: who seeing a well of water, went, and filled the bottle, and gave the boy to drink. {20} And God was with him: who grew, and abode in the wilderness, and became a young man archer. {21} And he dwelt in the wilderness of Pharan, and his mother took a wife for him out of the land of Aegypt. {22} The same time said Abimelech, and Phicol the General of his army, to Abraham: God is with thee in all things which thou doest. {23} Swear therefore by God, not to hurt me, and my posterity, and my stock: but according to the mercy, that I have done thee, thou shalt do to me, and to the land wherein thou hast lived a stranger. {24} And Abraham said: I will swear. {25} And he rebuked Abimelech for the well of water, which his servants had taken away by force. {26} And Abimelech answered: I knew not who did this thing: yea and thy self didst not tell me, and I heard not of it but to day. {27} Abraham therefore took sheep and oxen, and gave to Abimelech: and both of them made a league. {28} And Abraham set seven ewe lambs of the flock apart. {29} To whom Abimelech said: What mean these seven ewe lambs, which thou hast made to stand apart? {30} But he said: Seven ewe lambs shalt thou take at my hand: that they may be a testimony for me, that I digged this well. {31} Therefore was that place called Bersabee: because there both did swear. {32} And they made a league for the well of oath. {33} And Abimelech arose, and Phicol the General of his army, and they returned to the land of the Palestines. But Abraham planted a grove in Bersabee, and called there upon the name of our Lord God eternal. {34} And he was a sojourner in the land of the Palestines many days.

Chapter 22

The faith and obedience of Abraham is proved in his readiness to sacrifice his son Isaac. 11. He is stayed from the act by an Angel. 16. Former promises are renewed to him. 20. And his brother Nachor hath also much issue.

{1} WHICH things being done, God tempted Abraham, and said to him: Abraham, Abraham. But he answered: Here I am. {2} He said to him: Take thy only begotten son, whom thou lovest, Isaac, and go into the Land of vision: and there thou shalt offer him for an holocaust upon one of the mountains which I will shew thee. {3} Therefore Abraham rising up in the night, saddled his ass: taking with him two young men, and Isaac his son: and when he had cut wood for the holocaust, he went his way to the place which God had commanded him. {4} And the third day, lifting up his eyes, he saw the place a far off: {5} and he said to his young men: Tarry you here with the ass: I and the boy going with speed as far as yonder, after we have adored will return to you. {6} He took also the wood of the holocaust, and laid it upon Isaac his son: and himself carried in his hand fire and a sword. And as they went on together, {7} Isaac said to his father: My father. And he answered: What wilt thou son? Behold, saith he, fire & wood; where is the victim of the holocaust? {8} And Abraham said: God will provide unto himself the victim of the holocaust, my son. They went on therefore together: {9} and they came to the place which God had shewed him, wherein he buildest an altar, and laid the wood in order upon it: and when he had bound Isaac his son, he laid him on the altar upon the pile of wood. {10} And he stretched forth his hand, and caught the sword, for to sacrifice his son. {11} And behold an Angel of our Lord from heaven cried, saying: Abraham, Abraham. Who answered: Here I am. {12} And he said to him: Stretch not forth thy hand upon the boy, neither do thou any thing to him: now have I known that thou fearest God, and hast not spared thine only begotten son for my sake. {13} Abraham lifted up his eyes, and saw behind his back a ram amongst the briars sticking fast by the horns, which he took & offered an holocaust instead of his son. {14} And he called the name of that place, Our Lord seeth. Whereupon even to this day it is said, In the mountain our Lord will see. {15} And the Angel of our Lord called Abraham the second time from heaven, saying: {16} By my own self have I sworn, saith the Lord: because thou hast done this thing, and hast not spared thine only begotten son for my sake; {17} I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea shore: thy seed shall possess the gates of his enemies, {18} and IN THY SEED SHALL BE BLESSED ALL THE NATIONS OF THE EARTH, because thou hast obeyed my voice. {19} Abraham returned to his young men, and they went to Bersabee together, and he dwelt there. {20} These things so being done, it was told Abraham that Melca also had born children to Nachor his brother, {21} Hus the first-begotten, and Buz his brother, and Samuel the father of the Sirians, {22} and Cased, and Azau, Pheldas also and Jedlaph, {23} and Bathuel, of whom was born Rebecca: these eight did Melcha bear to Nachor Abraham's brother. {24} And his concubine, named Roma, bare Tabee, and Gaham, and Tahas, and Maacha.

Chapter 23

Sara dying Abraham solemnizeth her funeral: 4. buyeth a field with a double cave of Ephron. 15. for four hundred sicles. 19. and there buryeth her.

{1} AND Sara lived an hundred twenty seven years. which is Hebron, in the land of Chanaan: {2} And she died in the city of Arbee And Abraham came to mourn and weep for her. {3} And after that he was risen up from the funeral obsequies, he spake to the children of Heth, saying: {4} I am a stranger and pilgrim among you: give me the right of a sepulchre with you, that I may bury my dead. {5} The children of Heth answered, saying: {6} My lord hear us, thou art a prince of God among us: in our principal

sepulchres bury thou thy dead: and no man can let thee but that in his own monument thou mayest bury thy dead. {7} Abraham rose up and adored the people of the land, to wit the children of Heth; {8} and he said to them: If it please your soul that I bury my dead, hear me, and be intercessors for me to Ephron the son of Seor: {9} that he give me the double cave, which he hath in the uttermost part of his field: for money to the worth therefore let him deliver it to me before you for possession of a sepulchre. {10} And Ephron dwelt in the midst of the children of Heth. And Ephron made answer to Abraham in the hearing of all that went in at the gate of the city, saying: {11} No, it shall not be so, my lord, but thou rather hearken to that which I do say: The field I deliver to thee, and the cave that is therein, in the presence of the children of my people, bury thy dead. {12} Abraham adored before the people of the land. {13} And he spoke to Ephron, his people standing round about: I beseech thee to hear me: I will give money for the field: take it, and so I will bury my dead in it. {14} And Ephron answered: {15} My lord hear me. The ground which thou desirest is worth four hundred sicles of silver: this is the price between me and thee: but how much is this? Bury thy dead. {16} Which when Abraham had heard, he weighed the money that Ephron had asked, in the hearing of the children of Heth, four hundred sicles of silver of common current money. {17} And the field that before time was Ephron's, wherein was the double cave, looking towards Mambre, as well it, as the cave, and all the trees thereof in all the limits thereof round about, {18} was made sure to Abraham for a possession, in the sight of the children of Heth, and of all that went in at the gate of his city. {19} And so Abraham buried Sara his wife in the double cave of the field, that looked towards Mambre, this is Hebron in the land of Chanaan. {20} And the field was made sure to Abraham, and the cave that was in it, for a possession to bury in, of the Children of Heth.

Chapter 24

Abraham's servant adjured and sent by him into Mesopotamia, to seek a wife for Isaac. 12. prayeth to God for a sign, findeth Rebecca, 34. and demanding her this purpose, 50. with her parents, 58. and her own consent, she goeth with him, 67. is married to Isaac: who thereby is comforted for the death of his mother.

{1} AND Abraham was old, and of many days, and our Lord had blessed him in all things. {2} And he said to the elder servant of his house, which was ruler over all that he had: Put thy hand under my thigh, {3} that I may adjure thee by our Lord God of heaven and earth, that thou take not a wife for my son of the daughters of the Chananites, among whom I dwell: {4} but that thou go unto mine own country and kindred, and thence take a wife for my son Isaac. {5} The servant answered: If the woman will not come with me into this land, whether must I bring thy son back again to the place, from whence thou didst come forth? {6} And Abraham said: Beware thou never bring my son back again thither. {7} Our Lord God of heaven, which took me out of my father's house, and out of my native country, which spake to me, and swore to me, saying: To thy seed will I give this land; he shall send his Angel before thee, and thou shall take from thence a wife for my son: {8} but if the woman will not follow thee, thou shalt not be bound by the oath: only bring not my son thither again. {9} The servant therefore put his hand under the thigh of Abraham his lord, and swore to him upon this word. {10} And he took ten camels of his lord's herd, and departed, of all his goods carrying something with him, and setting forward went on into Mesopotamia to the city of Nachor. {11} And when he had made the camels lie down without the town beside a well of water at even, at the time when women are wont to come forth to draw water, he said: {12} O Lord God of my lord Abraham, meet me to day, I beseech thee, and do mercifully with my master Abraham. {13} Behold I stand night to the fountain of water and the daughters of the inhabitants of this city will come forth to draw water. {14} Therefore the maid, to whom I shall say: Bow down thy tankard that I may drink; and she shall

answer: Drink, yea to thy camels also will I give drink; she it is, whom thou hast provided for thy servant Isaac: and by this I shall understand, that thou hast dealt mercifully with my master. {15} Neither had he yet ended these words within himself, & behold Rebecca came forth, the daughter of Bathuel, the son of Melcha, wife to Nachor the brother of Abraham, having a tankard on her shoulder; {16} a passing comely maid, & most beautiful virgin, & not known to man: and she was gone down to the fountain, and had filled her tankard, and came back. {17} And the servant ran to meet her, and said: Give me a little water to drink of thy tankard. {18} Who answered: Drink my lord. And quickly she let down the tankard upon her arm, and gave him drink. {19} And when he had drunk, she added: but for thy camels also I will draw water, till all do drink. {20} And pouring out the tankard into the troughs, she ran back to the well to draw water: and being drawn gave it to all the camels. {21} But he musing beheld her with silence, desirous to know whether our Lord had made his journey prosperous or not. {22} And after that the camels had drunk, the man plucked forth golden earlets, weighing two sicles, and as many bracelets of ten sicles weight. {23} And he said to her: Whose daughter art thou? Shew me; is there any place in thy father's house to lodge? {24} Who answered: I am the daughter of Bathuel, the son of Melcha, whom she bare to Nachor. {25} And she added, saying: Of straw also and hay we have good store, and a large place to lodge in. {26} The man bowed himself, and adored our Lord, {27} saying: blessed be the Lord God of my lord Abraham, that hath not taken away his mercy & truth from my lord, and hath brought me the straight way into the house of my lord's brother. {28} The maid therefore ran, and reported into her mother's house all things that she had heard. {29} And Rebecca had a brother named Laban, who in all haste went forth to the man, where the fountain was. {30} And when he had seen the earlets and bracelets in his sister's hands, and hand heard all her words reporting: These words spake the man unto me; he came to the man which stood beside the camels, and nigh to the fountain of water: {31} and said to him: Come in, thou blessed of our Lord: Why standest thou without? I have prepared the house, and a place for the camels. {32} And he brought him into his lodging: and he unharnessed the camels, and gave straw and hay, and water to wash his feet, and of the men that were come with him. {33} And bread was set before him. Who said: I will not eat till I speak my message. He answered him: Speak. {34} And he said: I am the servant of Abraham: {35} And our Lord hath blessed my lord wonderfully, and he is magnified: and he hath given him sheep, & oxen, silver and gold, men servants & women servants, camels, and asses. {36} And Sara my lord's wife hath born my lord a son in her old age, and he hath given him all things that he had. {37} And my lord adjured me saying: Thou shalt not take a wife for my son of the Chananites, in whose land I dwell: {38} but thou shalt go to my father's house, and of mine own kindred shalt thou take a wife for my son: {39} but I answered my lord: What if the woman will not come with me? {40} Our Lord, saith he, in whose sight I walk, will send his Angel with thee, & will direct thy way: and thou shalt take a wife for my son of mine own kindred, and of my father's house. {41} Thou shalt be innocent from my curse, when thou shalt come to my kin, and they will not give her thee. {42} I came therefore to day to the well of water, and said: O Lord God of my lord Abraham, if thou hast directed my way, wherein I now walk, {43} behold I stand besides the well of water, and the virgin, that shall come forth to draw water, when she shall hear me say: Give me a little water to drink of thy tankard; {44} and she shall say to me: Drink both thou and for thy camels I will draw also; that is the woman, which our Lord hath prepared for my master's son. {45} And whilst I pondered these things secretly with my self, Rebecca appeared coming with a tankard, which she carried upon her shoulder: & she went down to the fountain, & drew water. {46} And I said to her: Give me a little to drink. Who speedily let down the tankard from

her shoulder, and said to me: Drink Both thou, and to thy camels I will give drink. I drank, and she watered the camels. {47} And I asked her, and said: Whose daughter art thou? Who answered: I am the daughter of Bathuel, the son of Nachor, whom Melcha bare him. I hung therefore earlets to adorn her face, and I put bracelets upon her hands. {48} And prostrate I adored our Lord, blessing the Lord God of my lord Abraham, who hath brought me the straight way to take the daughter of my lord's brother for his son. {49} Wherefore if you do according to mercy and truth with my lord, shew me: but if it please you otherwise, that also tell me, that I may go to the right hand or to the left. {50} And Laban and Bathuel answered: From our Lord the word hath proceeded: we can not speak any other thing with thee besides his pleasure. {51} Behold Rebecca is before thee, take her and go thy ways, & let her be the wife of thy lord's son, as our Lord hath spoken {52} Which when Abraham's servant heard, falling down he adored our Lord to the ground. {53} And taking forth vessels of silver, and gold, and garments, gave them to Rebecca for a present. To her brothers also, and to her mother he offered gifts. {54} A banquet was made, and eating and drinking together they lodged there. And in the morning the servant arose, and said: Dismiss me, that I may go to my lord. {55} And her brother and mother answered: Let the maid tarry at the least ten days with us, & after she shall depart. {56} Stay me not, said he, because our Lord hath directed my way: dismiss me that I may go on to my lord. {57} And they said: Let us call the maid, and ask her will. {58} And being called, when she was come, they asked: Wilt thou go with this man? Who said: I will go. {59} They dismissed her therefore, and her nurse, and Abraham's servant, and his company, {60} wishing prosperity to their sister, and saying: Thou art our sister, increase thou into thousand thousands, and thy seed possess the gates of their enemies. {61} Therefore Rebecca and her maids being set upon camels, followed the man: who with speed returned unto his lord; and {62} the same time Isaac walked along the way, that leadeth to the well of the Living and the seeing, so called; for he dwelt in the south country: {63} and he was gone forth to meditate in the field, the day now being well spent: and when he head cast up his eyes, he saw camels coming a far off. {64} Rebecca also, when she saw Isaac, lighted off the camel, {65} and said to the servant: Who is that man which cometh towards us along the field? And he said to her: The same is my lord. But she quickly taking her cloak, covered her self. {66} And the servant told Isaac all things that he had done. {67} Who brought her into the tent of Sara his mother, & took her to wife: and he loved her so much, that it did moderate the sorrow which was chanced of his mother's death.

Chapter 25

Abraham having many children by his wife Cetura, died at the age of {175} years: 12. Ismael also having twelve sons Dukes, died. 19. Isaac praying for his barren wife, she hath Esau and Jacob twins. 30. Esau selleth his first birth right to Jacob for a mess of potage.

{1} AND Abraham married another wife named Cetura: Jecsan, and Madan, and Madian, and {2} Which bare him Zamran, and Jesboc, and Sue. {3} Jecsan also begat Saba & Dadan. The Children of Dadan were Assurim, and Latusim, and Loomim. {4} But also of Madian was born Ephra, and Opher, and Henoch, and Abida, and Eldaa: all these were the children of Cetura. {5} And Abraham gave all his possessions to Isaac: {6} and to the children of his concubines he gave gifts, and separated them from Isaac his son, whilst himself yet lived, to the east country. {7} And the days of Abraham's life were an hundred seventy and five years. {8} And decaying died in a good old age, and having lived a great time, and being full of days and was gathered to his people. {9} And there buried him Isaac and Ismael his sons in the double cave, which was situated in the field of Ephron the son of Seor the Hethite, over-against Mamre, {10} which he had bought of the children of Heth: there was he buried, and Sara his wife. {11} And after his

death God blessed Isaac his son, who dwelled beside the well of the Living & Seeing, so named. {12} These are the generations of Ismael the son of Abraham, whom Agar the Aegyptian bare him, Sara's servant: & {13} These are the names of his children according to their calling and generations. The first begotten of Ishmael Nabajoth, then Cedar, and Adbeel, and Mabsam, {14} Masma also, and Duma, and Massa, {15} Hadar, and Thema, and Jethur, and Naphis, and Cedma. {16} These are the sons of Ismael: and these are their names by their castles and towns, twelve Princes of their tribes. {17} And the years of Ismael's life came to an hundred thirty seven, and decaying died, and was put unto his people. {18} And he dwelt from Hevila even to Sur, which looketh towards Aegypt, as they enter to the Assyrians, before the face of all his brethren died he. {19} These also are the generations of Isaac the son of Abraham: Abraham begat Isaac: {20} Who when he was forty years old, took to wife Rebecca the daughter of Bathuel the Syrian of Mesopotamia, sister to Laban. {21} And Isaac besought our Lord for his wife, because she was barren: who heard him, and made Rebecca to conceive. {22} But the little ones struggled in her womb; who said: If it should be so with me, what need was there to conceive? And she went to consult our Lord. {23} Who answering said: Two nations are in thy womb, and two peoples shall be divided out of thy womb, and one people shall overcome the other, and the elder shall serve the younger. {24} Now her time was come to be delivered, and behold twins were found in her womb. {25} He that came forth first, was red, and all hairy in manner of a skin: and his name was called Esau. Immediately the other coming forth, held his brother's plant in his hand: and therefore he called him Jacob. {26} Threescore years old was Isaac, when the little ones were born unto him. {27} Who being grown up, Esau became a man cunning in hunting, & a husband man: but Jacob a plain man dwelled in tents: {28} Isaac loved Esau, because he did eat of his hunting: and Rebecca loved Jacob. {29} & Jacob boiled broth: to whom Esau being come faint out of the field, {30} said: Give me of this red broth, because I am exceeding faint. For which cause his name was called Edom. {31} To whom Jacob said: sell me thy first-birth-right. {32} He answered, Lo I die, what will the first-birth-right avail me? {33} Jacob said: Swear therefore to me. Esau sware to him, and sold his first-birth-right. {34} And so taking bread and the rice broth, did eat, and drink, {30} and went his way; little esteeming that he had sold his first-birth-right.

Chapter 26

Isaac by reason of famine goeth into Gerara, 3. where God reneweth to him the promises made to Abraham. 9. King Abimelech blameth him for calling his wife his sister. 15. The people envying his wealth, quarreleth for his wells. 26. At last Abimelech maketh league with Isaac.

{1} AND when a famine was risen in the land, after that sterility that had chanced in the days of Abraham, Isaac went to Abimelech king of the Palestines into Gerara. {2} And our Lord appeared to him, and said: Go not down into Aegypt, but rest in the land which I shall tell thee. {3} And sojourn in it, and I will be with thee, and will bless thee: for to thee and to thy seed I will give all these countries, accomplishing the oath which I swear to Abraham thy father. {4} And I will multiply thy seed as the stars of heaven: and I will give to thy posterity all these countries: and in thy seed SHALL BE BLESSED ALL THE NATIONS OF THE EARTH, {5} for because Abraham obeyed my voice, & kept my precepts and commandments, and observed my ceremonies and laws. {6} Therefore Isaac abode in Gerara. {7} Who when he was asked by the men of that place concerning his wife, answered: She is my sister; for he was afraid to confess that she was married to him, thinking lest peradventure they would kill him because of her beauty. {8} And when very many days were passed, & he abode there, Abimelech the king of the Palestines looking forth through a window saw him sporting with Rebecca his wife. {9} And calling

for him, he said: it is evident that she is thy wife: why didst thou feign her to be thy sister? He answered: I feared lest I should die for her. {10} And Abimelech said: Why hast thou deceived us? Some man of the people might have lien with thy wife, and thou hadst brought upon us a great sin. And he commanded all the people, saying: {11} He that shall touch this man's wife, dying shall die. {12} And Isaac sowed in that land, and he found that same year and hundred fold: and our Lord blessed him. {13} And the man was made rich, and he went prospering and increasing, till he was made exceeding great: {14} and he had also possessions of sheep and of herds, and a very great family. For this the Palestines envying him, {15} stopped at that time all the wells, that the servants of his father Abraham had digged, filling them up with earth: {16} in so much that Abimelech himself said to Isaac: Depart from us, because thou art become mightier than we a great deal. {17} And departing, to come to the Torrent of Gerara, and to dwell there, {18} again he digged other wells, which the servants of his father Abraham had digged, and which after his death the Philistines had stopped up of old: & he called them by the same names which his father before had called them. {19} And they digged in the Torrent, and found living water: {20} but there also the pastors of Gerara made a brawl against the pastors of Isaac, saying: it is our water. For which cause he called the name of the well, by occasion of that which had happened, Calumny. {21} And they digged also an other; and for that they brawled likewise, and he called the name of it, Enmity. {22} Going forward from thence he digged an other well, for which they contended not: therefore he called the name thereof, Latitude, saying: Now hath our Lord dilated us, and made us to increase upon the earth. {23} And he went up from that place unto Bersabee, {24} Where our Lord appeared to him that same night, saying: I am the God of Abraham thy father, do not fear, because I am with thee: I will bless thee, and multiply thy seed for my servant Abraham's sake. {25} Therefore he builded there an altar: and having called upon the name of our Lord, he pitched his tent: & commanded his servants that they should dig a well. {26} To the which place when there were come from Gerara Abimelech, and Ocozath his friend, & Phicol chief Captain of his soldiers, {27} Isaac spake to them: Why are ye come to me a man whom you hated, and have thrust out from you? {28} Who answered: We saw that the Lord is with thee, and therefore we said: Let there be an oath between us, and let us make a league, {29} that thou do us no harm, as we also have touched nothing of thine, neither have we done that which might hurt thee: but with peace have we dismissed thee increased with the blessing of the Lord. {30} Therefore he made them a feast, and after they had eaten and drunken, {31} Arising in the morning, they sware one to an other: and Isaac dismissed them peaceably into their place. {32} And behold the same day came the servants of Isaac telling him of a well, which they had digged, and saying: We have found water. {33} Whereupon he called it Abundance: and the name of the city was given Bersabee, even unto this present day. {34} But Esau being forty years old married wives, Judith the daughter of Beeri the hethite, and Basemath the daughter of Elon of the same place: {35} Both which had offended the mind of Isaac and Rebecca.

Chapter 27

Jacob by his mother's counsel getteth his father's blessing in place of Esau. 42. And by her is advised (for avoiding Esau's wrath, who threatened to kill him) to fly to his uncle Laban, in Haran of Mesopotamia.

{1} AND Isaac was old, and his eyes were dim, and he could not see: and he called Esau his elder son, and said to him: My son? Who answered: Here I am. {2} To whom his father: Thou seest, quoth he, that I am old, and know not the day of my death. {3} Take thy instruments, thy quiver, and bow, and go abroad: and when thou hast taken any thing by hunting, {4} make me broth

thereof, as thou knowest I like, and bring that I may eat, and my soul may bless thee before I die. {5} Which when Rebecca had heard, and he was gone into the field to fulfill his father's commandment, {6} she said to her son Jacob: I heard thy father talking with Esau thy brother, and saying to him: {7} Bring me of thy hunting, and make me meats that I may eat, and bless thee in the sight of our Lord before I die. {8} Now therefore, my son, assent to my counsel: {9} and go thy way to the flock, bring me two kids of the best, that I may make of them meat for thy father, such as he gladly eateth: {10} Which when thou hast brought in, and he hath eaten he may bless thee before he die. {11} To whom he answered: Thou knowest that Esau my brother is hairy man, and I am smooth: {12} if my father shall feel me, and perceive it, I fear lest he will think I would have deluded him, and I shall bring upon me a curse for a blessing. {13} To whom his mother said: This curse, my son, light upon me, only hear thou my voice, and go, fetch me the things which I have said. {14} He went, and brought, and gave them to his mother. She dressed meats, even as she knew his father liked. {15} And she did on him the garments of Esau very good, which she had at home with her: {16} and the little skins of the kids she put about his hands, and covered the bare of his neck. {17} And she gave him the broth, and delivered him bread that she had baked. {18} Which when he had carried in, he said: My father? But he answered: I hear. Who art thou my son? {19} And Jacob said: I am thy first begotten Esau: I have done as thou didst command me: arise, sit, and eat of my hunting, that thy soul may bless me. {20} And again Isaac to his son: How couldest thou, said he, find it so quickly, my son? Who answered: It was the will of God that that which I would, came quickly in my way. {21} And Isaac said: Come hither, that I may feel thee my son, and may prove whether thou be my son Esau, or not. {22} He came near to his father, and when he had felt him, Isaac said: The voice verily, is the voice of Jacob: but the hands are the hands of Esau. {23} And he knew him not, because his hairy hands had made him like unto the elder. Blessing him therefore, {24} he said: Art thou my son Esau? He answered: I am. {25} But he said: Bring me the meats of thy hunting, my son, that my soul may bless thee. Which when they were brought and he had eaten, he offered him wine also, which after he had drunk, {26} he said to him: Come near me, and give me a kiss, my son. {27} He came near, and kissed him. And immediately as he felt the fragrant savour of his garments, blessing him, he said: Behold the savour of my son is as the savour of a plentiful field, which our Lord hath blessed. {28} God give thee of the dew of heaven, & of the fatness of the earth abundance of corn and wine. {29} And let peoples serve thee, and tribes adore thee: be thou lord of thy brethren, and thy mother's children bow they before thee. He that shall curse thee, be he cursed: and he that shall bless thee, be he replenished with blessings. {30} Isaac had scarce ended his words, and Jacob now gone forth abroad, but Esau came, {31} and brought in to his father meats made of his hunting, saying: Arise my father, and eat of thy son's hunting; that thy soul may bless me. {32} And Isaac said to him: Why! Who art thou? Who answered: I am thy first begotten son Esau. {33} Isaac was amazed and astonished exceedingly, and marveling more than a man can believe, said: Who is he then that even now brought me venison that he had taken, and I did eat of all things before thou camest, and I have blessed him, and he shall be blessed. {34} Esau having heard his father's words, roared out with a great cry; and being dismayed, said: Bless me also, my father. {35} Who said: Thy brother came deceitfully and took thy blessing. {36} But he said again: Rightly is his name called Jacob; for he hath supplanted me lo the second time: my first-birth-right he took before, and now the second time he hath stolen my blessing. And again to his father he said: Hast thou not reserved me also a blessing? {37} Isaac answered: I have appointed him thy lord, and all his brethren I have made subject to his service: with corn and wine I have established him, and for thee,

my son, what shall I do more after this? {38} To whom Esau said: Hast thou one only blessing, father? I beseech thee bless me also. And when he wept that he howled again, {39} Isaac being moved, said to him: In the fat of the earth, and in the dew of heaven from above, {40} shall thy blessing be. Thou shalt live by the sword, and shalt serve thy brother: and the time shall come, when thou shalt shake off and loose his yoke from thy neck. {41} Esau therefore always hated Jacob for the blessing wherewith his father had blessed him; and he said in his heart: The days will com of the mourning of my father, and I will kill Jacob my brother. {42} These things were told to Rebecca: who sending and calling Jacob her son, said to him: Behold Esau thy brother threatneth to kill thee. {43} Now therefore, my son, hear my voice, and get thee up and fly to Laban my brother into Haran: {44} and thou shalt dwell with him a few days, till the fury of thy brother be assuaged, {45} and his indignation cease, and he forget those things which thou hast done to him: afterward I will send, and bring thee from thence hither. Why shall I be deprived of both sons in one day? {46} And Rebecca said to Isaac: I am weary of my life for the daughters of Heth: if Jacob take a wife of the stock of this land, I list not live.

Chapter 28

Jacob with his father's blessing, and admonition not to take a wife of Chanaan, but of the daughters of his uncle Laban, goeth into Mesopotamia. 6. Esau in the mean time marrieth a third wife, his uncle Ismael's daughter. 11. Jacob seeth in sleep a ladder reaching to heaven, Angels ascending and descending, and our Lord leaning thereon renewed the promises made to Abraham and Isaac. 16. And he awaking maketh a vow.

{1} ISAAC therefore called Jacob, and blessed him, and commanded him saying: Take not a wife of the stock of Chanaan; {2} but go and make a journey into Mesopotamia of Syria; to the house of Bathuel thy mother's father, and take thee a wife thence of the daughters of Laban thine uncle. {3} And God Almighty bless thee, and make thee increase, and multiply thee: that thou mayest be into multitudes of peoples. {4} And give he thee the blessings of Abraham, and to thy seed after thee: that thou mayest possess the land of thy peregrination, which he promised to thy grandfather. {5} And when Isaac had dismissed him, taking his journey he came to Mesopotamia of Syria to Laban, the son of Bathuel the Syrian, brother to Rebecca his mother. {6} And Esau seeing that his father had blessed Jacob, and had sent him into Mesopotamia of Syria, to marry a wife thence; and that after the blessing he had commanded him, saying: Thou shalt not take a wife of the daughters of Chanaan; {7} and that Jacob obeying his parents was gone into Syria: {8} having trial also that his father did not willingly see the daughters of Chanaan, {9} he went to Ismael, and took to wife besides them which he had before, Maheleth the daughter of Ismael Abraham's son, sister to Nabajoth. {10} Therefore Jacob being departed from Bersabee, went on to Haran. {11} And when he was come to a certain place, and would rest in it after sun set, he took one of the stones that lay there, and putting in under his head, slept in the same place. {12} And he saw in his sleep a ladder standing upon the earth, & the top thereof touching heaven: the Angels also of God ascending & descending by it, {13} and our Lord leaning upon the ladder saying to him: I am the Lord God of Abraham thy father, & the God of Isaac: the Land wherein thou sleepest, I will give to thee and to thy seed. {14} And thy seed shall be as the dust of the earth: thou shalt be dilated to the West, and to the East, and to the North, and to the South: and IN THEE AND THY SEED ALL THE TRIBES OF THE EARTH SHALL BE BLESSED. {15} And I will be thy keeper whither soever thou goest, and will bring thee back into this land: neither will I leave thee, till I shall have accomplished all things which I have said. {16} And when Jacob was awaked out of sleep, he said: Indeed our Lord is in this place, and I wist not. {17} And trembling he said: How terrible is this place! This is none other but the house of God, and the gate of heaven. {18} And Jacob arising in the morning took the stone, which he had laid under his head,

and erected it for a title, pouring oil upon the top. {19} And he called the name of the city Bethel, which before was called Luza. {20} And he vowed a vow, saying: If God shall be with me, and shall keep me in the way, by the which I walk, and shall give me bread to eat, and raiment to put on, {21} and I shall be returned prosperously to my father's house, the Lord shall be my God, {22} and this stone, which I have erected for a title, shall be called the House of God: and of all things that thou shalt give to me, I will offer tithes to thee.

Chapter 29

Jacob entertained by Liban, 15. serveth him seven years for Rachel, 23. but first receiving Lia, 27. seven days after receiveth also Rachel, and serveth for her seven years more. 31. She remaining barren, Lia beareth four sons.

{1} JACOB therefore going on his journey, came into the East country, a well in the field, and three flocks of {2} And he saw sheep lying beside it: for of it the beasts were watered, and the mouth thereof was closed with a great stone. {3} And the manner was when all the sheep were gathered together they did roll off the stone, and after the sheep were refreshed they put it on the mouth of the well again. {4} And he said to the shepherds: Brethren, whence are you? Who answered: Of Haran. {5} And he asked them, saying: Know you Laban the son of Nachor? They said: We do know him. {6} Is he in health? Quoth he: He is in health, say they: And behold Rachel his daughter cometh with his flock. {7} And Jacob said: There is yet much day remaining, neither is it time to bring the flocks into the folds again: first give the sheep drink, and so bring them back to feed. {8} Who answered: we can not, till all the cattle be gathered together: and we remove the stone from the well's mouth, that we may water the flocks. {9} They were yet speaking, and behold Rachel came with her father's sheep: for she fed the flock. {10} Whom when Jacob had seen, & knew her to be his cousin-german, & that they were the sheep of Laban his uncle, he removed the stone, wherewith the well was closed. {11} And having watered the flock, he kissed her: and lifted up his voice wept, {12} and he told her that he was her father's brother, and the son of Rebecca: but she in haste went & told her father. {13} Who when he heard that Jacob his sister's son was come, he ran forth to meet him, & embracing him & heartily kissing him, brought him into his house. And when he had heard the causes of his journey, {14} he answered: Thou art my bone and my flesh. And after the days of one month were expired, {15} he said to him: because thou art my brother, shalt thou serve me gratis? Tell me, what wages wilt thou take? {16} He had indeed two daughters, the name of the elder was Lia; & the younger was called Rachel. {17} But Lia was blear-eyed, Rachel well favoured, & of a beautiful countenance. {18} Whom Jacob loving, said: I will serve thee for Rachel thy younger daughter seven years. {19} Laban answered: It is better that I give her to thee than to an other man, tarry with me. {20} Jacob therefore served for Rachel seven years: and they seemed a few days because of the greatness of his love. {21} And he said to Laban: give me my wife: because now the time is complete, that I may company with her. {22} Who having bid a great number of his friends to the feast, made the marriage. {23} And at night he brought in Lia his daughter to him, {24} giving his daughter a handmaid, named Zelpha. With whom when Jacob had companied after the manner, when morning was come he saw Lia: {25} and he said to his father in law: What is it that thou didst mean to do? Did not I serve thee for Rachel? Why hast thou deceived me? {26} Laban answered: It is not the custom in this place, that we bestow the younger in marriage first. {27} Make up the week of days of this match: and I will give thee this same also, for the work that thou shalt serve me other seven years. {28} He yielded to his pleasure; and after the week was past, he married Rachel to wife: {29} to whom her father had delivered Bala for to be her servant. {30} And having at length obtained the marriage that he wished,

he preferred the love of the later before the former, serving with him other seven years. {31} And our Lord seeing that he despised Lia opened her womb, her sister remaining barren. {32} Who conceived and bare a son, and called his name Ruben, saying: Our Lord saw mine affliction: now my husband will love me. {33} And again she conceived and bare a son, and said: For because our Lord heard that I was contemned, he hath given this also to me: and she called his name Simeon. {34} And she conceived the third time, and bare another son: and said: Now also my husband will be joined to me, for because I have born him three sons: and therefore she called his name, Levi. {35} The fourth time she conceived and bare a son, and said: Now will I confess to our Lord. And for this she called him Juda: And she left bearing.

Chapter 30

Rachel yet barren delivereth her handmaid to Jacob, who beareth two sons. 9. Lia ceasing to bear giveth her handmaid also, and sheareth two more. [17] Then Lia beareth other two sons, and one daughter. 22. Rachel beareth Joseph. 25. Jacob desirous to return home, is hired to stay for a certain part of the stock's increase. 43. Whereby he becometh exceeding rich.

{1} AND Rachel seeing she was unfruitful, envied her sister, and said to her husband: Give me children, otherwise I shall die. {2} With whom Jacob being angry answered: Am I as God, who hath deprived thee of the fruit of thy womb? {3} But she said: I have here my servant Bala: Company with her, that she may bear upon my knees, and I may have children of her. {4} And she gave him Bala unto marriage: who, {5} When her husband had companied with her, conceived and bare a son. {6} And Rachel said: Our Lord hath judged for me and hath heard my voice, giving me a son, and therefore she called his name, Dan. {7} And again Bala conceiving bare another, {8} for whom Rachel said: God hath compared me with my sister, and I have prevailed: and she called him Nephtali. {9} Lia perceiving that she had left bearing, delivered Zelpha her handmaid to her husband. {10} Who conceiving and bringing forth a son, {11} she said: Happily. And therefore called his name Gad. {12} Zelpha also bare an other. {13} And Lia said: This is for my blessedness: for women will call me blessed. Therefore she called him Aser. {14} And Ruben, going forth in the time of wheat harvest into the field, found mandragoras: which he brought to his mother Lia. And Rachel said: Give me part of thy son's mandragoras. {15} She answered: Dost thou think it a small matter that thou hast taken my husband from me, unless thou take also my son's mandragoras? Rachel said: For thy son's mandragoras let him sleep with thee this night. {16} And when Jacob returned at even from the field, Lia went out to meet him, and said: Company with me, because with wages I have hired thee for my son's mandragoras. And he slept with her that night. {17} And God heard her prayers: and she conceived and bare the fifth son, {18} And said: God hath given me a reward, because I gave my handmaid to my husband. And she called his name Issachar. {19} Again Lia conceiving, bare the sixth son, {20} & said: God hath endowed me with a good dowry: this turn also my husband will be with me, for because I have born him six sons, and therefore she called his name, Zabulon. {21} After whom she bare a daughter named Dina. {22} Our Lord also remembering Rachel heard her, and opened her womb. {23} Who conceived and bare a son, saying: God hath taken away my reproach. {24} And she called his name, Joseph, saying: Our Lord add to me an other son. {25} And when Joseph was born, Jacob said to his father in law: Dismiss me that I may return into my country, and to my land. {26} Give me my wives, and my children, for whom I have served thee, that I may depart: thou knowest the service that I have served thee. {27} Laban said to him: Let me find grace in thy sight: I have learned by experience that God hath blessed me for thy sake: {28} appoint thee wages which I shall give thee. {29} But he answered: Thou knowest how I have served thee, and how great thy possession hath been in my hands. {30} Thou hadst a small thing before I came to thee, and now thou art made rich: and our Lord hath blessed thee at

my coming in. It is reason therefore that once I provide also for mine own house. {31} And Laban said: What shall I give thee? But he said: I will nothing: but if thou wilt do that which I demand, I will feed and keep thy sheep again. {32} Go round above all the flocks, and separate all the sheep of diverse colours, of speckled fleece: and what-soever shall be russet and spotted, and of diverse colours, as well in the sheep as in the goats, shall be my wages. {33} And my justice shall answer for me tomorrow before thee, when the time of the bargain shall com: and all that shall not be of diverse colours, and spotted, and russet, as well in the sheep as in the goats, shall accuse me of theft. {34} And Laban said: I like well that thou demandest. {35} And he separated the same day the she goats, and the sheep, and the he goats, and the rams of diverse colours, and spotted: and all the flock of one colour, that is of white and black fleece, he delivered in the hand of his sons. {36} And he put a space of three days' journey betwixt him and his son in law, who fed the rest of his flock. {37} Jacob therefore taking green rods of the poplar, and of the almond, and of the plane-trees, in part pilled them: and when the barks were taken off, in the parts that were pilled there appeared whiteness: but the parts that were whole remained green: and by this means the colour was made diverse. {38} And he put them in the troughs, where the water was poured out: that when the flocks should come to drink, thy might have the rods before their eyes, and in the sight of them conceive. {39} And it came to pass that in the very heat of the ramming, the sheep beheld the rods, and brought forth spotted, and of diverse colours, and speckled. {40} And Jacob divided the flock, and put the rods in the troughs before the eyes of the rams: and all the white and the black were Laban's, and the rest, Jacob's, when the flocks were separated one from the other. {41} Therefore when the ewes went to ram, in the prime time Jacob put the rods in the troughs of water before the eyes of the rams, and of the ewes, that in looking upon them they might conceive: {42} but when the later coming was, and the last conceiving, he did not put them. And those that were lateward became Laban's: and they of the prime time, Jacobs. {43} And the man was enriched beyond measure, and he had many flock, women servants and men servants, camels and asses.

Chapter 31

Jacob by God's commandment parteth secretly with all he hath towards his father. 21. Laban pursueth him. 26. expostulating why he went in secret manner, 30. especially chargeth him with stealing his Gods. 31. Jacob excuseth himself, not knowing that Rachel had taken away the Idols. 34. And she deludeth his diligent searching for them. 36. Then Jacob expostulateth with Laban for this unkindness. 43. Finally, they make a league and depart each to his own country.

{1} AFTER he heard the words of Laban's sons saying: Jacob hath taken all that was our father's, and being enriched of his substance, is become great: {2} and perceiving also Laban's countenance, that it was not towards him as yesterday and the other day, {3} especially our Lord saying to him: Return in the land of thy fathers, and to thy kindred, and I will be with thee; {4} he sent, and called Rachel and Lia into the field where he fed the flocks, {5} and said to them: I see your father's countenance that it is not towards me as yesterday and the other day: and the God of my father hath been with me. {6} And your selves know that I have served your father to the uttermost of my power. {7} Yea your father also hath circumvented me, and hath changed my wages ten times: and yet God hath not suffered him to hurt me. {8} If at any time he said: They of diverse colours shall be thy wages; all the sheep brought forth young of diverse colours. But when he said contrary: Thou shalt take all the white ones for thy wages; all the flocks brought forth white ones. {9} And God hath taken your father's substance, and given it to me. {10} For after the time came of the ewes conceiving, I lifted up mine eyes, and saw in my sleep the males ascending upon the females of diverse colours, and the spotted, and the speckled. {11} And the Angel of God said to me in sleep: Jacob? And I answered: Here I am. {12} Who said: Lift up thine

eyes, and see all the males ascending upon the females, them of diverse colours, the spotted and the speckled. For I have seen all things that Laban hath done to thee. {13} I am the God of Bethel, where thou didst anoint the stone, and didst vow the vow unto me. Now therefore arise, and go out of this land, returning into the land of thy nativity. {14} And Rachel and Lia answered: Have we any thing left in the goods and heritage of our father's house? {15} Hath he not reputed us as strangers, and sold us, and eaten up the price of us? {16} But God hath taken our father's riches, and delivered them to us, and to our children: wherefore do all things that God hath commanded thee. {17} Jacob therefore rose up, and setting his children and wives upon camels, went his way. {18} And he took all his substance, and flocks, and whatsoever he had gotten in Mesopotamia, and went forward to Isaac his father into the land of Chanaan. {19} At that time Laban was gone to shear his sheep, and Rachel stole the idols of her father. {20} And Jacob would not confess to his father in law that he fled. {21} And when he was gone as well himself as all things that were his right, & having passed the river was marching on to the Mount Galaad, {22} it was told Laban the third day that Jacob fled. {23} Who, taking his brethren unto him, pursued him seven days: and he overtook him in the Mount Galaad. {24} And he saw in his sleep God saying unto him: Take heed thou speak not roughly any thing against Jacob. {25} And Jacob had now pitched his tent in the mountain: and when he with his brethren had overtaken him, he pitched his tent in the same Mount Galaad. {26} And he said to Jacob: Why didst thou so, that unwitting to me thou wouldest carry away my daughters as captives with the sword? {27} Why wouldest thou fly without my knowledge, and not tell me, that I might have brought thee on the way with joy, and songs, and timbrels, and citterns? {28} Thou hast not suffered me to kiss my sons and daughters: thou hast done foolishly: now also indeed, {29} my hand is able to requite thee evil: but the God of your father said unto me yesterday: Take heed thou speak not any thing against Jacob roughly. {30} Suppose thou didst desire to go to thy friends, and hadst a longing to thy father's house, why didst thou steal my gods? {31} Jacob answered: In that I departed unwitting to thee, I feared lest thou wouldest take away thy daughters by force. {32} But whereas thou chargest me with theft; with whom soever thou shalt find thy gods, let him be slain before our brethren: search whatsoever of thy things thou shalt find with me, and take away. Saying this, he knew not that Rachel had stolen the idols. {33} Laban therefore having gone into the tent of Jacob, and of Lia, and of both the handmaids, found them not. And when he was entered into Rachel's tent, {34} she in haste hid the idols under the camel's litter, and sat thereupon: and when he had sought all the tent, and found nothing, {35} she said: Let not my lord be angry that I can not rise up before thee, because according to the custom of women it is now chanced to me. So his carefulness in seeking was deluded. {36} And Jacob being angry said in chiding manner: For what fault of mine, and for what offence of my part hast thou so chased after me, {37} and searched all my household-stuff? What hast thou found of all the substance of thy house? Lay it here before my brethren, and thy brethren, and let them judge between me and thee. {38} Have I therefore been with thee twenty years? Thy ewes and goats were not barren, the wethers of thy flock I did not eat: {39} neither that which the beast had caught did I shew to thee, I made good all the damage: whatsoever perished by theft thou didst exact it of me: {40} day and night was I parched with heat, and with frost, & sleep did fly from mine eyes. {41} And in this sort have I served thee in thy house twenty years, fourteen for thy daughters, and six for thy flocks: thou hast changed also my wages ten times. {42} Unless the God of my father Abraham, and the fear of Isaac had holpen me, peradventure now thou hadst sent me away naked: God beheld my affliction and the labour of my hands, and rebuked thee yesterday. {43} Laban answered him: The daughters are mine and the children, and thy flocks, and all things that thou seest are

mine: what can I do to my daughters, and nephews? {44} Come therefore, let us enter in league: that it may be for a testimony between me and thee. {45} Jacob therefore took a stone, and erected it for a title: {46} and he said to his brethren: Bring hither stones. Who gathering them together made a heap, and they did eat upon it: {47} Which Laban called the witness-heap: and Jacob called the hillock of testimony, either of men according to the property of his language. {48} And Laban said: This heap shall be a witness between me and thee this day, and therefore the name thereof was called Galaad, that is, The witness-heap. {49} Our Lord behold and judge us when we shall be departed one from the other, {50} if thou shalt afflict my daughters, and if thou bring in other wives over them; none is witness of our talk but God, who is present and beholdeth. {51} And he said again to Jacob: Behold this heap, and the stone which I have erected between me and thee, {52} shall be a witness: this heap, I say, and the stone, be they for a testimony, if either I shall pass beyond it going towards thee, or thou shalt pass beyond it, thinking harm to me. {53} The God of Abraham, and the God of Nachor judge between us, the God of their father, Jacob therefore sware by the fear of his father Isaac: {54} and after he had offered victims in the mountain, he called his brethren to eat bread. Who when they had eaten, lodged there. {55} but Laban arising in the night, kissed his sons, and daughters, and blessed them: and returned unto his place.

Chapter 32

Angels meet Jacob by the way. 3. He sendeth messengers and gifts to pacify his brother Esau. 24. Wrestling with an Angel is not overcome, in fine the Angel benumbeth his thigh, blesseth him, and foretelleth that he shall be called Israel.

{1} JACOB also went on his journey that he had begun: and the Angels of God met him. {2} Whom when he had seen, he said: These are the Camps of God, and he called the name of that place Mahanaim, that is, Camps. {3} And he sent also messengers before him to Esau his brother into the land of Seir, into the country of Edom: {4} and he commanded them, saying: Thus speak ye unto my lord Esau: This saith thy brother Jacob: I have sojourned, and have been with Laban until this present day. {5} I have oxen, & asses, & sheep, & men servants: & women servants: & now I send a legacy to my lord, that I may find grace in thy sight. {6} And the messengers returned to Jacob, saying: We came to Esau thy brother, & behold he cometh with speed to meet thee with four hundred men. {7} Jacob feared exceedingly: and being sore afraid divided the people that was with him, the flocks also and the sheep, and the oxen, and the camels, into two troops, {8} saying: If Esau come to one troop, and strike it, the other troop that remaineth shall be saved. {9} And Jacob said: O God of my father Abraham, and God of my father Isaac; O Lord that didst say to me: Return into thy land, and into the place of thy nativity, and I will do thee good: {10} I am inferior to all thy mercies, and thy truth that thou hast fulfilled to thy servant. With my staff I passed over this Jordan: and now with two troops I do return. {11} Deliver me from the hand of my brother Esau, because I am sore afraid of him: lest perhaps he come, and strike the mother with the children. {12} Thou didst say that thou wouldest do good to me, and dilate my seed as the sand of the sea, which for multitude can not be numbered. {13} And when he had slept there that night, he separated of those things which he had, gifts to his brother Esau, {14} she goats two hundred, he goats twenty, ewes two hundred, and rams twenty, {15} thirty milch camels with their colts, forty kine, and twenty bulls, twenty she asses, and their foals ten. {16} And he sent by the hands of his servants every flock by it-self, and he said to his servants: Go before me, and let there be a space between flock and flock. {17} And he commanded the former, saying: If thou meet my brother Esau, and he ask thee, whose art thou? Or whither goest thou? Or whose are these that thou doest follow? {18} Thou shalt answer: Jacob's thy servant, he hath sent

them for gifts to my lord Esau: himself also cometh after us. {19} In like manner he gave commandments to the second, and the third, and to all that followed the flocks, saying: With the self-same words speak ye to Esau, when you shall find him. {20} And ye shall add: Jacob also thy servant himself followeth on after us; for he said: I will pacify him with the gifts that go before, and afterward I will see him, perhaps he will be gracious unto me. {21} The gifts therefore went before him, but himself lodged that night in the camp. {22} And when he was risen early, he took his two wives, and his handmaids as many, with his eleven sons, and passed over the ford Jaboc. {23} And when he had set over all things that appertained to him, {24} he tarried alone: and behold a man wrestled with him till morning. {25} Who when he saw that he could not overcome him, he touched the sinew of his thigh, and forthwith it shrank. {26} And he said to him: Let me go for it is break of day. He answered: I will not let thee go, unless thou bless me. {27} He therefore said: What is thy name? He answered: Jacob. {28} But he, no, thy name, quoth he, shall not be called Jacob. But Israel: for if thou hast been strong against God, how much more shalt thou prevail against men? {29} Jacob asked him: Tell me by what name art thou called? He answered: Why dost thou ask my name? and blessed him in the same place. {30} And Jacob called the name of the place Phanuel, saying: I have seen God face to face, and my soul was made safe. {31} And immediately the sun rose to him, after that he was past Phanuel; but he halted on his foot. {32} For which cause the children of Israel eat not the sinew, that shrank in Jacob's thigh, unto this present day: because he touched the sinew of his thigh, and it shrank.

Chapter 33

Jacob seeing Esay come with a great troop of men, feareth harm, but is most courteously entertained by him. 10. He hardly persuaded Esau to take gifts, 13. and to return home. 17. So Jacob coming by Socoth to Salem, there buyeth a field, pitcheth his tents, and erecteth an Altar.

{1} AND Jacob lifting up his eyes, saw Esau coming, and with him four hundred men: and he divided the children of Lia, and of Rachel, and of the two handmaids: {2} and he put both the handmaids and their children foremost: and Lia and her children in the second place: and Rachel and Joseph last. {3} And himself going forward adored prostrate to the ground seven times, until his brother came near. {4} Esau therefore running to meet his brother, embraced him: and clasping him fast about the neck, and kissing him wept. {5} And casting up his eyes he saw the women and their little ones, and said: What mean these? And do they pertain to thee? He answered: They are the little ones which God hath given to me thy servant. {6} And the handmaids and their children coming near bowed themselves. {7} Lia also with her children came near: and when they had adored in like manner, last Joseph and Rachel adored. {8} And Esau said: What are the troops that I did meet? He answered: That I might find grace before my lord. {9} But he said: I have plenty, my brother, be thy things to thy self, {10} And Jacob said: Do not so, I beseech thee, but if I have found grace in thine eyes, take a little present at my hands: for so have I seen thy face as if I should have seen the countenance of God: be gracious to me, {11} and take the blessing which I have brought thee, and which God hath given me, who giveth all things. Scarce at his brother's great instance taking it, {12} he said: let us march on together, and I will accompany thee in thy journey. {13} And Jacob said: My lord thou knowest that I have with me little ones, and sheep, and kine with young: which if I cause to overlabour themselves in going, in one day all the flocks will die. {14} It may please my lord to go before his servant: and I will follow softly after him, as I shall see my little ones to be able, until I come to my lord in Seir. {15} Esau answered: I beseech thee, that of my people at the leastwise, which is with me, there may remain some to accompany thee in the way. It is not needful, said he, this only I

have need of, that I may find grace (my lord) in thy sight. {16} Esau therefore returned that day the same way that he came, into Seir. {17} And Jacob cometh into Socoth: where having built a house, and pitched his tents, he called the name of that place Socoth, that is, Tabernacles. {18} and he passed into Salem a city of the Sichimites, which is in the land of Chanaan, after he returned from Mesopotamia of Siria: and he dwelt beside the town. {19} And he bought that part of the field, wherein he had pitched his tents, of the children of Hemor, the father of Sichem, for an hundred lambs. {20} And erecting an altar there, on it he called upon the most Mighty God of Israel.

Chapter 34

For ravishing Dina the Sichimites (being first circumcised) are slain by Simeon & Levi her brothers. 27. The rest of Jacob's sons spoil the city. 30. Jacob blameth them, fearing harm may come by this fact.

{1} AND Dina the daughter of Lia went forth to see the women of that country. {2} Whom when Sichem had seen, the son of Hemor the Hevite, the Prince of that land, he was in love with her: and he took her away, and lay with her, by force ravishing the virgin. {3} And his soul was fast knit unto her, and whereas she was sad, he comforted her with sweet words. {4} And going to Hemor his father, he said: Take me this wench to be my wife. {5} Which when Jacob had heard, his sons being absent and occupied in feeding of the cattle, he held his peace till they returned. {6} And when Hemor, Sichem's father was come forth to speak unto Jacob, {7} behold his sons came out of the field; and hearing what had passed, they were passing wrath, because he had done a foul thing in Israel, and committed an unlawful fact in ravishing Jacob's daughter. {8} Hemor therefore spake to them: The soul of my son Sichem is fastened to your daughter: Give her unto him to wife: {9} and let us contract marriages one with another: give us your daughters, and take you our daughters. {10} And dwell with us: the land is at your commandment, till, occupy, and possess it. {11} Yea and Sichem also said to her father and to her brethren: Let me find grace in your sight: and what soever you shall appoint I will give: {12} raise the dowry, and require gifts, and I shall gladly give what you shall demand: only give me this wench to wife. {13} Jacob's sons answered Sichem & his father in guile, being wrath for the deflowering of their sister: {14} We can not do that which you demand, nor give our sister to an uncircumcised person; which with us is an unlawful & abominable thing. {15} But in this order we may be considerate, if you will be like to us, and all the man sex among you be circumcised: {16} then will we give and take mutually your daughters, and ours: and we will dwell with you, and will be one people: {17} but if you will not be circumcised, we will take our daughter, and depart. {18} The offer pleased Hemor and Sichem his son: {19} neither did the young man make delay, but forthwith fulfilled that which was demanded: for he loved the wench exceedingly, and he was the greatest man in all his father's house. {20} And going into the gate of the city, they spake to the people: {21} These men are men of peace, and are willing to dwell with us: let them occupy in the land, and till it, which being large and wide doth lack men to till it: their daughters we shall take to wife, and ours we will give to them. {22} One thing there is for the which so great a good is deferred: If we circumcise our man sex, following the rite of the nation. {23} And their substance, and cattle, and all things that they possess, shall be ours: only in this let us condescend, and dwelling together we shall make one people {24} And they all assented, and circumcised all the man sex. {25} And behold the third day, when the grief of the wounds is most painful: Jacob's two sons Simeon and Levi, the brothers of Dina, taking their swords, entered into the city boldly: and killing all the man sex, {26} murdered withal Hemor and Sichem, taking away Dina their sister out of Sichem's house. {27} When they were gone forth, the other sons of Jacob ran in upon them that were slain, and

spoiled the city in revenge of the rape. {28} And wasting all things that were in their houses and fields, their sheep and herds, and asses, {29} their little ones also, and their wives they led away captive. {30} Which things when they had boldly achieved, Jacob said to Simeon and Levi: You have troubled me, and made me odious to the Chananites, and Pherezites, the inhabitants of this land. We are few: they being gathered together will strike me; and I and my house shall be destroyed. {31} They answered: What? Should they abuse our sister as a strumpet?

Chapter 35

Jacob purging his whole family of idols, goeth by God's commandment into Bethel. 7. There buildeth an Altar. 8. Debora dieth. 9. God appearing again to Jacob blesseth him, and changeth his name into Israel 16. Rachel bearing Benjamin dieth, and is buried in Bethlehem, 22. Ruben lieth with Bala. 23. Israel's twelve sons are recited. 28. Isaac dieth at the age of [180]. years: and his sons Esau and Jacob bury him.

{1} IN the mean time God spake to Jacob: Arise, and go up to Bethel, and dwell there, and make an altar to God that appeared to thee when thou didst fly from Esau thy brother. {2} And Jacob having called together all his house, said: Cast away the strange gods that are among you, and be cleansed and change your garments. {3} Arise, and let us go up into Bethel, that we may make there an altar unto God: who herd me in the day of my tribulation, and accompanied me in my journey. {4} They gave to him therefore all the strange gods that they had, and the earlets which were in their ears: but he buried them under the terebinth that is behind the city of Sichem. {5} And when they were departed the terror of God invaded all the cities round about, and they durst not pursue them going away. {6} And Jacob came to Luza, which is in the land of Chanaan, surnamed Bethel: he and all the people that was with him. {7} And he builded there an altar, and called the name of that place, The house of God: for there God appeared to him when he fled from his brother. {8} The same time died Debora the nurse of Rebecca, and was buried at the foot of Bethel under an oak: and the name of that place was called The oak of weeping. {9} And God appeared again to Jacob after he returned from Mesopotamia of Siria, and he blessed him, {10} saying: Thou shalt not be called any more Jacob, but Israel shall be thy name. And he called him Israel, {11} and said to him: I am God Almighty, increase thou and multiply: Of thee shall be nations and peoples of nations, kings shall come forth of thy loins. {12} And the land which I gave to Abraham and Isaac, I will give to thee, and to thy seed after thee. {13} And he departed from him. {14} But he erected a title of stone in the place where God had spoken unto him: offering upon it liquid offerings, and pouring oil on it, {15} and calling the name of that place, Bethel. {16} And being gone forth from thence, he came in the spring time to the land which leadeth to Ephrata: wherein when Rachel was in travail, {17} because of difficulty in her travail, she began to be in danger, and the midwife said unto her: Fear not, for thou shalt have also this a son. {18} And her soul departing for pain, and death now at hand, she called the name of her son Benoni, that is the son of my pain: but his father called him Benjamin, that is the son of the right hand. {19} Rachel therefore died, and was buried in the high way that leadeth to Ephrata, this same is Bethlehem. {20} And Jacob erected a title over her sepulchre: This is the title of Rachel's monument, until this present day. {21} Departing thence, he pitched his tent beyond the Flock tower. {22} And when he dwelt in that country, Ruben went, and slept with Bala his father's concubine: which thing he was not ignorant of. And the sons of Jacob were twelve. {23} The sons of Lia: Ruben the first begotten, and Simeon, and Levi, and Judas, and Issachar, and Zabulon. {24} The sons of Rachel: Joseph and Benjamin. {25} The sons of Bala Rachel's handmaid: Dan and Nephthali. {26} The sons of Zelpha Lia's handmaid: Gad and Aser: these are the sons of Jacob, that were born to him in Mesopotamia of Siria. {27} He came also to Isaac his father in Mambre, the city of Arbee, this is Hebron:

wherein Abraham and Isaac sojourned. {28} And the days of Isaac were complete an hundred eighty years. {29} And spent with age he died, and was put to his people, being old and full of days, and Esau and Jacob his sons buried him.

Chapter 36

Esau with his wives and children parteth from Jacob. 9. His genealogy is recited, with their habitations.

{1} AND these are the generations of Esau, the same is Edom. daughters of Chanaan: Ada the daughter {2} Esau took wives of the of Elon the Hethite, and Oolibama the daughter of Ana daughter of Sebeon the Hevite: {3} Basemath also the daughter of Ismael sister of Nabajoth. {4} And Ada bare Eliphaz: Basemath bare Rahuel: {5} Oolibama bare Jehus and Ihelon and Core, these are the sons of Esau, that were born to him in the land of Chanaan. {6} And Esau took his wives and sons and daughters, and every soul of his house, and his substance, and cattle, and all that he could have in the land of Chanaan: and he went into an other country, and departed from his brother Jacob. {7} For they were exceeding rich, and could not dwell together: neither was the land of their peregrination able to bear them, for the multitude of flocks. {8} And Esau dwelt in Mount Seir, he is Edom. {9} And these are the generations of Esau the father of Edom in mount Seir, {10} and these are the names of his sons: Eliphaz the son of Ada the wife of Esau: Rahuel also the son of Basemath his wife. {11} And Eliphas had sons: Theman, Omar, Sepho, and Gathan, and Cenes. {12} And Thamna was the concubine of Eliphas the son of Esau: which bare to him Amalech. These are the sons of Ada the wife of Esau. {13} And the sons of Rahuel were Nahath and Zara, Samma and Meza. These were the sons of Basemath the wife of Esau. {14} These also were the sons of Oolibama, the daughter of Ana, the daughter of Sebeon, the wife of Esau, which she bare to him, Jehus, and Ihelon, and Core. {15} These were Dukes of the sons of Esau: the sons of Eliphaz the first-begotten of Esau: Duke Theman, Duke Omar, Duke Sepho, Duke Cenes, {16} Duke Core, Duke Gatham, Duke Amalech, these are the sons of Eliphaz in the land of Edom, & these are the sons of Ada. {17} These also were the sons of Rahuel, the son of Esau: Duke Nahath, Duke Zara, Duke Samma, Duke Meza. And these be the Dukes of Rahuel, in the Land of Edom: these be the sons of Basemath the wife of Esau. {18} And these were the sons of Oolibama the wife of Esau: Duke Jehus, Duke Ihelon, Duke Core. These be the Dukes of Oolibama, the daughter of Ana, and wife of Esau. {19} These are the sons of Esau, and these are the Dukes of them: the same is Edom. {20} These are the sons of Seir the Horreite, the inhabitants of the land: Lotan, and Sobal, and Sebeon, and Ana, {21} and Dison, and Eser, and Disan. These are Dukes of the Horreite, the sons of Seir in the Land of Edom. {22} And Lotan had sons: Hori and Heman. And the sister of Lotan was Thamna. {23} And these were the sons of Sobal: Alvan and Manahat, and Ebal, and Sepho, and Onam. {24} And these were the sons of Sebeon: Aja and Ana. This is Ana that found the hot waters in the wilderness, when he fed the asses of Sebeon his father: {25} and he had a son Dison, and a daughter Oolibama. {26} And these were the sons of Dison: Hamdan, and Eseban, and Jethram, and Charan. {27} These also were the sons of Eser: Balaan, and Zavan, and Acan. {28} And Disan had sons: Hus, and Aram. {29} These were Dukes of the Horreites: Duke Lotan, Duke Sobal, Duke Sebeon, Duke Ana, {30} Duke Dison, Duke Eser, Duke Disan: these were Dukes of the Horreites that ruled in the Land Seir. {31} And the kings that ruled in the land of Edom, before that the children of Israel had a king, were these: {32} Bela the son of Beor, and the name of his city Denaba. {33} And Bela died, and Jobab the son of Zara of Bosra reigned in his stead. {34} And when Jobab was dead, Husam of the land of the Themans reigned in his stead. {35} He also being dead, there reigned in his stead Adad the son of Badad, that struck Madian in

the country of Moab: and the name of his city was Avith. {36} And when Adad was dead, there reigned for him Semla of Masreca. {37} He also being dead, Saul of the river Rohoboth, reigned in his stead. {38} And when he also was dead, Balanan the son of Achobor succeeded into the Kingdom. {39} This men also being dead Adar reigned in his place, and the name of his city was Phau: and his wife was called Meetabel, the daughter of Matred, daughter of Mezaab. {40} These therefore be the names of the Dukes of Esau in their kindreds, and places, and callings: Duke Thamna, Duke Alva, Duke Jetheth, {41} Duke Oolibama, Duke Ela, Duke Phinon, {42} Duke Cenez, Duke Theman, Duke Mabsar, {43} Duke Magdiel, Duke Hiram: these are the Dukes of Edom dwelling in the land of their Empire, the same is Esau the father of Idumeans.

Chapter 37

Joseph informing his father of his brethren's faults, 5. and telling his dreams, is by them more hated. 13. being sent to visit them, 18. they first think to kill him, 26. but by Judas' counsel sell him to the Ismaelites. 29. unwitting to Ruben. 33. His father lamenteth supposing him to be slain by some wild beast. 36. He is sold again to Putiphar in Aegypt.

{1} AND Jacob dwelt in the land of Chanaan, wherein his father sojourned. are his generations: Joseph when he was {2} And these sixteen years old, fed the flock with his brethren being yet a boy: and he was with the sons of Bala and Zelpha his father's wives: and he accused his brethren to his father of a most wicked crime. {3} And Israel loved Joseph above all his sons, because he had begotten him in his old age and he made him a coat of diverse colours. {4} And his brethren seeing that he was loved of his father more than all his sons, they hated him, neither could they speak any thing to him peaceably. {5} It chanced also that he reported to his brethren a dream that he had seen, which occasion was the seed of great hatred. {6} And he said to them: hear my dream which I have seen: {7} I thought we bound sheaves in the field: and my sheaf arose as it were, and stood, and your sheaves standing about did adore my sheaf. {8} His brethren answered: What? Shalt thou be our King? Or shall we be subject to thy dominion? This occasion of his dreams and words ministered nourishment to the envy and hatred. {9} He saw also another dream, which telling his brethren, he said: I saw in a dream, as it were the sun, and the moon, and eleven stars adore me. {10} Which when he had reported to his father and brethren, his father rebuked him, and said: What meaneth this dream that thou hast seen? Why, shall I and thy mother, and thy brethren adore thee upon the earth? {11} His brethren therefore envied him: but his father considered the thing with himself. {12} And when his brethren abode in Sichem feeding their father's flocks, {13} Israel said to him: Thy brethren feed sheep in Sichem: come, I will send thee to them. Who answering, {14} I am ready; he said to him: Go, and see if all things be well with thy brethren and the sheep, and bring me word again what they do. Being sent therefore from the Vale of Hebron, he came to Sichem: {15} and a man found him there wandering in the field, and asked what he sought. {16} But he answered: I seek my brethren, shew me where they feed the flocks. {17} And the man said to him: They are departed from this place: for I heard them say: Let us go into Dothain. Joseph therefore went forward after his brethren, and found them in Dothain. {18} Who when they had seen him a far off, before he came nigh them, they devised to kill him: {19} and spake among themselves: Behold the dreamer cometh, {20} come, let us kill him, and cast him into an old cistern: and we will say a naughty wild beast hath devoured him: and then it shall appear what his dreams do profit him. {21} And Ruben hearing this, endeavoured to deliver him out of their hands, and said: {22} Do not take away his life, neither shed ye blood: but cast him into this cistern that is in the wilderness, and keep your hands harmless: and he said this, desirous to deliver him out of their hands, and to restore him to his father. {23} As soon therefore as he came unto his brethren, forthwith they stripped him

out of his side coat, and of diverse colours, {24} and cast him into the old cistern, that had not water. {25} And sitting to eat bread, they saw Ismaelites, wayfaring men coming from Galaad, and their camels carrying spices, and rosen, and myrrh into Aegypt. {26} Judas therefore said to his brethren: What availeth it us if we kill our brother, and conceal his blood? {27} It is better that he be sold to the Ismaelites, and that our hands be not polluted: for he is our brother and our flesh. His brethren assented to his words. {28} And when the Madianite merchants passed by, they drawing him out of the cistern, sold him to the Ismaelites, for twenty pieces of silver, who brought him into Aegypt. {29} An Ruben returning to the cistern, findeth not the boy: {30} and renting his garments went to his brethren, and said: The boy doth not appear, and whither shall I go? {31} And they took his coat, and dipped it in the blood of a kid which they had killed, {32} sending some that should carry it to their father, and should say: This we have found: see whether it be thy son's coat, or not. {33} Which when the father acknowledged, he said: It is my son's coat, a naughty wild beast hath eaten him, a beast hath devoured Joseph. {34} And tearing his garments, did on sackcloth, mourning his son a great time. {35} And all his children being gathered together to assuage their father's sorrow, he would not take comfort, but said: I will descend unto my son into hell, mourning. And whilst he persevered in weeping, {36} the Madianites sold Joseph in Aegypt to Putiphar an Eunuch of Pharaos, master of the soldiers.

Chapter 38

Judas having three sons by a Chanane, 6. marrieth the first, and after his death, the second to Thamar, 10. who also dying, he delayeth to match the third with her. 15. But himself begetteth of her (taking her for a harlot) two sons twins, Phares and Zara:

{1} THE same time Judas going down from his brethren, turned in to a man an Odolamite, named Hiras. {2} And he saw there the daughter of a man of Chanaan, called Sue: and taking her to wife, he did company with her. {3} Who conceived, and bare a son, and called his name Her. {4} And conceiving a child again, she called her son after he was born, Onan. {5} She bare also the third, whom she called Sela: after whose birth, she ceased to bear any more. {6} And Judas gave a wife to Her his first-begotten, named Thamar. {7} Also Her the first-begotten of Judas, was wicked in the sight of our Lord, and was slain of him. {8} Judas therefore said to Onan his son: Company with thy brother's wife, and be joined to her, that thou mayest raise seed to thy brother. {9} He knowing that the children should not be born to himself, companying with his brother's wife, shed his seed upon the ground, lest children might be born in his brother's name. {10} And therefore our Lord struck him, because he did a detestable thing. {11} For the which cause Judas said to Thamar his daughter in law: Be a widow in thy father's house, till Sela my son grow up: for he feared lest he also might die, as his brethren. Who went her way and dwelt in her father's house. {12} And after many days were come and gone, the daughter of Sue the wife of Judas died. Who after his mourning having received consolation, went up to the shearers of his sheep, himself and Hiras his shepherd of his flock, the Odolamite, into Thammas. {13} And it was told Thamar that her father in law came up into Thammas to shear his sheep. {14} Who putting off the garments of her widowhood, took a veil: and changing her habit, sat in the cross way that leadeth to Thammas: because Sela was grown, and she had not taken him to her husband. {15} Whom when Judas had seen, he supposed her to be an harlot: for she had covered her face, lest she should be known. {16} And going unto her, he said: Suffer me to lie with thee: for he knew her not to be his daughter in law. Who answering: What wilt thou give me that thou mayest enjoy my company? {17} He said: I will send thee a kid out of the flocks. And when she said again: I will suffer that thou wilt, if thou give me a pledge, till thou send that which thou dost promise; {18} Judas said: What wilt thou to be given thee for

a pledge? She answered: Thy ring, and bracelet, and staff which thou holdest in thy hand. The woman therefore by once companying conceived, {19} and rising she went her way: and putting off the apparel which she had taken, put on the garments of her widowhood. {20} And Judas sent a kid by his shepherd the Odolamite, that he might receive the pledge again, which he had given to the woman: who when he had not found her, {21} he asked the men of that place: Where is the woman that sat in the cross way? All making answer: There was no harlot in this place, {22} he returned to Judas, and said to him: I have not found her: yea the men also of that place said unto me, that there never sat harlot there. {23} Judas said: Let her take it to her, surely she can not charge us with a lie, I sent the kid which I promised: and thou didst not find her. {24} And behold after three months they told Judas, saying: Thamar thy daughter in law hath played the harlot, and her belly seemeth to swell. And Judas said: Bring her forth that she may be burnt. {25} Who when she was led to execution, she sent to her father in law, saying: By that man, whose these things are, have I conceived: look whose the ring is, and the bracelet, and the staff. {26} Who acknowledging the gifts, said: She is juster than I: because I did not give her to Sela my son. But he knew her no more. {27} And when she was ready to be brought to bed, there appeared twins in her belly: and in the very delivery of the infants, one put forth the hand, wherein the midwife tied a scarlet string, saying: {28} This shall come forth the former. {29} But he drawing back his hand, the other came forth: and the woman said: Why is the partition divided for thee? And for this cause called his name Phares. {30} Afterward his brother came forth, in whose hand was the scarlet string: whom she called Zara.

Chapter 39

Joseph being in great credit with his Master, hath the whole charge of his house. 7. Contemning his Mistress' solicitation to incontinence, 13. is falsely accused by her to his Master, 20. and cast into prison. 21. Where again he getteth credit, and hath the charge of all the prisoners.

{1} THEREFORE Joseph was brought into Aegypt, and Putiphar an Eunuch of Pharaos, Prince of his army, a man of Aegypt bought him, at the hand of the Ismaelites, by whom he was brought. {2} And our Lord was with him, and he was a man that in all things did prosperously: and he dwelt in his master's house, {3} who knew very well that our Lord was with him, and that all things which he did were directed by him in his hand. {4} And Joseph found grace before his master, and ministered to him: by whom being made ruler over all his things, he governed the house committed to him, and all things that were delivered unto him: {5} and our Lord blessed the house of the Aegyptian for Joseph's sake, and multiplied as well in houses, as in lands all his substance. {6} Neither knew he any other thing, but the bread which he did eat. And Joseph was of beautiful countenance, and comely favoured to behold. {7} After many days therefore his Mistress cast her eyes on Joseph, and said: Sleep with me. {8} Who in no wise assenting to that wicked act, said to her: Behold, my master having delivered all things unto me, knoweth not what he hath in his own house: {9} Neither is there any thing which is not in my power, or that he hath not delivered to me, beside thee, that art his wife: how therefore can I do this wicked thing, and sin against my God? {10} With these kind of words day by day both the woman was importune upon the young man, and he refused the adultery. {11} And it chanced on a certain day, that Joseph went into the house, and did some business without any man with him: {12} and she catching the skirt of his garment, said: Sleep with me. Who leaving the cloak in her hand, fled, and went forth abroad. {13} And when the woman saw the garment in her hands, and her self to be contemned, {14} she called to her the men of her house, and said to them: See he hath brought in an Hebrew to delude us: he came upon me for to lie with me; and when I had cried out, {15} and he heard my voice, he left the cloak that I held, and fled forth. {16} For an argument

therefore of her credit she reserved the cloak, & shewed it to her husband returning home, {17} and said: There came unto me the Hebrew servant, whom thou didst bring hither, for to delude me: {18} and when he heard me cry, he left the cloak which I held, and fled forth. {19} His master hearing these things, and giving over light credit to his wife's words, was very wrath: {20} and delivered Joseph into prison, where the king's prisoners were kept, and he was there shut up. {21} And our Lord was with Joseph, and having mercy upon him gave him grace in the sight of the chief of the prison. {22} Who delivered in his hand all the prisoners that were kept in custody: and whatsoever was done, was under him. {23} Neither did himself know anything, having committed all things to him: for our Lord was with him, and directed all his works.

Chapter 40

Joseph interpreteth the dreams of two Eunuchs prisoners, 12. that the one should be restored to his office, 16. the other be hanged. 20. The third day the event declared the interpretations to be true, but Joseph is forgotten.

{1} THESE things being so done, it chanced that two Eunuchs, the cup-bearer of the King of Aegypt, and his baker, offended against their lord. {2} And Pharao being wrath against them (for the one was chief of the cup-bearers, the other chief baker) {3} he sent them into the prison of the captain of the soldiers, in which Joseph also was prisoner. {4} But the keeper of the prison delivered them to Joseph, who also ministered to them: some little time was passed, and they were kept in custody. {5} And they saw each of them both a dream in one night, according to an interpretation agreeing to themselves: {6} to whom when Joseph was entered in the morning, and saw them sad, {7} he asked them, saying: Why is your countenance sadder to day than it was wont? {8} Who answered: We have seen a dream, and there is no body to interpret it to us. And Joseph said to them: Why doth not interpretation belong to God? Tell me what you have seen. {9} The chief of the cup-bearers first told his dream: I saw before me a vine, {10} wherein were three branches, growing by little and little into buds, and after the blossoms, the grapes waxed ripe: {11} and the cup of Pharao in my hand: and I took the grapes, and wrung them into the cup which I held, and I gave the cup to Pharao. {12} Joseph answered: This is the interpretation of the dream: The three branches, are yet three days: {13} after the which Pharao will remember thy service, & will restore thee to thy old degree: & thou shalt give him the cup according to thine office, as before thou hadst wont to do. {14} Only remember me, when it shall be well with thee, and do me this mercy, to put Pharao in mind that he take me out of this prison: {15} because I was taken away by stealth, out of the land of the Hebrews, and here an innocent was I cast into the lake. {16} The master of the bakers seeing that he had wisely resolved the dream, he said: And I also saw a dream, that I had three baskets of meal upon my head: {17} and that in one basket that was the higher, I carried all meats that are made by the art of baking, and that the birds did eat out of it. {18} Joseph answered: This is the interpretation of the dream: The three baskets, are yet three days: {19} after the which Pharao will take thy head from thee, and hang thee on the cross, and the fowls shall tear thy flesh. {20} The third day after this was the birth-day of Pharao: who making a great feast to his servants, at the banquet he remembered the master of the cup-bearers, and the chief of the bakers. {21} And he restored the one into his place, to reach him the cup, {22} the other he hanged on a gibbet, that the truth of the interpreter might be approved. {23} And yet notwithstanding the chief of the cup-bearers, prosperous things succeeding, forgat his interpreter.

Chapter 41

Pharao dreaming of fat & lean kine: 5. also of full and thin ears of corn, 8. no other being able to interpret, 9. Joseph is remembered. 25. Who interpreting the same, 38. is made ruler over all Aegypt, 50. marrieth, and hath two sons, Manasses and Ephraim.

{1} AFTER two years Pharao saw a dream. He thought he stood upon a river, the which came up seven kine, fair and fat {2} out of exceedingly: and they fed in marsh places. {3} Other seven also came up out of the river, foul, and carrion lean: and they fed on the very bank of the river, in green places: {4} and they devoured them that had the marvelous beauty and good state of bodies. Pharao after he waked, {5} slept again, and saw another dream: Seven ears of corn grew forth upon one stalk full and fair: {6} there sprang also other ears as many, thin and blasted with adustion, {7} devouring all the beauty of the former. Pharao awaking up after his rest, {8} and when morning was come being frightened with fear, he sent to all the interpreters of Aegypt, and to all the wise men: and they being called for, told them his dream, neither was there any that could interpret it. {9} Then at length the master of the cup-bearers remembering himself, said: I confess my sin: {10} The king being angry with his servants, commanded me and the chief of the bakers to be cast into the prison of the Captain of the soldiers: {11} where in one night both of us saw a dream portending things to come. {12} There was there a young man an Hebrew, servant to the same Captain of the soldiers, to whom telling our dreams, {13} we heard whatsoever afterward the event of the thing proved to be so. For I was restored to my office, and he was hanged upon a gibbet. {14} Forthwith at the King's commandment, Joseph being brought out of the prison they polled him: and changing his apparel, brought him unto him. {15} To whom he said: I have seen dreams, and there is not any that can expound them; which I have heard, thou dost most wisely interpret. {16} Joseph answered: Without me, God shall answer prosperous things to Pharao. {17} Pharao therefore told that he had see: Me thought I stood upon the bank of the river, {18} and seven kine came up out of the bank of the river, exceeding fair, and full of flesh: which grazed on green places in a marsh pasture. {19} And behold there followed these other seven kine, so passing ill favoured and lean, that I never saw the like in the land of Aegypt; {20} which having devoured and consumed the former, {21} gave no token of their fullness: but with the like leanness & deformity looked heavily. Awaking, and fallen again into a deep sleep, {22} I saw a dream: Seven ears of corn grew forth upon one stalk, full and very fair. {23} Other seven also thin and blasted with adustion, sprang of the stalk, {24} which devoured the beauty of the former: I told the dream to the conjecturers, and there is no man that can declare it. {25} Joseph answered: The king's dream is one: God hath shewed to Pharao the things that he will do. {26} The seven fair kine, and the seven full ears, be seven years of plentifullness and both contain the self-same meaning of the dream. {27} Also the seven lean and thin kine, that came up after them, and the seven thin ears, and blasted with the burning wind, are seven years of famine to come. {28} Which shall be fulfilled in this order. {29} Behold there shall come seven years of great fertility in the whole Land of Aegypt: {30} after which shall follow other seven years of so great sterility, that all the abundance before shall be forgotten: for the famine shall consume all the land, {31} and the greatness of the scarcity shall destroy the greatness of the plenty. {32} And in that thou didst see the second time a dream pertaining to the same thing, it is a token of the certainty for that the word of God shall come to pass, and be fulfilled speedily. {33} Now therefore let the King provide a wise man and industrious, & make him Ruler over the Land of Aegypt: {34} that he may appoint overseers overall countries: and gather into barns the fifth part of the fruits, during the seven years of the fertility, {35} that now presently shall ensue: and let all the corn be laid up under Pharao's hands, and let it be reserved in the cities. {36} And let it be in a readiness against the famine of seven years to come, which shall oppress Aegypt, and the land shall not be consumed with scarcity. {37} The counsel pleased Pharao, and all his servants: {38} and he spake to them: Can we find such an other man, that is full of the spirit of God? {39} He said therefore to Joseph: Because God hath shewed thee

all things that thou hast spoken, can I find a wiser and one like unto thee? {40} Thou shalt be over my house, & at the commandment of thy mouth all the people shall obey: only in the throne of the Kingdom I will go before thee. {41} And again Pharao said to Joseph: Behold, I have appointed thee over the whole land of Aegypt. {42} And he took his ring from his own hand, and gave it into his hand: and he put upon him a silk robe, and put a chain of gold about his neck. {43} And he made him go up into his second chariot, the crier proclaiming that all should bow their knee before him, and that they should know he was made Governor over the whole Land of Aegypt. {44} And the King said to Joseph: I am Pharao: without thy commandment no man shall move hand or foot in all the land of Aegypt. {45} And he turned his name, & called him in the Aegyptian tongue the Saviour of the world. And he gave him to wife Aseneth the daughter of Putiphar Priest of Heliopolis. Joseph therefore went forth to the land of Aegypt {46} (and he was thirty years old when he stood in the sight of King Pharao) and did circuit all the countries of Aegypt. {47} And the fertility of the seven years came: and the corn being bound up into sheaves was gathered into the barns of Aegypt. {48} All the abundance also of grain was laid up in every city. {49} And there was so great abundance of wheat, that it became equal to the sand of the sea, and the plenty exceeded measure. {50} And there were born unto Joseph who sons before the famine came: whom Aseneth the daughter of Putiphar Priest of Heliopolis bare him. {51} And he called the name of the first-begotten Manasses, saying: God made me to forget all my labours, and my father's house. {52} The name also of the second he called Ephraim, saying: God hath made me to increase in the land of my poverty. {53} Therefore when the seven years of the plentifullness, that had been in Aegypt were passed: {54} the seven years of scarcity began to come, which Joseph foretold: and in the whole world the famine prevailed, but in all the land of Aegypt there was bread. {55} The which being in hunger, the people cried to Pharao, desiring food. To whom he answered: Go ye to Joseph: & whatsoever he shall say to you, that do ye. {56} And the famine daily increased in all the land: and Joseph opened all the barns, and sold to the Aegyptians: for them also the famine had oppressed. {57} And all Provinces came into Aegypt, to buy victuals, and to moderate the misery of the scarcity.

Chapter 42

Jacob sendeth ten of his sons to buy corn in Aegypt. 7. where Joseph knowing them, they not knowing him, with hard speeched putteth them in prison. 18. At last Simeon remaining in custody, till Benjamin be brought, the rest are dismissed. 25. with their money, unknown to them, in their sacks.

{1} AND Jacob hearing that victuals were sold in Aegypt, he said to his sons: Why neglect ye? {2} I have heard that wheat is sold in Aegypt: Go ye down and buy us necessaries, that we may live and not be consumed with lack. {3} Therefore the ten brethren of Joseph going down to buy corn in Aegypt, {4} Benjamin being kept at home by Jacob, who said to his brethren: Lest perhaps he take any harm in the journey: {5} entered into the land of Aegypt with others that went to buy. For the famine was in the land of Chanaan. {6} And Joseph was Prince in the land of Aegypt, and at his pleasure corn was sold to the people. And when his brethren had adored him, {7} and he knew them, he spake as it were to strangers somewhat roughly, asking them: From whence came you? Who answered: From the Land of Chanaan, that we may buy necessaries to live. {8} And yet himself knowing his brethren, was not known of them. {9} And remembering the dreams, which sometimes he had seen, he said to them: You are spies: to view the weaker parts of the land you are come. {10} Who said: It is not so, my Lord, but thy servants are come to buy victuals. {11} We are all the sons of one man: we are come as men of peace, neither do thy servants go about any evil. {12} To whom he answered: It is otherwise: you came to consider the undefended parts of this land.

{13} But they: We thy servants, say they, are twelve brethren, the sons of one man in the Land of Chanaan: the youngest is with our father, the other is not living. {14} This is it, quoth he, that I said: You are spies. {15} Now presently I will take a trial of you: by the health of Pharao you shall not depart hence, until your youngest brother do come, {16} Send you one of you to bring him: and you shall be in prison till the things be proved which you have said, whether they be true or false: otherwise by the health of Pharao you are spies. {17} Therefore he put them in prison three days. {18} And the third day bringing them out of prison, he said: Do as I have said, and you shall live: for I fear God. {19} If you be men of peace, let one of your brethren be bound in prison: and go ye your ways, and carry the corn that you have bought unto your houses, {20} and bring your youngest brother to me, that I may prove your sayings to be true, and that you die not. They did as he had said, {21} and they talked one to an other: Worthily do we suffer these things, because we have sinned against our brother, seeing the distress of his soul whilst he besought us, and we heard not: therefore is this tribulation come upon us. {22} Among whom Ruben one of them, said: Why, did not I say to you: Sin not against the boy; and you heard me not? Lo his blood is required. {23} And they knew not that Joseph understood: because he spake to them by an interpreter. {24} And he turned away himself a little while, and wept: and returning he spake to them. {25} And taking Simeon, and binding him in their presence, he commanded his servants that they should fill up their sacks with wheat, and put every man's money again in their bags, giving them besides for to eat on the way: who did so. {26} But they carrying their corn upon their asses, took their journey. {27} And one of them opening his sack to give his beast provender in the Inn, beholding the money in the sack's mouth, {28} he said to his brethren: My money is given me again, behold it is in the sack. And being astonished and troubled amongst themselves, they said: What is this, that God hath done unto us? {29} And they came to Jacob their father into the land of Chanaan, & they told him all things that had chanced unto them, saying: {30} The Lord of the land spake to us roughly, & thought us to be spies of the province, {31} to whom we answered: We are men of peace, neither do we attempt any treachery. {32} We are twelve brethren born of one father: one is not living, the youngest is with our father in the Land of Chanaan. {33} Who said to us: Thus shall I try that you be men of peace: Leave one of your brethren with me, and take ye provision necessary for your houses, and go your ways, {34} and bring your youngest brother to me, that I may know you are not spies: and you may receive this fellow again, that is kept in prison: and afterwards may have license to buy what things you will. {35} This being said when they poured out their corn, every man found his money tied in the mouth of the sacks: and all being astonished together, {36} their father Jacob said: You have made me to be without children, Joseph is not living, Simeon is kept in bonds, and Benjamin you will take away: all these evils, are fallen upon me. {37} To whom Ruben answered: Kill my two sons, if I bring him not again to thee: deliver him into my hand, and I will restore him unto thee. {38} But he said: My son shall not go down with you: his brother is dead, and he alone is remaining: if any adversity shall chance to him in the land to the which you go, you shall bring down my hoar hairs with sorrow unto hell.

Chapter 43

The famine pressing the land, Jacob willeth his sons to go again into Aegypt to buy more corn: 3. Who refusing to go without Benjamin, 11. he is sent with them, and presents and double money, lest the former were brought back by error. 16. Joseph seeing Benjamin, 23. delivereth Simeon, and entertaineth them all at dinner.

{1} IN the mean time the famine did oppress all the land very sore, being spent, which they had brought out {2} And the provision of Aegypt, Jacob said to his sons: Go again, and buy us a little victual. {3} Judas answered: That Same man denounced unto us under

attestation of an oath, saying: You shall not see my face, unless you bring your youngest brother with you. {4} If therefore thou wilt send him with us, we will go forward together, and will buy necessaries for thee: {5} but if thou wilt not, we will not go: for the man, as we have often said, denounced unto us saying: You shall not see my face without your youngest brother. {6} Israel said to them: You have done this to my misery, in that you told him that you had an other brother also. {7} But they answered: The man asked us in order our progeny: if our father lived; if we had a brother: and we answered him consequently to that which he demanded: could we know that he would say: Bring hither your brother with you? {8} Judas also said to his father: Send the boy with me, that we may set forward, and may live: lest we and our little ones die. {9} I take upon me the boy: require him of my hand, unless I bring him again, and restore him to thee, I will be guilty of sin against thee for ever. {10} If delay had not been made, we had been come now the second time. {11} Therefore Israel their father said to them: If it must needs be so, do that you will: take of the best fruits of the land in your vessels, and carry to the man for presents, a courtesy of rosen, & of honey, & of incense, of myrrh, of terebinth, and of almonds. {12} Double money also carry with you: and recarry that you found in your sacks, lest perhaps it was done by an error: {13} but take also your brother, and go to the man. {14} And my God almighty make him favourable unto you; and send back with you your brother, whom he keepeth, and this Benjamin: as for me I shall be desolate without children. {15} The men therefore took the presents, & the double money, & Benjamin; & went down into Aegypt, & stood before Joseph. {16} Whom when he had seen & Benjamin withal, he commanded the steward of his house, saying: Bring in the men into the house, and kill victims, and prepare a feast; because they shall eat with me at noon. {17} He did that which was commanded him, and brought the men into the house. {18} And there being sore afraid, they said one to another: because of the money which we carried back the first time in our sacks, we are brought in: that he may turn upon us a false accusation, and forcibly bring both us and our asses into bondage. {19} Wherefore in the very door stepping to the steward of the house, {20} They spake: Sir, we desire thee to hear us. Now once before we came down to buy provision: {21} Which being bought, when we were come to the Inn, we opened our sacks, and found our money in the mouths of the sacks: which we have now brought again in the same weight. {22} But we have brought other money besides, to buy the things that are necessary for us: our conscience is not privy, who put it in our bags. {23} But he answered: Peace be with you, fear you not: your God, and the God of your father hath given you treasures in your sacks. For the money, which you gave me, I have for good. And he brought forth Simeon unto them. {24} And being brought into the house, he fetched water, and they washed their feet, and he gave provender to their asses. {25} But they made ready the presents, till Joseph should come in at noon: for they had heard that they should eat bread there. {26} Therefore Joseph came in to his house, and they offered him presents holding them in their hands, and they adored prostrate to the ground. {27} But he courteously resaluting them, asked them saying: Is the old man your father in health, of whom you told me? Is he yet living. {28} Who answered: Thy servant our father is in health, he is yet living. And bowing themselves they adored him. {29} And Joseph lifting up his eyes, saw Benjamin his brother of the same mother, and said: is this your young brother, of whom you told me? And again: God, saith he, be merciful unto thee my son. {30} And he made haste because his heart was moved upon his brother, and tears brake forth: and entering into his chamber he wept. {31} And when he had washed his face, coming forth again, he refrained himself, and said: Set bread on the table. {32} Which being set down, to Joseph apart, and to his brethren apart, to the Aegyptians also that did eat with him apart (for it is unlawful for the Aegyptians to eat with the Hebrews, and they think such a feast

propane) {33} they sat before him, the first begotten according to his first-birth, and the youngest according to his age. And they marveled out of measure, {34} Taking the portions that they received of him: and the greater portion came to Benjamin, so that it exceeded by five parts. And they drank and were inebriated with him.

Chapter 44

Joseph causeth their sacks to be filled with corn, and their money to be put again therein, and in Benjamin's sack also a silver cup, 4. and when they were parted, sending after them, chargeth them with theft. 12. And the cup being found in Benjamin's sack, they all much afflicted return to Joseph. 17. who threatening to keep Benjamin, 18. Judas entreateth, 32. & finally offereth himself to servitude for him.

{1} AND Joseph commanded the steward of his house, saying: Fill their sacks with corn, as much as they can hold: and put the money of every one in the top of his sack. {2} And in the sack's mouth of the younger put my silver cup, and the price which he gave for the wheat. And it was so done. {3} And when the morning rose, they were dismissed with their asses. {4} And they were now departed out of the city, and had gone forward a little way: then Joseph sending for the steward of his house, said: Arise, quote he, and pursue the men: and overtaking them say to them: Why have you rendered evil for good? {5} The cup which you have stolen is that wherein my Lord doth drink, and wherein he is wont to divine: you have done a very evil thing. {6} He did as he had commanded. And having overtaken them, he spake to them in the same order. {7} Who answered: Why doth our Lord speak so, as though thy servants had committed so heinous a fact? {8} The money that we found in the top of our sacks, we recarried to thee from the land of Chanaan: & how followeth it, that we have stolen out of thy Lord's house gold or silver? {9} With whom soever of thy servants that shall be found which thou seekest, let him die, and we will be the bondmen of our Lord. {10} Who said to them: Be it done according to your sentence: with whom soever it shall be found, be he my bondmen, and you shall be guiltless. {11} Therefore in haste taking down their sacks upon the ground, every man opened. {12} Which when he had searched, beginning from the elder even to the youngest, he found the cup in Benjamin's sack. {13} But they renting their garments, and loading their asses again, returned into the town. {14} And Judas foremost with his brethren entered in to Joseph (for he was not yet gone out of the place) and they fell together before him on the ground. {15} To whom he said: Why would you do so? Know you not that there is not the like to me in the science of divining. {16} To whom Judas said: What shall we answer, my Lord? Or what shall we speak, or be able justly to pretend? God hath found the iniquity of thy servants: lo we are all bondmen to my Lord, both we, & he with whom the cup was found. {17} Joseph answered: God forbid that I should so do: he that stole the cup, the same be my bondman: and go you free unto your father. {18} And Judas approaching nearer said boldly: I beseech thee my Lord, let thy servant speak a word in thine ears, and be not angry with thy servant: for after Pharao thou art, {19} my Lord. Thou didst ask thy servants the first time: Have you a father or a brother? {20} and we answered thee my Lord: We have a father an old man, and a little boy, that was born in his old age; whose brother by the mother is dead: and his mother hath him only, and his father loveth him tenderly. {21} And thou saidst to thy servants: Bring him hither to me, and I will set mine eyes on him. {22} We suggested to my Lord: The boy can not leave his father: for if he leave him, he will die. {23} And thou saidst to thy servants: Unless your youngest brother come with you, you shall no more see my face. {24} Therefore when we were gone up to thy servant our father, we told him all things that my Lord did speak. {25} And our father said: Go again, and buy us a little wheat. {26} To whom we said: We can not go: if our youngest brother shall go down with us, we will set forward together: otherwise he being absent, we dare not see the man's face. {27} Whereunto he answered: You

know that my wife bare me two. {28} One went forth, and you said: A beast did devour him: and hitherto he appeareth not. {29} If you take this also, and ought befall him in the way, you shall bring down my hoar hairs with sorrow unto hell. {30} Therefore if I shall enter to thy servant our father, and the boy be wanting (whereas his life dependeth upon the life of him) {31} and he shall see that he is not with us, he will die, and thy servants shall bring down his hoar hairs with sorrow unto hell. {32} Let me be thy proper servant that did take him into my protection and promised, saying: Unless I bring him again I will be guilty of sin against my father for ever. {33} I therefore thy servant will tarry instead of the child in the service of my Lord, and let the child go up with his brethren. {34} For I can not return to my father, the child being absent; lest I stand by a witness of the calamity that shall oppress my father.

Chapter 45

Joseph manifesteth himself to his brethren. Who being much terrified he comforteth them, and weeping embraceth every one. 16. The bruit whereof coming to Pharo, he congratulating commandeth Joseph to call his father with all his family into Aegypt. 21. So the eleven brothers are sent away with gifts & provision for Jacob's journey. 26. All which the father understanding is revived in spirit.

{1} JOSEPH could no longer refrain many standing by in presence: whereupon he commanded that all should go forth, and no stranger should be present at their acknowledging one of another. {2} And he lifted up his voice with weeping, which the Aegyptians heard, and all the house of Pharo. {3} And he said to his Brethren: I am Joseph: is my father yet living? His brethren could not answer him being terribly astonished out of measure. {4} To whom gently he said: Come hither to me. And when they were come near him, I am, quoth he, Joseph your brother, whom you sold into Aegypt. {5} Be not afraid, neither let it seem to you a hard case that you did sell me into these countries: for God sent me before you into Aegypt for your preservation. {6} For it is two years since the famine began to be upon the earth, and yet five years remain, wherein there can be neither earing nor reaping. {7} And God sent me before, that you may be preserved upon the earth, and may have victuals to live. {8} Not by your counsel, but by the will of God was I sent hither: who hath made me as it were a father to Pharo, and Lord of his whole house, and Prince in all the land of Aegypt. {9} Make haste and get ye up to my father, and you shall say to him: Thy son Joseph willeth thus: God hath made me Lord of the whole land of Aegypt: come down to me, tarry not. {10} And thou shalt dwell in the land of Gessen: and thou shalt be near me thou and thy sons, and thy son's children, thy sheep, and thy herds, and all things that thou dost possess. {11} And there I will feed thee (for yet there are five years of famine remaining) lest both thou perish and thy house, and all things that thou dost possess. {12} Behold, your eyes, and the eyes of my brother Benjamin do see, that it is my mouth that speaketh unto you. {13} Report to my father my whole glory & all things that you have seen in Aegypt: make haste, and bring him to me. {14} And falling upon the neck of his brother Benjamin, embracing him he wept: he also in like manner weeping upon his neck. {15} And Joseph kissed all his brethren, and wept upon every one: after which things they were bold to speak unto him. {16} And it was heard of, and very famously reported abroad in the king's court: The brethren of Joseph are come: and Pharo was glad, and all his family. {17} And he spake to Joseph that he should command his brethren, saying: Loading your beasts go into the Land of Chanaan, {18} and take thence your father and kin, and come to me: and I will give you all the good things of Aegypt, that you may eat the marrow of the land. {19} Give commandment also that they take wains out of the land of Aegypt, for the carriage of their little ones and wives: and say: Take up your father, and make haste to come with all speed. {20} Neither do you leave any thing of your household stuff: for all the riches of Aegypt shall be yours. {21}

And the sons of Israel did as it was commanded them. To whom Joseph gave wains according to Pharo's commandment, and victuals for the way. {22} He bade also to be brought up for every one two robes: but to Benjamin he gave three hundred pieces of silver with five robes of the best: {23} sending to his father as much money & raiment, adding besides them he asses that should carry of all the riches of Aegypt, and as many she asses, carrying wheat for the journey and bread. {24} Therefore he dismissed his brethren, and when they were departing he said to them: Be not angry in the way. {25} Who going up out of Aegypt, came into the land of Chanaan to their father Jacob. {26} And they told him saying: Joseph thy son is living: and he ruleth in all the Land of Aegypt. Which when Jacob heard, awaking as it were out of a heavy sleep, notwithstanding did not believe them. {27} They on the contrary side reported the whole order of the thing. And when he saw the wains and all things that he had sent, his spirit revived, {28} and he said: It sufficeth me if Joseph my son be living yet: I will go, and see him before I die.

Chapter 46

Israel warranted in a vision from God, goeth into Aegypt with all his family, 8. who are here recited. 28. Joseph meeting him in Gessen, adviseth him to tell Pharo that they are shepherds by their trade of life.

{1} AND Israel taking his journey with all things that he had and killing there victims to the God of his , came to the well of the oath, father Isaac, {2} he heard him by a vision of the night calling him, and saying unto him: Jacob, Jacob. To whom he answered: Lo here I am. {3} God said to him: I am the most mighty God of thy father: fear not, go down into Aegypt, for into a great nation will I make thee there. {4} I will go down with thee thither, and thence will I bring thee returning: Joseph also shall put his hands upon thine eyes. {5} And Jacob rose up from the well of the oath: and his sons took him up, with their little ones and wives in the wains, which Pharo had sent to carry the old man, {6} and all that he had possessed in the Land of Chanaan: and he came into Aegypt with all his seed, {7} His sons, and nephews, daughters, and all his progeny together. {8} And these are the names of the children of Israel, that entered into Aegypt, himself with his children. His first-begotten Ruben. {9} The sons of Ruben: Henoch and Phallu and Hesron and Charmi. {10} The sons of Simeon: Jamuel and Jamin and Ahod, and Jachin and Sohar, and Saul the Son of Chananites. {11} The sons of Levi: Gerson and Caath and Merari. {12} The sons of Juda: Her & Onan and Sela and Phares and Zara. And Her and Onan died in the land of Chanaan. And there were sons born to Phares: Hesron and Hamul. {13} The sons of Issachar: Thola and Phua and Job and Semron. {14} The sons of Zabulon: Sared and Elon and Jahelel. {15} These are the sons of Lia, which she bare in Mesopotamia of Syria with Dina his daughter. All the souls of his sons and daughters are thirty three. {16} The sons of Gad: Sephion and Haggi and Siuni & Esebon and Heri and Arodi and Areli. {17} The sons of Aser: Jamne and Jesua and Jessui and Beria, Sara also their sister. The sons of Beria: Heber and Melchiel, {18} these be the sons of Zelpha, whom Laban gave to Lia his daughter, and these she bare to Jacob sixteen souls. {19} The sons of Rachel Jacob's wife: Joseph and Benjamin. {20} And there were sons born to Joseph in the Land of Aegypt, which Aseneth the daughter of Putiphar Priest of Heliopolis bare to him: Manasses and Ephraim. {21} The sons of Benjamin: Bela and Bechor and Asbel and Gera and Naaman and Echi and Ros and Mophim and Ophim and Ared. {22} These be the sons of Rachel, which she bare to Jacob: all the souls, fourteen. {23} The sons of Dan: Husim. {24} The sons of Nephthali: Jaziel and Guni and Jeser and Sallem. {25} These be the sons of Bala, whom Laban gave to Rachel his daughter: and these she bare to Jacob; all the souls, seven. {26} All the souls, that entered with Jacob into Aegypt, and that came out of his thigh, besides his son's wives, sixty six. {27} And the sons of Joseph,

that were born to him in the land of Aegypt, two souls, All the souls of the house of Jacob, that entered into Aegypt, were seventy. {28} And he sent Judas before him to Joseph, that he should tell him, and he should come into Gessen to meet him. {29} Wither when he was come, Joseph addressing his chariot went up to meet his father, unto the same place: and seeing him fell upon his neck, and as they embraced he wept. {30} And his father said to Joseph: Now will I die with joy, because I have seen thy face, and do leave thee alive. {31} But he spake to his brethren, and to all his father's house: I will go up, & will tell Pharao, and will say to him: My brethren, and my father's house that were in the Land of Chanaan, are come to me: {32} and the men are pastors of sheep, & their trade is to feed flocks: their cattle, & herds, and all that they could have, they have brought with them. {33} And when he shall call you & shall say: What is your trade? {34} You shall answer: We thy servants are pastors, from our infancy until this present, both we and our fathers. And this you shall say, that you may dwell in the Land of Gessen, because the Aegyptians detest all pastors of sheep.

Chapter 47

Jacob with his sons being come into Gessen, Pharao granteth them the same place to dwell in. 13. The famine forceth the Aegyptians to sell all their goods, lands, and possessions to the King, 22. except the Priest's part, to whom the King alloweth necessary food, without paying for it. 27. After seventeen years Jacob adjureth Joseph to bury him amongst his Ancestors.

{1} JOSEPH therefore going in told Pharao, saying: My father and brethren, their sheep and herds, and all things that they possess, are come out of the Land of Chanaan; and behold they stay in the Land of Gessen. {2} The utmost also of his brethren five persons he presented before the King: {3} whom he asked: What trade have you? They answered: We thy servants are pastors of sheep, both we, and our fathers. {4} We are come to sojourn in the land, because there is no grass for thy servant's flocks, the famine being very sore in the land of Chanaan: and we desire thee to command that we thy servants may be in the Land of Gessen. {5} And the King therefore said to Joseph: Thy father and thy brethren are come to thee. {6} The Land of Aegypt is in thy sight: make them to dwell in the best place, & deliver them the Land of Gessen. And if so be thou know that there are industrious men among them, appoint them masters of my cattle. {7} After this Joseph brought in his father to the king, and set him before him: who blessed him, {8} and being asked of him: How many be the days of the years of thy life? {9} He answered: The days of the pilgrimage of my life are an hundred thirty years, few and evil, and they are not come to the days of my fathers, in which they were pilgrims. {10} And blessing the king, he went forth. {11} But Joseph gave possession to his father and his brethren in Aegypt, in the best place of the land, in Rhamesses, as Pharao had commanded. {12} And he nourished them, and all his father's house, allowing victuals to every one. {13} For in the whole world there wanted bread. & famine oppressed the land, especially of Aegypt and Chanaan. {14} Out of which he gathered together all the money for the selling of corn, & brought it in unto the king's treasure. {15} And when the buyers wanted money, all Aegypt came to Joseph, saying Give us bread: why die we before thee, our money failing? {16} To whom he answered: Bring your cattle, and for them I will give you victuals, if you have not to pay. {17} Which when they had brought, he gave them sustenance for horses, and sheep, and oxen, and asses: and he sustained them that year for the exchange of the cattle. {18} And they came the second year, and said to him: We will not conceal from our Lord, that our money failing, our cattle withal have failed: neither art thou ignorant, that we have nothing besides our bodies and land. {19} Why therefore shall we die in thy sight? Both we and our land will be thine: buy us to be the king's bondmen, & give us seed, lest for default of tillers the land be turned into a wilderness. {20} Joseph therefore bought all the Land of Aegypt, every man selling his possessions for the

greatness of the famine. And he brought it under Pharao's hands, {21} and all the people thereof from the farthest ends of Aegypt, even to the uttermost coasts thereof, {22} saving the land of the Priests, which the king had delivered them: to whom also a certain allowance of victuals was given out of the common barns, and therefore they were not driven to sell their possessions. {23} Joseph therefore said to the people: Behold as you see, Pharao possesseth both you and your land: take seed, and sow the fields, {24} that you may have corn. The fifth part you shall give to the king: the other four I am content you shall have for seed, & for food to your families & your children. {25} Who answered our life is in thy hand: only let our Lord have a respect unto us, and we will gladly serve the King. {26} From that time until this present day in the whole land of Aegypt, the fifth part is payed to the kings, and it became as it were a law, saving the land of the Priests, which was free from this condition. {27} Israel therefore dwelt in Aegypt that is, in the Land of Gessen, and possessed it: and was increased, & multiplied exceedingly. {28} And he lived in it seventeen years: and all the days of his life came to an hundred forty seven years. {29} And when he saw that the day of his death approached, he called his son Joseph, and said to him: If I have found grace in thy sight, put thy hand under my thigh: and thou shalt do me this mercy and truth. Not to bury me in Aegypt: {30} but I will sleep with my fathers, and take me away out of this land, & bury me in the sepulchre of my ancestors. To whom Joseph answered: I will do that thou hast commanded. {31} And he said: Swear then to me. Who swearing, Israel adored God, turning to the bed's head.

Chapter 48

Joseph visiteth his father being sick. 5. Who adopteth his two son Manasses and Ephraim, 13. And blesseth them, preferring the younger before the elder, contrary to Joseph's mind. 22. And giveth a portion of land to Joseph, above his brethren.

{1} THESE things being so done, it was told Joseph that his father was sick: who, taking his two sons Manasses and Ephraim, went forward. {2} And it was told the old man: Behold thy son Joseph cometh to thee. Who being strengthened sat on his bed. {3} And Joseph being entered in to him, he said: God Almighty appeared to me in Luza, which is in the Land of Chanaan: and he blessed me, {4} and said: I will increase, and multiply thee, and make thee into multitudes of peoples: and I will give thee this land, and to thy seed after thee for an everlasting possession. {5} Thy two sons therefore which were born to thee in the Land of Aegypt before I came hither to thee, shall be mine: Ephraim and Manasses, as Ruben and Simeon shall be reputed to me. {6} But the rest begotten of thee after them, shall be thine, and shall be called by the name of their brethren in their possessions. {7} For unto me, when I came out of Mesopotamia, Rachel died in the land of Chanaan in the very journey, and it was spring time: and I entered into Ephrata, and buried her by the way side to Ephrata, which by another name is called Bethleem. {8} And seeing his sons he said to him: Who are these? {9} He answered: They are my sons, whom God hath given me in this place. Bring them, quoth he, to me, that I may bless them. {10} For Israel's eyes were dim by reason of very great age, and he could not see clearly. And when they were set beside him, kissing and embracing them, {11} he said to his son: I am not defrauded of thy sight, moreover God hath shewed me thy seed. {12} And when Joseph had taken them from his father's lap, he adored prostrate unto the ground. {13} And he set Ephraim on his right hand, that is, on the left hand of Israel: but Manasses on his own left hand, to wit, on his father's right hand, and put them near to him. {14} Who stretching forth his right hand, put it upon the head of Ephraim the younger brother: and the left upon the head of Manasses, that was the elder, changing hands. {15} And Jacob blessed the sons of Joseph, and said: God, in whose sight my fathers Abraham & Isaac have walked, God that feedeth me from my youth until this present day: {16} The Angel

that delivereth me from all evils, bless these children: and be my name called upon them, the names also of my fathers Abraham, and Isaac, and grow they into a multitude upon the earth. {17} And Joseph seeing that his father had put his right hand upon the head of Ephraim, took it heavily: and taking his father's hand he went about to lift it from Ephraim's head & to remove it upon the head of Manasses. {18} And he said to his father: It is not convenient father so to be: because this is the first-begotten put thy right hand upon his head. {19} Who refusing, said: I know my son, I know: and this same indeed shall be into peoples, and shall be multiplied: but his younger brother shall be greater than he: and his seed shall grow into nations. {20} And he blessed them at that time, saying: In thee shall Israel be blessed, and it shall be said: God do unto thee as unto Ephraim, & as unto Manasses. And he set Ephraim before Manasses. {21} And he said to Joseph his son: Behold I die, & God will be with you, and will bring you back into the land of your fathers. {22} I do give thee one portion above thy brethren, which I took out of the hand of the Amorrhæan with my sword and bow.

Chapter 49

Jacob replenished with the spirit of prophecy, a little before his death, foretelleth his sons many things that shall happen to their posterity. Chargeth some of them with faults past, blesseth every one. 29. Appointeth where to bury him, 32. and dieth.

{1} AND Jacob called his sons, and said to them: Come together, that I may shew you the things that shall come to you in the last days. {2} Come together, and hear you sons of Jacob, hear ye Israel your father. {3} Ruben my first-begotten, thou art my strength, & the beginning of my sorrow: former in gifts, greater in Empire. {4} Thou art poured out as water, increase thou not: because thou didst ascend thy father's bed, and didst defile his couch. {5} Simeon and Levi brethren: vessels of iniquity warring. {6} Into their counsel come not my soul, and in their congregation be not my glory: because in their fury they slew a man, and in their willfulness they undermined a wall. {7} Cursed be their fury, because it is stubborn; and their indignation, because it is hard: I will divide them in Jacob, and will disperse them in Israel. {8} Judas, thee thy brethren shall praise: thy hand shall be in the neck of thine enemies: thy father's children shall adore thee. {9} A lion's whelp Judas: to the prey my son thou didst ascend: taking thy rest thou didst lie as a lion, and as it were a lioness, who shall raise him up? {10} THE SCEPTER SHALL NOT BE TAKEN AWAY FROM JUDAS, AND A DUKE OUT OF HIS THIGH, TILL HE DO COME THAT IS TO BE SENT, AND THE SAME SHALL BE THE EXPECTATION OF THE GENTILES. {11} Tying to the vineyard his colt, and to the vine, o my son, his she ass. He shall wash his stole in wine, and in the blood of the grape his cloak. {12} His eyes are more beautiful than wine, and his teeth whiter than milk. {13} Zabulon shall dwell in the shore of the sea, and in the road of ships reaching as far as Sidon. {14} Issachar a strong ass lying at rest between the borders. {15} He saw rest that it was good; and the earth that it was very good: and he put under his shoulder to carry, and became serving under tributes. {16} Dan shall judge his own people, as also an other tribe in Israel. {17} Be Dan a snake in the way, a serpent in the path, biting the hoofs of the horse, that his rider may fall backward. {18} I will expect THY SALVATION o Lord. {19} Gad, the girded shall fight before him: and himself shall be girded backward. {20} Aser, his bread is fat, and he shall give dainties to kings. {21} Nephthali, a hart let forth, and giving speeches of beauty. {22} Joseph a child increasing, increasing and comely to behold: the daughters coursed to and fro upon the wall. {23} But the dart men did exasperate him, and brawled, and envied him. {24} His bow sat upon the strong, and the bands of his arms and his hands were dissolved, by the hands of the Mighty of Jacob: thence came forth a pastor, the son of Israel. {25} The God of thy father shall be thy helper, and the

Almighty shall bless thee with the blessings of heaven from above, with the blessings of the depth that lieth beneath, with the blessings of the paps and of the womb. {26} The blessings of thy father were strengthened with the blessings of his fathers: until the desire of the eternal hills came: be they upon the head of Joseph, and upon the crown of the Nazarite among his brethren. {27} Benjamin a ravening wolf, in the morning shall eat the prey, and in the evening shall divide the spoil. {28} All these in the tribes of Israel twelve: these things spake their father to them, and he blessed every one, with their proper blessings. {29} And he commanded them, saying: I am gathered unto my people: bury you me with my fathers in the double cave, which is in the field of Ephron the Hethite, {30} Against Mambre in the Land of Chanaan, which Abraham bought with the field of Ephron the Hethite for a possession to bury in. {31} There they buried him, and Sara his wife: there was Isaac buried with Rebecca his wife: there also Lia doth lie buried. {32} And when he had finished the precepts wherewith he instructed his sons, he plucked up his feet upon the bed, and died; and he was put unto his people.

Chapter 50

Joseph causeth his father's body to be embalmed; 3. the days of mourning being expired, 9. with Phara's leave, Joseph with the ancients of Aegypt, all his brethren, and older sort of Israelites, go and solemnly bury the body in Chanaan. 14. After their return, his brethren fearing lest Joseph well now revenge former injuries, he freely forgiveth all. 22. At the age of [110]. years, adjuring the posterity to carry his bones into Chanaan he dieth, and is put in a coffin.

{1} WHICH Joseph seeing fell upon his father's face weeping and kissing him, commanded his servants the physicians, {2} And he that they should embalm his father with spices. {3} Who fulfilling his commandments, there passed forty days; for this was the manner of corpses embalmed, and Aegypt mourned him seventy days. {4} And the mourning time being expired, Joseph spake to the family of Phara: If I have found grace in your sight, speak in the ears of Phara: {5} for so much as my father did adjure me, saying: Behold I die, in my sepulchre which I digged for my self in the land of Chanaan, thou shalt bury me. I will go up therefore, and bury my father, and return. {6} And Phara said to him: Go up and bury thy father as thou wast adjured. {7} Who going up, there went with him all the ancients of Phara's house, and all the elders of the Land of Aegypt: {8} the house of Joseph with his brethren, saving their little ones, and the flocks and herds, which they had left in the Land of Gessen. {9} He had also in his train chariots and horsemen: and it became no small multitude. {10} And they came to the floor of Atad, which is situate beyond Jordan: where celebrating the exequies with great and vehement mourning, they spent full seven days. {11} Which when the Inhabiters of the Land of Chanaan had seen, they said: This is a great mourning unto the Aegyptians. And therefore the name of that place was called, The mourning of Aegypt. {12} Therefore the sons of Jacob did as he commanded them: {13} and carrying him into the Land of Chanaan, they buried him in the double cave, which Abraham had bought with the field for a possession to bury in of Ephron the Hethite against Mambre. {14} And Joseph returned into Aegypt with his brethren, and with all the train, his father being buried. {15} After whose death his brethren fearing, & talking one with another: Lest perhaps he be mindful of the injury which he suffered, and requite us all the evil that we have done; {16} they advertised him saying: Thy father commanded us before he died, {17} that we should say thus much to thee in his words: I beseech that thou forget the wicked fact of thy brethren, and the sin and malice which they have exercised against thee: we also desire thee, that to the servants of the God of thy father thou remit this iniquity. Whom when Joseph had heard he wept. {18} And his brethren came to him; and adoring prostrate on the ground they said: We are thy servants. {19} To whom he answered: Fear not; can we resist the will of God? {20} You thought evil against me, but God turned that into good, that he might exalt me, as presently you see, and

might save many peoples. {21} Fear not: I will feed you and your little ones, and he comforted them, and spake gently & mildly. {22} And he dwelt in Aegypt, with all his father's house: and lived an hundred and ten years. And he saw the children of Ephraim unto the third generation. Also the children of Machir the son of Manasses were born in Joseph's knee. {23} Which things being done he spake to his brethren: After my death God will visit you, and will make you go up out of this land, to the land which he sware to Abraham, Isaac, and Jacob. {24} And when he had adjured them and said. God will visit you carry my bones with you out of this place: {25} he died, being an hundred and ten years old. And being embalmed with spices, was put in a coffin in Aegypt.

THE BOOK OF EXODUS

Chapter 1

The small number of Israelites much increasing in Aegypt, 6. especially after the death of Joseph & his brethren, 8. a new King, that knew not Joseph, in vain striveth to hinder their multiplication, 11. by imposing works upon them, 15. and by commanding to kill 22. and to drown all the male-children of them. God in the mean time rewardeth the midwives, that fearing him killed not the children.

{1} THESE be the names of the children of Israel, that entered into Aegypt with Jacob: they did enter in, every one with their houses, {2} Ruben, Simeon, Levi, Judas, {3} Issachar, Zabulon, & Benjamin, {4} Dan, and Nephthali, Gad, and Aser. {5} Therefore all the souls that came out of Jacob's thigh were seventy: and Joseph was in Aegypt. {6} Who being dead, and all his brethren, and all that generation, {7} the children of Israel increased, and as it were springing up did multiply, and growing strong exceedingly, filled the land. {8} In the mean time there arose a new king over Aegypt, that knew not Joseph: {9} and he said to his people: Behold the people of the children of Israel is much, and stronger than we. {10} Come, let us wisely oppress the same, lest perhaps it multiply: and if there shall be any war against us, it joined with our enemies, and we being overthrown, they depart out of the land. {11} Therefore he set over them masters of the works, to afflict them with burdens: and they built unto Pharao cities of tabernacles, Phithom, and Ramesses. {12} And the more they did oppress them, so much the more they multiplied and increased: {13} and the Aegyptians hated the children of Israel, and deriding afflicted them: {14} and they brought their life into bitterness with the hard works of clay and brick, & with all service, wherewith they were pressed in the works of the earth. {15} And the king of Aegypt said to the midwives of the Hebrews, of whom one was called Sephora, the other Phua, {16} commanding them: When you shall be midwives to the Hebrew women, and the time of delivery is come, if it be a man-child, kill it: if a woman, reserve her. {17} But the midwives feared God, and did not according to the commandment of the king of Aegypt, but preserved the men-children. {18} To whom being called unto him, the king said: What is this that you meant to do, that you would save the men-children? {19} Who answered: The Hebrew women are not as the Aegyptian women: for they have the knowledge to play the midwife themselves, and before we come to them, they are delivered. {20} God therefore did well to the midwives: and the people increased, and became strong exceedingly. {21} And because the midwives feared God, he built them houses. {22} Pharao therefore commanded all his people, saying: Whatsoever shall be born of the male-sex cast it into the river: whatsoever of the female, reserve it.

Chapter 2

{1} A child of the Hebrews, and Tribe of Levi, being exposed to the water, 5. is taken from thence by Pharao's daughter, 8. who committeth him to be nursed, unwitting to his own mother,

adopteth him, and calleth him Moyses. 11. He afterwards visiting his brethren, killeth an Aegyptian: 15. flieth into Midian: 21. marrieth a wife, and hath two sons.

{1} AFTER these things there came forth a man of the house of Levi, and he took a wife of his own stock. {2} Who conceived, and bare a son: & seeing him a goodly one, hid him three months. {3} And when now she could not conceal him, she took a basket made of bulrushes, and dawbed it with bitume and pitch: and put within it the little infant, and laid him in a sedgy place by the river's brink, {4} his sister standing a far off, and considering the event of the thing. {5} And behold the daughter of Pharao came down to be washed in the river, and her maids walked by the river's brink. Who when she saw the basket in the sedges, she sent one of her handmaids: and when it was brought, {6} opening it, and seeing with it an infant crying, having pity on it, said: This is one of the infants of the Hebrews. {7} To whom the child's sister said: Wilt thou that I go, and call to thee an Hebrew woman, that may nurse the little infant? {8} She answered: Go. The maid went and called her mother. {9} To whom Pharao's daughter speaking: Take, quoth she, this child, and nurse him for me: I will give thee thy hire. The woman took and nursed the child: and when he was grown, delivered him to Pharao's daughter. {10} Whom she adopted into the place of a son, and called him Moyses, saying: Because from the water I did take him. {11} In those days after that Moyses was grown, he went forth to his brethren: and he saw their affliction, and a man that was an Aegyptian striking one of the Hebrews his brethren. {12} And when he had looked about hither and thither, and saw no man present, he struck the Aegyptian, and hid him in the sand. {13} And going forth an other day, he saw two Hebrews brawling; and he said to him that did the wrong: Why strikest thou thy neighbour? {14} Who answered: Who hath appointed thee Prince and Judge over us? Wilt thou kill me, as yesterday thou didst the Aegyptian? Moyses feared, and said: How is this thing come abroad? {15} And Pharao heard of this talk, and sought to kill Moyses: who flying from his sight, abode in the Land of Midian, and sat beside a well. {16} And the Priest of Midian had seven daughters, which were come to draw water: and when the troughs were filled, they desired to water their father's flocks. {17} The shepherds came upon them, and drove them away: and Moyses arose, and defending the maids, watered their sheep. {18} Who being returned to Raguel their father, he said to them: Why are you come sooner than you were wont? {19} They answered: A certain man an Aegyptian delivered us from the hand of the shepherds: moreover also he drew water with us, and gave the sheep to drink. {20} But he said: Where is he? Why have you let the man go? Call him that he may eat bread. {21} Therefore Moyses swere that he would dwell with him. And he took Sephora his daughter to wife: {22} Who bare him a son, whom he called Gersam, saying: I have been a stranger in a foreign country. And she bare an other, whom he called Eliezer, saying: for the God of my father my helper hath delivered me out of the hand of Pharao. {23} But after much time the king of Aegypt died: and the children of Israel groaning, cried out because of the works: and their cry ascended unto God from the works. {24} And he heard their groaning, and remembered the covenant which he made with Abraham, Isaac, and Jacob. {25} And our Lord looked upon the children of Israel and knew them.

Chapter 3

God appeareth to Moyses in a bush burning but not consuming, 7. designeth him the Governor of the children of Israel, 10. with commission to tell them, that they shall be delivered from Aegypt: 21. and shall spoil the Aegyptians.

{1} AND Moyses fed the sheep of Jethro his father in law the Priest of Midian: and having driven the flock to the inner parts of the desert, he came to the mountain of God, Horeb. {2} And our

Lord appeared to him in a flame of fire out of the midst of a bush: and he saw that the bush was on fire and was not burnt. {3} Moyses therefore said: I will go, and see this great vision, why the bush is not burnt. {4} And our Lord seeing that he went forward to see, he called him out of the midst of the bush, and said: Moyses, Moyses. Who answered: Here I am. {5} But he said: Approach not hither, loose off thy shoe from thy feet: for the place wherein thou standest is holy ground. {6} And he said: I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. Moyses hid his face; for he durst not look against God. {7} To whom our Lord said: I have seen the affliction of my people in Aegypt, and I have heard their cry because of their rigour that oversee the works: {8} and knowing their sorrow, I am descended to deliver them out of the hands of the Aegyptians, and to bring them out of that land into a land good and large, into a land that floweth with milk and honey, to the place of the Chananeite, and Hethite, and Amorrheite, and Pherezeite, and Heveite, & Jebuseite. {9} Therefore the cry of the children of Israel is come unto me: and I have seen their affliction wherewith they are oppressed by the Aegyptians. {10} But come, and I will send thee to Pharao, that thou mayest bring forth my people the children of Israel out of Aegypt. {11} And Moyses said to God: Who am I that I shall go to Pharao, and bring forth the children of Israel out of Aegypt? {12} Who said to him: I will be with thee; and this thou shalt have for a sign that I have sent thee: When thou shalt have brought my people out of Aegypt, thou shalt sacrifice to God upon this mountain. {13} Moyses said to God: Lo I shall go to the children of Israel, and say to them: The God of your fathers hath sent me to you. If they shall say to me: What is his name? What shall I say to them? {14} God said to Moyses: I AM WHICH AM. He said: Thus shalt thou say to the children of Israel: HE WHICH IS, hath sent me to you. {15} And God said again to Moyses: These things shalt thou say to the children of Israel: The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me to you this is my name for ever, and this is my memorial into generation & to generation. {16} Go, and gather together the Ancients of Israel, and thou shalt say to them: The Lord God of your fathers hath appeared to me, the God of Abraham, the God of Isaac, and the God of Jacob, saying: Visiting I have visited you: and I have seen all things that have chanced to you in Aegypt: {17} and I have said the word to bring you forth out of the affliction of Aegypt, into the land of the Chananeite, and Hethite, and Amorrheite, and Pherezeite, and Heveite, and Jebuseite, to a Land that floweth with milk and honey. {18} And they shall hear thy voice: and thou shalt enter in, thou and the ancients of Israel to the king of Aegypt, and thou shalt say to him: The Lord God of the Hebrews hath called us: We will go three days' journey into the wilderness to sacrifice unto the Lord our God. {19} But I know that the king of Aegypt will not dismiss you to go but by mighty hand. {20} For I will stretch forth my hand, and will strike Aegypt in all my marvels, which I will do in the midst of them: after these he will dismiss you. {21} And I will give grace to this people in the sight of the Aegyptians: and when you shall go forth, you shall not depart empty: {22} but each woman shall ask of her neighbour and of her that is in house with her, vessels of silver and of gold, and raiment: and you shall lay it upon your sons and daughters, and shall spoil Aegypt.

Chapter 4

Moyses receiving power to work miracles in confirmation of his mission, 14. & his brother Aaron being designed to assist him, 20. goeth with wife and children towards Aegypt, 25. is in danger to be slain for not sooner circumcising his son, 27. Aaron meeteth him, 29. so they go together, and declare to the people, that God will deliver them.

{1} MOYSES answering said: They will not believe me, nor hear my voice, but they will say: Our Lord hath not appeared to thee. {2} Therefore he said to him: What is that thou holdest in thy hand? He answered: A rod. {3} And our Lord said: Cast it upon the ground.

He did cast it,{62} and it was turned into a serpent, so that Moyses fled. {4} And our Lord said: Stretch thy hand, & catch the tail thereof. He stretched it forth, & took hold of it, and it was turned into a rod. {5} That they may believe, quoth he, that the Lord God of their fathers hath appeared to thee, the God of Abraham, the God of Isaac, & the God of Jacob. {6} And our Lord said again: Put thy hand into thy bosom. Which when he had put into his bosom, he brought it forth full of leprosy like snow. {7} Draw back, quoth he, thy hand into thy bosom. He drew it back, and brought it forth again, & it was like the other flesh. {8} If they will not believe thee, quoth he, nor hear the word of the former sign, they will believe the word of the sign following. {9} And if so be they will believe neither of these two signs, nor hear thy voice, take water of the river, & pour it out upon the dry land, and whatsoever thou drawest of the river shall be turned into blood. {10} Moyses said: I beseech thee, Lord, I am not eloquent from yesterday and the day before: and since thou hast spoken to thy servant, I have more impediment & slowness of tongue. {11} Our Lord said to him: Who made the mouth of man; or who framed the dumb and deaf, the seeing and the blind? Did not I? {12} Go on therefore, and I will be in thy mouth; & will teach thee what thou shalt speak. {13} But he said: I beseech thee, Lord, send whom thou wilt send. {14} Our Lord being angry at Moyses, said: Aaron thy brother the Levite, I know that he is eloquent: behold he cometh forth to meet thee, & seeing thee shall be glad at the heart. {15} Speak to him, and put my words in his mouth; & I will be in thy mouth, and in his mouth, and will shew you what ye must do. {16} He shall speak in thy stead to the people, and shall be thy mouth: but thou shalt be to him in those things that pertain to God. {17} This rod also take in thy hand, wherewith thou shalt do the signs. {18} Moyses went his way, & returned to Jethro his father in law, and said to him: I will go and return to my brethren in Aegypt, that I may see if they be yet alive. To whom Jethro said: Go in peace: {19} Therefore our Lord said to Moyses in Madian: Go, and return into Aegypt: for they are all dead that sought thy life. {20} Moyses therefore took his wife, and his children, and set them upon an ass: and returned into Aegypt, carrying the rod of God in his hand. {21} And our Lord said to him returning into Aegypt: See that thou do all the wonders which I have put in thy hand, before Pharao: I will indurate his heart, and he will not dismiss the people. {22} And thou shalt say to him: This saith the Lord: My first-begotten son is Israel. {23} I said to thee: dismiss my son that he may serve me, and thou wouldest not dismiss him: behold I will kill thy first-begotten son. {24} And when he was in his journey, in the Inn, our Lord met him, and would have killed him. {25} Sephora by and by took a very sharp stone, and circumcised the prepuce of her son, and touched his feet, and said: A bloody spouse thou art to me. {26} And he let him go after she had said, A bloody spouse thou art to me, because of the circumcision. {27} And our Lord said to Aaron: Go to Moyses into the desert. Who went forth to meet him unto the Mountain of God, and kissed him. {28} And Moyses told Aaron all the words of our Lord, by which he had sent him, and the signs that he had commanded. {29} And they came together, and gathered together all the ancients of the children of Israel. {30} And Aaron spake all the words which our Lord had said to Moyses: and he wrought the signs before the people, {31} and the people believed. And they heard that our Lord had visited the children of Israel, and that he had looked upon their affliction; and they adored prostrate.

Chapter 5

Moyses and Aaron require of Pharao in the behalf of God, to let his people the Hebrews go and sacrifice in the desert. Which he contemning 5. oppresseth them more, denying them straw, and yet exacting the accustomed number of bricks. 20. The people oppressed impute their misery to Moyses and Aaron. 22. But Moyses prayeth to God for them.

{1} AFTER these things Moyses and Aaron went in, and said to Pharao: This saith the Lord God of Israel: dismiss my people that

they may sacrifice to me in the desert. {2} But he answered: Who is the Lord, that I should hear his voice, & dismiss Israel? I know not the Lord, and Israel I will not dismiss. {3} And they said: The God of the Hebrews hath called us to go three days' journey into the wilderness, & to sacrifice to the Lord our God: lest perhaps there chance to us pestilence or sword. {4} The king of Aegypt said to them: Why do you Moyses and Aaron solicit the people from their works? Go you to your burdens. {5} And Pharao said: The people of the land is much: you see that the multitude is secretly increased: how much more if you give them rest from their works? {6} Therefore he commanded in that day the overseers of the works and the exactors of the people, saying: {7} You shall no more give straw to the people for to make bricks, as before; but let themselves go and gather straw. {8} And the task of bricks, which they did before, you shall put upon them, neither shall you diminish any thing: for they are idle, and therefore they cry, saying: Let us go, and sacrifice to our God. {9} Let them be oppressed with works, and let them accomplish them: that they hearken not to lying words. {10} Therefore the overseers of the works and the exactors going forth said unto the people: Thus saith Pharao: I allow you no straw: {11} go, and gather if you can find any-where: neither shall any thing of your work be diminished. {12} And the people was dispersed through all the Land of Aegypt to gather straw. {13} And the overseers of the works were instant, saying: Finish your work every day, as before you were wont to when straw was given unto you. {14} And the overseers of the works of the children of Israel were scourged of Pharao's exactors, saying: Why do you not make up the task of bricks as before, neither yesterday, nor to day? {15} And the overseers of the children of Israel came, and cried out to Pharao, saying: Why dealest thou so against thy servants? {16} Straw is not given us, and bricks are commanded us in like sort: behold we thy servants are beaten with whips, and thy people is unjustly dealt withal. {17} Who said: You are idle, and therefore you say: Let us go and sacrifice to our Lord. {18} Go therefore, and work: straw shall not be given you, and you shall give up the accustomed number of bricks. {19} And the overseers of the children of Israel saw themselves in hard case, because it was said unto them: There shall not a whit be diminished of the bricks for every day. {20} And they met Moyses and Aaron, who stood over-against them, coming forth from Pharao. {21} and they said to them: Our Lord see and judge, because you have made our savour to stink before Pharao and his servants, and you have given him a sword for to kill us. {22} And Moyses returned to our Lord, and said: Lord Why hast thou afflicted this people? Wherefore hast thou sent me? {23} For since the time that I entered in to Pharao to speak in thy name, he hath afflicted thy people: and thou hast not delivered them.

Chapter 6

God revealing himself more to Moyses than he had done to former Patriarchs, 6. commandeth him to tell the children of Israel, that he seeing their miseries will deliver them from Aegypt, and give them possession of Chanaan. 14. The genealogies of Ruben, Simeon, and especially of Levi are recited, 26. to shew the origin of Moyses and Aaron.

{1} AND our Lord said to Moyses. Now thou shalt see what things I will do to Pharao: for by a mighty hand shall he dismiss them, and in a strong hand shall he cast them out of his land. {2} And our Lord spake to Moyses, saying: I am the Lord, {3} that appeared to Abraham, to Isaac, and to Jacob, in God Almighty: and my name ADONAI I did not shew them. {4} And I made a covenant with them, to give them the Land of Chanaan, the land of their pilgrimage, wherein they were strangers. {5} And I have heard the groaning of the children of Israel, wherewith the Aegyptians have oppressed them: & I have remembered my covenant. {6} Therefore say to the children of Israel: I, the Lord who will bring you forth out of the work-prison of the Aegyptians, and will deliver you from servitude: and redeem you in a high arm, and great judgments. {7} And I will take you to me for my people,

and I will be your God: and you shall know that I am the Lord your God, that brought you forth out of the work-prison of the Aegyptians: {8} and brought you into the land, over which I lifted up my hand to give it to Abraham, Isaac, and Jacob: and I will give it you to possess: I, the Lord. {9} Moyses then told all to the children of Israel: who did not hearken unto him, for anguish of spirit, and most painful work. {10} And our Lord spake to Moyses, saying: {11} Go in, and speak to Pharao the king of Aegypt, that he dismiss the children of Israel out of his land. {12} And Moyses answered before our Lord: Behold the children of Israel hear me not: and how will Pharao hear, especially whereas I am of uncircumcised lips? {13} And our Lord spake to Moyses and Aaron, and he gave them commandment unto the children of Israel, and unto Pharao the king of Aegypt, that they should bring forth the children of Israel out of the land of Aegypt. {14} These are Princes of their houses by their families. The sons of Ruben the first-begotten of Israel: Henoch and Phallu, Hesron and Charmi. {15} These are the kindreds of Ruben. The sons of Simeon: Jamuel and Jamin, and Ahod, and Jachin, and Soar, and Saul the sons of the Chananaite, these are the progenies of Simeon. {16} And these are the names of the sons of Levi by their kindreds: Gerson and Caath, and Merari. And the years of the life of Levi were an hundred thirty seven. {17} The sons of Gerson: Lobni and Semi, by their kindreds. {18} The sons of Caath: Amram, and Isaar, and Hebron and Oziel. The years also of Caath's life, were an hundred thirty three. {19} The sons of Merari: Moholi and Musi, these be the kindreds of Levi by their families. {20} And Amram took to wife Jocabed his aunt by the father's side: who bare him Aaron & Moyses. And the years of Amram's life were an hundred thirty seven. {21} The sons also of Isaar: Core, & Nepheg, & Zechri. {22} The sons also of Oziel: Mizael, & Elizaphan, & Sethri. {23} And Aaron took to wife Elizabeth the daughter of Aminadab, sister of Nahason, who bare him Nadab, & Abiu, & Eleazer, & Ithamar. {24} The sons also of Core: Aser, & Elcana, & Abiasaph, these be the kindreds of the Corites. {25} But Eleazar the son of Aaron took a wife of the daughters of Phutiel: who bare him Phinees. These are the heads of the Levitical families by their kindreds. {26} This is Aaron and Moyses, whom our Lord commanded that they should bring forth the children of Israel out of the land of Aegypt by their troops. {27} These are they that spake to Pharao the king of Aegypt, that they might bring forth the children of Israel out of Aegypt: this is Moyses, & Aaron, {28} in the day when our Lord spake to Moyses in the land of Aegypt. {29} And our Lord spake to Moyses, saying: I, the Lord: speak to Pharao the king of Aegypt, all things which I speak to thee. {30} And Moyses said before our Lord: Lo I am of uncircumcised lips, how will Pharao hear me?

Chapter 7

Moyses being constituted as God of Pharao, and Aaron as the Prophet of Moyses they declare God's commandment to Pharao; 10. turn the rod into a serpent; 17. and the water into blood, which is the first plague. 22. The Magicians do the like by enchantment, and Pharao's heart is indurate.

{1} AND our Lord said to Moyses: Behold I have appointed thee the God of Pharao: and Aaron thy brother shall be thy prophet. {2} Thou shalt speak to him all things that I command thee: and he shall speak to Pharao that he dismiss the children of Israel out of his land. {3} But I will indurate his heart, and will multiply my signs and wonders in the Land of Aegypt, {4} and he will not hear you: and I will put in my hand upon Aegypt, and will bring forth my army and people the children of Israel out of the Land of Aegypt, by very great judgments. {5} And the Aegyptians shall know that I am the Lord, which have stretched forth my hand upon Aegypt, and have brought forth the children of Israel out of the midst of them. {6} Therefore Moyses and Aaron did as our Lord had commanded: so did they. {7} And Moyses was eighty years old, and Aaron eighty three, when they spake to Pharao. {8} And

our Lord said to Moyses and Aaron: {9} When Pharao shall say unto you, Shew signs, thou shalt say to Aaron: Take thy rod, and cast it before Pharao, and it shall be turned into a serpent. {10} Therefore Moyses and Aaron going in unto Pharao, did as our Lord had commanded. And Aaron took the rod before Pharao and his servants, the which was turned into a serpent. {11} And Pharao called the wise men and the enchanters: and they also by Aegyptian enchantments and certain secrerics did in like manner. {12} And every one did cast forth their rods, the which were turned into dragons: but Aaron's rod devoured their rods. {13} And Pharao's heart was indurate, and he heard them not, as our Lord had commanded. {14} And our Lord said to Moyses: Pharoe's heart is aggravated, he will not dismiss the people. {15} Go to him in the morning, behold he will go forth to the waters: and thou shalt stand to meet him upon the bank of the river: and the rod that was turned into a dragon, thou shalt take in thy hand. {16} And thou shalt say to him: The Lord God of the Hebrews sent me to thee, saying: Dismiss my people to sacrifice unto me in the desert: and until this present thou wouldest not hear. {17} This therefore saith our Lord: In this thou shalt know that I am the Lord: behold I will strike with the rod that is in my hand, the water of the river, and it shall be turned into blood. {18} The fishes also, that are in the river, shall die, and the waters shall putify, and the Aegyptians shall be afflicted drinking the water of the river. {19} Our Lord also said to Moyses: Say unto Aaron, Take thy rod, and stretch forth thy hand upon the waters of Aegypt, and upon their floods, and rivers, and pools, and all the lakes of waters, that they may be turned into blood: and be there blood in all the Land of Aegypt, as well in the vessels of wood as of stone. {20} And Moyses and Aaron as our Lord had commanded: and lifting up the rod he struck the water of the river before Pharao and his servants: which was turned into blood. {21} And the fishes that were in the river died, and the river putrified, and the Aegyptians could not drink the water of the river, and there was blood in the whole land of Aegypt. {22} And the enchanters of the Aegyptians with their enchantments did in like manner and Pharao's heart was indurate, neither did he hear them, as our Lord had commanded. {23} And he turned away himself, and went into his house, neither did he yet set his heart to it this time also. {24} And all the Aegyptians digged round about the river for water to drink: for they could not drink of the water of the river. {25} And seven days were fully ended, after that our Lord struck the river.

Chapter 8

The second plague is of frogs. 7. The enchanters make the like. 8. Pharao promiseth to let the Israelites go and sacrifice, so the frogs be taken away. 13. Which being done he breaketh promise. 16. The third plague is of sciniphs, 18. which the enchanters can not make. 21. The fourth is of flies. 29. Pharao again promiseth to dismiss the people of God, but doth it not.

{1} OUR Lord also said to Moyses: Go in to Pharao, and thou shalt say unto him: This saith the Lord: Dismiss my people for to sacrifice unto me. {2} but if thou wilt not dismiss them, behold I will strike all thy coasts with frogs. {3} And the river shall bubble with frogs, which shall come up, and enter into thy house, and thy bed-chamber, and upon thy bed, and into the houses of thy servants, and unto thy people, and into thy ovens, and into the remains of thy meats: {4} and unto thee, and to thy people, ant to all thy servants shall the frogs enter. {5} And our Lord said to Moyses: Say unto Aaron, Stretch forth thy hand upon the floods, and upon the rivers and the pools,{66} and bring forth frogs upon the Land of Aegypt. {6} And Aaron stretched forth his hand upon the waters of Aegypt, and the frogs came up, and covered the Land of Aegypt. {7} And the enchanters also by their enchantments did in like manner, and they brought forth frogs upon the Land of Aegypt. {8} And Pharao called Moses and Aaron, and said to them: Pray ye to the Lord to take away the frogs from me & from my people and I will dismiss the people to sacrifice unto the Lord. {9} And Moyses said to Pharao Appoint me when I shall pray for thee, and for thy

servants, and for thy people, that the frogs may be driven away from thee and from thy house, and from thy servants, and from thy people, and may remain only in the river. {10} Who answered: Tomorrow. But he said: According to thy word will I do; that thou mayst know that there is not the like to the Lord our God. {11} And the frogs shall depart from thee, and from thy house, and from thy servants, and from thy people: and shall remain only in the river. {12} And Moyses and Aaron went forth from Pharao: and Moyses cried to our Lord for the promise, concerning the frogs, which he had agreed to Pharao. {13} And our Lord did according to the word of Moyses: and the frogs died out of the houses, and out of the villages, and out of the fields: {14} and they gathered them together into huge heaps, and the earth did rot. {15} And Pharao seeing that rest was given he hardened his own heart; and heard them not, as our Lord had commanded. {16} And our Lord said to Moyses: Speak to Aaron: Stretch forth thy rod, and strike the dust of the earth: and be there sciniphs in the whole Land of Aegypt. {17} And they did so. And Aaron stretched forth his hand, holding the rod: and he struck the dust of the earth, and there were made sciniphs on men and on beasts: all the dust of the earth was turned into sciniphs through the whole Land of Aegypt. {18} And the enchanters with their enchantments practiced in like manner to bring forth sciniphs, and they could not: and there were sciniphs as well on men as on beasts. {19} And the enchanters said to Pharao: This is the finger of God. And Pharao's heart was indurate, and he heard them not as our Lord had commanded. {20} Our Lord also said to Moyses: Arise early, and stand before Pharao: for he will go forth to the waters: & thou shalt say to him: This saith our Lord: Dismiss my people to sacrifice unto me. {21} And if thou wilt not dismiss them, behold I will send in upon thee & upon thy servants, & upon thy people, and upon thy houses all kind of flies: and the houses of Aegypt shall be filled with flies of diverse kinds, and the whole land wherein they shall be. {22} And I will make the Land of Gessen marvelous in that day, wherein my people is, so that flies shall not be there: & thou shalt know that I am the Lord in the midst of the earth. {23} And I will put a division between my people & thy people: tomorrow shall this sign be. {24} And our Lord did so. And there came a very grievous fly into the houses of Pharao & of his servants, & into all the Land of Aegypt: & the Land was corrupted by such kind of flies. {25} And Pharao called Moyses & Aaron, and said to them. Go and sacrifice to your God in this land. {26} And Moyses said: It can not so be done: for if we shall offer the abominations of the Aegyptians to the Lord our God, and we kill those things which the Aegyptians do worship before them, they will beat us down with stones. {27} We will go forth three days' journey into the wilderness: and we will sacrifice unto the Lord our God, as he hath commanded us. {28} And Pharao said: I will dismiss you to sacrifice to the Lord your God in the desert: but go no farther: pray for me. {29} And Moyses said: Being gone forth from thee, I will pray to our Lord: and the fly shall depart from Pharao, and from his servants, and from his people tomorrow: but deceive no more so, that thou wilt not dismiss the people to sacrifice unto our Lord. {30} And Moyses being gone forth from Pharao prayed our Lord. {31} Who did according to his word: and he took away the flies from Pharao, and from his servants, and from his people: there was left not so much as one. {32} And Pharao's heart was hardened, so that neither this time would he dismiss the people.

Chapter 9

The fifth plague is pestilence amongst the Aegyptian's cattle. 8. The sixth boyles in men and beasts 18. The seventh, hail. 27. Pharao confessing God to be just, and himself and his people impious, promiseth again to dismiss the people, 34. but faileth to do it.

{1} AND our Lord said to Moyses: Go into Pharao, and speak to him: This saith our Lord, the God of the Hebrews: dismiss my people to sacrifice unto me. {2} And if thou refuse, and holdest

them, {3} behold my hand shall be upon thy fields: and upon thy horses, and asses, and camels, and oxen, and sheep, a very sore pestilence. {4} And our Lord will make a marvail between the possessions of Israel and the possessions of the Aegyptians, that nothing at all perish of those things that pertain to the children of Israel. {5} And our Lord hath appointed a time, saying: Tomorrow will our Lord do this thing in the land. {6} Our Lord therefore did this thing the next day: and all the beasts of the Aegyptians died, but of the beasts of the children of Israel nothing at all perished. {7} And Pharao sent to see: neither was there any thing dead of that which Israel possessed. And Pharao's heart was hardened, & he did not dismiss the people. {8} And our Lord said to Moyses and Aaron: Take your hands full of ashes out of the chimney, & let Moyses sprinkle it into the air before Pharao. {9} And be there dust upon all the Land of Aegypt: for there shall be in men, and beasts boyles, and swelling bladders in the whole land of Aegypt. {10} And they took ashes out of the chimney, and stood before Pharao, and Moyses sprinkled it into the air: and there were made boyles of swelling bladders in men and beasts. {11} Neither could the enchanters stand before Moyses for boyles that were upon them, and in all the Land of Aegypt. {12} And our Lord did indurate Pharao's heart, and he heard them not, as our Lord spake to Moyses. {13} And our Lord said to Moyses: In the morning arise, and stand before Pharao, and thou shalt say to him: This saith the Lord, the God of the Hebrews: Dismiss my people to sacrifice unto me. {14} Because this time I will send all my plagues upon thy heart, and upon thy servants, and upon thy people: that thou mayest know there is not the like to me in all the earth. {15} For now stretching forth my hand I will strike thee, and thy people with pestilence, and thou shalt perish from the earth. {16} And therefore have I set thee, that in thee I may shew my might, & my name may be told in all the earth. {17} Dost thou yet hold back my people, and wilt thou not dismiss them? {18} Behold I will rain tomorrow this very hour hail exceeding much: such as was not in Aegypt from the day that it was founded, until this present time. {19} Send therefore now presently, and gather together thy cattle, and all things that thou hast in the field: for men and beasts, and all things that shall be found abroad, and not gathered together out of the fields, and the hail fall upon them, shall die. {20} He that feared the word of our Lord of Pharao's servants, made his servants to fly, and his beasts into houses: {21} But he that neglected the word of our Lord, let alone his servants, and his beasts in the fields. {22} And our Lord said to Moyses: Stretch forth thy hand towards heaven, that there may be hail in the whole Land of Aegypt upon men, and upon beasts, and upon every herb of the field in the Land of Aegypt. {23} And Moyses stretched forth his rod toward heaven, and our Lord gave thunders, and hail, and running lightnings on the land: and our Lord rained hail upon the Land of Aegypt. {24} And the hail and fire mixed together did drive: and it was of so great bigness as never before appeared in the whole Land of Aegypt since that nation was made. {25} And the hail smote in all the Land of Aegypt all things that were in the fields, from man even unto beast: and every herb of the field did the hail strike, and every tree of the country it did break. {26} Only in the Land of Gessen, where the children of Israel were, the hail fell not. {27} And Pharao sent, and called Moyses and Aaron, {28} saying to them: I have sinned now also, the Lord is just: I and my people, impious. {29} Pray ye the Lord that the thunders may cease, and the hail: that I may dismiss you, and ye tarry not here any longer. {30} Moyses said: When I shall be gone forth out of the city, I will stretch forth my hands to our Lord, and the thunders shall cease, and the hail shall not be: that thou mayest know that the earth is our Lord's: {31} but I know that neither thou, nor thy servants do yet fear the Lord God. {32} The flax therefore, and the barley were hurt, because the barley came up green, & the flax now was bolled: {33} but the wheat, and other winter corn were not hurt, because they were lateward. {34} And Moyses going forth from Pharao out

of the city, stretched forth his hands to our Lord: and the thunders and hail ceased, neither did there drop rain any more upon the earth. {34} And Pharao seeing that the rain and the hail and thunders were ceased, he increased his sin: {35} and his heart was aggravated, and the heart of his servants, & indurate exceedingly: neither did he dismiss the children of Israel, as our Lord had commanded by the hand of Moyses.

Chapter 10

The eight plague, of locusts. 21. The ninth darkness. Pharao yieldeth that all men and children should go to the desert, but not the cattle. 28. At last commandeth Moyses to come not more in his sight, which Moyses foretelleth shall so be.

{1} AND our Lord said to Moyses: Go in to Pharao: for I have indurate his heart, and the heart of his servants: that I may work these my signs in him, {2} and thou mayst tell in the ears of thy son, and of thy nephews, how often I have broken the Aegyptians, & wrought my signs in them: and you may know that I am the Lord. {3} Moyses therefore and Aaron went in to Pharao, and said to him: Thus saith the Lord the God of the Hebrews: Till when wilt thou not be subject to me? Dismiss my people, to sacrifice unto me. {4} But if thou resist, and wilt not dismiss them: behold I will bring in tomorrow the locust into thy coasts: {5} which may cover the face of the earth, that nothing thereof appear, but that which the hail hath left may be eaten: for it shall gnaw all trees that spring in the fields. {6} And they shall fill thy houses, and the houses of thy servants, and of all the Aegyptians': such a number as thy fathers have not seen, nor grand-fathers, since they arose upon the earth, until this present day. And he turned himself away, and went forth from Pharao. {7} And Pharao's servants said to him: How long shall we endure this scandal? Dismiss the men to sacrifice to the Lord their God. Dost thou not see that Aegypt is undone? {8} And they called back Moyses & Aaron unto Pharao: who said to them: Go, sacrifice to the Lord your God: who are they that shall go? {9} Moyses said: With our young and old we will go, with our sons and daughters, with our sheep and herds: for it is the solemnity of the Lord our God. {10} And Pharao answered: So be the Lord with you, as I shall dismiss you, and your little ones: who doubteth but that you intend very wickedly? {11} It shall not so be: but go ye men only, and sacrifice to the Lord: for this your selves also desired. And immediately they were cast out from Pharao's sight. {12} And our Lord said to Moyses: Stretch forth thy hand upon the Land of Aegypt unto the locust, that it come upon it, and devour every herb that remained after the hail. {13} And Moyses stretched forth his rod upon the Land of Aegypt: and our Lord brought in a burning wind all that day & night: and when it was morning, the burning wind raised the locusts: {14} which came up over the whole Land of Aegypt: and sat in all the coasts of the Aegyptians innumerable, the like as had not been before that time, nor shall be afterward. {15} And they covered the whole face of the earth, wasting all things. Therefore the grass of the earth was devoured, and what fruits soever on the trees, which the hail had left: there was also nothing at all left that was green in the trees, and in the herbs of the earth, in all Aegypt. {16} For the which cause Pharao in haste called Moyses and Aaron, and said to them: I have sinned against the Lord your God, and against you. {17} But now forgive me my sin this time also, and pray to the Lord your God, that he take away from me this death. {18} And Moyses going forth from Pharao's sight, prayed to our Lord: {19} who made a very vehement wind to blow from the west, and taking the locusts it threw them into the Red sea: there remained not so much as one in all the coasts of Aegypt. {20} And our Lord did indurate Pharao's heart, neither did he dismiss the children of Israel. {21} And our Lord said to Moyses: Stretch forth thy hand toward heaven: and be there darkness upon the Land of Aegypt so thick, that it be palpable. {22} And Moyses stretched forth his hand toward heaven: and there was made horrible darkness in the whole Land of Aegypt

three days. {23} No man saw his brother, nor moved himself out of the place where he was: but wheresoever the children of Israel dwelt, there was light. {24} And Pharao called Moyses and Aaron, and said to them: Go sacrifice to the Lord: let your sheep only and herds remain, let your little ones go with you. {25} Moyses said: Hosts also & holocausts thou shalt give to us, which we may offer to the Lord our God. {26} All the flocks shall go with us: there shall not a hoof remain of them; the which are necessary unto the service of the Lord our God: especially whereas we know not what must be offered till we come to the very place. {27} And our Lord did indurate Pharao's heart, and he would not dismiss them. {28} And Pharao said to Moyses: Get thee from me, and beware thou see not my face any more: in what day soever thou shalt come in my sight, thou shalt die. {29} Moyses answered: So shall it be as thou hast spoken, I will not see thy face any more.

Chapter 11

God biddeth Moyses cause the people of Israel to borrow silver and gold vessels of the Aegyptians. 4. Foretelleth one other plague, the death of the first-born, 9. and that Pharao will still be obdurate.

{1} AND our Lord said to Moyses: yet with one plague more will I touch Pharao and Aegypt, and after this he shall dismiss you, and compel you to go forth. {2} Thou shalt say therefore to all the people, that every man ask of his friend & every woman of her neighbour vessels of silver and of gold. {3} And the Lord will give grace to his people in the sight of the Aegyptians. And Moyses was a very great man in the Land of Aegypt, in the sight of Pharao's servants, and of all the people. {4} And he said: This saith our Lord: At midnight I will enter into Aegypt: {5} and every first-begotten in the Land of the Aegyptians shall die, from the first-begotten of Pharao who sitteth in his throne, even to the first-begotten of the handmaid that is at the mill, and all the first-begotten of beasts. {6} And there shall be a great cry in the whole Land of Aegypt, such as neither hath been before, nor shall be afterwards. {7} But with all the children of Israel there shall not a dog mutter, from man even to beast: that you may know with how great a miracle our Lord doth divide the Aegyptians and Israel. {8} And all these thy servants shall come down to me, and shall adore me, saying: Go forth thou, and all the people that is under thee: after this we shall go forth. {9} And he departed from Pharao exceeding angry. And our Lord said to Moyses: Pharao will not hear you, that many signs may be done in the Land of Aegypt. {10} And Moyses and Aaron did all the wonders that are written, before Pharao. And our Lord hardened Pharao's heart, neither did he dismiss the children of Israel out of his Land.

Chapter 12

The manner of preparing and eating the Paschal lamb, sprinkling the doorposts with blood thereof: 15. eating no leavened bread seven days together. 29. The first-born of men and beasts among the Aegyptians are slain. 35. The Israelites go away spoiling Aegypt. 43. Incircumcised men may not eat the phase.

{1} AND our Lord said to Moyses and Aaron in the Land of Aegypt: to you the beginning of months: it shall be {2} This month shall be the first in the months of the year. {3} Speak ye to the whole assembly of the children of Israel, and say to them: The tenth day of this month let every man take a lamb by their families and houses. {4} But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbour that joineth to his house, according to the number of souls which may suffice to the eating of the lamb. {5} And it shall be a lamb without spot, a male, of a year old: according also to which rite you shall take a kid. {6} And you shall keep him until the fourteenth day of this month: and the whole multitude of the children of Israel shall sacrifice him at even. {7} And they shall take of the blood thereof, and put upon both the posts, and on the upper door-posts of the houses, wherein they shall eat him. {8} And they shall eat the flesh that night

roasted at the fire, and unleavened bread with wild lettuce. {9} You shall not eat thereof any thing raw, nor boiled in water, but only roasted at the fire: the head with the feet and entrails thereof you shall devour. {10} Neither shall there remain any thing of him until morning. If there be any thing left, you shall burn it with fire. {11} And thus you shall eat him: You shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat speedily: for it is the Phase (that is the Passage) of the Lord. {12} And I will pass through the Land of Aegypt that night, and will strike every first-begotten in the Land of Aegypt from man even unto beast: & in all the gods of Aegypt I will do judgments, I, the Lord. {13} And the blood shall be unto you for a sign in the houses where you shall be: & I shall see the blood, & shall pass over you: neither shall there be among you a destroying plague when I shall strike the Land of Aegypt. {14} And you shall have this day for a monument: & you shall celebrate it solemn to the Lord in your generations with an everlasting observation. {15} Seven days shall you eat azymes: in the first day there shall be no leaven in your houses: whosoever shall eat leaven, that soul shall perish out of Israel, from the first day until the seventh day. {16} The first day shall be holy and solemn, and the seventh day with the like festivity shall be venerable: no work shall you do in them, except those things that pertain to eating. {17} And you shall observe the azymes: for in the self-same day I will bring forth your army out of the Land of Aegypt, and you shall keep this day unto your generations with a perpetual rite. {18} The first month, the fourteenth day of the month at even you shall eat azymes until the one and twentieth day of the same month at even. {19} Seven days there shall not be found leavened in your houses: he that shall eat leavened, his soul shall perish out of the assembly of Israel, as well of strangers as of them that are born in the land. {20} Nothing leavened shall you eat: in all your habitations you shall eat azymes. {21} And Moyses called all the Ancients of the children of Israel and said to them: Go take a lamb by your families, and sacrifice the Phase. {22} And dip a bunch of hyssop in the blood that is at the door, and sprinkle the upper transom of the door therewith, and both the door cheeks: let none of you go out of the door of his house till morning. {23} For our Lord will pass striking the Aegyptians: and when he shall see the blood on the upper sill, and on both the posts, he will pass over the door of the house, & not suffer the striker to enter your houses and to hurt. {24} Keep this thing as a law to thee and thy children for ever. {25} And When you are entered into the Land which our Lord will give you as he hath promised, you shall observe these ceremonies. {26} And when your children shall say to you: What is this religion? {27} You shall say to them: It is the victim of our Lord's passage, when he passed over the houses of the children of Israel in Aegypt striking the Aegyptians, and delivering our houses. And the people bowing themselves adored. {28} And the children of Israel going forth did as our Lord had commanded Moyses & Aaron. {29} And it came to pass at midnight, our Lord struck every first-begotten in the Land of Aegypt, from the first-begotten of Pharao, who sat in his throne, unto the first-begotten of the captive woman that was in the prison, and every first-begotten of beasts. {30} And Pharao arose in the night, & all his servants, & all Aegypt: & there arose a great cry in Aegypt: for neither was there a house wherein there lay not a dead one. {31} And Pharao calling Moyses & Aaron in the nigh, said: Arise & go forth from my people, you and the children of Israel: go, sacrifice to the Lord as you say. {32} Your sheep & herds take you as you demanded, and departing bless me. {33} And the Aegyptians urged the people to go forth out of the land quickly, saying: WE shall all die. {34} The people therefore took dough before it was leavened: and tying it in their cloaks, put it upon their shoulders. {35} And the children of Israel did as Moyses had commanded: & they asked of the Aegyptians vessels of silver and gold, and very much raiment. {36} And our Lord gave grace to the people before the Aegyptians that they did lend

them: & they spoiled the Aegyptians. {37} And the children of Israel set forward from Ramesse into Socoth, almost six hundred thousand of foot men, beside little ones. {38} But also the common people of all sorts innumerable went up with them, sheep and herds and beasts of diverse kinds exceeding many. {39} And they baked the meal, which a little before they had taken out of Aegypt tempered: and made hearth cakes unleavened: for it could not be leavened, the Aegyptians urging them to depart, & not suffering them to make any tarriance: neither did they think upon preparing any meat. {40} And the dwelling of the children of Israel that they abode in Aegypt, was four hundred thirty years. {41} The which being expired, the same day all the army of our Lord went forth out of the Land of Aegypt. {42} This is the observable night of our Lord, when he brought them forth out of the Land of Aegypt: this night all the children of Israel must observe in their generations. {43} And our Lord said to Moyses and Aaron: This is the religion of the Phase: No alien shall eat of it. {44} And every bought servant shall be circumcised, and so shall eat. {45} The stranger and the hireling shall not eat thereof. {46} In one house shall it be eaten, neither shall you carry forth of the flesh thereof out of the house, neither shall you break a bone thereof. {47} All the assembly of the children of Israel shall make it. {48} And if any of the sojourners be willing to dwell among you, and make the Phase of the Lord, first all the male that he hath shall be circumcised, and then shall he celebrate it according to the rite: & he shall be as he that is born in the land: but if there be any man uncircumcised, he shall not eat thereof. {49} All one law shall be to him that is born in the land and to the Proselyte that sojourneth with you. {50} And all the children of Israel did as our Lord had commanded Moyses and Aaron. {51} And the same day our Lord brought forth the children of Israel out of the Land of Aegypt by their troops.

Chapter 13

God commandeth to remember their delivery from Aegypt by the solemnity of Pasch, 2. and by consecrating to him the first-born. 17. And so leadeth them through the desert towards the red sea (Moyses taking with him Joseph's bones) by a pillar of fire in the night, and a cloud in the day.

{1} AND our Lord spake to Moyses, saying: {2} openeth the matrice in the children of Sanctify unto me every first-born that Israel, as well of men as of beasts; for they are all mine. {3} And Moyses said to the people: Remember this day in the which you went forth out of Aegypt, & out of the house of servitude, because with a strong hand hath our Lord brought you forth out of this place; that you eat not leavened bread. {4} This day you go forth in the month of new corn. {5} And when our Lord shall have brought thee into the Land of Chananeite and Hetheite & Amorrheite & Heveite & Jebusite, which he sware to thy fathers that he would give thee, a land that floweth with milk and honey, thou shalt celebrate this manner of sacred rites in this month. {6} Seven days shalt thou eat azymes: and in the seventh day shall be the solemnity of our Lord. {7} Azymes shall you eat seven days: there shall not be seen any leavened thing with thee, nor in all thy coasts. {8} And thou shalt tell thy son in that day, saying: This is that which our Lord did to me when I came forth out of Aegypt. {9} And it shall be as a sign in thy hand, and as a monument before thine eyes: and that the law of our Lord be always in the mouth, for in a strong hand our Lord hath brought thee out of Aegypt. {10} Thou shalt keep this observation at the set time from days to days. {11} And when our Lord shall have brought thee into the Land of the Chananeite, as he sware to thee and thy fathers, and shall give it thee, {12} thou shalt separate all that openeth the matrice unto our Lord, and all that is brought forth in thy cattle: whatsoever thou shalt have of male sex thou shalt consecrate to our Lord. {13} The first-born of an ass thou shall change for a sheep: and if thou do not redeem it, thou shalt kill it. And every first-born of men among thy children, thou shalt redeem with a price. {14} And when thy son shall ask thee tomorrow saying: What is this? Thou

shalt answer him: With a strong hand did our Lord bring us forth out of the land of Aegypt, out of the house of servitude. {15} For when Pharao's heart was indurate, and would not dismiss us, our Lord slew every first-born in the Land of Aegypt, from the first-born of man to the first-born of beasts: therefore I sacrifice to our Lord all that openeth the matrice of the male sex, and all the first-born of my sons I do redeem. {16} It shall be therefore as a sign in thy hand, and as a thing hanged before thine eyes, for a remembrance: because our Lord by a strong hand hath brought us forth out of Aegypt. {17} Therefore when Pharao had sent forth the people, our Lord led them not by the way of the Philisthiin's country which is near: thinking lest perhaps it would repent them, if they should see wars arise against them, and would return into Aegypt. {18} But he led them about by the way of the desert, which is besides the Red sea: and the children of Israel went up out of the Land of Aegypt armed. {19} Moyses also took Joseph's bones with him: because he had adjured the children of Israel, saying: God shall visit you, carry out my bones from hence with you. {20} And marching from Socoth they camped in Etham in the utmost coasts of the wilderness. {21} And our Lord went before them to shew the way by day in a pillar of a cloud, and by night in a pillar of fire: that he might be the guide of their journey both times. {22} There never failed the pillar of the cloud by day, nor the pillar of fire by night, before the people.

Chapter 14

Pharao persecuting the children of Israel with a great army 10. they murmur against Moyses, 13. but are encouraged by him, and pass through the red sea dry-foot. 23. Pharao and his host willfully following are drowned.

{1} AND our Lord spake to Moyses, saying: {2} them return and camp over against Speak to the children of Israel: Let Phihahiroth which is between Magdal and the sea against Beelsephon: in the sight thereof you shall camp upon the sea. {3} And Pharao will say concerning the children of Israel: They are straightened in the land, the desert hath shut them in. {4} And I will indurate his heart, and he will pursue you: and I will be glorified in Pharao, and in all his army: and the Aegyptians shall know that I am the Lord. And they did so. {5} And it was told the king of Aegyptians that the people was fled: and the heart of Pharao and of his servants was changed toward the people, & they said: What meant we to do, that we dismissed Israel from serving us? {6} Therefore he made ready his chariot, and took all his people with him. {7} And he took six hundred chosen chariots, and all the chariots that were in Aegypt, and Captains of the whole army. {8} And our Lord hardened Pharao's heart the king of Aegypt, & he pursued the children of Israel: but they went forth in a mighty hand. {9} And when the Aegyptians pursued their steps going before, they found them encamped at the sea side: all Pharao's horse and chariots, & the whole army were in Phihahiroth against Beelsephon. {10} And when Pharao approached, the children of Israel lifting up their eyes, saw the Aegyptians behind them: and they feared exceedingly, and cried to our Lord. {11} and said to Moyses: Perhaps there were no graves in Aegypt, therefore thou hast taken us thence to die in the wilderness: why wouldst thou do this, in bringing us out of Aegypt? {12} Is not this the word that we spake to thee in Aegypt, saying: Depart from us, that we may serve the Aegyptians? For it was much better to serve them, than to die in the wilderness. {13} And Moyses said to the people: Fear not; stand, and see the great wonders of our Lord that he will do this day: for the Aegyptians, whom now you see, you shall no more see for ever. {14} Our Lord will fight for you and you shall hold your peace. {15} And our Lord said to Moyses: Why cryest thou to me? Speak to the children of Israel that they go forward. {16} But thou lift up thy rod, and stretch forth thy hand upon the sea, and divide it: that the children of Israel may go in the midst of the sea by dry ground. {17} And I will indurate the heart of the Aegyptians to pursue you: and I will

be glorified in Pharao, and in all his host, and in his chariots, and in his horsemen. {18} And the Aegyptians shall know that I am the Lord when I shall be glorified in Pharao, and in his chariots and in his horsemen. {19} And the Angel of God that went before the camp of Israel, removing himself, went behind them: & together with him the pillar of the cloud, leaving the forward, {20} stood behind, between the Aegyptian's camp & the camp of Israel: & it was a dark cloud, & lightning the night, so that they could not come to each other the whole night time. {21} And when Moyses had stretched forth his hand upon the sea, our Lord took it away, a vehement and burning wind blowing all the nigh, and turned it into dry ground: and the water was divided. {22} And the children of Israel went through the midst of the dry sea: for the water was as it were a wall on their right hand and their left. {23} And the Aegyptians pursuing went in after them, and all Pharao's horses, his chariots and horsemen through the midst of the sea. {24} And now the morning watch was come, and behold our Lord looking upon the Aegyptian's camp through the pillar of fire and the cloud, slew their army: {25} and overthrew the wheels of the chariots, and they were borne into the depth. The Aegyptians therefore said: Let us fly from Israel: for the Lord fighteth for them against us. {26} And our Lord said to Moyses: Stretch forth thy hand upon the sea, that the waters may return to the Aegyptians upon their chariots and horsemen. {27} And when Moyses had stretched forth his hand against the sea, it returned in the first break of day to the former place: and the Aegyptians flying away, the waters came upon them, and our Lord enwrapt them in the midst of the waves. {28} And the waters returned, and overwhelmed the chariots & the horsemen of all Pharao's army, who following were entered into the sea, neither did there so much as one of them remain. {29} But the children of Israel marched through the midst of the dry sea, and the waters were unto them as instead of a wall on the right hand and on the left: {30} & our Lord delivered Israel in that day out of the hand of the Aegyptians. {31} And they saw the Aegyptians dead upon the sea shore, & the mighty hand that our Lord had exercised against them: & the people feared our Lord, and they believed our Lord, and Moyses his servant.

Chapter 15

Moyses with the people sing a Canticle of thanks-giving for their delivery. 22. The people being three days in the desert without water, then finding that is bitter, do murmur. 25. It is made sweet. 27. Coming to Elim they find twelve fountains and seventy palm-trees.

{1} THEN sang Moyses and the children of Israel this song to our Lord, and said: Let us sing to our Lord: for he is gloriously magnified, the horse and the rider he hath thrown into the sea. {2} My strength, and my praise is our Lord, and he is made unto me a salvation: this is my God, and I will glorify him: the God of my father, and I will exalt him. {3} Our Lord is a man of war, Omnipotent is his name. {4} Pharao's chariots and his army he hath cast into the sea: his chosen Princes are drowned in the red sea. {5} The depths have overwhelmed them, they are sunk into the bottom like a stone. {6} Thy right hand, o Lord, is magnified in strength: thy right hand, o Lord, hath stricken the enemy. {7} And in the multitude of the glory thou hast put down thy adversaries: thou hast sent thy wrath, which hath devoured them like stubble. {8} And in the spirit of thy fury were the waters gathered together: the flowing water stood, the depths were gathered together in the midst of the sea. {9} The enemy said: I will pursue and overtake, I will divide the spoils, my soul shall have his fill: I will draw forth my sword, my hand shall kill them. {10} The spirit blew and the sea overwhelmed them: they sank as lead in the vehement waters. {11} Who is like to thee among the strong, o Lord? Who is like to thee, magnificil in sanctity, terrible and laudable, doing marvels? {12} Thou didst stretch forth thy hand, and the earth devoured them. {13} Thou hast in thy mercy been a guide to the people which thou hast redeemed: & in thy strength thou hast carried them

unto thy holy habitation. {14} Nations rose up, and were angry: sorrows possessed the inhabitants of Philisthiim. {15} Then were the Princes of Edom troubled, trembling ceased on the sturdy of Moab: all the inhabitants of Chanaan were stark. {16} Let fear and dread fall upon them, in the greatness of thy arm: Let them become unmovable as a stone, until thy people, o Lord, shall pass, until thy people shall pass, this which thou hast possessed. {17} Thou shalt bring them in, and plant them in the mountain of thy inheritance, in thy most firm habitation, which thou hast wrought, o Lord: thy sanctuary Lord, which thy hands have confirmed. {18} Our Lord shall reign for ever and evermore. {19} For Pharao on horseback entered in with his chariots & horsemen into the sea: and our Lord brought back upon them the waters of the sea: but the children of Israel walked on dry ground in the midst thereof. {20} Mary therefore the Prophetess, Aaron's sister, took a timbrel in her hand: and all the women went forth after her with timbrels and dances, {21} to whom she began the song, saying: Let us sing to our Lord, for he is gloriously magnified, the horse and his rider he hath cast into the sea. {22} And Moyses removed Israel from the red sea, and they went forth into the desert Sur: and they walked three days through the wilderness, and found not water. {23} And they came into Mara, neither could they drink the waters of Mara, because they were bitter: whereupon he gave a name also agreeable to the place, calling it Mara, that is, bitterness. {24} And the people murmured against Moyses, saying: What shall we drink? {25} But he cried to our Lord. Who did shew him a piece of wood: which when he had cast into the waters, they were turned into sweetness. There he appointed him precepts, and judgments, and there he proved him, {26} saying: If thou wilt hear the voice of the Lord thy God, and do that is right before him, and obey his commandments, and keep all his precepts, none of the maladies, that I laid upon Aegypt, will I bring upon thee: for I am the Lord God thy curer. {27} And the children of Israel came into Elim, where there were twelve fountains of water, and seventy palm trees: and they camped beside the waters.

Chapter 16

The people murmuring for meat, & that they had left the flesh-pots of Aegypt. 4. God giveth them quails and Manna. 16. Whereof they are commanded to gather for every day, 22, but the sixth day double for the Sabbath. 32. and to keep a measure of it in the tabernacle for a memory.

{1} AND they set forward from Elim, and all the multitude of the children of Israel came into the desert Sin, which is between Elim and Sinai: the fifteenth day of the second month, after they came forth out of the Land of Aegypt. {2} And all the assembly of the children of Israel murmured against Moyses & Aaron in the wilderness. {3} And the children of Israel said to them: Would to God we had died by the hand of our Lord in the Land of Aegypt, when we sat over the flesh pots, and did eat bread our fill: why have you brought us into this desert, that you might kill all the multitude with famine? {4} And our Lord said to Moyses: Behold I will rain you bread from heaven: let the people go forth, and gather that sufficeth for every day: that I may prove them whether they will walk in my law, or not. {5} But the sixth day let them provide for to bring in: and let it be double to that they were wont to gather every day. {6} And Moyses and Aaron said to all the children of Israel: At even you shall know that our Lord hath brought you forth out of the land of Aegypt: {7} and in the morning you shall see the glory of our Lord: for he hath heard your murmuring against our Lord. But as for us, what are we, that you mutter against us? {8} And Moyses said: At even our Lord will give you flesh to eat, and in the morning bread your fill: for he hath heard your murmurings, which you have murmured against him, for what are we? Neither is your murmuring against us, but against our Lord. {9} Moyses also said to Aaron: Say to the whole assembly of the children of Israel: Approach you before our Lord: for he hath heard your murmuring. {10} And when Aaron spake to

all the assembly of the children of Israel, they looked toward the wilderness: and behold the glory of our Lord appeared in a cloud. {11} And our Lord spake to Moyses, saying: {12} I have heard the murmurings of the children of Israel, say to them: At even you shall eat flesh, and in the morning you shall have your fill of bread: and you shall know that I am the Lord your God. {13} Therefore it came to pass at even, & the quail rose, and covered the camp: in the morning also a dew lay round about the camp. {14} And when it had covered the face of the earth, it appeared in the wilderness small, and as it were beaten with a pestle like unto the hoar frost on the ground. {15} Which when the children of Israel had seen, they said one to other: Man-hu! Which signifieth: What is this! For they knew not what it was. To whom Moyses said: This is the bread, which our Lord hath given you to eat. {16} This is the word, that our Lord hath commanded: Let every one gather of it so much as sufficeth to eat: a gomor every man, according to the number of your souls that dwell in a tent so shall you take up. {17} And the children of Israel did so: and they gathered, one more, an other less. {18} And they measured by the measure of a gomor: neither he that gathered more, had above: nor he that provided less, found under: but every one gathered according to that which they were able to eat. {19} And Moyses said to them: Let no man leave thereof till the morning. {20} Who heard him not, but certain of them left until the morning, and it began to be full of worms, and it putrified. And Moyses was angry against them. {21} And every one of them gathered in the morning so much as might suffice to eat: and after the sun waxed hot, it melted. {22} But in the sixth day they gathered double portions, that is, two gomors every man: and all the Princes of the multitude came, and told Moyses. {23} Who said to them: This is it which our Lord hath spoken: The Sabbath's rest is sanctified unto our Lord tomorrow. Whatsoever is to be wrought, do it: and the meats that are to be made ready, make them ready: and whatsoever shall remain, lay it up until the morning. {24} And they did so as Moyses had commanded, and it putrified not, neither was there worm found in it. {25} And Moyses said: Eat it today, because it is the Sabbath of our Lord: to day it shall not be found in the field. {26} Gather it six days: but in the seventh day is the Sabbath of our Lord, therefore it shall not be found. {27} And the seventh day came: and some of the people going forth to gather, found not. {28} And our Lord said to Moyses: How long will you not keep my commandments, and my law? {29} See that our Lord hath given you a Sabbath, and for this cause on the sixth day he giveth you double portions: let each man tarry with himself, and let none go forth out of his place the seventh day. {30} And the people kept the Sabbath on the seventh day. {31} And the house of Israel called the name thereof Manna: which was as it were coriander seed white, and the taste thereof like to flour with honey. {32} And Moyses said: This is the word, which our Lord hath commanded: Fill a gomor of it, and let it be kept unto the generations to come hereafter; that they may know the bread, wherewith I fed you in the wilderness, when you were brought forth out of the Land of Aegypt. {33} And Moyses said to Aaron: Take one vessel, and put Manna into it, so much as a gomor can hold: and lay it up before our Lord to keep unto your generations: {34} as our Lord commanded Moyses. And Aaron put it in the tabernacle to be reserved. {35} And the children of Israel did eat Manna forty years, till they came into the habitable land: with this meat were they fed, until they touched the borders of the land of Chanaan. {36} And a gomor is the tenth part an ephi.

Chapter 17

The people murmuring again in Raphidim for want of drink, our Lord giveth them water out of a rock. 8. Amalech fighteth with them. And Moyses lifting up his hand in prayer, Israel overcometh, otherwise Amalech prevaleth.

{1} THEREFORE all the multitude of the children of Israel setting forward from the desert Sin, by their mansions, according to the

word of our Lord, camped in Raphidim, where there was no water for the people to drink. {2} Who chiding against Moyses, said: Give us water, that we may drink. To whom Moyses answered: Why chide you against me? Wherefore do you tempt our Lord? {3} The people therefore was thirsty there for lack of water, & murmured against Moyses, saying: Why didst thou make us go forth out of Aegypt to kill us, and our children, & our beasts with thirst: {4} And Moyses cried to our Lord, saying: What shall I do to this people? Yet a little while, and they will stone me. {5} And our Lord said to Moyses: Go before the people, and take with thee of the ancients of Israel: and the rod wherewith thou didst strike the river, take in thy hand, and go. {6} Behold I will stand there before thee, upon the rock Horeb: and thou shalt strike the rock, & water shall go out thereof, that the people may drink. Moyses did so before the ancients of Israel: {7} and he called the name of that place, Temptation, because of the chiding of the children of Israel, and for that they tempted our Lord, saying: Is the Lord among us or not? {8} And Amalec came, and fought against Israel in Raphidim. {9} And Moyses said to Josue: Choose out men, and go forth & fight against Amalec: tomorrow I will stand in the top of the hill having the rod of God in my hand. {10} Josue did as Moyses had spoken, and he fought against Amalec: but Moyses and Aaron and Hur went up upon the top of the Hill. {11} And when Moyses lifted up his hands, Israel overcame: but if he did let them down a little, Amalec overcame. {12} And the hands of Moyses were heavy: therefore they took a stone, and put under him, whereupon he sat: and Aaron and Hur stayed up his hands on both sides. And it came to pass that his hands were not weary until sunset. {13} And Josue put Amalec to flight, & his people by the edge of the sword. {14} And our Lord said to Moyses: Write this for a monument in a book, & deliver it to the ears of Josue: for I will destroy the memory of Amalec from under heaven. {15} And Moyses builded an Altar, and called the name thereof, Our Lord my exaltation, saying: {16} Because the hand of our Lord's throne, and the war of our Lord shall be against Amalec, from generation unto generation.

Chapter 1877

Jethro Moyses' father in law bringeth to him his wife and children. 8. And hearing the great works of God, 12. offereth Sacrifice: 13. and wisely advised Moyses to appoint subordinate officers to judge less causes, reserving the greater to himself.

{1} AND When Jethro the Priest of Madian, the allied of Moyses, had heard all the things, that God had done to Moyses, and to Israel his people, and that our Lord had brought forth Israel out of Aegypt; {2} he took Sephora the wife of Moyses whom he had sent back: {3} and her two sons, of which one was called Gersam, his father saying: I have been a stranger in a foreign country; {4} And the other Eliezer: for the God of my father, quoth he, is my helper, and hath delivered me from Pharao's sword. {5} Jethro therefore the allied of Moyses came and his sons, and his wife to Moyses into the desert, where he was camped beside the mountain of God. {6} And he sent word to Moyses, saying: I, Jethro thy allied come to thee, and thy wife, and thy two children with her. {7} Who going forth to meet his allied, adored, and kissed him: and they saluted one another with words of peace. And when he was entered into the tent, {8} Moyses told his allied all things that our Lord had done to Pharao, and the Aegyptians for Israel: and the whole travail which had chanced to them in the journey, and that our Lord had delivered them. {9} And Jethro rejoiced for all the good things, that our Lord had done to Israel, because he had delivered them out of the hands of the Aegyptians, {10} and he said: Blessed is the Lord, that hath delivered you out of the hand of the Aegyptians, and out of the hand of Pharao, that hath delivered his people out of the hand of Aegypt. {11} Now do I know, that the Lord is great above all gods: for because they dealt proudly against them. {12} Jethro therefore the allied of Moyses offered

holocausts and hosts to God: and Aaron and all the ancients of Israel came, to eat bread with him before God. {13} And the next day Moyses sat to judge the people, who stood by Moyses from morning until night. {14} Which thing when his allied had seen, to wit, all things that he did in the people, he said: What is this that thou doest in the people? Why sittest thou alone, and all the people attendeth from morning until night? {15} To whom Moyses answered: The people cometh to me seeking the sentence of God. {16} And when any controversy chanceth among them, they come unto me to judge between them, and to shew the precepts of God, and his laws. {17} But he said: Thou doest not well: {18} Thou art tired with foolish labour, both thou, and this people that is with thee, the business is above thy strength, thou alone canst not sustain it. {19} But hear my words and counsels, and God shall be with thee. Be thou to the people in those things that pertain to God, to report their words unto him: {20} & to shew to the people the ceremonies & rite of worshipping, and the way wherein they ought to walk, and the work that they ought to do. {21} And provide out of all the people men that are wise, & do fear God, in whom there is truth, and that do hate avarice, and appoint of them tribunes, and centurions, and quinquagenarians, and deans, {22} which may judge the people at all times: and what great matter soever shall fall out, let them refer it to thee, & let them judge the less matters only: & so it may be lighter for thee, the burden being imparted unto others. {23} If thou doest this, thou shalt fulfill the commandment of God, & shalt be able to bear his precepts: all this people shall return to their places with peace. {24} Which things when Moyses heard, he did all things that he had suggested unto him. {25} And choosing substantial men out of all Israel, he appointed them Princes of the people, tribunes, and centurions, and quinquagenarians, and deans. {26} Who judged the people at all time: and whatsoever was of greater difficulty they referred to him, themselves judging the easier cases only. {27} And he dismissed his allied: who returning went into his country.

Chapter 19

Near to mount Sinai, with commemoration of their delivery from Aegypt, the people are commanded to be sanctified: 16. and so our Lord coming in thunders and lightnings speaketh with Moyses.

{1} IN the third month of the departure of Israel out of the Land of Aegypt, this day they came into the wilderness of Sinai. {2} For departing out of Raphidim, and coming to the desert of Sinai, they camped in the same place, & there Israel pitched their tents over against the mountain. {3} And Moyses went up to God: and our Lord called him from the mountain, and said: This shalt thou say to the house of Jacob, and shalt tell the children of Israel: {4} Yourselves have seen what I have done to the Aegyptians, how I have carried you upon the wings of eagles, and have taken you unto me. {5} If therefore you will hear my voice, and keep my covenant, you shall be my peculiar of all peoples: for all the earth is mine. {6} And you shall be unto me a Priestly Kingdom, and a holy nation: these are the words that thou shalt speak to the children of Israel. {7} Moyses came: and calling together the nations of the people, he declared all the words which our Lord had commanded him. {8} And all the people answered together. All things that our Lord hath spoken, we will do. And when Moyses had reported the people's words to our Lord, {9} our Lord said to him: Now presently will I come to thee in the darkness of a cloud, that the people may hear me speaking to thee, and may believe thee for ever. Moyses therefore told the people's words to our Lord. {10} Who said to him: Go to the people, and sanctify them today, and tomorrow, and let them wash their garments. {11} And let them be ready against the third day: for in the third day the Lord will descend in the sight of all the people upon the mount Sinai. {12} And thou shalt appoint certain limits to the people in circuit, and shalt say to them: Beware ye ascend not into the mount,

& that you touch not the ends thereof: every one that toucheth the mount, dying shall die. {13} Hand shall not touch him, but he shall be stoned to death, or shall be shot through with arrows: whether it be beast, or man, it shall not live. When the trumpet shall begin to sound, then let them ascend into the mount. {14} And Moyses came down from the mount to the people, and sanctified them. And when they had washed their garments, {15} he said to them: Be ready against the third day, and come not near your wives. {16} And now the third day was come, and the morning appeared: and behold thunders began to be heard, and lightnings to flash, and a very thick cloud to cover the mount, & the noise of the trumpet sounded exceedingly: and the people, that was in the camp, feared. {17} And when Moyses had brought them forth to meet with God from the place of the camp, they stood at the bottom of the mount. {18} And all the mount Sinai smoked: for because our Lord was descended upon it in fire, and the smoke arose from it as out of a furnace: and all the mount was terrible. {19} And the sound of the trumpet grew louder by little and little, and was drawn out a length: Moyses spake, and God answered him. {20} And our Lord descended upon the mount Sinai in the very top of the mount, and he called Moyses into the top thereof. Whither when he was ascended, {21} he said unto him: Go down, and charge the people, lest perhaps they will pass their limits to see the Lord, and a very great multitude of them perish. {22} The Priests also that come to the Lord, let them be sanctified, lest he strike them. {23} And Moyses said to our Lord: The common people can not ascend into the mount Sinai: for thou didst charge, and command, saying: Put limits about the mount, and sanctify it. {24} To whom our Lord said: Go, get thee down, and thou shalt come up, and Aaron with thee: but the Priests and the people let them not pass the limits nor ascend to the Lord, lest perhaps he kill them. {25} And Moyses went down to the people, and told them all.

Chapter 20

Moyses receiveth the Decalogue or ten commandments of God, for all the people 23. with repetition that they shall not make false Gods, nor make Altars but of earth or unhewed stone, and without steps.

{1} AND our Lord spake all these words. the Lord thy God, which brought thee forth out of the Land of Aegypt, out of the {2} I am house of servitude. {3} Thou shalt not have strange gods before me. {4} Thou shalt not make to thee a graven thing, nor any similitude that is in heaven above, & that is in the earth beneath, neither of those things that are in the waters under the earth. {5} Thou shalt not adore them, nor serve them: I am the Lord thy God mighty, jealous, visiting the iniquity of the fathers upon the children, upon the third and fourth generation of them that hate me: {6} and doing mercy upon thousands to them that love me, and keep my precepts. {7} Thou shalt not take the name of the Lord thy God in vain. For the Lord will not hold him innocent that shall take the name of the Lord his God vainly. {8} Remember that thou sanctify the Sabbath day. {9} Six days shalt thou work, and shalt do all thy works. {10} But on the seventh day is the sabbath of the Lord thy God: thou shalt do no work in it, thou and thy son, and thy daughter, thy man servant, and thy woman servant, thy beast, and the stranger that is within thy gates. {11} For six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested in the seventh day, therefore the Lord blessed the sabbath day, and sanctified it. {12} Honour thy father and thy mother, that thou mayst be long lived upon the earth, which the Lord thy God will give thee. {13} Thou shalt not murder. {14} Thou shalt not commit adultery. {15} Thou shalt not steal. {16} Thou shalt not speak against thy neighbour false testimony. {17} Thou shalt not covet thy neighbour's house: neither shalt thou desire his wife, nor servant, nor handmaid, nor ox, nor ass, nor any thing that is his. {18} And all the people saw the voices, and the flames, and the sound of the trumpet, and the mount smoking: and

being frightened and stricken with fear they stood a far off, {19} saying to Moyses: Speak thou to us, and we will hear: let not our Lord Speak to us, lest perhaps we die. {20} And Moyses said to the people: Fear not: for God came to prove you, and that his terror might be in you, and you should not sin. {21} And the people stood a far off. But Moyses went unto the dark cloud wherein God was. {22} Our Lord said moreover to Moyses: This shalt thou say to the children of Israel: You have seen that from heaven I have spoken to you. {23} You shall not make gods of silver, nor gods of gold shall you make to you. {24} An altar of earth you shall make to me, and you shall offer upon it your holocausts and pacifics, your sheep and oxen in every place where the memory of my name shall be: I will come to thee, and will bless thee. {25} And if thou make an Altar of stone unto me, thou shalt not build it of hewed stones: for if thou lift up thy knife over it, it shall be polluted. {26} Thou shalt not go up by grises unto mine Altar, lest thy turpitude be discovered.

Chapter 21

Judicial precepts concerning bondmen and bondwomen, 12. Manslaughter and striking: killing and cursing of parents. 23. The law of like pain for a hurt, 28. of an oxe striking with his horn.

{1} THESE are the judgments which thou shalt propose to them. servant, six years shall he serve thee: in {2} If thou buy an Hebrew the seventh he shall go out free gratis. {3} With the raiment he entered in, with the like let him go out: if having a wife, his wife also shall go out with him. {4} But if his Lord give him a wife, and she bear sons & daughters, the woman and her children shall be her Lord's; but himself shall go out with his raiment. {5} And if the servant say: I love my Lord and wife & children, I will not go out free: {6} his lord shall present him to the gods, and he shall be set to the door and the posts, and he shall bore his ear through with an awl: and he shall be his bond man for ever. {7} If any man sell his daughter to be a servant, she shall not go out, as bondwomen are wont to go out. {8} If she mislike the eyes of her master to whom she was delivered, he shall dismiss her: but he shall not have authority to sell her unto a strange people, if he despise her. {9} But if he despouse her to his son, he shall do to her after the manner of daughters. {10} And if he take an other wife for him, he shall provide her a marriage, and raiment, and the price of her chastity he shall not deny. {11} If he do not these three things, she shall go out gratis without money. {12} He that striketh a man willfully to kill him, dying let him die. {13} But he that did not lie in wait for him, but God delivered him into his hands, I will appoint thee a place whereunto he ought to fly. {14} If a man of set purpose kill his neighbour, and by lying in wait for him, thou shalt pluck him out from mine Altar, that he may die. {15} He that striketh his father or mother, dying let him die. {16} He that shall steal a man, and sell him, being convicted of the trespass, dying let him die. {17} He that curseth his father, or mother, dying let him die. {18} If men fall at words, and the one strike his neighbour with a stone or with his fist, and he die not, but lie in his bed: {19} if he rise, and walk abroad upon his staff, he that did strike shall be quit, yet so that he make restitution for his work, and for his expenses upon the physicians. {20} He that striketh his man or maid-servant with a rod, and they die in his hands, he shall be guilty of the crime. {21} But if the party remain alive a day or two, he shall not be subject to punishment, because it is his money. {22} If certain fall at words, and one strike a woman with child, and she indeed abort, but her self live; he shall be subject to so much damage as the woman's husband shall require, and as arbiters shall award. {23} But if her death do ensue thereupon, he shall render life for life, {24} eye for eye, tooth for tooth, hand for hand, foot for foot, {25} adustion for adustion, wound for wound, stripe for stripe. {26} If any man strike the eye of his man-servant or maid-servant, and leave them but one eye, he shall make them free for the eye which he put out. {27} Also if he strike out a tooth of his

man-servant or maid-servant, he shall in like manner make them free. {28} If an oxe with his horn strike a man or a woman, and they die, he shall be stoned: and his flesh shall not be eaten, the owner also of the oxe shall be quit. {29} But if the oxe were wont to strike from yesterday and the day before, and they warned his master, neither did he shut him up, and he kill a man or a woman; both the oxe shall be stoned, & they shall put to death his owner also. {30} And if they set a price upon him, he shall give for his life whatsoever he is asked. {31} Also if with his horn he strike a son, or a daughter, he shall be subject to the like sentence. {32} If he invade a bondman or bondwoman, he shall give thirty sicles of silver to their master, but the oxe shall be stoned. {33} If a man open a cistern, & dig one, & do not cover it, and an oxe or an ass fall into it, {34} the owner of the cistern shall pay the price of the beasts: and that which died shall be his own. {35} If one man's oxe gore an other man's oxe, & he die, they shall sell the oxe that liveth, and shall divide the price, and the carcass of that which died they shall part between them. {36} But if he knew that his oxe was wont to strike from yesterday and the day before, and his master did not keep him in, he shall render oxe for oxe, and shall take the carcass whole.

Chapter 22

The punishment of theft 5. and other trespasses, 7. if a thing committed to custody or lent doth perish, 16. of deflowering a virgin, 18. of enchanting, bestiality, and idolatry, 21. of hurting strangers, widows, and orphans. 25. The law of lending without usury, 26. of taking pledge, 28. of reverence to superiors, and of paying tithes.

{1} IF any man steal an oxe or a sheep, and kill or sell it: he shall restore five oxen for one oxe, and four sheep for one sheep. {2} If the thief be found breaking up the house or undermining it, and taking a wound die; the striker shall not be guilty of blood. {3} But if he do this when the sun is risen, he hath committed manslaughter, and himself shall die. If he have not wherewith to make restitution for the theft, himself shall be sold. {4} If that which he stole be found with him alive, either ox, or ass, or sheep; he shall restore double. {5} If any man hurt a field or a vineyard, and let go his beast to feed upon that which is other mens; the best of whatsoever he hath in his own field, or in his vineyard, he shall restore, according to the estimation of the damage. {6} If fire breaking forth light upon the thorns, and catch stacks of corn, or corn standing in the fields, he shall render the damage that kindled the fire. {7} If a man commit money, or a vessel unto his friend to keep, & they be stolen away from him that received them; if the thief be found, he shall restore double: {8} If the thief be not known, the master of the house shall be brought to the gods, and shall swear that he did not extend his hand upon his neighbour's good, {9} to do any fraud, as well in ox as in ass, and sheep and raiment, and whatsoever may bring damage: the cause of both parties shall come to the gods: and if they give judgment, he shall restore double to his neighbour. {10} If a man commit ass, ox, sheep, or any beast, to his neighbour's custody, and it die, or be hurt, or be taken of enemies, and no man saw; {11} there shall be an oath between them, that he did not put forth his hand to his neighbour's good: and the owner shall admit the oath, and he shall not be compelled to make restitution. {12} But if it were taken away by stealth, he shall restore the damage to the owner. {13} If it were eaten of a beast, let him bring unto him that which was slain, and he shall not make restitution. {14} He that asketh of his neighbour to borrow any of these things, and it be hurt or dead, the owner being not present, he shall be compelled to make restitution. {15} But if the owner be present, he shall not make restitution, especially if it were hired and came for the hire of the same. {16} If a man seduce a virgin being not yet despoised, and lie with her; he shall endow her, and have her to wife. {17} If the virgin's father will not give her, he shall give money according to the manner of the dowry, which virgins are wont to receive. {18} Enchanters thou shalt not suffer to live. {19} He that lieth with a brute beast,

dying let him die. {20} He that sacrificeth to gods, shall be put to death, but to the Lord only. {21} Thou shalt not molest a stranger, nor afflict him: for your selves also were strangers in the Land of Aegypt. {22} A widow and an orphan you shall not hurt. {23} If you hurt them, they will cry out to me, and I will hear their cry: {24} and my fury shall take indignation, and I will strike you with the sword, and your wives shall be widows, and your children orphans. {25} If thou lend money to my people being poor, that dwelleth with thee, thou shalt not urge them as an exactor, nor oppress them with usuries. {26} If thou take of thy neighbour a garment in pledge, thou shalt give it him again before sun set. {27} For that same is the only thing wherewith he is covered, the clothing of his body, neither hath he other to sleep in: if he cry to me, I will hear him, because I am merciful. {28} Thou shalt not detract from the gods, and the prince of thy people thou shalt not curse. {29} Thy tithes and thy first fruits thou shalt not slack to pay, the first-born of thy sons thou shalt give me. {30} Of thy oxen also & sheep thou shalt do in like manner: seven days let it be with the dam, the eighth day thou shalt render it to me. {31} Holy men you shall be to me: the flesh that beasts have tasted of before, you shall not eat, but shall cast it to the dogs.

Chapter 23

Laws are appointed to Judges (the enemy's oxe or ass to be saved) 8. namely not to take bribes. 10. The seventh year and day all must rest. 14. Three principal feasts must be solemnized every year. 20. Conduction and protection of an Angel is promised. 24. The people are again commanded to destroy Idols. 29. Why their enemies shall be destroyed by little and little.

{1} THOU shalt not admit a lying voice: neither shalt thou join thy hand to say false testimony for a wicked person. {2} Thou shalt not follow the multitude to do evil: neither shalt thou in judgement agree to the sentence of the most part, to stray from the truth. {3} The poor man also thou shalt not pity in judgment. {4} If thou meet thy enemy's ox or ass going astray, bring it back to him. {5} If thou see the ass of him that hateth thee lie underneath his burden, thou shalt not pass by, but shalt lift him up with the same. {6} Thou shalt not decline the poor man's judgment. {7} A lie thou shalt avoid. The innocent and just person thou shalt not put to death: because I abhor the impious man. {8} Neither shalt thou take bribes, which do blind also the wise, and pervert the words of the just. {9} The stranger thou shalt not molest, for you know the hearts of strangers: because your selves also were strangers in the Land of Aegypt. {10} Six years thou shalt sow thy ground, and shalt gather the corn thereof. {11} But the seventh year thou shalt let it alone, and make it to rest, that the poor of thy people may eat, and whatsoever shall be left, let the beasts of the field eat it: so shalt thou do in thy vineyard and thy olivet. {12} Six days thou shalt work: the seventh day thou shalt cease, that thy ox may rest and thine ass: and the son of thy handmaid may be refreshed, and the stranger. {13} Keep all things that I have said to you. And by the name of foreign gods you shall not swear, neither shall it be heard out of your mouth. {14} Three times every year you shall celebrate feasts to me. {15} Thou shalt keep the solemnity of Azymes. Seven days shalt thou eat azymes, as I commanded thee, in time of the month of new corn, when thou didst come forth out of Aegypt: thou shalt not appear in my sight empty. {16} And the solemnity of the harvest of the first fruits of thy work, whatsoever thou didst sow in the field. The solemnity also in the end of the year, when thou hast gathered all thy corn out of the field. {17} Thrice a year shall all thy male sex appear before the Lord thy God. {18} Thou shalt not sacrifice the blood of my victim upon leaven, neither shall the fat of the solemnity remain until the morning. {19} The first fruits of the corn of thy ground thou shalt carry into the house of the Lord thy God. Thou shalt not boil a kid in the milk of his dam. {20} Behold I will send mine Angel, which shall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared. {21} Observe him, and hear his voice, neither do thou think him one to be contemned: for he will not

forgive when thou hast sinned, and my name is in him. {22} But if thou wilt hear his voice, and do all that I speak, I will be enemy to thine enemies, & will afflict them that afflict thee. {23} And mine Angel shall go before thee, and shall bring thee in unto the Amorrheite, and Hetheite, & Pherezeite, and Chananeite, and Heveite, & Jebuzeite, whom I will destroy. {24} Thou shalt not adore their gods, nor serve them. Thou shalt not do their works, but shalt destroy them, and break their statues. {25} And you shall serve the Lord your God, that I may bless your bread & waters, and may take away infirmity from the midst of thee. {26} There shall not be a fruitless nor barren body in thy land: I will fill the number of thy days. {27} I will send my terror to run before thee, and will kill all people, to whom thou shalt enter: and will turn the backs of all thine enemies before thee: {28} sending forth hornets before, that shall chase away the Heveite, and Chananeite, & Hetheite, before thou enter. {29} I will not cast them out from thy face in one year: lest the land be brought into a wilderness, and beasts increase against thee. {30} By little and little I will expel them from thy sight, till thou be increased, and dost possess the Land. {31} And I will set thy bounds from the Red sea unto the sea of the Palestines, and from the desert unto the river: I will deliver the inhabitants of the Land in your hands, and will cast them out from your sight. {32} Thou shalt not enter league with them, nor with their gods. {33} Let them not dwell in thy land, lest perhaps they make thee to sin against me, if thou serve their gods: which undoubtedly will be a scandal to thee.

Chapter 24

Moyses with others are commanded to ascend, he to the Lord, the rest a far off. 4. They offer Sacrifice. 8. Moyses sprinkles the blood of the Testament upon the people. 15. Then ascending to the mountain, God covereth it with a fiery cloud.

{1} TO Moyses also he said: Go up to the Lord, thou, and Aaron, Nadab and Abiu, and seventy Ancients of Israel, and you shall adore a far off. {2} And Moyses only shall ascend to the Lord, and they shall not approach: neither shall the people ascend with him. {3} Moyses therefore came and told the people all the words of our Lord, & the judgments: and all the people answered with one voice: All the words of our Lord, which he hath spoken, we will do. {4} And Moyses wrote all the words of our Lord: and rising in the morning he builded an Altar at the foot of the mount, & twelve titles according the twelve tribes of Israel. {5} And he sent young men of the children of Israel, & they offered holocausts, & sacrificed pacific victims to our Lord, calves. {6} Moyses therefore took the half part of the blood, and put it into bowls: and the residue he poured upon the Altar. {7} And taking the volume of the covenant, he read the people hearing it: Who said, All things that our Lord hath spoken, we will do, and we will be obedient. {8} And he took the blood, and sprinkled it upon the people, and said: This is the blood of the Covenant which our Lord hath made with you upon all these words. {9} And there went up Moyses and Aaron, Nadab and Abiu, and seventy of the Ancients of Israel: {10} and they saw the God of Israel: and under his feet as it were a work of sapphire stone, and as the heaven, when it is clear. {11} Neither did he set his hand upon those of the children of Israel, that retired far off, and they saw God, and did eat, and drink. {12} And our Lord said to Moyses: Come up to me into the mount, and be there: and I will give thee tables of stone, and the law, and the commandments which I have written: that thou mayst teach them. {13} Moyses rose up, and his Minister Josue: and Moyses ascending into the mount of God, {14} said to the Ancients: Expect here till we return to you, you have Aaron and Hur with you: If any question shall rise, you shall refer it to them. {15} And when Moyses was ascended, a cloud covered the mount, {16} and the glory of our Lord dwelt upon Sinai, covering it with a cloud six days, and the seventh day he called him out of the midst of the darkness. {17} And the form of the glory of our Lord, was as it

were fire burning upon the top of the mount, in the sight of the children of Israel. {18} And Moyses entering into the midst of the cloud, ascended into the mount: and he was there forty days and forty nights.

Chapter 25

Oblations of first fruits, and free-gifts for making the Tabernacle, and things pertaining thereto. 10. The Ark. 17. The Propitiatory, and Cherubims. 23. A table, and thereon the Loaves of proposition. 31. A candlestick, 37. and seven lamps, with snuffers of gold.

{1} AND our Lord spake to Moyses, saying: {2} they take first fruits for me, of every man Speak to the children of Israel, that that offereth of his own accord, you shall take them. {3} And these are the things which you must take: Gold, and silver, and brass, {4} hyacinth and purple, and scarlet twice dyed, and silk, and the hair of goats, {5} and ram's skins dyed red, and janthine skins, and the wood setim; {6} oil to make lights: spices for ointment, and for incense of good savour: {7} Onyx stones, and precious stones to adorn the ephod, and rationale. {8} And they shall make me a sanctuary, and I will dwell in the midst of them: {9} according to all the similitude of the tabernacle which I will shew thee, & of all the vessel to the service thereof: and thus you shall make it: {10} Frame an ark of the wood setim, the length whereof shall have two cubits & an half: the breadth, a cubit & an half: the height, likewise a cubit & an half. {11} And thou shalt plate it with most pure gold within and without: and over it thou shalt make a golden crown round about: {12} & four golden rings, which thou shalt put at the four corners of the ark: let two rings be on the one side, & two on the other. {13} Thou shalt make bars also of the wood setim, & shalt cover them with gold. {14} And thou shalt put them in through the rings that are in the sides of the ark, that it may be carried on them: {15} the which shall be always in the rings, neither shall they at any time be drawn out of them. {16} And thou shalt put in the ark the testification which I will give thee. {17} Thou shalt make a Propitiatory of most pure gold: the length thereof shall hold two cubits and an half, and the breadth a cubit & an half. {18} Two Cherubims also thou shalt make of beaten gold, on both sides of the oracle. {19} Let one Cherub be on the one side, and the other on the other. {20} Let them cover both sides of the Propitiatory spreading their wings, and covering the oracle, and let them look one towards the other, their faces turned unto the Propitiatory wherewith the ark is to be covered, {21} wherein thou shalt put the testimony that I will give thee. {22} Thence will I command, and will speak to thee over the propitiatory & from the midst of the two Cherubims which shall be upon the ark of testimony, all things which I will command the children of Israel by thee. {23} Thou shalt make a table also of the wood setim, having two cubits in length, and in breadth a cubit, & in height a cubit and an half. {24} And thou shalt plate it with most pure gold: and thou shalt make to it a golden ledge round about, {25} and to the ledge itself a crown enterpolished, four fingers high: and upon the same, an other golden crown. {26} Thou shalt prepare also four golden rings, and shalt put them in the four corners of the same table at every foot. {27} Under the crown shall the golden rings be, that the bars may be put through them, and the table may be carried. {28} The bars also themselves thou shalt make of the wood setim, & shalt compass them with gold to bear up the table. {29} Thou shalt prepare also saucers, and phials, censers, & goblets, wherein the libaments are to be offered, of most pure gold. {30} And thou shalt set upon the table loaves of proposition in my sight always. {31} Thou shalt make also a candle stick beaten of most pure gold, the shaft thereof, & branches, cups, and bowls, and lilies proceeding from the same. {32} Six branches shall go forth of the sides, three out of one side, and three out of the other. {33} Three cups as it were in manner of a nut on every branch, and bowl withal, and a lily: and three-cups likewise of the fashion of a nut in an other branch, and a bowl withal, and a lily. This shall be the

work of the six branches, that are to be drawn forth from the shaft: {34} and in the candlestick itself shall be four cups in manner of a nut, and at every one bowls and lilies. {35} Bowls under two branches in three places, which together make six coming forth out of one shaft. {36} Both the bowls therefore and the branches shall be out of it, all the whole beaten of most pure gold. {37} Thou shalt make also seven lamps, and shalt set them upon the candlestick, for to give light over-against. {38} The snuffers also and where the snuffings shall be put out, let them be made of most pure gold. {39} The whole weight of the candlestick with all the furniture thereof shall have a talent of most pure gold. {40} Look, and make it according to the pattern, that was shewed thee in the mount.

Chapter 26

The form of the Tabernacle, with the appertinances, and of what matter, number, and qualities all things shall be.

{1} AND the tabernacle thou shalt make thus: Ten curtains shalt thou make of twisted silk, and hyacinth, and purple, and scarlet twice dyed, varied with embroidered work. {2} The length of one curtain shall have twenty eight cubits: the breadth shall be of four cubits. All the curtains shall be of one measure. {3} Five curtains shall be joined one to an other, & the other five shall hang together with the connection. {4} Loops of hyacinth thou shalt make in the sides & tops of the curtains, that they may be coupled one to another. {5} Fifty loops shall every curtain have on both sides, so set on, that one loop may be against another loop, and one may be fitted to the other. {6} Thou shalt make also fifty circles of gold wherewith the veils of the curtains are to be joined, that it may be made one tabernacle. {7} Thou shalt make also eleven curtains of hair, to cover the top of the tabernacle. {8} The length of one hair curtain shall have thirty cubits: and the breadth, four: the measure of all the curtains shall be equal. {9} Of the which, five thou shalt join apart, and the six thou shalt couple one to an other, so that the sixth curtain in the front of the roof thou shalt double. {10} Thou shalt make also fifty loops in the edge of one curtain, that it may be joined with the other: and fifty loops in the edge of the other curtains that it may be coupled with his fellow. {11} Thou shalt make also fifty buckles of brass, wherewith the loops may be joined, that of all there may be made one covering. {12} And that which shall remain in the curtains, that are prepared for the roof, to wit, one curtain that is overplus, with the half thereof thou shalt cover the backside of the tabernacle. {13} And there shall hang down a cubit on the one side, and an other on the other side, which is the overplus in the length of the curtains, fencing both sides of the tabernacle. {14} Thou shalt make also an other cover to the roof, of the ram's skins dyed red: & over that again an other cover of janthine skins. {15} Thou shalt make also the boards of the tabernacle standing upright of the wood setim, {16} of which let every one have ten cubits in length, and in breadth one and a half a-piece. {17} In the sides of the board, shall be made two mortises, whereby one board may be joined to an other board: and after this manner shall all the boards be prepared. {18} Of the which twenty shall be in the south side that tendeth southward. {19} For the which thou shalt cast forty feet of silver, that there may two feet be put under every board at the two corners. {20} In the second side also of the tabernacle that looketh to the North, there shall be twenty boards, {21} having forty feet of silver, two feet shall be put under every board. {22} But on the west quarter of the tabernacle thou shalt make six boards, {23} and again other two which shall be erected in the corners at the back of the tabernacle. {24} And they shall be joined together from beneath unto the top, & one jointure shall hold them all. The like jointure shall be kept for the two boards also that are to be put in the corners. {25} And they shall be in all eight boards, their silver feet sixteen, two feet accounted for every board. {26} Thou shalt make also five bars of

the wood setim, to hold together the boards on the one side of the tabernacle, {27} and five others on the other side, & as many at the west side: {28} which shall be put along by the midst of the boards from one end to the other. {29} The boards also themselves thou shalt plate with gold, & shalt cast rings of gold to be set upon them, through which the bars may hold together the boardwork: the which thou shalt cover with plates of gold. {30} And thou shalt erect the tabernacle according to the pattern that was shewed thee in the Mount. {31} Thou shalt make also a veil of hyacinth, and purple, and scarlet twice dyed, and twisted silk, wrought with embroidered work & goodly variety: {32} which thou shalt hang before four pillars of the wood setim, the which themselves also shall be plated with gold, & shall have four heads of gold, but feet of silver. {33} And the veil shall be hanged on with rings, within the which thou shalt put the ark of testimony, with the which also the Sanctuary, and the Sanctuaries of the Sanctuary, shall be divided. {34} Thou shalt set also the Propitiatory upon the ark of testimony in the Sancta sanctorum: {35} and the table without the veil: and over-against the table the candlestick in the south side of the tabernacle: for the table shall stand in the north side. {36} Thou shalt make also a hanging in the entering of the tabernacle of hyacinth, and purple, {86} and scarlet twice dyed, and twisted silk with embroidered work. {37} And five pillars of the wood setim thou shalt plate with gold, before the which the hanging shall be drawn: whose heads shall be of gold, and feet of brass.

Chapter 27

An Altar must be made with things belonging thereto. 9. Also the court of the tabernacle with hanging and pillars. 20. And provision of oil for lamps.

{1} THOU shalt make also an Altar of the wood setim, which shall have five cubits in length, an as many in breadth, that is, four-square, and three cubits in height. {2} And there shall be at the four corners horns of the same: and thou shalt cover it with brass. {3} And thou shalt make for the uses thereof pans for to take the ashes, and tongues, and flesh-hooks, and fire pans, all the vessel thou shalt make of brass. {4} And a grate in manner of a net of brass: at the four corners whereof shall be four rings of brass, {5} which thou shalt put under the hearth of the Altar: and the grates shall be unto the midst of the Altar. {6} Thou shalt make also two bars for the Altar of the wood setim, which thou shalt cover with plates of brass: {7} and thou shalt draw them through rings, & they shall be on both sides of the Altar to carry it. {8} Not massy, but empty & hollow in the inside shalt thou make it, as it was shewed thee in the Mount. {9} Thou shalt make also the court of the tabernacle, in the south part whereof against the south there shall be hangings of twisted silk: one side shall hold in length an hundred cubits. {10} And twenty pillars with as many feet of brass, which shall have heads with their engravings of silver. {11} In like manner also on the north side there shall be in length hangings of an hundred cubits, twenty pillars, and feet of brass as many, and their heads with their engravings of silver. {12} But in the breadth of the court, that looketh to the west, there shall be hangings of fifty cubits, and ten pillars, and as many feet. {13} In that breadth also of the court, which looketh to the east, there shall be fifty cubits. {14} In the which there shall be deputed to one side hangings of fifteen cubits, and three pillars and as many feet: {15} and in the other side there shall be hangings containing fifteen cubits, three pillars, and as many feet. {16} And in the entering of the court there shall be made an hanging of twenty cubits of hyacinth and purple, and scarlet twice dyed, and twisted silk, with embroidered work: it shall have four pillars, with as many feet. {17} All the pillars of the court round about shall be garnished with plates of silver, silver heads, and feet of brass. {18} In length the court shall occupy and hundred cubits, in breadth fifty, the height, shall be of five cubits, and it shall be made of twisted silk, and shall have feet of brass. {19} All the vessel of the tabernacle for all

uses and ceremonies, the pins as well of it as of the court, thou shalt make of brass. {20} Command the children of Israel that they bring thee oil of the olive-trees the purest, and beaten with a pestle: that a lamp may burn always. {21} in the tabernacle of the testimony, without the veil that is drawn before the testimony. And Aaron and his sons, shall place it, that it may give light before the Lord until the morning. Is shall be a perpetual observance throughout their successions before the children of Israel.

Chapter 28

God commandeth Moyses to make diverse sorts of vestures for Aaron and his sons, prescribing the matter, manner, and ornaments thereof.

{1} TAKE unto thee also Aaron thy brother with his sons, from among the children of Israel that they may do the function of priesthood unto me: Aaron, Nadab, and Abiu, Eleazar, and Ithamar. {2} And thou shalt make an holy vesture to Aaron thy brother for glory and beauty. {3} And thou shalt speak to all the wise of heart, whom I have replenished with the spirit of wisdom, that they make Aaron's vestures, wherein he being sanctified may minister to me. {4} And these shall be the vestments that they shall make: Rationale and an Ephod, a tunic and a strait linen garment, a mitre and a girdle. They shall make the holy vestments for thy brother Aaron and his sons, that they may do the function of priesthood unto me. {5} And they shall take gold, and hyacinth, and purple, and scarlet twice dyed, and silk. {6} And they shall make the Ephod of gold and hyacinth and purple, and scarlet twice dyed, and twisted silk, embroidered with diverse colours. {7} It shall have two edges joined in the top on both sides, that they may be closed together. {8} The very workmanship also and all the variety of the work shall be of gold and hyacinth, and purple, and scarlet twice dyed, and twisted silk. {9} And thou shalt take two Onyx stones, and shalt grave in them the names of the children of Israel: {10} six names in one stone, and the other six in the other, according to the order of their nativity. {11} After the work of a graver and the graving of a lapidary, thou shalt grave them with the names of the children of Israel, set in gold and compassed about: {12} and thou shalt put them in both sides the Ephod, a memorial for the children of Israel. And Aaron shall bear their names before the Lord upon both shoulders, for a remembrance. {13} Thou shalt make also hooks of gold, {14} and two little chains of most pure gold linked one to an other, which thou shalt put into the hooks. {15} The Rationale of judgment also thou shalt make with embroidered work of diverse colours, according to the workmanship of the Ephod of gold, hyacinth, and purple, and scarlet twice dyed, and twisted silk. {16} It shall be four square and double: it shall have the measure of a palm as well in length as in breadth. {17} And thou shalt set in it four rews of stones: In the first rew shall be the stone sardius, and topazius, and the emerald: {18} in the second the carbuncle, the sapphire, & the jasper: {19} in the third a ligurius, an achates, an amethyst: {20} in the fourth a chrysolith, an onyx, and berillus. They shall be set in gold by their rews. {21} And they shall have the names of the children of Israel: with twelve names shall they be graven, every stone with the names of every one according to the twelve tribes. {22} Thou shalt make in the Rationale chains linked one to an other of the purest gold: {23} and two rings of gold, which thou shalt put in both the tops of the Rationale: {24} and the golden chains thou shalt join to the rings, that are in the edges thereof: {25} and the ends of the chains themselves thou shalt couple with two hooks on both sides of the Ephod, which is toward the Rationale. {26} Thou shalt make also two rings of gold which thou shalt put in the tops of the Rationale, in the brims, that are over against the Ephod, & look toward the back parts thereof. {27} Moreover also other two rings of gold, which are to be set on both sides of the Ephod beneath, that looketh toward the nether joining, that the Rationale may be fitted with the Ephod, {28} and may be fastened by the rings thereof

unto the rings of the Ephod with a lace of hyacinth, that the joining artificially wrought may continue, & the Rationale & Ephod may not be separated one from the other. {29} And Aaron shall bear the names of the children of Israel in the Rationale of judgment upon his breast, when he shall enter into the Sanctuary, a memorial before the Lord for ever. {30} And thou shalt put in the Rationale of Judgment Doctrine, and Verity, which shall be on Aaron's breast, when he shall go in before the Lord: and he shall bear the judgment of the children of Israel on his breast, in the sight of the Lord always. {31} And thou shalt make the tunic of the Ephod all of hyacinth, {32} in the midst whereof above shall be a hole for the head, and a border round about it woven, as is wont to be made in the utmost parts of garments, that it may not easily be broken. {33} And beneath at the feet of the same tunic, round about, thou shalt make as it were pomegranates, of hyacinth, and purple, and scarlet twice dyed, little bells interposed between, {34} so that there be a bell of gold and a pomegranate; and again an other bell of gold & a pomegranate. {35} And Aaron shall be vested with it in the office of his ministry, that the sound may be heard, when he goeth in & cometh out of the Sanctuary, in the sight of the Lord, & that he die not. {36} Thou shalt make also a plate of the purest gold: wherein thou shalt grave after the work of a graver, Holy to the Lord. {37} And thou shalt tie it with a lace of hyacinth, and it shall be upon the mitre, {38} hanging over the forehead of the High-Priest. And Aaron shall carry the iniquities of those things, which the children of Israel have offered and sanctified, in all their gifts and donaries. And the plate shall be always in his forehead, that the Lord may be well pleased with them. {39} And thou shalt gird the tunic with silk, and thou shalt make a silken mitre, and a bawdrike of embroidered work. {40} Moreover for the sons of Aaron thou shalt prepare linen tunics, and bawdrikes, and mitres for glory and beauty: {41} And with all these things thou shalt vest Aaron thy brother, and his sons with him. And thou shalt consecrate the hands of them all, and shalt sanctify them, that they may do the function of priesthood unto me. {42} Thou shalt make also linen breeches, to cover the flesh of their turpitude from the reins unto the thighs: {43} and Aaron and his sons shall use them when they shall enter into the tabernacle of testimony, or when they approach to the Altar to minister in the Sanctuary, lest guilty of iniquity they die. It shall be a law for ever to Aaron and to his seed after him.

Chapter 29

The manner of consecrating Aaron and other Priests: with burnt offerings, 26. and pacifics, whereof Aaron and his sons shall participate. 38. The institution of the daily Sacrifice of two lambs, one in the morning, the other at even.

{1} BUT this also shalt thou do, that they may be consecrated to me in priesthood. Take a calf from the herd, and two rams without spot, {2} and unleavened bread, and a cake without leaven, tempered with oil, wafers also unleavened anointed with oil: of wheaten flour thou shalt make all. {3} And: being put in a basket thou shalt offer them: and the calf and the two rams. {4} And thou shalt bring Aaron and his sons to the door of the tabernacle of testimony: And when thou hast washed the father with his sons in water, {5} thou shalt vest Aaron with his vestments, that is, with the linen garment and the tunic, and the Ephod and the Rationale, which thou shalt gird with the bawdrike. {6} And thou shalt put the mitre upon his head, and the holy plate upon the mitre, {7} and thou shalt pour the oil of unction upon his head: and by this rite shall he be consecrated. {8} His sons also thou shalt bring, and shalt invest them with the linen tunics, and gird them with a bawdrike, {9} to wit, Aaron and his children, and thou shalt put mitres upon them: and they shall be Priests to me by a perpetual religion. After that thou shalt have consecrated their hands, {10} thou shalt present also the calf before the tabernacle of testimony. And Aaron and his sons shall lay their hands upon his head, {11}

and thou shalt kill him in the sight of the Lord, beside the door of the tabernacle of testimony. {12} And that which thou takest of the blood of the calf, thou shalt put upon the horns of the Altar with thy finger, and the rest of the blood thou shalt pour at the bottom thereof. {13} Thou shalt take also the whole fat that covereth the entrails, and the caul of the liver, and the two kidneys, and the fat that is upon them, and shalt offer a burnt sacrifice upon the Altar: {14} but the flesh of the calf and the hide and the dung, thou shalt burn abroad without the camp, because it is for sin. {15} Thou shalt take also one ram, upon the head whereof Aaron and his sons shall lay their hands. {16} Which when thou hast killed, thou shalt take of the blood thereof, and pour round about the Altar. {17} And the ram itself thou shalt cut into pieces, and his entrails and feet being washed, thou shalt put upon the flesh cut in pieces, and upon his head. {18} And thou shalt offer the whole ram for a burnt sacrifice upon the Altar: it is an oblation to the Lord, a most sweet savour of the victim of the Lord. {19} Thou shalt take also the other ram, upon whose head Aaron and his sons shall lay their hands. {20} Which when thou hast immolated, thou shalt take of his blood, and put upon the tip of the right ear of Aaron and of his sons, and upon the thumbs and great toes of their right hand and foot, and thou shalt pour the blood upon the Altar round about. {21} And when thou hast taken of the blood that is upon the Altar, and of the oil of unction, thou shalt sprinkle Aaron and his vesture, his sons and their vestments. And after they and their vestments are consecrated, {22} thou shalt take the fat of the ram, and the tail and the tallow, that covereth the lungs, and the caul of the liver, and the two kidneys, and the fat, that is upon them, and the right shoulder, because it is the ram of consecration: {23} and a piece of one loaf, a cake tempered with oil, a wafer out of the basket of azymes, which is set in the sight of the Lord: {24} and thou shalt put all upon the hands of Aaron and of his sons, and shalt sanctify them elevating before the Lord. {25} And thou shalt take all from their hands: and shalt burn them upon the Altar for an holocaust, a most sweet savour in the sight of the Lord, because it is his oblation. {26} Thou shalt take also the breast of the ram, wherewith Aaron was consecrated, and elevating it thou shalt sanctify it before the Lord, and it shall fall to thy part. {27} And thou shalt sanctify both the consecrated breast, and the shoulder that thou didst separate of the ram, {28} wherewith Aaron was consecrated and his sons, and they shall fall to Aaron's part and his sons by a perpetual right from the children of Israel: because they are the primitives and beginnings of their pacific victims which they offer to the Lord. {29} And the holy vesture, which Aaron shall use, his sons shall have after him, that they may be anointed, and their hands consecrated in it. {30} He of his sons that shall be appointed High-Priest in his stead, and that shall enter into the tabernacle of testimony to minister in the Sanctuary, shall wear it seven days. {31} And thou shalt take the ram of the consecration, & shalt boil the flesh thereof in a holy place; {32} which Aaron shall eat and his sons. The loaves also, that are in the basket, they shall eat in the entry of the tabernacle of testimony, {33} that it may be a placable sacrifice, & the hands of the offerers may be sanctified. A stranger shall not eat of them, because they are holy. {34} And if there remain of the consecrated flesh, or of the bread till the morning, thou shalt burn the remains with fire: they shall not be eaten, because they are sanctified. {35} All that I have commanded thee thou shalt do upon Aaron and his sons. Seven days shalt thou consecrate their hands: {36} & thou shalt offer a calf for sin every day for expiation. And thou shalt cleanse the Altar when thou hast offered the host of expiation, and shalt anoint it unto sanctification. {37} Seven days shalt thou expiate the altar and sanctify it, and it shall be most Holy, every one, that shall touch it, shall be sanctified. {38} This is it which thou shalt do upon the Altar: Two lambs of a year old every day continually, {39} one lamb in the morning, and another at even, {40} the tenth part of flour tempered with oil beaten, which shall have in measure the

fourth part of an hin, and wine for libation of the same measure to one lamb. {41} And the other lamb thou shalt offer at even, according to the rite of the morning oblation, and according to that which we have said, for a savour of sweetness: {42} it is a sacrifice to the Lord, by perpetual oblation unto your generations, at the door of the tabernacle of testimony before the Lord, where I will appoint to speak unto thee. {43} And there will I command the children of Israel, and the Altar shall be sanctified in my glory. {44} I will sanctify also the tabernacle of testimony with the Altar & Aaron with his sons, to do the function of priesthood unto me. {45} And I will dwell in the midst of the children of Israel & will be their God, {46} & they shall know that I am the Lord their God, that have brought them out of the Land of Aegypt, that I might abide among them, I, the Lord their God.

Chapter 30

How, and of what matter, the Altar of incense shall be made: 12. What money shall be gathered for the use of the Tabernacle. 18. A brazen laver is also to be made, 25. and holy oil of unction.

{1} THOU shalt make also an Altar to burn incense, of the wood setim, {2} having a cubit of length, and an other of breadth, that is, four square, and two cubits in height. The horns shall proceed out of the same. {3} And thou shalt plate it with the purest gold, as well the grate thereof, as the walls round about, and the horns. And thou shalt make to it a crown of gold round about, {4} and two golden rings under the crown on either side, that the bars may be put into them, and the Altar may be carried. {5} The bars also themselves thou shalt make of the wood setim, and shalt plate them with gold. {6} And thou shalt set the Altar against the veil, that hangeth before the ark of the testimony before the propitiatory wherewith the testimony is covered, where I will speak to thee. {7} And Aaron shall burn incense upon it, sweetly fragrant, in the morning. When he shall dress the lamps, he shall burn it: {8} and when he shall place them at even, he shall burn incense everlasting before the Lord through your generations. {9} You shall not offer upon in incense of an other composition, nor oblation, and victim, neither shall you offer libaments. {10} And Aaron shall pray upon the horns thereof once a year, with the blood of that which was offered for sin, & shall pacify upon it in your generations. It shall be most Holy to the Lord. {11} And our Lord spake to Moyses, saying: {12} When thou shalt take the sum of the children of Israel according to their number, every one of them shall give a price for their souls to the Lord, & there shall be no scourge among them, when they shall be reckoned. {13} And this shall every one give that passeth to the naming, half a sicle according to the measure of the temple. A sicle hath twenty oboles. The half part of a sicle shall be offered to the Lord. {14} He that is accounted in the number, for twenty years and upward, shall give price. {15} The rich man shall not add to half a sicle, & the poor man shall diminish nothing. {16} And the money being received, which was contributed of the children of Israel, thou shalt deliver unto the uses of the tabernacle of testimony, that it may be a monument of them before the Lord, & he may be propitious to their souls. {17} And our Lord spake to Moyses, saying: {18} Thou shalt make also a laver with his foot of brass, to wash in: and thou shalt set it between the tabernacle of the testimony and the Altar. And water being put into it, {19} Aaron and his sons shall wash therein their hands and feet, {20} when they are going into the tabernacle of testimony, and when they are to come unto the Altar, to offer on it incense to the Lord, {21} lest perhaps they die. It shall be an everlasting law to him, and to his seed by succession. {22} And our Lord spake to Moyses, {23} saying: Take spices, of principal and chosen myrrh five hundred sicles, and of cinnamon half so much, that is, two hundred fifty sicles, of calamus in like manner two hundred fifty, {24} and of cassia five hundred sicles after the weight of the Sanctuary, of oil of olives the measure hin: {25} and thou shalt make the holy oil of unction, an ointment compounded by the art of an unguentary, {26}

and thereof thou shalt anoint the tabernacle of testimony, and the ark of the testament, {27} and the table with the vessel thereof, the candlestick, and the furniture thereof, the Altars of incense, {28} and of holocaust, and all the furniture that pertaineth to the service of them. {29} And thou shalt sanctify all, and they shall be most Holy: he that shall touch them, shall be sanctified. {30} Thou shalt anoint Aaron and his sons, and shalt sanctify them, that they may do the function of priesthood unto me. {31} To the children of Israel also thou shalt say: This oil of unction shall be holy unto me through your generations. {32} The flesh of man shall not be anointed therewith, and you shall make none other after the composition of it, because it is sanctified, and shall be holy unto you. {33} What man soever shall compound such, and shall give thereof to a stranger, shall be abandoned out of his people. {34} And our Lord said to Moyses: Take unto thee spices, stacte, and onycha, galbanum of sweet savour, and the clearest frankincense, all shall be of equal weight: {35} and thou shalt make incense compounded by the work of an unguentary, exactly tempered, and pure, and most worthy of sanctification. {36} And when thou hast beaten all into very small powder, thou shalt set of it before the tabernacle of testimony, in the place where I will appear to thee. Most Holy shall the incense be unto you. {37} Such confection you shall not make unto your own uses, because it is holy to the Lord. {38} What man soever shall make the like, to enjoy the smell thereof, shall perish out of his people.

Chapter 31

Beseleel and Ooliab are deputed by our Lord to make the Tabernacle, and the things belonging thereto. 12. The observation of the sabbath day is again commanded. 18. And our Lord delivereth to Moyses two tables written with the finger of God.

{1} AND our Lord spake to Moyses, saying: {2} the son of Uri the son of Hur of the tribe Behold, I have called by name Beseleel of Juda, {3} and I have replenished him with the spirit of God, with wisdom, & understanding, and knowledge in all work, {4} to devise whatsoever may be artificially made of gold, and silver, and brass, {5} of marble, and precious stones, and diversity of wood. {6} And I have given him for his fellow, Ooliab the son of Achisamech of the tribe of Dan. And in the heart of every skilful man have I put wisdom: that they may make all things which I have commanded thee, {7} the tabernacle of covenant, and the ark of testimony, and the propitiatory, that is over it, and all the vessel of the tabernacle, {8} and the table and the vessel thereof, the candlestick most pure with the vessel thereof, and the Altars of incense, {9} and of holocaust, and all their vessel, the laver with his foot, {10} the holy vestments in the ministry for Aaron the Priest, and for his sons, that they may execute their office, about the sacred things: {11} the oil of unction, and the incense of spices in the Sanctuary, all things which I have commanded thee, shall they make. {12} And our Lord spake to Moyses, saying: {13} Speak to the children of Israel, and thou shalt say to them: See that you keep my sabbath: because it is a sign between me and you in your generations: that you may know that I am the Lord, which sanctify you. {14} Keep you my sabbath: for it is holy unto you: he that shall pollute it, dying shall die: he that shall do work in it, his soul shall perish out of the midst of his people. {15} Six days shall you do work: in the seventh day is the sabbath, the holy rest to the Lord. Every one that shall do any work in this day, shall die. {16} Let the children of Israel keep the Sabbath, and celebrate it in their generations. It is an everlasting covenant {17} between me and the children of Israel, and a sign perpetual. For in six days the Lord made heaven and earth, and in the seventh he ceased from work. {18} And our Lord, when he had ended such speeches in mount Sinai, gave unto Moyses two stone tables of testimony, written with the finger of God.

Chapter 32

The people (Aaron consenting) make & adore the image of a calf. 7. Which God revealing to Moyses, 11. he prayeth our Lord, for Abraham, Isaac, and Jacob's sake to spare the people, and perform his promise. 14. Wherewith God is pacified. 15. Yet Moyses coming from the Mount, and seeing the calf, and idolatry, throweth down the tables and breaketh them. 20. destroyeth the idol, 21. blameth Aaron, 27. causeth many Idolaters to be slain, 31. and again prayeth for the people.

{1} AND the people seeing that Moyses made tarriance ere he came down from the mount, being assembled against Aaron, they said: Arise, make us gods, that may go before us: for what hath chanced to this Moyses the man that brought us out of the Land of Aegypt, we know not. {2} And Aaron said to them: Take the golden earlets from the ears of your wives, and sons, and daughters, & bring them to me. {3} And the people did that he had commanded, bringing the earlets to Aaron. {4} Which when he had received, he formed them by founder's work, and made of them a molten calf. And they said: These are thy gods Israel, that have brought thee out of the land of Aegypt. {5} Which when Aaron had seen, he builded an altar before it, and by a crier's voice proclaimed saying: Tomorrow is the solemnity of the Lord. {6} And rising in the morning, they offered holocausts, and pacific hosts, and the people sat down to eat, and to drink, and they rose up to play. {7} And our Lord spake to Moyses, saying: Go, get thee down: thy people, which thou hast brought out of the Land of Aegypt, hath sinned. {8} They have quickly revolted from the way that thou didst shew them: and they have made to themselves a molten calf, and have adored, and immolating hosts unto it, have said: These are thy gods Israel, that have brought thee out of the Land of Aegypt. {9} And again our Lord said to Moyses: I see that this people is stiff-necked: {10} suffer me, that my fury may be angry against them, & that I may destroy them, and I will make thee into a great nation. {11} But Moyses besought the Lord his God, saying: Why Lord, is thy fury angry against thy people, whom thou hast brought forth of the Land of Aegypt, in great power, and in a strong hand? {12} Let not the Aegyptians say I beseech thee: He hath craftily brought them forth, that he might kill them in the mountains, and destroy them from the earth: let thine anger cease, and be pacified upon the wickedness of thy people. {13} Remember Abraham, Isaac, and Israel thy servants, to whom thou swarest by thine own self, saying: I will multiply your seed as the stars of heaven: and this whole land, whereof I have spoken, I will give to your seed, & you shall possess it always. {14} And our Lord was pacified from doing the evil which he had spoken against his people. {15} And Moyses returned from the mount, carrying the two tables of testimony in his hand, written on both sides, {16} and made by the work of God: the writing also of God was graven in the tables. {17} And Josue hearing the tumult of the people crying out, said to Moyses: The noise of battail is heard in the camp. {18} Who answered: It is not the cry of men encouraging of fight, nor the shout of men compelling to fly: but I do hear the voice of singers. {19} And when he approached to the camp, he saw the calf, and the dances: and being very wrath, he threw the tables out of his hand, and brake them at the foot of the mount. {20} And catching the calf which they had made, he burnt it, & beat it into powder, which he strawed into water, and gave thereof drink to the children of Israel. {21} And he said to Aaron: What hath this people done to thee, that thou shouldest bring upon them an heinous sin? {22} To whom he answered: Let not my Lord be offended for thou knowest this people, that it is prone to evil: {23} they said to me: Make us gods, that may go before us: for unto this same Moyses, that brought us forth out of the Land of Aegypt, we know not what is chanced. {24} To whom I said: Which of you hath gold? They took, & brought to me: & I cast it into the fire, and this calf came forth. {25} Moyses therefore seeing the people that they were made naked (for Aaron had spoiled them for the ignominy of filth, & had set them naked among their enemies). {26} & standing in the gate of the camp, he said: If any man be our Lord's, let him join to me, And there gathered unto him all the sons of Levi: {27} to whom he said: This

saith the Lord God of Israel: Put every man his sword upon his thigh: go, and return from gate to gate through the midst of the camp, and every man kill his brother, and friend, and neighbour. {28} And the sons of Levi did according to the saying of Moyses, and there were slain in that day about three thousand men. {29} And Moyses said: You have consecrated your hands this day to our Lord, every man in his son & in his brother, that blessing may be given to you. {30} And when the next day was come, Moyses spake to the people: You have sinned a very great sin: I will go up to our Lord, if by any means I may be able to entreat him for your sinful fact. {31} And returning to our Lord, he said: I beseech thee, this people hath sinned a heinous sin, and they have made to themselves gods of gold; either forgive them this trespass, {32} or if thou do not, strike me out of the book that thou hast written. {33} To whom our Lord answered: He that hath sinned to me, him will I strike out of my book: {34} but go thou, and lead this people wither I have told thee: mine Angel shall go before thee. And I in the day of revenge will visit this sin also of theirs. {35} Our Lord therefore smote the people for the fault concerning the calf, which Aaron had made.

Chapter 33

God's wrath being mitigated by Moyses, the people mourn for their sin. 7. Moyses pitcheth the tabernacle without the camp, and therein converseth familiarly with God. 18. desiring to see his glory.

{1} AND our Lord spake to Moyses, saying: Go, get thee up from this place, thou and thy people which thou hast brought out of the Land of Aegypt, into the land whereof I sware to Abraham, Isaac, and Jacob, saying: To thy seed I will give it: {2} and I will send an Angel thy precursor, that I may cast out the Chananeite, and Amorreite, and Hetheite, and Pherezeite, and Heveite, and Jebuseite, {3} and thou mayest enter into the land that floweth with milk and honey: for I will not go up with thee, because thou art a stiff-necked people: lest perhaps I destroy thee in the way. {4} And the people hearing this very ill saying, mourned: and no man put on his ornaments after the custom. {5} And our Lord said to Moyses: Speak to the children of Israel: Thou art a stiff-necked people, once I shall go up in the midst of thee, and shall destroy thee. Now presently lay away thy ornaments, that I may know what to do unto thee. {6} Therefore the children of Israel laid away their ornaments from mount Horeb. {7} Moyses also taking the tabernacle, pitched it without the camp a far off, and called the name thereof, The Tabernacle of covenant. And all the people, that had any question, went forth to the Tabernacle of covenant, without the camp. {8} And when Moyses went forth to the tabernacle, all the people rose up, and every one stood in the door of his pavilion, and they beheld the back of Moyses, till he entered into the tabernacle. {9} And when he was entered into the Tabernacle of covenant, the pillar of the cloud came down, and stood at the door, & he spake with Moyses, {10} all they beholding that the pillar of the cloud stood at the door of the Tabernacle. And they stood, & adored at the doors of their tabernacles. {11} And our Lord spake unto Moyses face to face, as a man is wont to speak to his friend. And when he returned into the camp, his minister Josue the son of Nun, a young man, departed not from the Tabernacle. {12} And Moyses said to our Lord: Thou commandest me to lead forth this people, & doest not shew me whom thou wilt send with me, especially whereas thou hast said: I know thee by name, and thou hast found grace in my sight. {13} If therefore I have found grace in thy sight, shew me thy face, that I may know thee, and may find grace before thine eyes, look upon thy people this nation. {14} And our Lord said: My face shall go before thee, & I will give thee rest. {15} And Moyses said: If thy self doest not go before, bring us not out of this place. {16} For whereby shall we be able to know I and thy people, that we have found grace in thy sight, unless thou walk with us that we may be

glorified of all peoples, that dwell upon the earth? {17} And our Lord said to Moyses: This word also, which thou hast spoken, will I do: for thou hast found grace before me, and thy self I have known by name. {18} Who said: Shew me thy glory. {19} He answered: I will shew thee all good, and will call in the name of the Lord before thee: and I will have mercy on whom I will, and I will be merciful to whom it shall please me. {20} And again he said: Thou canst not see my face: for man shall not see me, & live. {21} And again: Behold, quoth he, there is a place with me, and thou shalt stand upon the rock. {22} And when my glory shall pass, I will set thee in a hole of the rock, & protect thee with my right hand, until I pass: {23} and I will take away my hand, and thou shalt see my back-parts: but my face thou canst not see,

Chapter 34

Moyses goeth again into Mount Sinai, with new tables, praying for the people: 10. to whom God promiseth to give possession of the Land. 12. Prohibith all association with the Gentiles, for fear of Idolatry. 18. giveth precepts concerning the first-born, the Sabbath, and other feasts. 28. After forty day's fast, Moyses returneth to the people with the commandments, and his face appearing horned, he covereth it whosoever he speaketh to the people.

{1} AND after this he said: Cut thee two tables of stone like unto the former, and I will write upon them the words, which the tables had which thou hast broken. {2} Be ready in the morning, that thou mayest forthwith go up into the mount Sinai, and thou shalt stand with me upon the top of the mount. {3} Let no man go up with thee, neither let any man be seen throughout the whole mount: the oxen also and the sheep let them not feed over-against. {4} He cut out therefore two tables of stone, such as had been before: and rising very early he went up into mount Sinai, as our Lord had commanded him, carrying with him the tables. {5} And when our Lord was descended in a cloud, Moyses stood with him, calling upon the name of our Lord. {6} Who passing before him said: Dominator Lord God, merciful and clement, patient and of much compassion, and true, {7} which keepest mercy unto thousands: which takest away iniquity, and wicked facts, and sins, and no man of himself is innocent before thee. Which doest render the iniquity of the fathers to the children, and to the nephews unto the third and fourth generation. {8} And Moyses making haste, bowed flat unto the earth, & adoring, {9} he said: If I have found grace in thy sight, o Lord, I beseech thee that thou wilt go with us (for it is a stiff-necked people) and take away our iniquities & sins, & possess us. {10} Our Lord answered: I will make a covenant in the sight of all. I will do signs that were never seen upon the earth, nor in any nations: that this people may see, in the midst of whom thou art, the terrible work of the Lord, which I will do. {11} Observe all things which this day I command thee: I my self will cast out before thy face the Amorrhite, & Chananeite, & Hethite, the Pherezeite also, and Heveite, and Jebuseite. {12} Beware thou never join amity with the inhabitants of that land, which may be thy ruin: {13} but destroy their altars, break their statues, and cut down their groves: {14} adore not a strange God. The Lord his name is Jealous, God is an emulator. {15} Enter no traffic with the men of those regions: lest when they have fornicated with their gods, & have adored their idols, some man call thee to eat of the things immolated. {16} Neither shalt thou take a wife for thy sons of their daughters: lest after themselves have fornicated they make thy sons also to fornicate with their gods. {17} Molten gods thou shalt not make to thee. {18} Thou shalt keep the solemnity of the azymes. Seven days shalt thou eat azymes, as I have commanded thee, in the time of the month of new corn: for in the month of spring time thou didst go out of Aegypt. {19} All of the male kind, that openeth the matrice, shall be mine. Of all beasts, as well oxen as of sheep, it shall be mine. {20} The first-born of an ass thou shalt redeem with a sheep: but if thou wilt not give a price for it, it shall be slain. The first-born of thy sons thou shalt redeem: neither shalt thou appear empty in my sight. {21} Six days shalt thou work, the seventh day thou shalt cease to ear & reap. {22} The solemnity

of weeks thou shalt make to thee, in the first fruits of corn of thy wheat harvest, and the solemnity, when the time of the year returneth that all things are laid up. {23} Three times of the year all thy male shall appear in the sight of the omnipotent Lord God of Israel. {24} For when I shall have taken away the nations from thy face, and shall have dilated thy borders, no man shall lie in wait against thy land, when thou doest go up, and appear in the sight of the Lord thy God thrice in a year. {25} Thou shalt not immolate the blood of my host upon leaven: neither shall there remain in the morning of the victim of the solemnity of the Phase. {26} The first of the fruits of thy ground thou shalt offer in the house of the Lord thy God. Thou shalt not boil a kid in the milk of his dam. {27} And our Lord said to Moyses: write thee these words, in which I have made a covenant both with thee and with Israel. {28} Therefore he was there with our Lord forty days & forty nights: he did not eat bread, and he drunk no water, & he wrote in the tables the words of the covenant ten. {29} And when Moyses came down from the mount Sinai, he held the two tables of testimony, and he knew not that his face was horned by the conversation of the talk of our Lord. {30} And Aaron & the children of Israel seeing the face of Moyses horned, they were afraid to come near. {31} And being called of him, they returned as well Aaron as the Princes of the Synagogue. And after that he spake to them, {32} all the children of Israel also came to him: whom he commanded all things that he had heard of our Lord in mount Sinai. {33} And having ended his talk, he put a veil upon his face. {34} Which going in to our Lord, and speaking with him, he took away until he went forth, and then he spake to the children of Israel all things that had been commanded him, {35} who saw that the face of Moyses coming forth was horned, but he covered his face again, if at any time he spake to them.

Chapter 35

The precept of the Sabbath is yet renewed. 4. First fruits, and other gifts are required, and duly offered, for the making of the tabernacle and other things thereto belonging, which are here recited. 30. Beseleel and Ooliab are appointed workmen for this purpose.

{1} THEREFORE all the multitude of the children of Israel being gathered together, he said to them: These are the things which our Lord hath commanded to be done. {2} Six days you shall do work: the seventh day shall be holy unto you, the sabbath, and rest of our Lord: he that shall do any work in it, shall be slain. {3} You shall not kindle fire in all your habitations on the sabbath day. {4} And Moyses said to all the assembly of the children of Israel: This is the word that our Lord hath commanded, saying: {5} Separate with you first fruits to the Lord. Let every one that is willing & hath a ready heart, offer them to the Lord: gold and silver, and brass, {6} hyacinth and purple, and scarlet twice dyed, and silk, the hair of goats, {7} and ram's skins dyed red, and janthine skins, the wood setim, {8} and oil to maintain lights, and to make ointment, and most sweet incense. {9} Onyx stones, and precious stones, for the adorning of the Ephod and the Rationale. {10} Whosoever of you is wise, let him come, and make that which our Lord hath commanded: {11} to wit, the Tabernacle, and the roof thereof, and the cover, the rings, and the boardwork with the bars, the pins & the feet: {12} the Ark and the staves, the propitiatory, and the vail, that is drawn before it: {13} the Table with the bars and the vessel, and the loaves of proposition: {14} the Candlestick to bear up the lights, the vessel thereof and the lamps, and the oil to the nourishing of fires: {15} the Altar of incense, and the bars, and the oil of unction and the incense of spices: the Hanging at the door of the tabernacle: {16} the Altar of holocaust, and his grate of brass, with the bars and vessel thereof: the Laver and his feet: {17} the Curtains of the court with the pillars and the feet, the hanging in the doors of the entry, {18} the pins of the tabernacle and of the court with their little cords: {19} the Vestments, that are to be used in the ministry of the sanctuary, the vesture of Aaron the high-

Priest, and of his sons, to do the function of Priesthood unto me. {20} And all the multitude of the children of Israel going forth from the sight of Moyses, {21} offered first fruits to our Lord with a most prompt and devout mind, to make the work of the tabernacle of the testimony. Whatsoever was necessary to the service thereof and to the holy vestments, {22} both men and women did give, tablets and earlets, rings and bracelets: every vessel of gold was separated for the donaries of our Lord. {23} If any man had hyacinth, and purple, and scarlet twice dyed red, and janthine skins, {24} metal of silver and brass, they offered to our Lord, and the wood setim for diverse uses. {25} But the skilful women also gave such things as they had spun, hyacinth, purple, and scarlet, and silk, {26} and goat's hair, giving all of their own accord. {27} But the Princes offered onyx stones, and precious stones, for the Ephod and the Rationale, {28} and spices and oil to maintain the lights, and for the preparing of ointment, and to make the incense of most sweet savour. {29} All men and women with devout mind offered donaries, that the works might be made which our Lord had commanded by the hand of Moyses. All the children of Israel did dedicate voluntary things to our Lord. {30} And Moyses said to the children of Israel: Behold, our Lord hath called by name Beseleel the son of Uri the son of Hur of the tribe of Juda. {31} And hath filled him with the spirit of God, with wisdom and intelligence, and science and all learning, {32} to devise and to make work in gold and silver, and brass, {33} and in graving stones, and in carpenter's work. whatsoever can be devised artificially, {34} he hath given in his heart: Ooliab also the son of Achisamech of the tribe of Dan: {35} both hath he instructed with wisdom, to make the works of a carpenter, a tapester, an embroiderer of hyacinth and purple, and scarlet twice dyed, and silk, and to weave all things, and to invent all new things.

Chapter 36

More being given than was needful. 6. Moyses made to be proclaimed that no more should be offered. 8. So the curtains, 13. rings, 18. buckles, 19. the cover, 20. boards, 21. bars, 35. a veil, 36. pillars, and a hanging are made ready.

{1} BESELEEL therefore, and Ooliab, and every wise man, to whom our Lord gave wisdom and understanding, to know how to work artificially, made the things that are necessary for the uses of the Sanctuary, and which our Lord did command. {2} And when Moyses had called them, and every cunning man, to whom our Lord had given wisdom, and such as of their own accord had offered themselves to the making of the work, {3} he delivered all the donaries of the children of Israel unto them. Who being earnest about the work, the people daily in the morning did offer their vows. {4} Whereupon the artificers being constrained to come, {5} said to Moyses: The people offereth more than is necessary. {6} Moyses therefore commanded proclamation to be made by the crier's voice: Let neither man nor woman offer any more in the work of the Sanctuary. And so they ceased from offering gifts, {7} because the things that were offered did suffice and were overmuch. {8} And all the wise hearted men, to accomplish the work of the tabernacle, made ten curtains of twisted silk, and hyacinth, and purple, and scarlet twice dyed, with varied work, and the art of embroidering: {9} of which one had in length twenty eight cubits, and in breadth four: there was one measure of all the curtains. {10} And he joined five curtains, one to an other, and the other five he coupled to themselves one with an other. {11} He made also loops of hyacinth in the edge of one curtain on either side, and in the edge of the other curtain in like manner, {12} that the loops might meet one against an other, and might be joined each with other. {13} Whereupon also he did cast fifty rings of gold, that might catch the loops of the curtains, and might be made one tabernacle. {14} He made also eleven curtains of goats hair to cover the roof of the tabernacle. {15} one curtain in length had thirty cubits, & in breadth four cubits: all the curtains were of one measure: {16} of

which five he joined apart, & the other six apart. {17} And he made fifty loops in the edge of one curtain, and fifty in the edge of an other curtain, that they might be joined one to an other. {18} And fifty buckles of brass wherewith the roof might be knit together, that of all the curtains there might be made one covering. {19} He made also a cover for the tabernacle of ram's skins dyed red: & an other cover over that of janthine skins. {20} He made also the boards of the tabernacle of the wood setim standing. {21} The length of one board was ten cubits: and the breadth contained one cubit & an half. {22} There were two mortises throughout every board, that one might be joined to the other. So made he in all the boards of the tabernacle. {23} Of the which twenty were at the south side against the south, {24} with forty feet of silver. Two feet were put under one board on either side of the corners, where the mortises of the sides end in the corners. {25} At that side also of the tabernacle, that looked toward the north, he made twenty boards, {26} with forty feet of silver, two feet for every board. {27} But against the west, to wit, at that side of the tabernacle, which looketh to the sea, he made six boards, {28} and two other at each corner of the tabernacle behind: {29} which were also joined from beneath unto the top, & they grew together into one connexion. So he made on either side at the corners: {30} that there were in all eight boards, and had sixteen feet of silver, to wit, two feet under every board. {31} He made also bars of the wood setim, five to hold together the boards of one side of the tabernacle, {32} and five other to join together the boards of the other side: and besides these, five other bars at the west side of the tabernacle against the sea. {33} He made also an other bar, that might come by the midst of the boards from corner unto corner. {34} And the board-work itself he plated with gold. And their rings he made of gold, through which the bars might be drawn: the which also themselves he covered with plates of gold. {35} He made also a veil of hyacinth, and purple, scarlet, and twisted silk, with embroidered work, varied and distinguished: {36} and four pillars of the wood setim, which with their heads he plated with gold, casting their feet of silver. {37} He made also a hanging in the entry of the tabernacle of hyacinth, purple, scarlet, and twisted silk, with the work of an embroiderer: {38} and five pillars with their heads, which he covered with gold, and their feet he did cast of brass.

Chapter 37

Beseeleel maketh the Ark. 6. the Propitiatory, with Cherubims, 10. the Table, with vessel belonging thereto, 17. the Candlestick with bowels and branches: 23. seven lamps with snuffers, 25. the Altar of incense, 29. and compoundeth the incense.

{1} AND Beseeleel made also the ark of the wood setim, having two cubits & an half in length, and a cubit an and half in breadth, the height also was of one cubit and an half: and he plated it with the purest gold within & without. {2} And he made to it a crown of gold round about, {3} casting four rings of gold at the four corners thereof: two rings in the one side, and two in the other. {4} Bars also he made of the wood setim, which he plated with gold, {5} and which he put into the rings, that were at the sides of the ark to carry it. {6} He made also the Propitiatory, that is, the Oracle, of the purest gold, two cubits & an half in length, and a cubit & an half in breadth. {7} Two Cherubins also of beaten gold, which he set on either side of the propitiatory: {8} One Cherub in the top of one side, and the other Cherub in the top of the other side: two Cherubins in each top of the Propitiatory, {9} spreading their wings, and covering the Propitiatory, and looking one toward the other and toward it. {10} He made also the table of the wood setim in length two cubits, and in breadth one cubit, which had in height a cubit and an half. {11} And he did compass it with the finest gold, and he made to it a golden ledge round about, {12} and to the ledge itself a golden crown enterpolished of four fingers, & upon the same an other golden crown. {13} And he cast four rings of gold, which he put in the four corners at every foot of the table,

{14} against the crown: & he put the bars into them, that the table might be carried. {15} The bars also themselves he made of the wood setim, and compassed them with gold. {16} And the vessel for the diverse uses of the table, saucers, phials, and goblets, & censers, of pure gold, wherein the libaments are to be offered. {17} He made also the candlestick beaten of the finest gold. From the shaft whereof the branches, cups, & bowls & lilies did proceed: {18} six on both sides, three branches on one side, & three on the other: {19} three cups in manner of a nut on every branch, and bowls withal and lilies, and three cups of the fashion of a nut in an other branch, and bowls withal and lilies. The work of the six branches, that proceeded from the shaft of the candlestick, equal. {20} And in the shaft itself were four cups after the manner of a nut, and bowls withal at every one and lilies: {21} and bowls under two branches in three places, which together make six branches proceeding from one shaft. {22} Both the bowls therefore, & the branches were out of it, all beaten of the purest gold. {23} He made also the seven lamps with their snuffers, and the vessel, where the snuffings should be put out, of most pure gold. {24} The candlestick withal the vessel thereof did weigh a talent of gold. {25} He made also the altar of incense of the wood setim, having a cubit every way four square, and in height two: from the corners whereof the horns did proceed. {26} And he plated it with the purest gold, with the grate and the walls and the horns. {27} And he made to it a crown of gold round about, and two golden rings under the crown at either side, that the bars may be put into them, and the altar may be carried. {28} And the bars themselves he made also of the wood setim, and covered them with plates of gold. {29} He compounded also oil for the ointment of sanctification, and incense of the purest spices with the work of a pigmentary.

Chapter 38

The same Beseele maketh the Altar of Holocaust. 8. the brazen laver. 9. the court with pillars and hangings. 21. The gifts that were offered are recited.

{1} HE made also the Altar of Holocaust of the wood setim, five cubits four square, and three in height: {2} the horns whereof did proceed from the corners, and he covered it with plates of brass. {3} And for the uses thereof he prepared of brass diverse vessels, cauldrons, tongs, flesh-hooks, pot-hooks, and fire pans. {4} And the grate thereof in manner of a net he made of brass, and under it in the midst of the altar an hearth, {5} casting four rings at as many tops of the net, to put in bars to carry it: {6} the which themselves also he made of the wood setim, and covered them with plates of brass: {7} and he drew them through the rings, that stood out in the sides of the altar. And the altar itself was not massy, but hollow of boards, and within empty. {8} He made also the laver of brass, with the foot thereof, of women's glasses, that watched in the door of the tabernacle. {9} He made also the court, in the south side whereof were hangings of twisted silk, of an hundred cubits, {10} twenty pillars of brass with their feet, the heads of the pillars, and the whole graving of the work, of silver. {11} In like manner at the north side the hangings, pillars, and feet & the heads of the pillars were of the same measure and work & metal. {12} But on that side that looketh to the west, there were hangings of fifty cubits, ten brazen pillars with their feet, and the heads of the pillars, and all the graving of the work, of silver. {13} Moreover against the east he prepared hangings of fifty cubits: {14} of the which, one side contained fifteen cubits of three pillars, with their feet: {15} & on the other side (because between both he made the entry of the tabernacle) there were hangings equally of fifteen cubits, & three pillars, & feet as many. {16} All the hangings of the court were woven of twisted silk. {17} The feet of the pillars were of brass, & their heads with all their gravings of silver: but the pillars also of the court themselves he plated with silver. {18} And in the entry thereof he made with embroidered work a hanging of hyacinth, purple, scarlet, and twisted silk, that had twenty cubits in length,

but the height was five cubits, according to the measure which all the hangings of the court had. {19} And the pillars in the entry were four with feet of brass, and their heads and gravings of silver. {20} The pins also of the tabernacle and of the court round about he made of brass. {21} These are the instruments of the tabernacle of testimony, which were numbered according to the precept of Moyses, in the ceremonies of the Levites by the hand of Ithamar the son of Aaron the Priest: {22} which Beseele the son of Uri, the son of Hur, of the tribe of Juda had accomplished, as our Lord commanded by Moyses, {23} having joined to himself for his companion Ooliab the son of Achisamech of the tribe of Dan: who was himself also an egregious artificer in wood, and a tapester, and embroiderer of hyacinth, purple, scarlet, and silk. {24} All the gold that was spent in the work of the Sanctuary, and that was offered in donaries, was nine and twenty talents, and seven hundred thirty sicles according to the measure of the Sanctuary. {25} And it was offered of them that passed to the number, from twenty years and upward, of six hundred three thousand, & five hundred fifty able men to bear arms. {26} There were moreover an hundred talents of silver, whereof were cast the feet of the Sanctuary, and of the entry where the veil hangeth. {27} An hundred feet were made of an hundred talents, one talent being accounted for every foot. {28} And of the thousand seven hundred, and seventy five he made the heads of the pillars, which themselves he also plated with silver. {29} Of brass also there were offered seventy two thousand talents, and four hundred sicles besides, {30} of the which were cast the feet in the entry of the tabernacle of testimony, and the altar of brass with the grate thereof, and all the vessels, that pertain to the use thereof, {31} and the feet of the court as well in the circuit as in the entry thereof, and the pins of the tabernacle and of the court round about.

Chapter 39

All the ornaments of Aaron and his sons are made. 31. and the whole work of the Tabernacle is perfited.

{1} MOREOVER of hyacinth and purple, scarlet and silk he made the vestures, that Aaron should wear when he ministered in the holy places, as our Lord commanded Moyses. {2} He made therefore an Ephod of gold, hyacinth, and purple, and scarlet twice dyed, and twisted silk, {3} with embroidered work, and he did cut thin plates of gold, and drew them small into threads, that they might be twisted with the woof of the former colours, {4} and two edges coupled one to the other in the top on either side, {5} and a bawdrike of the same colours, as our Lord had commanded Moyses. {6} He prepared also two Onyx stones, fast set and closed in gold, & graven by the art of a lapidary, with the names of the children of Israel: {7} & he set them in the sides of the Ephod for a monument of the children of Israel, as our Lord had commanded Moyses. {8} He made also a Rationale with embroidered work according to the work of the Ephod, of gold, hyacinth, purple, and scarlet twice dyed, & twisted silk: {9} four square, double, of the measure of a palm. {10} And he set four rews of precious stones. In the first rew was sardius, topazius, an emerald. {11} In the second, a carbuncle, a saphire, and a jasper. {12} In the third, a ligurius, an achates, and an amethyst. {13} In the fourth a chrysolith, an onyx, and berillus, compassed & enclosed in gold by their rews. {14} And the twelve stones themselves were graven with the names of the twelve tribes of Israel, every one with his several name. {15} They made also in the rationale little chains linked one to an other of the purest gold, {16} and two hooks, and as many rings of gold. Moreover the rings they set on either side of the Rationale, {17} on the which the two golden chains should hang, which they put into the hooks, that stood out in the corners of the Ephod. {18} These both before and behind did so agree with themselves, that the Ephod and the Rationale might be knit one to the other, {19} tied to the bawdrike & with rings strongly couple,

which a lace of hyacinth joined, lest they should flag loosely, and be moved one from the other, as our Lord commanded Moyses. {20} They made also the tunic of the Ephod all of hyacinth, {21} and a hole for the head in the upper part against the midst, and the border of the hole round about woven: {22} and beneath at the feet pomegranates of hyacinth, purple, scarlet, and twisted silk: {23} and little bells of the purest gold, which they did put between the pomegranates in the utmost part of the tunic round about: {24} to wit, a bell of gold, & a pomegranate, wherewith the high-Priest went adorned, when he executed his ministry, as our Lord had commanded Moyses: {25} They made also silken tunics with woven work for Aaron and his sons: {26} and mitres with their little crowns of silk: {27} Linen breeches also, of fine linen: {28} & a girdle of twisted silk, hyacinth, purple, & scarlet twice dyed, with the art of embroidering, as our Lord had commanded Moyses. {29} They made also the plate of sacred veneration of most pure gold, & they wrote in it with the work of a lapidary: The Holy of our Lord: {30} and they tied it to the mitre with a lace of hyacinth, as our Lord had commanded Moyses. {31} Therefore all the work of the tabernacle & of the roof of testimony was perfected: & the children of Israel did all things which our Lord had commanded Moyses. {32} And they offered the tabernacle & the roof & the whole furniture, rings, boards, bars, pillars and their feet, {33} the cover of ram's skins dyed red, and the other cover of janthine skins, {34} the veil, the ark, the bars, the propitiatory, {35} the table with the vessel thereof and the loaves of proposition: {36} the candlestick, the lamps, and the furniture of them with the oil: {37} the altar of gold, and the ointment, and the incense of spices: {38} and the hanging in the entry of the tabernacle: {39} the altar of brass, the grate, the bars, and all the vessel thereof: the laver with the foot thereof: the hangings of the court, and the pillars with their feet: {40} the hanging in the entry of the court, and the little cords, and the pins thereof. Nothing wanted of the vessel, that was commanded to be made for the ministry of the tabernacle, and for the roof of covenant. {41} The vestments also, which the priests use in the Sanctuary, to wit, Aaron and his sons, {42} the children of Israel offered, as our Lord had commanded. {43} Which things after that Moyses saw all finished, he blessed them.

Chapter 40

According to God's commandment Moyses erecteth the Tabernacle, with all things appertaining, the first day of the second year after their delivery from Aegypt. 32. God replenisheth the same with his Majesty, a cloud remaining over it by day, and a pillar of fire by night, but when they shall march, the same passeth before them.

{1} AND Our Lord spake to Moyses, saying: {2} month, thou shalt erect the tabernacle of The first month, the first day of the the testimony, {3} & shalt put in it the ark, and shalt let down before it the veil: {4} & bringing in the table, thou shalt set upon it the things that are commanded after the rite. The candlestick shall stand with the lamps thereof, {5} and the altar of gold whereon the incense is burned, before the ark of testimony. Thou shalt put the hanging in the entry of the tabernacle, {6} and before it the altar of holocaust: {7} the laver between the altar and the tabernacle, which thou shalt fill with water. {8} And thou shalt compass about the court with hangings, & the entry thereof. {9} And taking the oil of unction thou shalt anoint the tabernacle with the vessel thereof, that they may be sanctified: {10} the altar of holocaust and all the vessel thereof: {11} the laver with the foot thereof; all shalt thou consecrate with the oil of unction, that they may be most Holy. {12} And thou shalt bring Aaron and his sons to the door of the tabernacle of testimony, and having washed them with water, {13} thou shalt revest them with the sacred vestments, that they may minister to me, and the unction of them may prosper to an everlasting priesthood {14} And Moyses did all things which our Lord had commanded. {15} Therefore the first month of the second year, the first day of the month, the tabernacle was placed. {16} And Moyses erected it, and put the boards and feet and bars,

and reared the pillars, {17} and spread the roof over the tabernacle, putting over it a cover, as our Lord had commanded. {18} He put also the testimony in the ark, thrusting bars underneath, and the oracle above. {19} And when he had brought the ark into the tabernacle, he drew before it the veil to fulfill the commandment of our Lord. {20} He set the table also in the tabernacle of testimony at the north side without the veil, {21} ordering the bread of proposition before it, as our Lord had commanded Moyses. {22} He set the candlestick also in the tabernacle of testimony over against the table on the south side, {23} placing the lamps in order, according to the precept of our Lord. {24} He set also the altar of gold under the roof of testimony against the veil, {25} and burned upon it the incense of spices, as our Lord had commanded Moyses. {26} He put also the hanging in the entry of the tabernacle of testimony, {27} and the altar of holocaust in the entry of the testimony, offering on it the holocaust, and the sacrifices, as our Lord had commanded. {28} The laver also he set between the tabernacle of testimony and the altar, filling it with water. {29} And Moyses and Aaron, and his sons washed their hands and feet, {30} when they entered the roof of covenant, and went to the altar, as our Lord had commanded Moyses. {31} He erected also the court, round about the tabernacle and the altar, drawing the hanging in the entry thereof. After all things were perfited, {32} the cloud covered the tabernacle of testimony, and the glory of our Lord filled it. {33} Neither could Moyses enter the roof of covenant, the cloud covering all things, and the majesty of our Lord shining, because the cloud had covered all things. {34} If at any time the cloud did leave the tabernacle, the children of Israel went forward by their troops: {35} If it hung over, they remained in the same place. {36} For the cloud of our Lord hung over the tabernacle by day, and fire by night, in the sight of all the children of Israel throughout all their mansions.

THE BOOK OF LEVITICUS

Chapter 1

Divers rites in offering holocausts, as well of cattle, 14. as of birds.

{1} AND our Lord called Moyses, and spake to him out of the tabernacle of testimony, saying: {2} Speak to the children of Israel, & thou shalt say to them: The man of you, that shall offer an host to our Lord, of beasts, that is of oxen & sheep, offering victims, {3} if his oblation be an holocaust, and of the herd, he shall offer a male, without spot, at the door of the tabernacle of testimony, to propitiate our Lord unto him: {4} and he shall put his hands upon the head of the host, and is shall be acceptable, and profitable to his expiation. {5} And he shall immolate the calf before our Lord, and the children of Aaron the Priests shall offer the blood thereof, pouring it in the circuit of the altar, which is before the door of the tabernacle. {6} And the skin of the host being plucked off, the joints they shall cut into pieces, {7} and shall put fire underneath in the altar, having before laid a pile of wood in order: {8} and the joints that are cut out, laying in order thereupon, to wit, the head, & all things that cleave to the liver, {9} the entrails and feet being washed with water, and the Priest shall burn them upon the altar for an holocaust, and sweet savour to our Lord. {10} And if the oblation be of flocks, an holocaust of sheep or of goats, a lamb of a year old without spot shall he offer: {11} and he shall immolate it at the side of the altar that looketh to the North, before our Lord: but the blood thereof the sons of Aaron shall pour upon the Altar round about: {12} And they shall divide the joints, the head, and all that cleave to the liver: and shall lay them upon the wood, under which the fire is to be put: {13} but the entrails & the feet they shall wash with water. And the whole the Priest shall offer and burn upon the altar for an holocaust, and most sweet savour to our Lord. {14} But if the oblation of holocaust to our Lord be of birds,

of turtles and young pigeons, {15} the Priest shall offer it at the altar: and writhing the head to the neck, and breaking the place of the wound, he shall make the blood to run down upon the brim of the altar: {16} but the crop of the throat, and the feathers he shall cast night to the altar at the east side, in the place where the ashes are wont to be poured out, {17} & he shall break the pinions thereof, and shall not cut nor divide it with a knife, and shall burn it upon the altar, putting fire under the wood. It is an holocaust and oblation of most sweet savour to our Lord.

Chapter 2

How to offer flour, 4. loaves, wafers, with oil and incense, without leaven or honey, 12. also first fruits. 13. And salt in every oblation.

{1} WHEN a soul shall offer an oblation of sacrifice to our Lord, fine flour shall be his oblation, and he shall pour oil upon it, and put frankincense, {2} and shall carry it to the sons of Aaron the Priests: of whom one shall take a handful of the flour, and the oil, and all the frankincense, and shall put it a memorial upon the Altar for a most sweet savour to our Lord. {3} And that which shall be left of the sacrifice, shall be Aaron's, & his sons, Holy of holies among the oblations of our Lord. {4} But when thou offerest a sacrifice baked in the oven: of flour, to wit, loaves without leaven, tempered with oil, and wafers unleavened laid over with oil. {5} If thine oblation be of the frying pan, of flour tempered with oil, and without leaven, {6} thou shalt divide it into little pieces, and shalt pour oil upon it. {7} And if the sacrifice be from the gridiron, in like manner the flour shall be tempered with oil, {8} which offering to our Lord, thou shalt deliver to the hands of the Priest. {9} Who having offered it shall take a memory of the sacrifice, and burn it upon the altar for a sweet savour to our Lord, {10} and whatsoever is left, shall be Aaron's, and his sons, Holy of holies among the oblations of our Lord. {11} Every oblation that is offered to our Lord, shall be made without leaven, neither shall any leaven and honey be burned in the sacrifice of our Lord. {12} The first fruits only of them and the gifts you shall offer but upon the altar they shall not be put, or a savour of sweetness. {13} What sacrifice soever thou offerest, thou shalt season it with salt, neither shalt thou take away the salt of the covenant of thy God from thy sacrifice. In every oblation thou shalt offer salt. {14} But if thou offer a gift of the first fruits of thy corn to our Lord, of the ears being yet green, thou shalt dry it at the fire, and bruise it in manner of meal, and so shalt thou offer thy first fruits to our Lord, {15} pouring oil upon it, and putting on frankincense, because it is the oblation of our Lord. {16} Whereof the Priest shall burn for memory of the gift, part of the meal bruised, and of the oil, and all the frankincense.

Chapter 3

How the pacific hosts must be offered to beeves, 6. sheep, 7. lambs, 12. and goats.

{1} AND if his oblation be an host of pacifics, and he will offer of beeves, male or female, without spot shall he offer them before our Lord. {2} And shall lay his hand upon the head of his victim, which shall be immolated in the entire of the tabernacle of testimony, & the sons of Aaron the Priest shall pour the blood in the circuit of the altar. {3} And they shall offer of the host of pacifics, for an oblation to our Lord, the fat that covered the entrails, and whatsoever fat is within: {4} the two kidneys with the fat wherewith the guts are covered, and the caul of the liver with the two little kidneys. {5} And they shall burn them upon the altar, for an holocaust, putting fire under the wood: for an oblation of most sweet savour to our Lord. {6} But if his oblation, and the host of pacifics be of flocks, whether he offer male, or female, they shall be without spot. {7} If he offer a lamb before our Lord, {8} he shall put his hand upon the head of his victim; which shall be immolated in the entire of the tabernacle of testimony: and the sons

of Aaron shall pour the blood thereof in the circuit of the altar. {9} And they shall offer of the host of pacifics, a sacrifice to our Lord: the fat and the whole rump, {10} with the kidneys, and the fat that covereth the belly and all the vital parts, and both little kidneys, with the fat that is about the guts, and the caul of the liver with the two little kidneys. {11} And the Priest shall burn them upon the altar, to the food of the fire, and of the oblation of our Lord. {12} If his oblation be a goat, and he offer it to our Lord, {13} he shall put his hand upon the head thereof: and shall immolate it in the entire of the tabernacle of testimony. And the sons of Aaron shall pour the blood thereof in the circuit of the altar. {14} And they shall take of it to the food of our Lord's fire, the fat that covereth the belly, and that covereth all the vital parts: {15} the two little kidneys with the caul, that is upon them about the guts, and the tallow of the liver with the little kidneys: {16} and the Priest shall burn them upon the altar, to the food of the fire, and of the most sweet savour. All the fat shall be our Lord's. {17} by a perpetual right in your generations, and in all your habitations: you shall eat no blood nor fat at all.

Chapter 4

How a Priest, 13. the multitude, 22. a Prince, 27. or any one of the people, sinning of ignorance, must offer hosts.

{1} AND our Lord spake to Moyses, saying: {2} soul that sinneth by ignorance, & doth any Speak to the children of Israel: The thing of all the commandments of our Lord, which he commanded not to be done: {3} If the Priest that is anointed sin, making the people to offend, he shall offer for his sin a calf without spot to our Lord, {4} and he shall bring it to the door of testimony before our Lord, and shall put his hand upon the head thereof, and shall immolate it to our Lord. {5} He shall draw also of the blood of the calf, carrying it into the tabernacle of testimony. {6} And when he hath dipped his finger in the blood he shall sprinkle it seven times before our Lord, against the veil of the Sanctuary. {7} and of the same blood he shall put upon the horns of the altar of incense most acceptable to our Lord, which is in the tabernacle of testimony. And all the rest of the blood he shall pour at the foot of the altar of holocaust in the entry of the tabernacle. {8} And the fat of the calf he shall take away for the sin, as well that which covereth the entrails, as all the parts that are within. {9} The two little kidneys, and the caul that is upon them beside the guts, & the fat of the liver with the two little kidneys, {10} as is taken away from the calf which is an host of pacifics, and he shall burn them upon the altar of holocaust. {11} But the skin and all the flesh with the head and feet and bowels and dung, {12} and the rest of the body he shall carry forth without the camp into a clean place, where the ashes are wont to be poured out: and he shall burn them upon a pile of wood, which shall be burnt in the place where the ashes are poured out. {13} And if all the multitude of Israel be ignorant, and through ignorance do that which is against the commandment of our Lord, {14} and afterwards understand their sin, they shall offer for their sin a calf, and shall bring it to the door of the tabernacle. {15} And the ancients of the people shall put their hands upon the head thereof before our Lord. And the calf being immolated in the sight of our Lord, {16} the Priest that is anointed shall carry of the blood into the tabernacle of testimony, {17} dipping his finger, & sprinkling seven times against the veil, {18} and he shall put of the same blood on the horns of the altar, that is before our Lord, in the tabernacle of testimony: and the rest of the blood, he shall pour at the foot of the altar of holocaust, which is a the door of the tabernacle of testimony. {19} And all the fat thereof he shall take up, & shall burn it upon the altar: {20} doing so with this calf, as he did also before: & the Priest praying for them, our Lord will be propitious unto them. {21} But the calf itself he shall carry forth without the camp, and shall burn it like as the former calf: because it is for the sin of the multitude. {22} If a Prince sin, and by

ignorance do of many things one, that by the law of our Lord is forbidden: {23} and afterwards understandeth his sin, he shall offer an host to our Lord, a buck of the goats without spot. {24} And he shall put his hand upon the head thereof: and when he hath immolated it in the place where holocaust is wont to be slain before our Lord, because it is for sin, {25} the Priest shall dip his fingers in the blood of the host for sin, touching the horns of the altar of holocaust, and the rest pouring at the foot thereof. {26} But the fat he shall burn upon it, as it wont to be done in the victims of pacifics: and the Priest shall pray for him, and for his sin, and it shall be forgiven him. {27} And if a soul of the people of the land shall sin through ignorance, doing any of those things that by the law of our Lord are forbidden, and offending, {28} and knoweth his sin, he shall offer a she goat without spot. {29} And he shall put his hand upon the head of the host that is for sin, and shall immolate it in the place of holocaust. {30} And the Priest shall take up of the blood with his finger: and touching the horns of the altar of holocaust, the rest he shall pour out at the foot thereof. {31} But taking away all the fat, as is wont to be taken away of the victims of pacifics, he shall burn it upon the altar, for a sweet savour to our Lord; and he shall pray for him, and it shall be forgiven him. {32} But if he offer of the flock a victim for his sin, to wit, an ewe without spot, {33} he shall put his hand upon the head thereof, and shall immolate it in the place where the hosts of holocausts are wont to be slain. {34} And the Priest shall take of the blood thereof with his finger, and touching the horns of the altar of holocaust, the rest he shall pour at the foot thereof. {35} All the fat also he shall take away, as the fat of the ram, that is offered for pacifics, is wont to be taken away: and shall burn it upon the altar, a burnt sacrifice of our Lord: and he shall pray for him, and for his sin, and it shall be forgiven him.

Chapter 5

Of hosts, for the sin of concealing an other's perjury. 2. for uncleanness 4. for vain swearing, 14. for error in exercising holy rites, 17. & for any sin committed by ignorance.

{1} IF a soul sin, and hear the voice of one swearing, and be witness, because either he himself saw, or is privy to it: unless he utter it, he shall bear his iniquity. {2} The soul that toucheth any unclean thing, either that which was killed of a beast, or died of itself, or any other thing that creepeth: and forgeteth his uncleanness, is guilty, and hath offended: {3} and if he touch any thing of the uncleanness of man, according to any impurity wherewith he is wont to be polluted, & having forgotten, do know it afterward, he shall be guilty of an offence. {4} The soul that sweareth, and uttereth with his lips that he would do either ill or well, and bindeth the same with an oath, and his word, & having forgotten afterward understandeth his offence, {5} let him do penance for his sin, {6} and offer of the flocks an ewe lamb, or a she goat, and the Priest shall pray for him and for his sin: {7} but if he be not able to offer a beast, let him offer two turtles, or two young pigeons to our Lord, one for sin, and the other for an holocaust, {8} and he shall give them to the Priest: who offering the first for sin, shall writhe back the head thereof to the little pinions, so that it stick to the neck, and be not altogether broken off. {9} And of the blood thereof he shall sprinkle the wall of the altar, and whatsoever is left, he shall make it distil to the bottom thereof, because it is for sin. {10} And the other he shall burn for an holocaust, as is wont to be done: and the Priest shall pray for him, and for his sin, and it shall be forgiven him. {11} And if his hand be not able to offer two turtles, or two young pigeons, he shall offer for his sin of flour the tenth part of an ephi. He shall not put oil upon it, nor cast any frankincense thereon, because it is for sin, {12} and he shall deliver it to the Priest: who taking thereof a full handful, shall burn it upon the altar for a monument of him that did offer it, {13} praying for him & making expiation: but the part that is left, himself shall have for a gift. {14} And our Lord spake

to Moyses, saying: {15} If a soul transgressing the ceremonies, by error shall sin in those things that are sanctified to our Lord, he shall offer for his offence a ram without spot out of the flocks, that may be bought for two sicles, according to the weight of the Sanctuary: {16} and the damage itself which he did, he shall restore, and the fifth part he shall add besides, delivering it to the Priest, who shall pray for him, offering the ram, and it shall be forgiven him. {17} If a soul sin by ignorance, and do one of those things which by the law of the Lord are forbidden, and being guilty of sin, understand his iniquity, {18} he shall offer a ram without spot of the flocks to the Priest, according to the measure and estimation of the sin: who shall pray for him, because he did it unwitting: and it shall be forgiven him, {19} because by error he offended against the Lord.

Chapter 6

Oblation for sin wittingly committed. 8. The manner of offering holocaust. 12. Continual fire to be kept in the Altar. 14. The sacrifices which Priests shall offer at their Consecration. 24. In general hosts for sin, and who shall eat of the same, and where.

{1} OUR Lord spake to Moyses, saying: {2} the Lord, shall deny unto his neighbour The soul that shall sin, and contemning the thing delivered to his custody, which was committed to his credit, or shall by force extort any thing, or do oppression, {3} or shall find a thing lost, and denying it, be also forsaken, and shall do any other thing of many, wherein men are wont to sin, {4} being convicted of the offence, {5} he shall render all things which by fraud he would have obtained, whole, and the fifth part besides to the owner unto whom he did the damage. {6} But for his sin he shall offer a ram without spot out of the flock, and shall give it to the Priest, according to the estimation and measure of the offence: {7} who shall pray for him before the Lord, and he shall have forgiveness for every thing that in doing he sinned. {8} And our Lord spake to Moyses, saying: {9} Command Aaron and his sons: This is the Law of an holocaust: It shall be burnt upon the altar, all night until morning: the fire shall be upon the same altar. {10} The Priest shall be revested with the tunic and the linen femorals: and he shall take up the ashes, which the devouring fire burned, and putting them besides the altar, {11} shall be unvested of his former vestments, and being clothed with others, shall carry them forth, without the camp, and in a most clean place shall cause them to be consumed unto dust. {12} And the fire on the altar shall always burn, which the Priest shall nourish, putting wood underneath, in the morning every day, and laying on the holocaust, thereupon shall burn the fat of the pacifics. {13} This fire is continual which shall never fail on the altar. {14} This is the Law of the sacrifice and libaments, which the children of Aaron shall offer before the Lord, and before the altar. {15} The Priest shall take up a handful of the flour, that is tempered with oil, and all the frankincense, that is put upon the flour: and he shall burn it on the altar for a monument of most sweet odour to the Lord: {16} and the part of the flour that is left, shall Aaron eat with his sons, without leaven: and he shall eat it in the Holy place of the court of the tabernacle. {17} And therefore it shall not be leavened, because part thereof is offered for the burnt sacrifice of the Lord. It shall be most Holy, as that for sin, and for offence. {18} The males only of Aaron's stock shall eat it. It shall be an ordinance and everlasting in your generations of the sacrifices of the Lord. Every one that toucheth them, shall be sanctified. {19} And our Lord spake to Moyses, saying: {20} This is the oblation of Aaron, and of his sons, which they must offer to the Lord, in the day of their unction. The tenth part of an ephi of flour shall they offer in a sacrifice for ever, half thereof in the morning, and half thereof at even: {21} which being tempered with oil shall be fried in a frying pan. {22} And the Priest that by right succeedeth his father, shall offer it hot, for a most sweet odour to the Lord, and it shall wholly be burnt on the altar. {23} For every sacrifice of the Priest shall be consumed with

fire, neither shall any man eat thereof. {24} And our Lord spake to Moyses, saying: {25} Speak to Aaron and his sons: This is the law of the host for sin. In the place where the holocaust is offered, shall it be immolated before our Lord. It is Holy of holies. {26} The Priest that doth offer it, shall eat it in a holy place, in the court of the tabernacle. {27} Whatsoever shall touch the flesh thereof, shall be sanctified. If of the blood thereof a garment be sprinkled, it shall be washed in a holy place. {28} And the earthen vessel, wherein it was sodden, shall be broken, but if the vessel be of brass, it shall be scoured, and washed with water. {29} Every male of the priestly race shall eat of the flesh thereof, because it is Holy of holies. {30} For the host that is slain for sin, whose blood is carried into the tabernacle of testimony to make expiation in the Sanctuary, shall not be eaten, but shall be burnt with fire.

Chapter 7

The manner of offering hosts for offences, 11. and of pacific victims, for thanks-giving. 22. No fat, 26. nor blood is to be eaten.

{1} THIS also is the law of an host for an offence, the most Holy: {2} therefore where the holocaust is immolated, the victim also for an offence shall be slain: the blood thereof shall be poured round about the altar. {3} They shall offer thereof the rump and the fat that covereth the entrails: {4} the two little kidneys, and the fat that is beside the guts, and the caul of the liver with the two little kidneys. {5} And the Priest shall burn them upon the altar: it is the burnt sacrifice of our Lord for an offence. {6} Every male of the Priests stock, in a holy place shall eat this flesh, because it is most Holy. {7} As the host for sin is offered, so also that for an offence: the law of both hosts shall be one: to the Priest that offereth it, it shall pertain. {8} The Priest that offereth the victim of holocaust, shall have the skin thereof. {9} And every sacrifice of flour, that is baked in the one, & whatsoever is prepared upon the gridiron, or in the frying pan, it shall be that Priest's by whom it is offered. {10} Whether they be tempered with oil, or dry, to all the sons of Aaron equal measure shall be divided to ever one. {11} This is the law of the host of pacifics that is offered to our Lord. {12} If the oblation be for thanks-giving, they shall offer loaves without leaven tempered with oil, and wafers unleavened laid over with oil, and fried flour, and manchets tempered with the mingling of oil: {13} Loaves also leavened with the host of thanks, which is offered for pacifics: {14} whereof one for first fruits shall be offered to our Lord, and shall be the Priest's that shall pour out the blood of the host. {15} the flesh whereof shall be eaten the same day, neither shall any of it remain until morning. {16} If any man by vow, or of his own accord offer an host, it shall in like manner be eaten the same day: but if ought remain until the morrow, it is lawful to eat it. {17} but whatsoever the third day shall find, fire shall consume it. {18} If any man eat of the flesh of the victim of pacifics the third day, the oblation shall be of none effect, neither shall it profit the offerer: yea rather whatsoever soul shall defile itself with such meat, shall be guilty of prevarication. {19} The flesh that hath touched any unclean thing, shall not be eaten, but shall be burnt with fire: he that is clean, shall eat thereof. {20} A soul being polluted that eateth of the flesh of the host of pacifics, which is offered to our Lord, shall perish from his people. {21} And that which hath touched the uncleanness of man, or of beast, or of any thing that can pollute, & eateth of such kind of flesh, shall perish from his people. {22} And our Lord spake to Moyses, saying: {23} Speak to the children of Israel: The fat of a sheep, and of an oxe, and of a goat you shall not eat. {24} The fat of the carcass of carrion, & of the beast that was caught of an other beast, you shall have for diverse uses. {25} If any man eat the fat that should be offered for the burnt sacrifice of our Lord, he shall perish out of his people. {26} The blood also of whatsoever beast you shall not take in meat, as well of birds as of cattle. {27} Every soul that eateth blood, shall perish out of his people. {28} And our Lord spake to

Moyses, saying: {29} Speak to the children of Israel, saying: He that offereth a victim of pacifics to our Lord, let him offer therewith a sacrifice also, that is, the libaments thereof. {30} He shall hold in his hands the fat of the host, and the breast: & when he hath offered and consecrated both to our Lord, he shall deliver them to the Priest, {31} who shall burn the fat upon the altar, but the breast shall be Aaron's, and his sons'. {32} The right shoulder also of the pacific hosts shall fall for first fruits of the Priest. {33} He of the sons of Aaron, that offereth the blood, and the fat, himself shall have the right shoulder also for his portion. {34} For the breast of elevation and the shoulder of separation I have taken of the children of Israel, from their pacific hosts, and have given them to Aaron the Priest, and to his sons, by a law for ever, of all the people of Israel. {35} This is the anointing of Aaron and his sons, in the ceremonies of our Lord, in the day when Moyses offered them, that they might do the function of priesthood, {36} and the things that our Lord commanded to be given them of the children of Israel, by a perpetual religion in their generations. {37} This is the law of holocaust, and of the sacrifice of sin, and for an offence, and for consecration, and the victims of pacifics: {38} Which our Lord appointed to Moyses in mount Sinai when he commanded the children of Israel, that they should offer their oblations to our Lord in the desert of Sinai.

Chapter 8

Moyses consecrateh Aaron high-Priest, 13. and his sons Priests, 33. continuing in the tabernacle seven days and nights.

{1} AND Our Lord spake to Moyses, saying: {2} vestments, and the oil of unction, a calf Take Aaron with his sons, their for sin, two Rams, a basket with azymes, {3} and thou shalt gather all the assembly to the door of the tabernacle. {4} And Moyses did as our Lord had commanded. And all the multitude being gathered before the door of the tabernacle, {5} he said: This is the word, that our Lord hath commanded to be done. {6} And immediately he offered Aaron & his sons: and when he had washed them, {7} he revested the high-Priest with the strait linen garment, girding him with a bawdrike, & revesting him with the tunic of hyacinth, and over it he put the Ephod, {8} which he straitening with the girdle, fitted it to the Rationale, wherein was Doctrine and Verity. {9} with the mitre also he covered his head: and upon it, against the forehead, he put the plate of gold consecrated in sanctification, as our Lord had commanded him. {10} He took also the oil of unction, wherewith he anointed the tabernacle, with all the furniture thereof. {11} And sanctifying them, and having sprinkled the altar seven times, he anointed it, and all the vessel thereof, and the laver with the foot thereof he sanctified with the oil. {12} The which pouring upon Aaron's head, he anointed, & consecrated him: {13} his sons also after he had offered them, he revested with linen tunics and girded them with bawdrikes, and put mitres on them, as our Lord had commanded. {14} He offered also the calf for sin: and when Aaron and his sons had put their hands upon the head thereof, {15} he did immolate it: drawing the blood, & dipping his finger, touched the horns of the altar round about. Which being expiated, and sanctified, he poured the rest of the blood at the bottom thereof. {16} But the fat that was upon the entrails, and the caul of the liver, & the two little kidneys, with their little tallow he burnt upon the altar: {17} the calf with the skin, and the flesh, and the dung, he burnt without the camp, as our Lord had commanded. {18} He offered also a ram for an holocaust: upon the head whereof when Aaron and his sons had put their hands, {19} he did immolate it, and poured the blood thereof in the circuit of the altar. {20} And cutting the ram itself into pieces, the head thereof, and the joints, and the fat he burnt with fire, {21} having first washed the entrails, & the feet, & the whole ram together he burnt upon the altar, because it was an holocaust of most sweet odour to our Lord, as he had commanded him. {22} He offered also the second ram, for the

consecration of Priests: and Aaron and his sons did put their hands upon the head thereof: {23} which when Moyses had immolated, taking of the blood thereof, he touched the tip of Aaron's right ear, and the thumb of his right hand, in like manner also of his foot. {24} He offered also the sons of Aaron: and when of the blood of the ram, being immolated, he had touched the tip of the right ear of every one, and the thumbs of the right hand and foot, the rest he poured on the altar, round about: {25} but the fat, and the rump, and all the fat that covereth the entrails, and the caul of the liver, and the two kidneys with their fat, and with the right shoulder, he separated. {26} And taking out of the basket of azymes, which was before our Lord, a loaf without leaven, and a manchet tempered with oil, and a wafer, he put them upon the fat, and the right shoulder, {27} delivering all to Aaron, and to his sons, Who having lifted them up before our Lord, {28} he took them again of their hands, and burnt them upon the altar of holocaust, because it was the oblation of consecration, for a sweet odour, of the sacrifice to our Lord. {29} And he took of the ram of consecration, the breast for his portion, elevating it before our Lord, as our Lord had commanded him. {30} And taking the ointment, and the blood that was upon the altar, he sprinkled it upon Aaron, and his vestments, & upon his sons and their vestments. {31} And when he had sanctified them in their vestments, he commanded them, saying: Boil the flesh before the door of the tabernacle, and there eat it. Eat ye also the loaves of consecration, that are laid in the basket, as our Lord commanded me, saying: Aaron and his sons shall eat them: {32} and whatsoever shall be left of the flesh, and the loaves, fire shall consume. {33} Out of the door also of the tabernacle you shall not go forth seven days, until the day wherein the time of your consecration shall be expired, for in seven days the consecration is finished: {34} as at this present it hath been done, that the rite of the sacrifice might be accomplished. {35} Day & night shall you tarry in the tabernacle observing the watches of our Lord, lest you die: for so it hath been commanded me. {36} And Aaron, and his sons did all things which our Lord spake by the hand of Moyses.

Chapter 9

Sacrifices for sin, 12. and of holocaust, 18. and pacifics are offered: 22. and Aaron stretching forth his hand blesseth the people.

{1} AND when the eight day was come, Moyses called Aaron and his sons, and the ancients of Israel, and said to Aaron. {2} Take of the herd a calf for sin, and a ram for an holocaust, both without spot, and offer them before our Lord. {3} And to the children of Israel thou shalt speak: Take ye buck goat for sin, and a calf, and a lamb, of a year old, & without spot for an holocaust, {4} an ox and a ram for pacifics: and immolate them before our Lord, offering in the sacrifice of every one flour tempered with oil; for to day our Lord will appear to you. {5} They took therefore all things that Moyses had commanded before the door of the tabernacle: where when all the multitude stood, {6} Moyses said: This is the word, which our Lord hath commanded: do it, and his glory will appear to you. {7} And he said to Aaron: Approach to the altar, & immolate for thy sin: offer the holocaust, and pray for thy self and for the people, and when thou hast slain the people's host, pray for them, as our Lord hath commanded. {8} And forthwith Aaron approaching to the altar, immolated the calf for his sin: {9} the blood whereof his sons brought to him: wherein dipping his finger, he touched the horns of the altar, and poured the rest at the foot thereof. {10} And the fat, and the little kidneys, and the caul of the liver, which are for sin, he burnt upon the altar, as our Lord had commanded Moyses: {11} but the flesh and skin thereof he burnt with fire without the camp. {12} He immolated also the victim of holocaust: and his sons brought him the blood thereof, which he poured in the circuit of the altar. {13} The host also it-self being cut into pieces, they brought with the head and every member. All

which he burnt with fire upon the altar, {14} having first washed the entrails and the feet with water. {15} And offering for the sin of the people, he slew the buck goat: and expiating the altar: {16} he made the holocaust, {17} adding in the sacrifice the libaments, which are offered withal, and burning them upon the altar, beside the ceremonies of the morning holocaust. {18} He immolated also the ox, and the ram, the pacific hosts of the people: and his sons brought him the blood, which he poured upon the altar round about. {19} The fat also of the ox, and the rump of the ram, and the two little kidneys with their fat, and the caul of the liver, {20} they put upon the breasts, & after the fat was burnt upon the altar, {21} their breasts, & the right shoulders, Aaron did separate, elevating them before our Lord, as Moyses had commanded. {22} And stretching forth his hand to the people, he blessed them. And so the hosts for sin, and the holocausts, and the pacifics being finished, he descended. {23} And Moyses and Aaron going into the tabernacle of testimony, & afterward coming forth, blessed the people. And the glory of our Lord appeared to all the multitude: {24} & behold a fire coming forth from our Lord, devoured the holocaust, and the fat that was upon the altar: Which thing, when the multitude had seen, they praised our Lord, falling on their faces.

Chapter 10

Nadab and Abiu the sons of Aaron, for offering strange fire, are burnt to death, and cast out of the camp: 6. for whom the people mourn, but not the Priests. 8. Priests are forbid to drink wine, when they enter into the tabernacle, 12. and are commanded to eat the residue of oblations in the holy place, 16. which this time in part they omitted, and are excused, being sorrowful for that which happened to Nadab and Abiu.

{1} AND Nadab and Abiu the sons of Aaron catching censers, did put in fire, and incense thereupon, offering before our Lord strange fire, which was not commanded them. {2} And fire coming forth from our Lord, devoured them, & they died before our Lord. {3} And Moyses said to Aaron: This is it which our Lord hath spoken: I will be sanctified in them, that approach to me, and in the sight of all the people I will be glorified. Which Aaron hearing held his peace. {4} And Moyses calling Misael and Elisaphan, the sons of Oziel, the uncle of Aaron, said to them: Go and take away your brethren from the sight of the Sanctuary, and carry them without the camp. {5} And going forthwith they took them as they lay, revested with linen tunics, and did cast them forth, as it had been commanded them. {6} And Moyses spake to Aaron, & to Eleazar, and Ithamar his sons: Uncover not your heads, and rent not your vestments, lest perhaps you die, & indignation come upon all the assembly. Let your brethren, & all the house of Israel, lament the burning that our Lord hath raised, {7} and your selves shall not go out of the door of the tabernacle, otherwise you shall perish: for the oil of holy unction is upon you. Who did all things according to the precept of Moyses. {8} Our Lord also said to Aaron: {9} Wine, and any thing that may make drunk, you shall not drink, thou and thy sons, when you enter into the tabernacle of testimony, lest you die: because it is an everlasting precept through your generations. {10} And that you may have knowledge to discern between the holy and profane, between the polluted and clean: {11} and may teach the children of Israel all my ordinances, which the Lord hath spoken to them by the hand of Moyses. {12} And Moyses spake to Aaron and to Eleazar, and Ithamar his sons, that were left: Take the sacrifice, that is remaining of the oblation of our Lord, and eat it without leaven beside the altar, because it is Holy of holies. {13} And you shall eat it in a holy place: which is given to thee and thy sons of the oblations of our Lord, as it hath been commanded me. {14} The breast also that is offered, and the shoulder that is separated, you shall eat in a most clean place, thou and thy sons, and thy daughters with thee. For they are laid apart for thee and thy children, of the healthful hosts of the children of Israel: {15} because the shoulder and the breast, and the fat that is burnt on the altar, they have elevated before our Lord, and they pertain to thee, and to thy sons by a perpetual law, as our Lord hath commanded.

{16} Among these things, when Moyses sought for the buck goat, that had been offered for sin, he found it burnt: and being angry against Eleazar, and Ithamar the sons of Aaron that remained, he said: {17} Why did you not eat the host for sin, in a holy place, which is most Holy, and given to you, that you may bear the iniquity of the multitude, and may pray for it in the sight of our Lord, {18} especially whereas of the blood thereof, there hath not been carried within the holy places, and you ought to have eaten it in the Sanctuary, as it was commanded me? {19} Aaron answered: This day hath been offered the victim for sin, and the holocaust before our Lord: and to me that is chanced which thou seest, how could I eat it, or please our Lord in ceremonies having a sorrowful heart? {20} Which when Moyses had heard, he was satisfied with his answer.

Chapter 11

The distinction of clean and unclean in beasts, fish, birds, and other things, 43. with commandment to be holy and impolluted.

{1} AND our Lord spake to Moyses & Aaron, saying: these are the beasts which you ought to {2} Say to the children of Israel: eat of all the living things of the earth. {3} Every one that hath the hoof divided, and cheweth the cud among the cattle, you shall eat. {4} But whatsoever indeed cheweth the cud, and hath an hoof, but divideth it not, as the camel, and others, that you shall not eat, and among the unclean you shall repute it. {5} Cherogryl which cheweth the cud, and divideth not the hoof, is unclean. {6} The hare also: for that also cheweth the cud, but divideth not the hoof. {7} And the swine: which though it divideth the hoof, cheweth not the cud. {8} The flesh of these you shall not eat, nor touch their carcasses, because they are unclean to you. {9} These are the things that breed in the waters, and which it is lawful to eat. All that hath fins, and scales, as well in the sea, as in the rivers, and the pools, you shall eat. {10} But whatsoever hath not fins and scales, of those that move and live in the waters, shall be unto you abominable, {11} and execrable, their flesh you shall not eat, and their carcasses you shall avoid. {12} All that have not fins and scales in the waters, shall be polluted. {13} Of birds these are they which you must not eat, and are to be avoided of you: The Eagle, and the griffon, and the osprey, {14} and the kite, and the vulture according to his kind, {15} and every one of the raven's kind, according to their similitude, {16} the ostrich, and the owl, and the stern, and the hawk according to his kind, {17} the screechowl, & the diver, and the stork, {18} and the swan, and the onocratal, and the porphirion, {19} the herodian, & the charadron according to his kind, the lapwing also, and the bat. {20} Of fowls every one that goeth upon four feet, shall be abominable to you. {21} And whatsoever walketh upon four feet, but hath the legs behind longer, wherewith he hoppeth upon the earth, {22} that you shall eat, as is the bruke in his kind, the attak, and the ophiomach, and the locust, every one according to their kind. {23} But of fowl whatsoever hath four feet only, shall be execrable to you: {24} and whatsoever shall touch the carcasses of them, shall be polluted, and shall be unclean until even: {25} and if it be necessary that he carry any of these that be dead, he shall wash his cloths, and shall be unclean until sun set. {26} Every beast that hath a hoof, but divideth it not, neither cheweth the cud, shall be unclean: and whatsoever toucheth it, shall be defiled. {27} That which walketh upon hands of all beasts, which go on four feet, shall be unclean: he that toucheth their carcasses shall be polluted until even. {28} And he that carrieth such carcasses, shall wash his cloths, and shall be unclean until even: because all these things are unclean to you. {29} These also shall be reputed among polluted things, of all that move upon the earth, the weasel and the mouse and the crocodile, every one according to their kind, {30} the mygale, and the chameleon, and the stellion, and the lizard, and the mole: {31} all these are unclean. He that toucheth their carcasses, shall be unclean until even: {32}

and that whereupon any thing of their carcasses falleth, shall be polluted, as well vessel of wood and raiment, as skins and hair cloths: and in whatsoever vessel any work is done, they shall be dipped in water, and shall be polluted until even, and so afterward shall be clean. {33} But the earthen vessel, whereinto any of these falleth within it, shall be polluted, and therefore is to be broken. {34} All meat, which you shall eat, if the water be poured upon it, shall be unclean; and all liquor that is drunk of all vessel, shall be unclean. {35} And upon whatsoever ought of such carcasses falleth, it shall be unclean: whether ovens, or pots with feet, they shall be destroyed, and shall be unclean. {36} But the fountains and the cisterns, and all collection of waters shall be clean. He that toucheth their carcass, shall be polluted. {37} If it fall upon seed corn it shall not pollute it. {38} But if any man pour water upon the seed, and afterward it be touched with the carcasses, it shall be forthwith polluted. {39} If a beast be dead, of which it is lawful for you to eat, he that toucheth the carcass thereof, shall be unclean until even: {40} and he that eateth or carrieth any thing thereof shall wash his cloths, & shall be unclean until even. {41} All that creepeth upon the earth, shall be abominable, neither shall it be taken for meat. {42} Whatsoever goeth upon the breast on four feet, & hath many feet, or traileth on the earth, you shall not eat, because it is abominable. {43} Do not contaminate your souls, nor touch ought thereof, lest you be unclean. {44} For I am the Lord your God: be holy, because I am holy. Pollute not your souls in any creeping beast, that moveth upon the earth. {45} For I am the Lord, that brought you out of the Land of Aegypt, that I might be your God. You shall be holy because I am holy. {46} This is the law of beasts and fowls, and of every living soul, that moveth in the waters, and creepeth on the earth, {47} that you may know the differences of the clean, and the unclean, and know what you ought to eat, and what to refuse.

Chapter 12

The law of women's purification that bear children.

{1} AND our Lord spake to Moyses, saying: {2} thou shalt say to them: A woman if Speak to the children of Israel, and receiving seed she bear a man child, shall be unclean seven days, according to the days of the separation of her flowers. {3} And the eighth day the little infant shall be circumcised: {4} but her self shall remain three & thirty days in the blood of her purification: No holy thing shall she touch, neither shall she enter into the Sanctuary, until the days of her purification be expired. {5} But if she bear a woman child, she shall be unclean two weeks, according to the custom of the flux of her flowers, and sixty six days she shall remain in the blood of her purification. {6} And when the days of her purification are expired, for a son, or for a daughter, she shall bring a lamb of a year old for an holocaust, and a young pigeon or a turtle for sin, to the door of the tabernacle of testimony, and shall deliver them to the Priest, {7} who shall offer them before our Lord, and shall pray for her, and so she shall be cleansed from the flux of her blood, this is the law for her that beareth a man child or a woman child. {8} And if her hand find not, neither is able to offer a lamb, she shall take two turtles, or two young pigeons, one for an holocaust, & an other for sin, and the Priest shall pray for her, and so she shall be cleansed.

Chapter 13

The law concerning leprosy in men, 47. and in garments.

{1} AND our Lord spake to Moyses and Aaron, saying: flesh shall arise a diverse colour or a {2} The man, in whose skin and blister, or any thing as it were shining, that is to say the plague of the leprosy, shall be brought to Aaron the Priest, or any one of his sons. {3} Who seeing the leprosy in his skin, & the hair turned into a

white colour, and the form it-self of the leprosy lower than the skin, and the other flesh: it is the plague of the leprosy, and at his arbitrement he shall be separated. {4} But if there be a shining whiteness in the skin, and not lower than the other flesh, and the hair of the old color, the Priest shall shut him up seven days, {5} and the seventh day he shall view him: and if the leprosy be grown no farther, nor hath passed the former limits in the skin, again he shall shut him up other seven days. {6} And the seventh day he shall behold: if the leprosy be somewhat obscure, and not grown in the skin, he shall cleanse him, because it is a scab: and the man shall wash his cloths, and shall be clean. {7} And if the leprosy grow again, after that he was seen of the Priest and restored to cleanness, he shall be brought unto him, {8} and shall be condemned of uncleanness. {9} If the plague of the leprosy be in a man, he shall be brought to the Priest, {10} and he shall view him. And when there is a white color in the skin, and hath changed the look of the hair, and the flesh also it-self appear quick: {11} it shall be judged a very old leprosy, and grown into the skin. The Priest therefore shall contaminate him, and shall not shut him up, because he is unclean evidently. {12} But if the leprosy spring forth running about in the skin, and cover all the flesh from the head to the feet, whatsoever falleth under the sight of the eyes, {13} the Priest shall view him, and shall judge that he is taken with a most clean leprosy: for that it is all turned into whiteness, and therefore the man shall be clean. {14} But when there shall appear in him quick flesh, {15} then by the judgment of the Priest he shall be polluted, and shall be reputed among the unclean, for quick flesh if it be spotted with leprosy, is unclean. {16} And if again it be turned into whiteness, and cover all the man, {17} the Priest shall view him, and shall judge him to be clean. {18} And the flesh and the skin wherein a boil is risen, an healed, {19} and in the place of the boil there appear a white scar, or somewhat red, the man shall be brought to the Priest: {20} and when he shall see the place of the leprosy lower than the other flesh; and the hair turned into whiteness, he shall contaminate him: for the plague of leprosy is risen in the boil. {21} But if the hair be of the old colour, and the scar somewhat obscure, & be not lower than next flesh, he shall shut him up seven days. {22} And if it be grown farther; he shall judge him to have the leprosy: {23} but if it stay in his place, it is the scar of a boil, and the man shall be clean. {24} And the flesh and skin, that fire hath burnt, and being healed hath a white or a red scar, {25} the Priest shall consider it, and lo it is turned into whiteness, and the place thereof is lower than the other skin: he shall contaminate him, because the plague of leprosy is risen in the scar. {26} But if the colour of the hair be not changed, nor the blemish lower than the other flesh, and the form it-self of the leprosy be somewhat obscure, he shall shut him up seven days, {27} & the seventh day he shall behold him: if the leprosy be grown farther in the skin, he shall contaminate him, {28} but if the whiteness stay in his place, not very clear, it is the plague of a burning, and therefore he shall be cleansed, because it is the scar of a burning. {29} Man, or woman, in whose head or beard the leprosy riseth, the Priest shall see them. {30} and if the place be lower than the other flesh, and the hair yellow, and thinner than it was wont; he shall contaminate them, because it is the leprosy of the head and the beard. {31} But if he perceive the place of the spot equal with the flesh near unto it, and the hair black: he shall shut him up seven days, {32} and in the seventh day he shall look upon it. If the spot be not grown, and the hair be of his own colour, and the place of the plague even with the other flesh: {33} the man shall be shaven saving the place of the spot, and shall be shut up other seven days. {34} If the seventh day the plague seem to have stayed in his place, & not lower than the other flesh, he shall cleanse him, and his cloths being washed he shall be clean. {35} But if after his cleansing the spot be grown again in the skin, {36} he shall no more seek whether the hair be changed into a yellow colour, because he is evidently unclean. {37} Moreover if the spot

be stayed, & the hair be black, let him know that the man is healed, and let him boldly pronounce him clean. {38} Man, or woman, in whose skin appeareth whiteness, {39} the Priest shall view them. If he find that whiteness somewhat obscure shineth in the skin, let him know that it is not the leprosy, but a spot of white colour and that the man is clean. {40} The man whose hair falleth off from his head, is bald and clean: {41} and if the hair fall from his forehead, he is bald before and clean. {42} But if in the baldness or in the baldness before there be risen a white or reddish colour, {43} and the Priest perceive this, he shall condemn him undoubtedly of leprosy, which is risen in the baldness. {44} Whosoever therefore shall be defiled with leprosy & is separated at the arbitrement of the Priest, {45} shall have his cloths hanging loose, his head bare, his mouth covered with a cloth, he shall cry himself polluted and unclean. {46} All the time that he is a leper & unclean, he shall dwell alone without the camp. {47} A woollen or linen garment, that shall have the leprosy {48} in the warp, and the woof, or else a skin, or whatsoever is made of a skin, {49} if it be a white or reddish spot, it shall be reputed infected with leprosy, and shall be shewed to the Priest. {50} Who having considered it shall shut it up seven days: {51} and the seventh day again beholding it, if he find that it is grown, it is a leprosy that continueth: he shall judge the garment polluted, and every thing wherein it shall be found, {52} and therefore it shall be burnt with fire. {53} But if he see that it is not grown, {54} he shall command, and they shall wash that, wherein the leprosy is, and he shall shut it up other seven days. {55} And when he shall see that the old shape is not returned, neither yet that the leprosy is grow farther, he shall judge it unclean, and burn it with fire, for that the leprosy is spread in the outside of the garment or through the whole. {56} But if the place of the leprosy be somewhat obscure, after that the garment is washed, he shall break it off, and divide it from that which is found. {57} And if besides in those places, that before where without spot, there appear a flying and wandering leprosy: it must be burnt with fire: {58} if it be ceased, he shall wash with water the parts that be pure, the second time, and they shall be clean. {59} This is the law of the leprosy of a woollen and linen garment, of the warp and the woof, and of all stuff of skins, how it ought to be cleansed or contaminated.

Chapter 14

Sacrifices for cleansing leprosy in men, 33. the manner of viewing whether leprosy be in a house or no, 40. and of cleansing it.

{1} AND our Lord spake to Moyses, saying: {2} be cleansed. This is the rite of a leper, when he is to {3} He shall be brought to the Priest: who going out of the camp, when he shall find that the leprosy is cleansed, {4} he shall command him that is purified, that he offer for himself two live sparrows, which it is lawful to eat, and cedar-wood, and scarlet & hyssop, {5} and he shall command that one of the sparrows be immolated in an earthen vessel over living water: {6} but the other being alive, with the cedar-wood, and scarlet and the hyssop, he shall dip in the blood of the sparrow that is immolated, {7} wherewith he shall sprinkle him, that is to be cleansed, seven times, that he may be rightly purged: and he shall let go the live sparrow, that it fly into the field. {8} And when the man hath washed his cloths, he shall shave all the hair of his body, and shall be washed with water: & being purified he shall enter into the camp, yet so for all that, that he tarry without his own tent seven days, {9} & the seventh day he shall shave the hair of his head, & his beard & eye-brows, and the hair of his whole body. And having washed again his cloths, and his body, {10} the eighth day he shall take two lambs without spot, and an ewe of a year old without spot, and three tenths of flour tempered with oil for a sacrifice, and a sextary of oil apart. {11} And when the Priest that purifieth the man, hath set him and all these things before the Lord in the door of the tabernacle of testimony, {12} he shall take a

lamb, and offer it for offence, & the sextary of oil, and having offered all before the Lord, {13} he shall immolate the lamb, where the host for sin is wont to be immolated, and the holocaust, that is, in a holy place. For as for sin, so also the host for offence pertaineth to the Priest: it is Holy of holies. {14} And the Priest taking of the blood of the host, that was immolated for offence, shall put it upon the tip of the right ear of him that is cleansed, and upon the thumbs of his right hand and foot: {15} and of the sextary of oil he shall pour into his own left hand, {16} and shall dip his right finger in it and shall sprinkle before the Lord seven times. {17} and the residue of oil in his left hand, he shall pour upon the tip of the right ear of him that is cleansed, and upon the thumbs of his right hand and foot, and upon the blood that was shed for offence, {18} and upon his head. {19} And he shall pray for him before the Lord, and shall make the sacrifice for sin, then shall he immolate the holocaust, {20} and put it on the altar with the libaments thereof, and the man shall orderly be cleansed. {21} But if he be poor, and his hand can not find the things aforesaid, for offence he shall take a lamb for an oblation, that the Priest may pray for him, and a tenth part of flour tempered with oil for a sacrifice, and of oil a sextary, {22} and two turtles or two young pigeons, of the which let one be for sin, & the other for an holocaust: {23} & he shall offer them the eight day of his purification to the Priest, at the door of the tabernacle of testimony before the Lord: {24} who receiving the lamb for offence, and the sextary of oil, shall elevate them together: {25} and the lamb being immolated, of the blood thereof he shall put upon the tip of the right ear of him that is cleansed, and upon the thumbs of his right hand and foot: {26} but part of the oil he shall pour into his own left hand, {27} wherein dipping the finger of his right hand, he shall sprinkle it seven times before the Lord: {28} and he shall touch the tip of the right ear of him that is cleansed, and the thumbs of his right hand & foot, in the place of the blood that was shed for offence: {29} & the other part of the oil, that is in his left hand, he shall pour upon the head of the purified person, that he may propitiate the Lord for him, {30} & a turtle, or young pigeon he shall offer, {31} one for offence, & the other for an holocaust, with their libaments. {32} This is the sacrifice of a leper, that is not able to have all things for the cleansing of himself. {33} And our Lord spake to Moyses and Aaron, saying: {34} When you shall be entered into the Land of Chanaan, which I will give you in possession, if there be the plague of leprosy in a house, {35} he whose house it is, shall go and tell the Priest, saying: It seemeth to me, that there is as it were the plague of leprosy in my house, {36} But he shall command that they carry forth all things out of the house, before he go into it, and see whether it have the leprosy, lest all things become unclean that are in the house. And afterward he shall go in to consider the leprosy of the house: {37} & if he see in the walls thereof as it were little dints, disfigured with paleness or redness, and lower than all the rest, {38} he shall go out of the door of the house, and forthwith shut it seven days. {39} And returning the seventh day, he shall consider it. If he find that the leprosy is grown, {40} he shall command the stones wherein the leprosy is to be plucked out, and to be thrown without the city into an unclean place: {41} and the house it-self to be scraped on the inside round about, and the dust of the scraping to be dispersed without the city into an unclean place, {42} and other stones to be laid in their places, that were taken away, and the house to be plastered with other mortar. {43} But if after the stones be plucked out, and the dust scraped off, & it be plastered with other earth, {44} the Priest going in perceive that the leprosy is returned, and the walls full of spots, it is a lasting leprosy, and the house unclean: {45} the which forthwith they shall destroy, and the stones and timber thereof, and all the dust they shall cast without the town into an unclean place. {46} He that entereth into the house when it is shut, shall be unclean until even: {47} and he that sleepeth in it, & eateth any thing, shall wash his cloths. {48} But if the Priest

going in perceive that the leprosy is not grown farther in the house, after it was plastered again, he shall purify it being made whole again: {49} and for the purification thereof he shall take two sparrows, and cedar-wood, and scarlet, and hyssop: {50} and when one sparrow is immolated in an earthen vessel over living waters, {51} he shall take the cedar-wood, and the hyssop, and the scarlet, and the live sparrow, and shall dip all in the blood of the sparrow that is immolated, and in the living water, and he shall sprinkle the house seven times, {52} and shall purify it as well with the blood of the sparrow as with the living water and with the live sparrow, and with the cedar-wood and the hyssop and the scarlet. {53} And when he hath let go the sparrow to fly freely away into the field, he shall pray for the house, & it shall be rightly cleansed. {54} This is the law of all leprosy and percussion, {55} of the leprosy of garments and houses, {56} of a scar and of blisters breaking forth, of a shining spot, and when the colours are changed into diverse kinds, {57} that it may be known at what time any thing is clean or unclean.

Chapter 15

The law of unclean issues in men, 19. and in women.

{1} AND our Lord spake to Moyses and Aaron, saying: and say to them: The man that hath a flux {2} Speak to the children of Israel, of seed, shall be unclean. {3} And then he shall be judged subject to this fault, when the filthy humour at every moment cleaveth to his flesh, and is congealed. {4} Every bed whereon he sleepeth shall be unclean, and wheresoever he sitteth. {5} If any man touch his bed, he shall wash his cloths: and himself being washed with water, shall be unclean until even. {6} If he sit where that man had sitten, he also shall wash his cloths: and being washed with water, shall be unclean until even. {7} He that toucheth his flesh, shall wash his cloths: and himself being washed with water shall be unclean until even. {8} If such a man cast his spittle upon him that is clean, he shall wash his cloths: and being washed with water he shall be unclean until even. {9} The pad whereupon he sitteth shall be unclean: {10} and whatsoever hath been under him, that hath the flux of seed, shall be polluted until even. He that carrieth any of these things, shall wash his cloths: and himself being washed with water, shall be unclean until even. {11} Every one, whom he toucheth that is such an one, having not washed his hands before, shall wash his cloths, and being washed with water, shall be unclean until even. {12} The earthen vessel that he toucheth shall be broken: but the wooden vessel shall be washed with water. {13} If he be healed that hath such a disease, he shall number seven days after his cleansing, and having washed his cloths and all his body in living water, he shall be clean. {14} And the eighth day he shall take two turtles, or two young pigeons, and he shall come into the sight of our Lord, to the door of the tabernacle of testimony, & shall give them to the Priest, {15} who shall make one for sin, and the other for an holocaust, & he shall pray for him before our Lord, that he may be cleansed of the flux of his seed. {16} The man from whom issueth the seed of copulation, shall wash with water all his body: and he shall be unclean until even. {17} The garment & skin that he weareth, he shall wash with water, and it shall be unclean until even. {18} The woman with whom he companieth shall be washed with water and shall be unclean until even. {19} The woman that monthly hath the flux of blood, shall be separated seven days. {20} Every one that toucheth her, shall be unclean until even: {21} and that whereon she sleepeth or sitteth in the days of her separation shall be polluted. {22} He that toucheth her bed shall wash his cloths: & himself being washed with water, shall be unclean until even. {23} Whosoever shall touch any vessel whereupon she sitteth, he shall wash his cloths: and himself being washed with water shall be polluted until even. {24} If a man company with her in the time of her menstrual blood, he shall be unclean seven days: and every bed whereon he sleepeth shall be

polluted. {25} The woman that hath a flux of blood many days not in her menstrual time, or that ceaseth not to have a flux after the menstrual blood, as long as she is subject to this disease, she shall be unclean, as if she were in her menstrual time. {26} Every bed, whereupon she sleepeth, and vessel whereupon she sitteth, shall be polluted. {27} Whosoever toucheth them shall wash his cloths: and himself being washed with water, shall be unclean until even. {28} If the blood stay and cease to run, she shall count the seven days of her purification: {29} and the eighth day she shall offer for her self to the Priest, two turtles, or two young pigeons, at the door of the tabernacle of testimony: {30} who shall make one for sin, and the other for an holocaust, and he shall pray for her before our Lord, and for the flux of her uncleanness. {31} You shall teach therefore the children of Israel, that they take heed of uncleanness, and die not in their filthiness, when they shall pollute my tabernacle that is among them. {32} This is the law of him that hath the flux of seed and that is polluted by copulation, {33} and the woman that is separated in her menstrual times, or that hath a continual flux of blood, and of the man that sleepeth with her.

Chapter 16

When and how the high-Priest must enter into the Sanctuary. 14. How he shall expiate (or reconcile) the same, 16, and the Tabernacle, 18, and the Altar. 20. How he shall offer a live goat, and send him into the wilderness. 29. And all must celebrate the feast of expiation or cleansing from sins.

{1} AND our Lord spake to Moyses, after the death of the two sons of Aaron, when they were slain offering strange fire: {2} and he commanded him, saying: Speak to Aaron thy brother, that he enter not at all times into the Sanctuary, that is within the veil before the propitiatory, wherewith the ark is covered, lest he die (for in a cloud will I appear over the oracle) {3} unless he do these things before: He shall offer a calf for sin, and a ram for an holocaust. {4} He shall be revested with a linen tunic, he shall hide his privities with linen femorals: he shall be girded with a linen girdle, a linen mitre shall he put upon his head: for these are holy vestments: with all which, when he is washed, he shall be revested. {5} And he shall receive of the whole multitude of the children of Israel two buck goats for sin, and one ram for an holocaust. {6} And when he hath offered the calf, and prayed for himself, and for his own house, {7} he shall make the two buck goats to stand before the Lord in the door of the tabernacle of testimony: {8} and casting lots upon both, one for the Lord, & an other for the goat of dismission: {9} that, whose lot fell to the Lord, he shall offer for sin: {10} but that, whose lot was to be the goat of dismission, he shall set alive before the Lord that he may pour out prayer upon him, and dismiss him into the wilderness. {11} After that these things be duly celebrated, he shall offer the calf, & praying for himself and for his house, he shall immolate it: {12} and taking the thurible, which he hath filled of the burning coals of the altar, and taking up with his hand of the compounded perfume for incense, he shall go in beyond the veil into the Holy place: {13} that when the incense is put upon the fire, the cloud thereof and the vapour may cover the oracle, which is over the testimony, and he die not. {14} He shall take also of the blood of the calf, and sprinkle with his finger seven times against the propitiatory to the east. {15} And when he hath killed the buck goat for the sin of the people, he shall carry in the blood thereof within the veil, as hath been commanded of the blood of the calf, that he may sprinkle it against the oracle, {16} and expiate the Sanctuary from the uncleanness of the children of Israel, and from their prevarications, and all their sins. According to this rite shall he do to the tabernacle of testimony, which is fixed among them in the midst of the filth of their habitation. {17} Let not man be in the tabernacle when the high-Priest goeth into the Sanctuary, to pray for himself and for his house, & for the whole assembly of Israel, until he come forth. {18} And when he is come forth to the altar that is before the Lord, let him pray for himself, and taking the blood of the calf, and the buck

goat, let him pour it upon the horns thereof round about: {19} and sprinkling with his finger seven times, let him expiate, and sanctify it from the uncleanness of the children of Israel. {20} After he hath cleansed the Sanctuary, an the tabernacle, and the altar, then let him offer the live goat: {21} and putting both hands upon his head, let him confess all the iniquities of the children of Israel, and all their offences and sins: which praying to light on his head, he shall send him forth by a man ready thereto, into the desert. {22} And when the goat hath carried all their iniquities into the solitary round, and shall be let go into the desert, {23} Aaron shall return into the tabernacle of testimony, and putting off the vestments, which he had on him before when he entered into the Sanctuary, and leaving them there, {24} he shall wash his flesh in a holy place, and shall be clothed with his own garments. And after that he hath gone forth & offered his own holocaust, and the peoples, he shall pray as well for himself, as for the people: {25} and the fat, that is offered for sins, he shall burn upon the altar, {26} but he that hath let go the goat of dismission, shall wash his cloths and body with water, and so shall enter into the camp. {27} But the calf & the buck goat, that were immolated for sin, and whose blood was carried into the Sanctuary, to accomplish the expiation, they shall carry forth without the camp, and shall burn with fire as well the skins as their flesh, and the dung: {28} and whosoever burneth them shall wash his cloths and his flesh with water, & so shall enter into the camp. {29} And this shall be to you an everlasting ordinance. The seventh month, the tenth day of the month you shall afflict your souls, and no work shall you do, whether he be of the same country, or a stranger that sojourneth among you. {30} Upon this day shall be the expiation of you, and cleansing from all your sins: before the Lord you shall be cleansed, {31} for it is a sabbath of rest, & you shall afflict your souls by a perpetual religion. {32} And the Priest shall expiate, that is anointed, & whose hands are consecrated to do the function of priesthood for his father: & he shall be revested with the linen stole & the holy vestments, {33} & he shall expiate the Sanctuary & the tabernacle of testimony & the altar, the Priests also & all the people. {34} And this shall be an ordinance for ever, that you pray for the children of Israel, and for all their sins once in a year. He did therefore as our Lord had commanded Moyses.

Chapter 17

All Sacrifices must be offered at the door of the Tabernacle. 7. with special prohibition of Idolatry. 10. None must eat blood. 15. Whosoever eateth carrion flesh is contaminated, and must be washed.

{1} AND our Lord spake to Moyses, saying: {2} the children of Israel, saying to them: This Speak to Aaron and his sons, and to all is the word which our Lord hath commanded, saying: {3} Any man whosoever of the house of Israel, if he kill an ox or a sheep, or a goat in the camp or without the camp, {4} and offer it not at the door of the tabernacle and oblation to the Lord, shall be guilty of blood: as if he had shed blood, so shall he perish out of the midst of his people. {5} Therefore shall the children of Israel bring to the Priest their hosts, which they kill in the field, that they may be sanctified to our Lord before the door of the tabernacle of testimony, & they may immolate them pacific hosts to our Lord. {6} And the Priest shall pour the blood upon the altar of our Lord, at the door of the tabernacle of testimony, and shall burn the fat for a sweet odour to our Lord: {7} and they shall no more immolate their hosts to devils, with whom they have committed fornication. It shall be an ordinance for ever to them and to their posterity. {8} And to them thou shalt say: The man of the house of Israel, and the strangers, which sojourn with you, that offereth an holocaust or victim, {9} and bringeth it not to the door of the tabernacle of testimony, that it may be offered to our Lord, shall perish out of his people. {10} Any man whosoever of the house of Israel, and of the strangers that sojourn among them, if he eat blood, I will set my

face against his life, and will destroy it out of his people. {11} because the life of the flesh is in the blood: and I have given it to you, that upon the altar you may make expiation with it for your souls, and the blood may be for an expiation of the soul. {12} Therefore have I said to the children of Israel: No soul of you shall eat blood, nor of the strangers, that sojourn with you. {13} Any man whosoever of the children of Israel, and of the strangers that sojourn with you, if by hunting or fowling he take wild beast or fowl, which it is lawful to eat, let him pour out the blood thereof, and cover it with earth. {14} For the life of all flesh is in the blood: whereupon I said to the children of Israel: The blood of no flesh shall you eat, because the life of the flesh is in the blood: and whosoever eateth it shall die. {15} The soul that eateth carrion, or that which is taken of a beast, as well of them of the same country as of strangers, shall wash his cloths, and himself with water, and shall be contaminated until even: and in this order he shall be made clean. {16} And if he do not wash his cloths, and his body, he shall bear his iniquity.

Chapter 18

Marriage prohibited in certain degrees of consanguinity and affinity. 18. And diverse carnal and execrable sins committed in other nations, are strictly forbidden.

{1} AND our Lord spake to Moyses, saying: {2} thou shalt say to them: I Speak to the children of Israel, and , the Lord your God, {3} according to the custom of the Land of Aegypt, wherein you have dwelt, you shall not do: and according to the manner of the Country of Chanaan, into the which I will bring you, you shall not do, nor walk in their ordinances. {4} You shall do my judgments, and shall observe my precepts, and shall walk in them. I, the Lord your God. {5} Keep my laws and judgments, which a man doing, shall live in them. I, the Lord. {6} No man shall approach to her that is next of his blood, to reveal her turpitude. I, the Lord. {7} The turpitude of thy father, and the turpitude of thy mother thou shalt not discover: she is thy mother, thou shalt not reveal her turpitude. {8} The turpitude of thy father's wife thou shalt not discover: for it is the turpitude of thy father: {9} The turpitude of thy sister by father, or by mother, which was born at home or abroad, thou shalt not reveal. {10} The turpitude of thy son's daughter or of thy niece by the daughter, thou shalt not reveal: because it is thy turpitude. {11} The turpitude of thy father's wife's daughter, which she bare to thy father, and is thy sister, thou shalt not reveal. {12} The turpitude of thy father's sister thou shalt not discover: because she is the flesh of thy father. {13} The turpitude of thy mother's sister thou shalt not reveal, because she is of the flesh of thy mother. {14} The turpitude of thy father's brother thou shalt not reveal, neither shall thou approach to his wife, who is joined to thee by affinity. {15} The turpitude of thy daughter in law thou shalt not reveal, because she is thy son's wife, neither shalt thou discover her ignominy. {16} The turpitude of thy brother's wife thou shalt not reveal: because it is the turpitude of thy brother. {17} The turpitude of thy wife, and her daughter thou shalt not reveal. Her son's daughter, and her daughter's daughter, thou shalt not take, to reveal her ignominy: because they are her flesh, and such copulation is incest. {18} Thou shalt not take thy wife's sister for an harlot, to vex her withal, neither shalt thou reveal her turpitude, while she is yet living. {19} To a woman, having her flowers, thou shalt not approach, neither shalt thou reveal her turpitude. {20} With thy neighbour's wife thou shalt not company, nor be polluted with commixtion of seed. {21} Of thy seed thou shalt not give to be consecrated to the idol Moloch, nor pollute the name of thy God: I, the Lord. {22} Company not with mankind, as with womankind, because it is abomination. {23} With no beast shalt thou company, neither shalt thou be polluted with it. A woman shall not lie down to a beast, nor company with it: because it is an heinous fact. {24} Neither be ye polluted in any of the things wherewith all the nations have been contaminated,

which I will cast out before your sight, {25} and wherewith the land is polluted: whose abominations I will visit, that it vomit out the inhabitants thereof. {26} Keep my ordinances and judgments, and do not any of these abominations, as well the same countryman as the stranger that sojourneth with you. {27} For all these execrable things did the inhabitants of the land, that have been before you, and have polluted it. {28} Beware therefore lest in like manner it vomit out you also, when you shall do the like things, as it vomited out the nation that was before you. {29} Every soul, that shall do any of these abominations, shall perish from the midst of his people, {30} Keep my commandments. Do not the things which they have done, that have been before you, and be not polluted in them: I, the Lord your God.

Chapter 19

Divers Moral, Ceremonial, and Judicial precepts are briefly recited.

{1} OUR Lord spake to Moyses, saying: {2} children of Israel, and thou shalt say to Speak to all the assembly of the them: Be ye holy, because I, the Lord your God am holy. {3} Let every one fear his father, and mother. Keep my Sabbaths. I, the Lord your God. {4} Turn not your selves to idols, neither make you to your selves molten gods. I, the Lord your God. {5} If ye immolate an host of pacifics to the Lord, that it may be placable, {6} that day wherein it is immolated, shall you eat it, and the next day: and whatsoever shall be left until the third day, you shall burn with fire. {7} If after two days any man eat thereof, he shall be profane, and guilty of impiety: {8} and shall bear his iniquity, because he hath polluted the holy of the Lord, and that soul shall perish out of his people. {9} And when thou reapest the corn of thy land, thou shalt not shear the face of the earth to the very ground: neither shalt thou gather the ears that remain. {10} Neither in thy vineyard shalt thou gather the clusters and grapes that fall down, but shall leave them to the poor, and the strangers to take. I, the Lord your God. {11} You shall not commit theft. You shall not lie, neither shall any man deceive his neighbour. {12} Thou shalt not forswear thy self in my name, nor pollute the name of thy God. I, the Lord. {13} Thou shalt not calumniate thy neighbour, nor oppress him by violence. The work of thy hireling shall not abide with thee until morning. {14} Thou shalt not speak evil of the deaf man, nor put a stumbling block before the blind: but thou shalt fear the Lord thy God, because I am the Lord. {15} Thou shalt not do that which is unjust, nor judge unjustly. Consider not the person of a poor man, neither honour thou the countenance of him that is mighty. Judge justly to thy neighbour. {16} Thou shalt not be a criminatour, nor a whisperer among the people. Thou shalt not stand against the blood of thy neighbour. I, the Lord. {17} Thou shalt not hate thy brother in thy heart, but control him openly, lest thou incur sin through him. {18} Seek not revenge, nor be mindful of the injury of thy citizens. Thou shalt love thy friend as thy self. I, the Lord. {19} Keep ye my laws. Thou shalt not make thy cattle to gender with the beasts of an other kind. Thy field thou shalt not sow with diverse seed. A garment that is woven of two sorts, thou shalt not put on. {20} If a man lie with a woman by carnal copulation, that is a bondwoman also marriable, & yet not redeemed with a price, nor made free, both shall be beaten, and they shall not die, because she was not free. {21} And for his offence he shall offer to the Lord, at the door of the tabernacle of testimony a ram: {22} and the Priest shall pray for him, and for his sin before the Lord, and he shall become propitious to him again, and the sin shall be forgiven. {23} When you shall be entered into the land, and have planted in it fruit trees, you shall take away the prepuces of them: the fruits that come forth shall be unclean to you, neither shall you eat of them. {24} But in the fourth year, all their fruit shall be sanctified, laudable to the Lord. {25} And the fifth year you shall eat the fruits, gathering the offspring that they bring forth. I , the Lord your God. {26} You shall not eat with blood. You shall not divine,

nor observe dreams. {27} Neither shall you cut your hair roundwise: nor shave your beard. {28} And for the dead you shall not cut your flesh, neither shall you make in your selves any figures or marks. I, the Lord. {29} Make not thy daughter a common strumpet, lest the land be contaminated and filled with wickedness. {30} Keep ye my Sabbaths, & fear my Sanctuary. I, the Lord. {31} Decline not to magicians, neither ask any thing of soothsayers, to be polluted by them. I, the Lord your God. {32} Before the hoar head rise up, and honour the person of an old man: and fear the Lord thy God. I am the Lord. {33} If a stranger dwell in your land, and abide among you, do not upbraid him: {34} but let him be among you as the same country man: and you shall love him as your selves: for you also have been strangers in the Land of Aegypt. I, the Lord your God. {35} Do not any unjust thing in judgment, in rule, in weight, or measure. {36} Let the balance be just, and the weights equal, the bushel just, and the sextary equal. I, the Lord your God, that brought you out of the Land of Aegypt. {37} Keep all my precepts, and all my judgements, and do them. I, the Lord.

Chapter 20

Whosoever giveth of his seed to Moloch must be stoned to death. 6. All that decline to Magic, 9. curse their parents, 10. commit adultery, certain incest, or bestiality, shall die. 19. Other incest is deprived of children. 22. The Israelites also shall be cast out of the Land, if they commit such sins.

{1} AND our Lord spake to Moyses, saying: {2} children of Israel: If any man of the These things thou shalt speak to the children of Israel, & of the strangers, that dwell in Israel, give of his seed to the idol Moloch, dying let him die: the people of the land shall stone him. {3} And I will set my face against him: and will cut him off from the midst of his people, because he hath given of his seed to Moloch, and hath contaminated my Sanctuary, and polluted my holy name. {4} And if the people of the land neglecting, and as it were little esteeming my commandment, let alone the man that hath given of his seed to Moloch, and will not kill him: {5} I will set my face upon that man, & his kindred, and will cut off both him, and all that consented with him, to commit fornication with Moloch, out of the midst of their people. {6} The soul that shall decline to Magicians and soothsayers, and shall commit fornication with them, I will set my face against it, and destroy it out of the midst of his people. {7} Sanctify your selves, and be holy, because I am the Lord your God. {8} Keep my precepts, & do them. I, the Lord that sanctify you. {9} He that curseth his father, or mother, dying let him die: he hath cursed father, and mother, his blood be upon him. {10} If any man commit adultery with an other man's wife, and commit adultery with his neighbour's wife, dying let them die, both the adulterer and the adulteress. {11} He that lieth with his stepmother, and revealeth the ignominy of his father, dying let both die: their blood be upon them. {12} If any man lie with his daughter in law, let both die, because they have done an heinous fact: their blood be upon them. {13} He that lieth with man as if he should company with woman, both have committed abomination, dying let them die: their blood be upon them. {14} He that besides his wife the daughter, marrieth her mother, hath done wickedness: he shall burn alive with them, neither shall there so great abomination remain in the midst of you. {15} He that shall company with beast & cattle, dying let him die: the beast also do ye kill. {16} The woman that shall lie under any beast, shall be killed together with the same: their blood be upon them. {17} He that taketh his sister the daughter of his father, or the daughter of his mother, & seeth her turpitude, & she beholdeth her brother's ignominy, they have committed a shameful thing: they shall be slain in the sight of their people, because they have revealed one another's turpitude, & they shall bear their iniquity. {18} He that companieth with a woman in her menstrual flux, & revealeth her turpitude, & she openeth the fountain of her blood, both shall be destroyed out of the midst of their people. {19} The turpitude of

thy aunt by thy mother, and of thy aunt by thy father, thou shalt not discover: he that doth this, hath disclosed the ignominy of his flesh, both shall bear their iniquity. {20} He that companieth with the wife of his uncle by the father, or of his uncle by the mother, & revealeth the ignominy of his kindred, both shall bear their sin: without children they shall die. {21} He that marrieth his brother's wife, doth an unlawful thing, he hath revealed his brother's turpitude: they shall be without children. {22} Keep my laws, and judgements, and do them: lest the land which you shall enter into and inhabit, vomit out you also. {23} Walk not in the ordinances of the nations, which I will expel before you. For all these things have they done, and I have abhorred them. {24} But to you I speak: Possess their land, which I will give you for an inheritance, a land flowing with milk and honey. I, the Lord your God, that have separated you from other peoples. {25} Therefore do you also separate the clean beast, from the unclean, and the clean fowl from the unclean: pollute not your souls in beasts, and birds, and all things that move on the earth, and which I have shewed unto you to be polluted. {26} You shall be holy unto me, because I, the Lord am holy, and I have separated you from other peoples, that you should be mine. {27} Man, or woman, in whom is a pythonical or divining spirit, dying let them die: they shall stone them: their blood be upon them.

Chapter 21

At what funerals Priests may not be present. 7. What women they may not marry. 9. A Priest's daughter committing fornication must be burned. 10. The high-Priest shall not uncover his head, nor rent his garment, nor be present at any funeral, nor at all go forth of the holy place. 13. When he marrieth he must take a virgin. 16. None that hath a blemish in his body (though he be of Aaron's stock) shall minister in the Sanctuary, nor approach to the Altar.

{1} OUR Lord said also to Moyses: Speak to the Priests the sons of Aaron, and thou shalt say to them: Let not a priest be contaminated in the deaths of his citizens, {2} but only in his kin, and nigh of blood, that is to say, upon his father and mother, and son, and daughter, brother also, {3} and sister, being a virgin which hath not been married to a husband: {4} but neither in the Prince of his people shall he be contaminated. {5} Neither shall they shave their head nor beard, nor make incisions in their flesh. {6} They shall be holy to their God, and shall not pollute his name: for the burnt sacrifice of the Lord, and breads of their God do they offer, and therefore they shall be holy. {7} A whore and a vile strumpet he shall not take to wife, nor her, that is put away from her husband: because they are consecrated to their God, {8} and offer the breads of proposition. Be they holy therefore, because I also am holy, the Lord, that sanctify them. {9} The daughter of a Priest, if she be taken in whoredom, & dishonour the name of her father, shall be burnt with fire. {10} The Grand Bishop, that is to say the Priest that is greatest among his brethren, upon whose head hath been poured the oil of unction, and whose hands were consecrated in priesthood, and who was revested with the holy vestments, shall not uncover his head, he shall not rent his garments: {11} and to no dead person shall he enter in at all. Upon his father also, and mother shall he not be contaminated. {12} Neither shall he go forth out of the holy places, lest he pollute the Sanctuary of the Lord, because the oil of the holy unction of his God is upon him. I, the Lord. {13} He shall take a virgin unto his wife: {14} but a widow and her that is put away, and a filth, and a whore he shall not take, but a maid of his own people: {15} that he mingle not the stock of his kindred with the common people of his nation: because I am the Lord that sanctify him. {16} And our Lord spake to Moyses, saying: {17} Speak to Aaron: the man of thy seed throughout their families, that hath a blemish, shall not offer breads to his God, {18} neither shall he approach to his ministry: If he be blind, if lame, if he have a little, or a great, or a crooked nose, {19} if his foot be broken, if his hand, {20} if he be crook backed, or blear-eyed, or have a pearl in his eye, or a continual scab, or dry scurf in his body, or be burnt. {21} Every

one that hath a blemish of the seed of Aaron the Priest, shall not approach to offer the hosts to the Lord, nor the breads to his God. {22} He shall eat notwithstanding of the breads that are offered in the Sanctuary, {23} yet so that he enter not within the veil, or approach the altar, because he hath a blemish, and he must not contaminate my Sanctuary. I, the Lord that sanctify them. {24} Moyses therefore spake to Aaron, and to his sons, and to all Israel, all things that had been commanded him.

Chapter 22

Who may eat of sanctified things. 17. And what things may be offered.

{1} OUR Lord also spake to Moyses, saying: {2} they beware of those that are the speak to Aaron and to his sons, that consecrated things of the children of Israel, and contaminate not the name of the things sanctified to me, which they offer. I, the Lord. {3} Say to them, and to their posterity: Every man of your stock, that approacheth to those things that are consecrated, & which the children of Israel have offered to the Lord, in whom there is uncleanness, shall perish before the Lord. I am the Lord. {4} The man of the seed of Aaron that is a leper, or hath a flux of seed shall not eat of those things that are sanctified to me until he be healed. He that toucheth a thing unclean by occasion of that is dead, and he from whom issueth seed as it were of copulation, {5} and he that toucheth a creeping beast, and whatsoever unclean thing the touching whereof is filthy, {6} shall be unclean until even, and shall not eat those things that are sanctified: but when he hath washed his flesh with water, {7} and the sun is down, then being cleansed he shall eat of the sanctified things, because it is his meat. {8} Carrion and that which was taken of a beast, they shall not eat, nor be polluted in them. I am the Lord. {9} Let them keep my precepts, that they be not subject to sin, and die in the Sanctuary, when they shall have polluted it. I, the Lord that sanctify them. {10} No stranger shall eat of the sanctified things, the Priest's guest and hireling shall not eat of them. {11} But whom the Priest hath bought, and he that is his servant born in his house, these shall eat of them. {12} If the daughter of a Priest be married to any of the people: of those things that are sanctified, and of the first fruits she shall not eat. {13} But if she be a widow, or put away, and without children return to her father's house: as she was wont being a maid, she shall be fed with her father's meats. No stranger hath power to eat of them. {14} He that eateth of the sanctified things by ignorance, shall add the fifth part with that which he did eat, and shall give it to the Priest into the Sanctuary. {15} Neither shall they contaminate the sanctified things of the children of Israel, which they offer to the Lord: {16} lest perhaps they sustain the iniquity of their offence, when they shall have eaten the sanctified things. I, the Lord that sanctify them. {17} And our Lord spake to Moyses, saying: {18} Speak to Aaron, and to his sons, and to all the children of Israel, and thou shalt say to them: The man of the house of Israel, and of the strangers which dwell with you, that offereth his oblation, either paying his vows, or offering of his own accord, whatsoever that be which he presenteth for an holocaust of the Lord, {19} to be offered by you, it shall be a male without spot, of beefs, & muttons, & of goats. {20} If it have a blemish, you shall not offer it, neither shall it be acceptable. {21} The man that offereth a victim of pacifics to the Lord, either paying his vows, or offering of his own accord, as well of beefs as of muttons, shall offer it without blemish, that it may be acceptable: there shall be no blemish in it. {22} If it be blind, if it be broken, if it have a scar, if blisters, or a scab, or a dry scurf: you shall not offer them to the Lord, nor burn of them upon the Lord's altar. {23} An ox and a sheep, having the ear and the tail cut off, thou mayst offer voluntarily, but a vow can not be paid of them. {24} No beast that hath the stones bruised, or crushed, or cut and taken away, shall you offer to the Lord, & in your land make not this at all. {25} Of the hand of a stranger you shall not offer breads to your God, and

what other thing soever he would give: because they are all corrupted & blemished: you shall not receive them. {26} And our Lord spake to Moyses, saying: {27} An ox, a sheep, and a goat, when they are brought forth, shall be seven days under the udder of their dam: but the eighth day and so forward they may be offered to the Lord. {28} Whether it be a beef, or a sheep, they shall not be immolated in one day with their young ones. {29} If you immolate an host for thanks-giving to the Lord, that he may be placable, {30} the same day you shall eat it, there shall not ought remain until the morning of the next day. I, the Lord. {31} Keep my commandments, & do them. I, the Lord. {32} Pollute not my holy name that I may be sanctified in the midst of the children of Israel. I, the Lord that sanctify you, {33} and brought you out of the Land of Aegypt, that I might be your God. I, the Lord.

Chapter 23

The solemnities of the Sabbath, 5. of Pasch and first fruits, 15. of Pentecost, 23. of Trumpets, 26. of Expiations, 33. of Tabernacles; and with what rites the same shall be celebrated.

{1} AND our Lord spake to Moyses saying: {2} thou shalt say to them: These are the Speak to the children of Israel, and festivities of our Lord, which you shall call holy. {3} Six days ye shall do work: the seventh day, because it is the rest of the sabbath, shall be called holy. No work shall you do in it: it is the Sabbath of the Lord in all your habitations. {4} These therefore are the holy festivities of the Lord, which you must celebrate in their times. {5} The first month, the fourteenth day of the month at even, is the Phase of the Lord: {6} and the fifteenth day of this month is the solemnity of the Azymes of the Lord. Seven days shall you eat azymes. {7} The first day shall be most solemn unto you, & holy: no servile work shall you do in it: {8} but you shall offer sacrifice in fire to the Lord seven days, but the seventh day shall be more solemn, & more holy: and you shall do no servile work in it. {9} And our Lord spake to Moyses, saying: {10} Speak to the children of Israel, and thou shalt say to them: When you shall be entered into the land, which I will give you, and shall reap your corn, you shall bring sheaves of ears, the first fruits of your harvest to the Priest: {11} who shall elevate the bundle before the Lord, the next day after the Sabbath, that it may be acceptable for you, and shall sanctify it. {12} And in the self-same day that the sheaf is consecrated, shall be killed a lamb without spot of a year old for an holocaust of the Lord. {13} And the libaments shall be offered with it, two tenths of flour tempered with oil, for a burnt sacrifice of the Lord, and a most sweet odour: libaments also of wine, the fourth part of an hin. {14} Bread, and fried barley, & frumenty, you shall not eat of the corn, until the day that you offer thereof to your God. It is a precept for ever in your generations, and all your habitations. {15} You shall number therefore from the morrow after the Sabbath, wherein you did offer the sheaf of the first fruits, seven full weeks, {16} unto the morrow after the seventh week be expired, that is to say fifty days, and so you shall offer a new sacrifice to the Lord, {17} out of all your habitations, two loaves of first fruits, of two tenths of flour leavened, the which you shall bake for the first fruits of the Lord. {18} And you shall offer with the breads seven lambs without spot of a year old, and one calf from the herd, & two rams, and they shall be for an holocaust with their libaments, for a most sweet odour to the Lord. {19} You shall make a buck goat also for sin, and two lambs of a year old for hosts of pacifics. {20} And when the Priest hath elevated them with the breads of the first fruits before the Lord, they shall turn to his use. {21} And you shall call this day most solemn, and most holy: no servile work shall you do in it. It shall be an everlasting ordinance in all your habitations, and generations. {22} And after you reap the corn of your land, you shall not cut it to the very ground: neither shall you gather the ears that remain, but you shall let them alone for the poor & for strangers. I am the Lord your God. {23} And our Lord spake to Moyses, saying: {24} Speak to the

children of Israel: The seventh month on the first day of the month, shall be a Sabbath, a memorial, by sounding of trumpets, and shall be called holy: {25} no servile work shall you do in it, and you shall offer holocaust to the Lord. {26} And our Lord spake to Moyses, saying: {27} upon the tenth day of this seventh month shall be the day of expiations most solemn, and it shall be called holy: and you shall afflict your souls in it, and shall offer holocaust to the Lord. {28} No servile work shall you do the time of this day: because it is a day of propitiation, that the Lord your God may become propitious unto you. {29} Every soul, that is not afflicted this day, shall perish out of his people: {30} and which shall do any work, the same will I destroy out of his people. {31} No work therefore shall you do in it: it shall be an everlasting ordinance unto you in all your generations, and habitations. {32} It is a Sabbath of resting, and you shall afflict your souls the ninth day of the month: from even until even you shall celebrate your sabbaths. {33} And our Lord spake to Moyses, saying: {34} Speak to the children of Israel: From the fifteenth day of this seventh month, shall be the festivity of tabernacles seven days to the Lord. {35} The first day shall be called most solemn and most holy: no servile work shall you do in it. And seven days you shall offer holocausts to the Lord. {36} The eight day also shall be most solemn and most holy, and you shall offer holocausts to the Lord: for it is of assembly and collection: no servile work shall you do in it. {37} These are the festivities of the Lord, which you shall call most solemn and most holy, and shall offer in them oblations to the Lord, holocausts and libaments according to the rite of every day: {38} beside the sabbaths of the Lord, and your gifts and those that you shall offer by vow, or which you shall give to the Lord voluntarily. {39} Therefore from the fifteenth day of the seventh month, when you shall have gathered all the fruits of your land, you shall celebrate the festivity of the Lord seven days, on the first day and the eighth shall be a sabbath, that is rest. {40} And you shall take to you the first day the fruits of a most fair tree, and the branches of palms, and boughs of the tree with thick leaves, and willows of the brook, and you shall rejoice before the Lord your God. {41} And you shall celebrate the solemnity thereof seven days in the year. It shall be an everlasting ordinance in your generations. The seventh month shall you celebrate the festivity, {42} and shall dwell in bowers seven days, every one that is of the stock of Israel shall abide in tabernacles: {43} that your posterity may learn that I made the children of Israel to dwell in tabernacles, when I brought them out of the Land of Aegypt. I, the Lord your God. {44} And Moyses spake concerning the solemnities of our Lord to the children of Israel.

Chapter 24

Provision of oil for lamps in the Tabernacle. 5. The making, and disposing of loaves of proposition. 10. The punishment of blasphemy, and manslaughter. 18. And the pain of equal revenge.

{1} AND our Lord spake to Moyses, saying: {2} they bring unto thee oil of olives most Command the children of Israel, that pure, and clear, to furnish the lamps continually, {3} without the veil of the testimony in the tabernacle of covenant. And Aaron shall set them from even until morning before the Lord, by a perpetual service and rite in your generations. {4} Upon the candle stick most clean shall they be put always in the sight of the Lord. {5} Thou shalt take also flour, & shall bake thereof twelve breads, {126} which shall have every one two tenths: {6} which thou shalt set six one against an other upon the most clean table before the Lord, {7} and thou shalt put upon them the clearest frankincense, that the bread may be for a monument of the oblation of the Lord. {8} Every sabbath they shall be changed before the Lord, received of the children of Israel by an everlasting covenant: {9} and they shall be Aaron's and his sons', that they may eat them in a holy place: because it is most Holy of the sacrifices of the Lord by a

perpetual right. {10} And behold there went forth the son of a woman of Israel, whom she had born of an Aegyptian among the children of Israel, and fell at words in the camp with a man of Israel. {11} And when he had blasphemed the name, and had cursed it, he was brought to Moyses: (And his mother was called Salumith, the daughter of Dabri of the tribe of Dan.) {12} And they did cast him into prison, till they might know what our Lord would command. {13} Who spake to Moyses, {14} saying: Bring forth the blasphemer without the camp, and let all that heard him put their hands upon his head, and let all the people stone him. {15} And to the children of Israel thou shalt speak: The man that curseth his God shall bear his sin: {16} and he that blasphemeth the name of the Lord, dying let him die: all the multitude of the people shall stone him, whether he be a natural, or stranger. He that blasphemeth the name of the Lord, dying let him die. {17} He that striketh, and killeth a man, dying let him die. {18} He that striketh a beast, shall render one for it, that is to say, soul for soul. {19} He that giveth any of his neighbours' blemish, as he did, so shall it be done to him: {20} fracture for fracture, eye for eye, tooth for tooth he shall restore. What blemish he gave, the like shall he be compelled to sustain. {21} He that striketh a beast, shall render an other. He that striketh a man, shall be punished. {22} Let there be equal judgment among you, whether a stranger, or a natural sin: because I am the Lord your God. {23} And Moyses spake to the children of Israel: and they brought him forth that had blasphemed, without the camp, and they stoned him. And the children of Israel did as our Lord had commanded Moyses.

Chapter 25

The law of the seventh year, 8. and fiftieth year, which is the Jubilee, 13. when all inheritance sold returneth to the former owner (24. as also it may in the mean time be redeemed,) 35. Usury prohibited, 39. and servitude among the Israelites, only they may be hired till the Jubilee year, 47. and may be redeemed from servitude of strangers: 54. at least they shall be free in the year of Jubilee.

{1} AND our Lord spake to Moyses in the mount Sinai, saying: Israel, and thou shalt say to them: When {2} Speak to the children of you shall be entered to the land which I will give you, thou shalt sabbatize the sabbath to the Lord. {3} Six years thou shalt sow thy field, and six years thou shalt cut thy vineyard, and shalt gather the fruits thereof: {4} but in the seventh year a sabbath shall be to the earth, of the resting of the Lord: the field thou shalt not sow, and the vineyard thou shalt not cut. {5} The things that the ground shall bring forth of it-self, thou shalt not reap: & the grapes of thy first fruits thou shalt not gather as a vintage: for it is a year of the resting of the earth: {6} but they shall be unto you for meat, to thee & thy man-servant, to thy woman-servant and hireling, and to the stranger that sojourneth with thee: {7} to thy beasts & cattle all things that grow shall give meat. {8} Thou shalt number thee also seven weeks of years, that is to say, seven times seven, which together make forty-nine, years: {9} & thou shalt sound with the trumpet the seventh month, the tenth day of the month, in the time of propitiation in all your land. {10} Thou shalt sanctify the fiftieth year, and shalt proclaim remission to all the inhabitants of thy land: for it is the year of Jubilee. Every man shall return to his possession, & every one shall go back to his old family: {11} because it is the Jubilee & the fiftieth year. You shall not sow nor reap the things that grow in the field of their own accord, & the first fruits of vintage you shall not gather, {12} because of the sanctification of the Jubilee, but forthwith as they grow you shall eat them. {13} In the year of Jubilee all shall return to their possessions. {14} When thou shalt sell any thing to thy neighbour, or shalt buy of him, press not thy brother, but according to the number of the years of Jubilee thou shalt buy of him, {15} and according to the supputation of the fruits he shall sell to thee. {16} The more years remain after the Jubilee, so much more shall the price increase: and the less time that thou shalt account, so much the less shall the purchase be valued, for the time of the fruits he

shall sell to thee. {17} Do not afflict your countrymen, but let every one fear his God, because I, the Lord your God. {18} Do my precepts, and keep my judgments, and fulfill them: that you may dwell in the land without any fear, {19} and the ground may yield you her fruits, which you may eat unto your fill, fearing no man's invasion. {20} But if you say: What shall we eat the seventh year, if we sow not, nor gather our fruits? {21} I will give you my benediction the sixth year, and it shall yield the fruits of three years: {22} and the eighth year you shall sow, and shall eat of the old fruits, until the ninth year: till new be grown; you shall eat the old. {23} The land also shall not be sold for ever: because it is mine, and you are my strangers & sojourners. {24} For the which cause all the country of your possession shall be sold under the condition of redemption. {25} If thy brother impoverished sell his little possession, & his kinsman will, he may redeem that which he had sold. {26} But if he have no kinsman, and himself can find the price to redeem it: {27} the fruits shall be accounted from that time when he sold it, and the residue he shall restore to the buyer, and so he shall receive his possession again. {28} but if his hand find not to repay the price, the buyer shall have that he bought, until the year of Jubilee. For in it all sale shall return to the owner, & to the old possessor. {29} He that selleth a house within the walls of a city, shall have licence to redeem it, until one year be expired. {30} If he redeem it not, and the compass of the year be fully out, the buyer shall possess it, & his posterity for ever, & it can not be redeemed, no not in the Jubilee. {31} But if the house be in a village that hath not walls, it shall be sold according to the law of fields, if it be not redeemed before, in the Jubilee it shall return to the owner. {32} The houses of Levites, which are in cities, may always be redeemed: {33} if they be not redeemed, in the Jubilee they shall return to the owners, because the houses of the cities of the Levites are for possessions among the children of Israel. {34} But let not their suburbs be sold, because it is a perpetual possession. {35} If thy brother be impoverished, and weak of hand, & thou receive him as a stranger and sojourner and he live with thee, {36} take not usuries of him, nor more than thou gavest: fear thy God, that thy brother may live with thee. {37} Thou shalt not give him thy money to usury, and an overplus of the fruits thou shalt not exact of him. {38} I, the Lord your God, that brought you out of the Land of Aegypt, that I might give you the Land of Chanaan, & might be your God. {39} If thy brother constrained by poverty sell himself to thee, thou shalt not oppress him with the servitude of servants, {40} but he shall be as an hireling and a sojourner, until the year of Jubilee he shall work with thee, {41} and afterward he shall go out with his children, & shall return to his kindred & to the possession of his fathers, {42} for they are my servants, & I brought them out of the Land of Aegypt, let them not be sold by the condition of servants: {43} afflict him not by might, but fear thy God. {44} Let you manservant, & woman servant, be of the nations that are round about you. {45} And of the strangers, that sojourn with you, or that were born of them in your land, these you shall have for servants: {46} and by right of inheritance shall leave them to your posterity, & shall possess them for ever, but your brethren the children of Israel do ye not oppress by might. {47} If the hand of a stranger or sojourner grow strong among you, and thy brother impoverished sell himself to him, or to any of his stock: {48} after the sale he may be redeemed. He that will of his brethren shall redeem him, {49} both the uncle by father, and the uncle's son, and the kinsman, and the allied. But and if himself be able also, he shall redeem himself, {50} accounting only the years from the time of his selling unto the year of Jubilee: and accounting the money, that he was sold for, according to the number of the years and the reckoning of an hireling. {51} If they be more years that remain until the Jubilee, according to these also shall he repay the price. {52} If few he shall make the reckoning with him according to the number of the years, and shall repay to the buyer for that which remaineth of the years, {53} his wages

being allowed for the which he served before: he shall not afflict him violently in thy sight. {54} And if by these means he can not be redeemed, in the year of Jubilee he shall go out with his children. {55} For the children of Israel are my servants, whom I brought forth out of the Land of Aegypt.

Chapter 26

With new prohibition of Idolatry, and commandment to keep the Sabbath 3. rewards are promised to all that observe God's precepts. 14. And many miserable punishments are threatened to all transgressors.

{1} I, to your selves an idol and thing graven, neither shall you erect titles, nor set a , The Lord your God: you shall not make notorious stone in your land, for to adore it, for I am the Lord your God. {2} Keep my sabbaths, and dread my Sanctuary. I, the Lord. {3} If you walk in my precepts, and keep my commandments, and do them, I will give you rain in their seasons, {4} and the earth shall bring forth her spring, and the trees shall be replenished with fruits. {5} The threshing of your harvest shall reach unto vintage, and the vintage shall reach unto sowing time: and you shall eat your bread to your fill, and without fear shall you dwell in your land. {6} I will give peace in your coasts: you shall sleep, and there shall be none to make you afraid. I will take away evil beasts: and the sword shall not pass through your quarters. {7} You shall pursue your enemies, and they shall fall before you. {8} Five of your shall pursue and hundred strangers, and an hundred of you ten thousand: your enemies shall fall by the sword in your sight. {9} I will respect you, and make you increase: you shall be multiplied, & I will establish my covenant with you. {10} You shall eat the eldest of the old store, & new coming upon it you shall cast forth the old. {11} I will set my tabernacle in the midst of you, and my soul shall not cast you off. {12} I will walk among you, & will be your God, & you shall be my people. {13} I, the Lord your God, that have brought you out of the Land of the Aegyptians, that you should not serve them, and that have broken the chains of your necks, that you might go upright. {14} But if you will not hear me, nor do all my commandments, {15} if you despise my laws, and contemn my judgments that you do not those things which are appointed by me, and bring my covenant to nothing worth, {16} I also will do these things to you: I shall quickly visit you with poverty, and burning heat, which shall waste your eyes, & consume your lives, you shall sow your seed in vain, which shall be devoured of the enemies. {17} I will set my face against you, and you shall fall down before your enemies, and shall be made subject to them that hate you. You shall fly, when no man pursueth you. {18} But if you will not obey me so neither, I will increase your chastisements seven-fold for your sins, {19} and will break the pride of your stubbornness. And I will make to you the heaven from above as iron, and the earth as brass. {20} Your labour shall be spent in vain, the earth shall not bring forth her spring, nor the trees yield their fruits. {21} If you walk contrary to me, & will not hear me, I will increase your plagues until seven-fold for your sins: {22} & I will send in upon you the beasts of the field, which may consume you, & your cattle, and may bring all things to a small number, and that your ways may be made desert. {23} And if you will neither so receive discipline, but walk rather contrary to me: {24} I also will go opposite against you, and will strike you seven times for your sins, {25} and I will bring in upon you the sword a revenger of my covenant. And when you shall fly into the cities, I will send the pestilence in the midst of you, and you shall be delivered in the hands of the enemies, {26} after I shall have broken the staff of your bread: so that ten women shall bake your breads in one oven, and shall render them by weight: and you shall eat, and shall not be filled. {27} But if you will neither by these means hear me, but walk against me, {28} I also will go against you in contrary fury, and will chastise you with seven plagues for your sins, {29} so that you shall eat the flesh of your sons & of

your daughters. {30} I will destroy your excuses, & break your idols. You shall fall among the ruins of your idols, & my soul shall abhor you, {31} in so much that I will bring your cities into a wilderness, and I will make your Sanctuaries desert, neither will I receive any more the most sweet odour. {32} And I will destroy your land. And your enemies shall be astonished upon it, when they shall be inhabitants thereof. {33} And you I will disperse into the Gentiles, and will draw out the sword after you, and your land shall be desert, and you cities destroyed. {34} Then shall the land take pleasure in her sabbaths all the days of her desolation: when you shall be {35} in the enemy's land, she shall sabbatize, and rest in the sabbaths of her desolation, because she did not rest in your sabbaths when you dwelt in it. {36} And they that shall remain of you, I will put fear in their hearts in the countries of their enemies, the sound of a flying leaf shall terrify them, and they shall fly at it were a sword: they shall fall when no man pursueth, {37} and they shall every one fall upon their brethren, as flying from wars, none of you shall be so hardy as to resist your enemies. {38} You shall perish among the Gentiles, and the enemy's land shall consume you. {39} And if of them also some remain, they shall pine away in their iniquities in the land of their enemies, and for the sins of their fathers and their own they shall be afflicted: {40} until they confess their own & their ancestor's iniquities, whereby they have prevaricated against me, and walked contrary unto me. {41} I also therefore will walk against them, & bring them into their enemy's land, until their uncircumcised mind be ashamed: then shall they pray for their impieties. {42} And I will remember my covenant, that I made with Jacob, and Isaac, and Abraham. Of the land also I will be mindful: {43} which when it shall be left of them, shall take pleasure in her sabbaths, being desolate for them. But they shall pray for their sins, for that they rejected my judgments, and despised my laws. {44} Howbeit even when they were in the land of their enemies I did not cast them off altogether, neither did I so despise them, that they should be consumed, and I should make my covenant with them frustrate. For I am the Lord their God, {45} and I will remember mine old covenant, when I brought them out of the Land of Aegypt, in the sight of the Gentiles, for to be their God. I, the Lord. These are the judgments, and precepts, and laws, which our Lord gave between himself and the children of Israel in Mount Sinai by the hand of Moyses.

Chapter 27

How some vows of diverse persons may be redeemed, but some may not be changed. 28. All, one way or other, must be discharged. 30. Tithes also must be payed, either the same that are due or more.

{1} AND our Lord spake to Moyses, saying: {2} thou shalt say to them: The man that shall Speak to the children of Israel, and have made a vow, and bound his soul to God, by estimation he shall give the price. {3} If it be a man from the twentieth year until three score, he shall give fifty sicles of silver, after the measure of the Sanctuary: {4} if a woman, thirty. {5} But from the fifth year until the twentieth, a man shall give twenty sicles: a woman ten. {6} From one month until the fifth year, for a man shall be given five sicles: for a woman three. {7} One that is three score & above, a man shall give fifteen sicles, a woman ten. {8} If he be poor, and not able to pay the estimation, he shall stand before the Priest: and as much as he shall esteem, and see him able to pay, so much shall he give. {9} But the beast, that may be immolated to the Lord, if a man do vow it, shall be holy, {10} and can not be changed, that is to say, neither a better for a bad, nor a worse for a good, and if he change it, both it self that was changed, and that for the which it was changed, shall be consecrated to the Lord. {11} The unclean beast, which can not be immolated to the Lord, if any man vow it shall be brought before the Priest. {12} Who judging whether it be good or evil, shall set the price: {13} which if he that offereth will give, he shall add above the estimation the fifth part. {14} If a man

vow his house, and sanctify it to the Lord, the Priest shall consider it, whether it be good or bad, and according to the price which he shall appoint, it shall be sold. {15} but if he that had vowed will redeem it, he shall give the fifth part of the estimation besides, and shall have the house. {16} And if he vow the field of his possession, and consecrate it to the Lord, the price shall be esteemed according to the measure of the seed. If the ground be sowed with thirty bushels of barley, let it be sold for fifty sicles of silver. {17} If he vow his field immediately from the year of Jubilee, that is beginning, how much it can be worth, at so much it shall be esteemed: {18} but if some time after, the Priest shall account the money according to the number of years that remain until the Jubilee, and there shall be diminished of the price. {19} And if he that had vowed will redeem his field, he shall add the fifth part of the esteemed money, and shall possess it. {20} And if he will not redeem it, but it be sold to any other man, he that had vowed it can redeem it no more: {21} for when the day of Jubilee cometh, it shall be sanctified to the Lord, and the possession consecrated pertaineth to the right of the Priests. {22} If the field be bought, and being not of his ancestor's possession be sanctified to the Lord, {23} the Priest shall account the price according to the number of years, unto the jubilee: and he that had vowed shall give that to the Lord. {24} But in the Jubilee, it shall return to the former owner that sold it and had it in the lot of his possession. {25} All estimation shall be weighed by the sicle of the sanctuary. A sicle hath twenty oboles. {26} The first born, which pertain to the Lord, no man may sanctify and vow: whether it be ox, or sheep, they are the Lord's. {27} And if it be an unclean beast, he that offereth it shall redeem it, according to thy estimation, and shall add the fifth part of the price. If he will not redeem it, it shall be sold to an other for how much soever it was esteemed by thee. {28} Any thing that is consecrated to the Lord, whether it be man, or beast, or field, shall not be sold, neither can it be redeemed. Whatsoever is once consecrated, shall be holy of holies to the Lord. {29} And any consecration, that is offered of a man, shall not be redeemed, but dying shall die. {30} All tithes of the land, whether of corn, or of the fruits of trees, are the Lord's, and are sanctified to him. {31} And if any man will redeem his tithes, he shall add the fifth part of them. {32} Of all the tithes of oxen, and sheep, and goats, that pass under the sheep-herd's rod, every tenth that cometh shall be sanctified to the Lord. {33} It shall not be chosen neither good nor bad, neither shall it be changed for an other. If any man change it, both that which was changed, and that for the which it was changed, shall be sanctified to the Lord, and shall not be redeemed. {34} These are the precepts, which our Lord commanded Moyses unto the children of Israel in the mount Sinai.

THE BOOK OF NUMBERS

Chapter 1

All the men of twelve tribes of Israel, of the Age of twenty years and upwards (but not under, nor women,) are numbered: 20. and are found in all six hundred thirty thousand five hundred fifty. The Levites not yet numbered, are designed to serve about the Tabernacle.

{1} AND our Lord spake to Moyses in the desert of Sinai in the tabernacle of covenant, the first day of the second month, the second year of their going out of Aegypt, saying: {2} Take the sum of the whole assembly of the children of Israel by their kindreds, & houses, and the names of every one, whatsoever of the male sex, {3} from the twentieth year and upward, of all the strong men of Israel, and you shall number them by their troops, thou and Aaron. {4} And there shall be with you the Princes of the tribes, and of the houses in their kindreds, {5} whose names are these: Of Ruben, Elizur the son of Sedeur. {6} Of Simeon, Salamiel the son of Surisaddai. {7} Of Juda, Nahasson, the son of Aminadab. {8} Of Issachar, Nathanael the son of Suar. {9} Of Zabulon, Eliah the son of Helon. {10} And of the sons of Joseph, of Ephraim, Elisama the

son of Ammiud. Of Manasses, Gamaliel, the son of Phadassur. {11} Of Benjamin, Abidan the son of Gedeon. {12} Of Dan, Ahiezer the son of Ammisaddai. {13} Of Aser, Pheguel the son of Ochran. {14} Of Gad, Eliazaph the son of Duel. {15} Of Nephthali, Ahira the son of Enan. {16} These are the most noble Princes of the multitude by their tribes & kindreds, and the heads of the host of Israel: {17} whom Moyses and Aaron took with all the multitude of the common people: {18} and assembled them the first day of the second month, reckoning them by the kindred, and houses, and families, and heads, and names of every one from the twentieth year and upward, {19} as our Lord had commanded Moyses. And they were numbered in the desert of Sinai. {20} Of Ruben the first begotten of Israel, by their generations and families and houses, and names of every head, all that is of the male sex, from the twentieth year & upward, of them that go forth to war, {21} forty six thousand five hundred. {22} Of the sons of Simeon by the generations, and families, and houses of their kindreds, were reckoned by the names & heads of every one, all that is of the male sex from the twentieth year and upward, of them that go forth to war, {23} fifty nine thousand three hundred. {24} Of the sons of Gad, by the generations and families and houses of their kindreds were reckoned by the names of every one from twenty years and upward, all that went forth to war, {25} forty five thousand six hundred fifty. {26} Of the sons to Juda by the generations and families and houses of their kindreds, by the names of every one from the twentieth year and upward, all that could go forth to war, {27} were reckoned seventy four thousand six hundred. {28} Of the sons of Issachar, by the generations and families and houses of their kindreds, by the names of every one from the twentieth year & upward, all that went forth to war, {29} were reckoned fifty four thousand four hundred. {30} Of the sons of Zabulon, by the generations, & families and houses of their kindreds, were reckoned by names of every one from the twentieth year and upward, all that could go forth to war, {31} fifty seven thousand four hundred. {32} Of the sons of Joseph, namely of the sons of Ephraim by the generations, families and houses of their kindreds were reckoned by the names of every one, from the twentieth year & upward, all that could go forth to war, {33} forty thousand five hundred. {34} Moreover of the sons of Manasses, by the generations and families and houses of their kindreds, were reckoned by the names of every one from twenty years and upward, all that could go forth to war, {35} thirty two thousand two hundred. {36} Of the sons of Benjamin by the generations & families and houses of their kindreds, were reckoned by names of every one from the twentieth year and upward, all that could go forth to war, {37} thirty five thousand four hundred. {38} Of the sons of Dan, by the generations and families and houses of their kindreds, were reckoned by the names of every one from twenty years and upward, all that could go forth to war, {39} sixty two thousand seven hundred. {40} Of the sons of Aser, by the generations and families and houses of their kindreds, were reckoned by the names of every one from the twentieth year and upward, all that could go forth to war, {41} forty thousand and a thousand five hundred. {42} Of the sons of Nephthali, by the generations, and families, and houses of their kindreds were reckoned by the names of every one from the twentieth year and upward, all that could go forth to war, {43} fifty three thousand four hundred. {44} These are they, whom Moyses and Aaron numbered, and the twelve Princes of Israel, every one by the houses of their kindreds. {45} And the whole number of the children of Israel by their houses and families, from the twentieth year and upward, that could go to war, {46} were six hundred three thousand men five hundred fifty. {47} But the Levites in the tribe of their families were not numbered with them. {48} And our Lord spake to Moyses, saying: {49} Number not the tribe of Levi, neither shalt thou put the sum of them with the children of Israel: {50} but appoint them over the tabernacle of testimony, and all the

vessel thereof, and whatsoever pertaineth to the ceremonies. They shall carry the tabernacle and all the furniture thereof: and they shall be in the ministry, and shall pitch round about the tabernacle. {51} When you are to go forward, the Levites shall take down the tabernacle: when you are to camp, they shall set it up. What stranger soever cometh to it, he shall be slain. {52} And the children of Israel shall camp every man by his troops and bands and host. {53} Moreover the Levites shall pitch their tents round about the tabernacle. {54} The children of Israel thereof did according to all things which our Lord had commanded Moyses.

Chapter 2

At the east side of the Tabernacle the tribe of Juda, as chief, with Issachar and Zabulon do pitch their tents, and march first: 10. on the south Ruben, with Simeon and Gad (17. The Tabernacle is carried, & erected by the Levites, who lodge & march round about it.) 18. On the west side, Ephraim with Manasses and Benjamin: 25. on the north, Dan with Aser and Nephthali.

{1} AND our Lord spake to Moyses and Aaron saying: Israel by the troops, ensigns, and {2} Every one of the children of standards, and houses of their kindreds shall camp round about the tabernacle of covenant. {3} On the east Judas shall pitch his tents by the troops of his band: and the Prince of his sons shall be Nahasson the son of Aminadab. {4} And the whole sum of the warriors of his stock, seventy four thousand six hundred. {5} Beside him camped they of the tribe of Issachar, whose Prince was Nathanael the son of Suar: {6} and all the number of his warriors fifty four thousand four hundred. {7} In the tribe of Zabulon the Prince was Eliab the Son of Helon. {8} And all the host of warriors of his stock, fifty seven thousand four hundred. {9} All that were numbered in the camp of Judas, were an hundred eighty six thousand four hundred: and they by their troops shall march first. {10} In the camp of the sons of Ruben on the south side the Prince shall be Elisur the son of Sedeur: {11} and the whole host of his warriors, that were numbered, forty six thousand five hundred. {12} Beside him camped they of the tribe of Simeon: whose Prince was Salamiel the son of Surisaddai, {13} and the whole host of his warriors, that were numbered, fifty nine thousand three hundred. {14} In the tribe of Gad, the Prince was Eliasaph the son of Duel, {15} and the whole host of his warriors, that were numbered, forty five thousand six hundred fifty. {16} All that were reckoned in the camp of Ruben, an hundred fifty thousand and a thousand four hundred fifty by their troops: they shall march in the second place. {17} But the tabernacle of testimony shall be lifted up by the offices of the Levites and their troops. As it shall be set up, so shall it be taken down. Every one shall march by their places, and orders. {18} On the west side shall be the camp of the sons of Ephraim, whose Prince was Elisama the son of Ammiud. {19} The whole host of his warriors, that were numbered, forty thousand five hundred. {20} And with them the tribes of the sons of Manasses, whose Prince was Gamaliel the son of Phadassur, {21} and the whole host of his warriors, that were numbered, thirty two thousand two hundred. {22} In the tribe of the sons of Benjamin the Prince was Abidan the son of Gedeon, {23} and the whole host of his warriors, that were reckoned, thirty five thousand four hundred. {24} All that were numbered in the camp of Ephraim, an hundred eight thousand one hundred by their troops: they shall march the third. {25} On the north part camped the sons of Dan: whose Prince was Ahiezar the son of Ammisaddai. {26} The whole host of his warriors, that were numbered, sixty two thousand seven hundred. {27} Besides him they of the tribe of Aser pitched their tents: whose Prince was Pheguel the son of Ochran: {28} the whole host of his warriors, that were numbered, forty thousand and a thousand five hundred. {29} Of the tribe of the sons of Nephthali the Prince was Ahira the son of Enan. {30} The whole host of his warriors, fifty three thousand four hundred. {31} All that were numbered in the camp of Dan, were an hundred fifty seven thousand six hundred: and they shall march last. {32} This is the number of the children of Israel by the houses of their kindreds and troops of the host being

divided, six hundred three thousand five hundred fifty. {33} And the Levites were not numbered among the children of Israel: for so our Lord had commanded Moyses. {34} And the children of Israel did according to all things that our Lord had commanded. They camped by their troops, and marched by their families and houses of their fathers.

Chapter 3

The Levites are assumed to the service of the Tabernacle, 14. numbered by their several families, and their offices distinguished, 45. They are taken to God in place of the first-born of the children of Israel. The residue of the first-born above the number of Levites, are redeemed with price.

{1} THESE are the generations of Aaron and Moyses in the day that our Lord spake to Moyses in Mount Sinai. {2} And these be the names of the sons of Aaron: his first begotten Nadab, then Abiu, and Eleazar, and Ithamar. {3} These are the names of the sons of Aaron the Priests that were anointed, and whose hands were filled and consecrated, to do the function of the priesthood. {4} For Nadab and Abiu died, when they offered the strange fire in the sight of our Lord, in the desert of Sinai, without children: and Eleazar and Ithamar did the function of priesthood in the presence of Aaron their father. {5} And our Lord spake to Moyses, saying: {6} Bring the tribe of Levi, & make them stand in the sight of Aaron the Priest to minister unto him, and let them watch, {7} and observe whatsoever pertaineth to the service of the multitude before the tabernacle of testimony, {8} and let them keep the vessel of the tabernacle, serving in the ministry thereof. {9} And thou shalt give the Levites for a gift, {10} to Aaron and to his sons, to whom they are delivered of the children of Israel. But Aaron and his sons thou shalt appoint over the service of priesthood. The stranger, that approacheth to minister, shall die. {11} And our Lord spake to Moyses, saying: {12} I have taken the Levites from the children of Israel, for every first born, that openeth the matrice among the children of Israel, and the Levites shall be mine. {13} For the first born is mine: since I struck the first born in the Land of Aegypt: I have sanctified to me whatsoever is first born in Israel from man unto beast, they are mine: I, the Lord. {14} And our Lord spake to Moyses in the desert of Sinai, saying: {15} Number the sons of Levi by the houses of their fathers and their families, every male from one month & upward. {16} Moyses numbered, as our Lord had commanded, {17} & there were found the sons of Levi by their names, Gerson & Caath and Merari. {18} The sons of Gerson: Lebni & Semei. {19} The sons of Caath: Amram, and Jesaar, Hebron & Oziel. {20} The sons of Merari: Moholi & Musi. {21} Of Gerson were two families, the Lebinital, & Semetal: {22} of whom were numbered the people of male sex from one month & upward, seven thousand five hundred. {23} These shall pitch behind the tabernacle on the West, {24} under their Prince Heliaph, the son of Lael. {25} And their charge shall be in the tabernacle of covenant, {26} the tabernacle it-self and the cover thereof, the hanging that is drawn before the doors of the roof of covenant, and the curtains of the court: the hanging also that is hanged in the entry of the court of the tabernacle, and whatsoever pertaineth to the rite of the altar, the cords of the tabernacle, and all the furniture thereof. {27} The kindred of Caath shall have the peoples of the Amramites, and Jesaarites, and Hebronites, and Ozielites. These are the families of the Caathites reckoned by their names: {28} all of the male sex from one month and upward, eight thousand six hundred, they shall have the guard of the Sanctuary, {29} and shall camp on the south side. {30} And their Prince shall be Elizaphan the son of Oziel: {31} and they shall keep the ark, and table, and the candlestick, the altars, and the vessel of the Sanctuary, wherein the ministration is, and the veil, and all such kind of implements. {32} And the Prince of the Princes of the Levites, Eliazar, the son of Aaron the Priest, shall be over them that watch for the custody of the Sanctuary. {33} But of Merari shall be the peoples of the Moholites, and Musites, reckoned by

their names: {34} all of the male kind from one month & upward, six thousand two hundred. {35} Their Prince Suriel the son of Abihaiel: they shall camp on the north side. {36} Under their custody shall be the boards of the tabernacle, and the bars, and the pillars and their feet, and all things that pertain to this kind of service: {37} and the pillars of the court round about with their feet, and the pins with the cords. {38} Before the tabernacle of covenant, that is to say, on the east side, shall Moyses and Aaron camp, with their sons, having the custody of the Sanctuary, in the midst of the children of Israel. What stranger soever cometh thereto, shall die. {39} All the Levites, that Moyses and Aaron numbered, according to the precept of our Lord by their families in the male kind from one month and upward, were twenty two thousand. {40} And our Lord said to Moyses: Number the first-born of the male sex of the children of Israel, from one month and upward, and thou shalt have the sum of them. {41} And thou shalt take the Levites unto me for all the first-born of the children of Israel, I am the Lord: & their cattle for all the first-born of the cattle of the children of Israel. {42} Moyses reckoned, as our Lord had commanded, the first-born of the children of Israel. {43} And the males by their names, from one month & upward, were twenty two thousand two hundred seventy three. {44} And our Lord spake to Moyses, saying: {45} Take the Levites for the first-born of the children of Israel, and the cattle of the Levites for their cattle, & the Levites shall be mine. I am the Lord. {46} But for the price of two hundred seventy three of the first-born of the children of Israel, that exceed the number of the Levites, {47} thou shalt take five sicles for every head, after the measure of the Sanctuary. A sicle hath twenty oboles. {48} And thou shalt give the money to Aaron and to his sons the price of them that are above. {49} Moyses therefore took their money, that were above, & whom he redeemed of the Levites, {50} for the first born of the children of Israel, a thousand three hundred sixty five sicles, according to the weight of the Sanctuary, {51} and gave it to Aaron & his sons, according to the word that our Lord had commanded him.

Chapter 4

Distinct offices are assigned to the families of Aaron, 15. of the other sons of Caath, 21. of Gerson, 29. and of Merari. 34. Who are all numbered from the age of thirty years to fifty, and so employed to their offices and burdens.

{1} AND our Lord spake to Moyses and Aaron, saying: Caath out of the midst of the Levites, by {2} Take the sum of the sons of their houses and families, {3} from the thirtieth year and upward, unto the fiftieth year, of all that go in to stand and to minister in the tabernacle of covenant. {4} This is the service of the sons of Caath: {5} when the camps remove, Aaron and his sons shall enter into the tabernacle of covenant, and Sanctum Sanctorum, and shall take down the veil that hangeth before the door, and shall wrap in it the ark of testimony, {6} and shall cover it again with a cover of Ianthe skins, and shall spread over it a cloth all of hyacinth, and shall draw in the bars. {7} The table also of proposition they shall wrap in a cloth of hyacinth, and shall put with it the censers and little mortars, the goblets and cups to pour the libaments: the breads shall be always on it: {8} and they shall spread over it a cloth of scarlet, which again they shall cover with a veil of ianthe skins, and shall put in the bars. {9} They shall take also a cloth of hyacinth wherewith they shall cover the candlestick with the lamps and tongs thereof and snuffers and all the vessels of oil, which are necessary for the dressing of the lamps: {10} and over all they shall put a cover of ianthe skins, and put in the bars. {11} Moreover the golden altar also they shall wrap in a cloth of hyacinth, and shall spread over it a cover of ianthe skins, and put in the bars. {12} All the vessels wherewith the ministration is done in the Sanctuary, they shall wrap in a cloth of hyacinth and shall spread over it a cover of ianthe skins, and put in bars. {13} But the altar also they shall make clean from the ashes, & shall wrap it

in a purple cloth, {14} and shall put with it all the vessels, that they use in the ministry thereof, that is to say, fire pans, flesh hooks & forks, pot-hooks and shovels. All the vessels of the altar together they shall cover with a veil of ianthine skins, and shall put in the bars. {15} And when Aaron and his sons have wrapped up the Sanctuary & the vessels thereof in the removing of the camp, then shall the sons of Caath enter in to carry the things wrapped up: and they shall not touch the vessels of the Sanctuary, lest they die. These are the burdens of the sons of Caath in the tabernacle of covenant: {16} over whom shall be Eleazar the son of Aaron the Priest, to whose charge pertaineth the oil to dress the lamps, and the incense of composition, and the sacrifice, that is always offered, and the oil of unction, and whatsoever pertaineth to the service of the tabernacle, and of all the vessels, that are in the Sanctuary. {17} And our Lord spake unto Moyses and Aaron, saying: {18} Destroy not the people of Caath out of the midst of the Levites: {19} but do this to them, that they may live, and not die, if they touch Sancta Sanctorum. Aaron and his sons shall enter, and they shall dispose the charges of every one, and shall divide what every one must carry. {20} Let others by no curiosity see the things that are in the Sanctuary before they be wrapped up, otherwise they shall die. {21} And our Lord spake to Moyses, saying: {22} Take the sum of the sons of Gerson also by their houses and families & kindreds, {23} from thirty years & upward, unto fifty years. Number them all that go in & minister in the tabernacle of covenant. {24} This is the office of the family of the Gersonites, {25} for to carry the curtains of the tabernacle, & the roof of the covenant the other cover, and over all the ianthine cover, and the hanging that hangeth in the entry of the tabernacle of covenant, {26} the curtains of the court, and the veil in the entry that is before the tabernacle. All things that pertain to the altar, the cords, and vessels of the ministry, {27} shall the sons of Gerson carry, by the commandment of Aaron and his sons: and every one shall know to what burden they must be assigned. {28} This is the service of the family of the Gersonites in the tabernacle of covenant, and they shall be under the hand of Ithamar the son of Aaron the Priest. {29} The sons of Merari also by the families and houses of their fathers thou shalt reckon, {30} from thirty years and upward, until fifty years, all that enter in to the office of their ministry, & to the service of the covenant of testimony. {31} These are their burdens: They shall carry the boards of the tabernacle and the bars thereof, the pillars and the feet of them, {32} the pillars also of the court round about, with their feet and pins and cords. All the vessels and implements they shall receive by account, and so shall carry them. {33} This is the office of the family of the Merarites, and their ministry in the tabernacle of covenant: and they shall be under the hand of Ithamar the son of Aaron the Priest. {34} Moyses therefore and Aaron and the Princes of the synagogue reckoned the sons of Caath, by their kindreds and houses of their fathers, {35} from thirty years and upward, unto the fiftieth year, all that enter in to the ministry of the tabernacle of covenant: {36} and they were found two thousand seven hundred fifty. {37} This is the number of the people of Caath that enter into the tabernacle of covenant: these did Moyses and Aaron number according to the word of our Lord by the hand of Moyses. {38} The sons of Gerson also were numbered by the kindreds and houses of their fathers, {39} from thirty years and upward, unto the fiftieth year, all that enter in to minister in the tabernacle of covenant: {40} and they were found two thousand six hundred thirty. {41} This is the people of the Gersonites, whom Moyses and Aaron numbered according to the word of our Lord. {42} The sons of Merari also were numbered by the kindreds & houses of their fathers, {43} from thirty years and upward, unto the fiftieth year, all that enter in to accomplish the rites of the tabernacle of covenant: {44} and they were found three thousand two hundred. {45} this is the number of the sons of Merari, whom Moyses and Aaron reckoned according to the commandment of our Lord by the hand of Moyses. {46} All that were reckoned of

the Levites, and whom Moyses and Aaron and the Princes of Israel took by name, by the kindreds and houses of their fathers, {47} from thirty years and upward, unto the fiftieth year, entering in to the ministry of the tabernacle, and to carry the burden, {48} were in all eight thousand five hundred eighty. {49} According to the word of our Lord did Moyses reckon them, every one according to their office and burdens, as our Lord had commanded him.

Chapter 5

Lepers and all polluted persons must be cast out of the camp. 5. Confession of sin, and satisfaction for trespass. 9. First fruits and oblations pertain to the Priests. 11. The law of jealousy.

{1} AND our Lord spake to Moyses, saying: {2} they cast out of the camp every leper, and Command the children of Israel, that whosoever hath a flux of seed, & is polluted upon the dead: {3} as well man as woman cast ye out of the camp, lest when they shall dwell with you, they contaminate it. {4} And the children of Israel did so, and they did cast them forth without the camp, as our Lord had spoken to Moyses. {5} And our Lord spake to Moyses, saying: {6} Speak to the children of Israel: man, or woman, when they shall do any of all the sins, that are wont to chance to men, and by negligence have transgressed the commandment of the Lord, and have offended, {7} they shall confess their sins, & restore the principal it self, & the fifth part over to him, against whom they sinned. {8} But if there be none to receive it, they shall give it to the Lord, and it shall be the Priest's, the ram excepted, that is offered for expiation, to be a placable host. {9} All the first fruits also, which the children of Israel do offer, pertain to the Priest: {10} and whatsoever is offered into the Sanctuary of every one, and is delivered to the hands of the Priest, it shall be his. {11} And our Lord spake to Moyses, saying: {12} Speak to the children of Israel, and thou shalt say to them: The man, whose wife erreth, and contemning her husband, {13} hath slept with an other man, and her husband could not find it, but the adultery is secret, and can not be proved by witnesses, because she was not found in the adulterous fact: {14} if the spirit of jealousy stir up the husband against his wife, which either is polluted or is charged with false suspicion, {15} he shall bring her to the Priest, and shall offer an oblation for her, the tenth part of a satum of barley meal: he shall not pour oil thereon, nor put frankincense upon it: because it is a sacrifice of jealousy, and an oblation searching out adultery. {16} The Priest therefore shall offer it, & set it before the Lord. {17} And he shall take holy water in an earthen vessel, and he shall cast a little gravel of the pavement of the tabernacle into it. {18} And when the woman shall stand in the sight of the Lord, he shall uncover her head, and shall put upon her hands the sacrifice of recordation, and the oblation of jealousy: and himself shall hold the most bitter waters, whereon he heaped curses with execration, {19} and he shall adjure her, and shall say: If an other man hath not slept with thee, and if thou be not polluted by forsaking thy husband's bed, these most bitter waters shall not hurt thee, whereupon I have heaped curses. {20} But if thou hast declined from thy husband, & art polluted, and hast lien with an other man, {21} thou shalt be subject to these maledictions: Our Lord give thee for a malediction, and an example of all among his people: make he thy thigh to rot, and belly swelling burst asunder. {22} The cursed water enter into thy belly, and thy womb being swollen let thy thigh rot. And the woman shall answer, Amen, amen. {23} And the Priest shall write these curses in a book, and shall wash them out with the most bitter waters, whereupon he heaped the curses, {24} and he shall give them her to drink. Which when she hath drunk up, {25} the Priest shall take of her hand the sacrifice of jealousy, and shall elevate it before the Lord, and shall put it upon the altar: yet so notwithstanding that first {26} he take a handful of the sacrifice of that which is offered, & burn it upon the altar: and so give the most bitter waters to the woman to drink. {27}

Which when she hath drunk, if she be polluted, and by contempt of her husband guilty of adultery, the waters of malediction shall go through her, and her belly being puffed up her thigh shall rot withal: and the woman shall be for a malediction, and an example to all the people. {28} But if she be not polluted, she shall be blameless, and shall bear children. {29} This is the law of jealousy. If the woman decline from her husband, and if she be polluted, {30} and the husband stirred with the spirit of jealousy brought her in the sight of the Lord, and the Priest have done to her according to all things that are written: {31} the husband shall be without fault, and she shall bear her iniquity.

Chapter 6

Consecration, 14, and oblation of Nazareites. 22. A set form how the Priest shall bless the people.

{1} AND our Lord spake unto Moyses, saying: {2} thou shall say to them: Man, or woman, Speak to the children of Israel, and when they shall make a vow to be sanctified, and will consecrate themselves to the Lord: {3} they shall abstain from wine, & every thing that can make one drunk, vinegar of wine, and of any other potion, and whatsoever is pressed out of the grape, they shall not drink: new grapes and dry they shall not eat {4} all the days wherein they are by vow consecrated to the Lord: whatsoever may be of the vineyard, from the raisin to the kernel they shall not eat. {5} All the time of his separation a razor shall not pass over his head, until the day be expired, that he is consecrated to the Lord. He shall be holy whiles the bush of hair on his head doth grow. {6} All the time of his consecration he shall not enter in to the dead, {7} neither shall he be contaminated, no not on his father's and mother's and brother's and sister's corpse, because the consecration of his God is upon his head. {8} All the days of his separation he shall be holy to the Lord. {9} But if any man die suddenly before him, the head of his consecration shall be polluted: which he shall shave forthwith in the same day of his purgation, and again the seventh day: {10} and in the eighth day he shall bring two turtles, or two young pigeons to the Priest in the entry of the covenant of testimony. {11} And the Priest shall offer one for sin, and the other for an holocaust, and shall pray for him, because he hath sinned by occasion of the dead: and he shall sanctify his head that day: {12} and shall consecrate to the Lord the days of his separation, offering a lamb of a year old for sin: yet so that the former days be made frustrate, because his sanctification was polluted. {13} This is the law of consecration. When the days, that by vow he had determined, shall be expired: he shall bring him to the door of the tabernacle of covenant, {14} and shall offer his oblation to the Lord, a male lamb of a year old without spot for an holocaust, and an ewe lamb of a year old without spot for sin, and a ram without spot, for a pacific host, {15} a basket also of unleavened breads that are tempered with oil, and wafers without leaven anointed with oil, and the libaments of every one: {16} which the Priest shall offer before the Lord, and shall offer as well for sin, as for an holocaust. {17} But the ram he shall immolate for a pacific host to the Lord, offering withal the basket of azymes, and the libaments that by custom are due. {18} Then shall the Nazarite be shaven before the door of the tabernacle of covenant, from the bush of the hair of his consecration: and he shall take his hairs, and lay them upon the fire, that is put under the sacrifice of pacifics. {19} And a shoulder of the ram boiled, and one cake without leaven out of the basket, and one wafer unleavened, and he shall deliver them into the hands of the Nazarite, after that his head be shaven. {20} And receiving them again from him, he shall elevate them in the sight of the Lord: and being sanctified they shall be the Priest's, as the breast, which was commanded to be separated, and the shoulder. After these things, the Nazarite may drink wine. {21} This is the law of the Nazarite, when he shall vow his oblation to the Lord in the time of his consecration, besides those things which his hand shall find, according to that which he had vowed in his mind, so

shall he do to the fulfilling of his sanctification. {22} And our Lord spake to Moyses, saying: {23} Speak to Aaron and his sons: Thus shall you bless the children of Israel, and you shall say to them: {24} Our Lord bless thee, and keep thee. {25} Our Lord shew his face to thee, and have mercy upon thee. {26} Our Lord turn his countenance upon thee, and give thee peace. {27} And they shall invocate my name upon the children of Israel, and I will bless them.

Chapter 7

In dedication of the Tabernacle the Princes of the twelve tribes offer jointly six wains, and twelve oxen. 11. Then every Prince several days make other oblations. 89. And God speaketh to Moyses from the Proprietary.

{1} AND it came to pass in the day that Moyses finished the tabernacle and erected it, he anointed also and sanctified it with all the vessel thereof, the altar likewise and all the vessel thereof. {2} The Princes of Israel and the heads of the families, that were in every tribe, and the Rulers of them, that had been numbered, offered {3} gifts before our Lord, six wains covered, with twelve oxen, Two Princes offered one wain, and every man one oxe, and they offered them before the tabernacle. {4} And our Lord said to Moyses: {5} Take them of their hands to serve in the ministry of the tabernacle, and thou shalt deliver them to the Levites according to the order of their ministry. {6} When Moyses therefore had taken the wains and the oxen, he delivered them to the Levites. {7} Two wains & four oxen he gave to the sons of Gerson, according to that which was necessary for them. {8} The other four wains, and the eight oxen he gave to the sons of Merari according to their offices and service, under the hand of Ithamar the son of Aaron the Priest. {9} But to the sons of Caath he gave not wains and oxen: because they serve in the sanctuary, and carry their burdens upon their own shoulders. {10} The Princes therefore offered unto the dedication of the altar, the day wherein it was anointed, their oblation before the altar. {11} And our Lord said to Moyses: Let the Princes one and one every day offer their gifts unto the dedication of the altar. {12} The first day Nahasson the son of Aminadab of the tribe of Juda offered his oblation: {13} and there were in it a silver plate of an hundred and thirty sicles weight, a phial of silver having seventy sicles according to the weight of the Sanctuary, both full of flour tempered with oil for a sacrifice: {14} a little mortar of ten sicles of gold full of incense: {15} an oxe out of the herd, and a ram, and a lamb of a year old for an holocaust: {16} and a buck goat for sin: {17} and for a sacrifice of pacifics, two oxen, five rams, five buck goats, five lambs of a year old. This is the oblation of Nahasson the son of Aminadab. {18} The second day offered Nathanael the son of Suar, Prince of the tribe of Issachar, {19} a plate of silver weighing and hundred thirty sicles, a phial of silver having seventy sicles, according to the weight of the Sanctuary, both full of flour tempered with oil for a sacrifice: {20} a little mortar of gold having ten sicles full of incense: {21} an oxe out of the herd, and a ram, and a lamb of a year old for an holocaust, {22} and a buck goat for sin: {23} and for a sacrifice of pacifics two oxen, five rams, five buck goats, five lambs of a year old, this was the oblation of Nathanael the son of Suar. {24} The third day the Prince of the sons of Zabulon Eliab the son of Helon, {25} offered a plate of silver weighing an hundred thirty sicles, a phial of silver having seventy sicles after the weight of the Sanctuary, both full of flour tempered with oil for a sacrifice: {26} a little mortar of gold weighing ten sicles full of incense: {27} an oxe out of the herd, and a ram, and a lamb of a year old for an holocaust: {28} and a buck-goat for sin, {29} and for a sacrifice of pacifics, two oxen, five rams, five buck-goats, five lambs of a year old. This is the oblation of Eliab the son of Helon. {30} The fourth day the Prince of the sons of Ruben, Elisur the son of Sedeur, {31} offered a plate of silver weighing an hundred thirty sicles, a phial of silver having seventy sicles after the weight of the Sanctuary, both full of flour tempered with oil for a sacrifice: {32} a little

mortar of gold weighing ten sicles full of incense: {33} an oxe out of the herd, and a ram, and a lamb of a year old, for an holocaust: {34} and a buck-goat for sin: {35} and for pacific hosts two oxen, five rams, five buck-goats, five lambs of a year old, this was the oblation of Elisur the son of Sedeur. {36} The fifth day the Prince of the sons of Simeon Salamiel the son of Surisaddai, {37} offered a plate of silver weighing an hundred thirty sicles, a phial of silver having seventy sicles after the weight of the Sanctuary, both full of flour tempered with oil for a sacrifice: {38} a little mortar of gold weighing ten sicles full of incense: {39} an oxe out of the herd, and a ram, and a lamb of a year old for an holocaust: {40} and a buck-goat for sin: {41} & for pacific hosts, two oxen, five rams, five buck goats, five lambs of a year old. This was the oblation of Salamiel the son of Surisaddai. {42} The sixth day the Prince of the sons of Gad, Eliasaph the son of Duel {43} offered a plate of silver weighing an hundred thirty sicles, a phial of silver having seventy sicles after the weight of the Sanctuary, both full of flour tempered with oil for a sacrifice: {44} a little mortar of gold weighing ten sicles full of incense: {45} an oxe out of the herd, and a ram, and a lamb of a year old for an holocaust: {46} and a buck-goat for sin: {47} and for pacific hosts, two oxen, five rams, five buck-goats, five lambs of a year old. This was the oblation of Eliasaph the son of Duel. {48} The seventh day the Prince of the sons of Ephraim, Elisama the son of Ammiud {49} offered a plate of silver weighing an hundred thirty sicles, a phial of silver having seventy sicles after the weight of the Sanctuary, both full of flour tempered with oil for a sacrifice: {50} a little mortar of gold weighing ten sicles full of incense: {51} an oxe out of the herd, and a ram, and a lamb of a year old for an holocaust: {52} and a buck-goat for sin: {53} and for pacific hosts, two oxen, five rams, five buck-goats, five lambs of a year old. This was the oblation of Elisama the son of Ammiud. {54} The eight day the Prince of the sons of Manasses, Gamaliel the son of Phadassur, {55} offered a plate of silver weighing an hundred thirty sicles, a phial of silver having seventy sicles after the weight of the Sanctuary, both full of flour tempered with oil for a sacrifice: {56} a little mortar of gold weighing ten sicles, full of incense: {57} an oxe out of the herd, and a ram, & a lamb of a year old for an holocaust: {58} and a buck-goat for sin: {59} and for pacific hosts, two oxen, five rams, five buck-goats, five lambs of a year old. This was the oblation of Gamaliel the son of Phadassur. {60} The ninth day the Prince of the sons of Benjamin, Abidan the son of Gedeon {61} offered a plate of silver weighing an hundred thirty sicles, a phial of silver having seventy sicles after the weight of the sanctuary, both full of flour tempered with oil for a sacrifice: {62} a little mortar of gold weighing ten sicles full of incense: {63} an oxe out of the herd, and a ram, and a lamb of a year old for an holocaust: {64} and a buck-goat for sin: {65} and for pacific hosts, two oxen, five rams, five buck-goats, five lambs of a year old, this was the oblation of Abidan the son of Gedeon. {66} The tenth day the Prince of the sons of Dan, Ahiezer the son of Ammisaddai {67} offered a plate of silver weighing an hundred thirty sicles, a phial of silver having seventy sicles, after the weight of the Sanctuary, both full of flour tempered with oil for a sacrifice: {68} a little mortar of gold weighing ten sicles full of incense: {69} an oxe out of the herd, & a ram, and a lamb of a year old for an holocaust: {70} and a buck-goat for sin: {71} & for pacific hosts two oxen, five rams, five buck-goats, five lambs of a year old. This was the oblation of Ahiezer the son of Ammisaddai. {72} The eleventh day the Prince of the sons of Aser, Pheguel the son of Ochran {73} offered a plate of silver weighing an hundred thirty sicles, a phial of silver having seventy sicles after the weight of the Sanctuary, both full of flour tempered with oil for a sacrifice: {74} a little mortar of gold weighing ten sicles full of incense. {75} an oxe out of the herd, & a ram, and a lamb of a year old for an holocaust, {76} and a buck goat for sin: {77} & for pacific hosts, two oxen, five rams, five buck goats, five lambs of a year old. This was the oblation of

Pheguel the son of Ochran. {78} The twelfth day the Prince of the sons of Nephthali, Ahira the son of Enan {79} offered a plate of silver weighing an hundred thirty sicles, a phial of silver having seventy sicles after the weight of the Sanctuary, both full of flour tempered with oil for a sacrifice: {80} a little mortar of gold weighing ten sicles, full of incense: {81} an oxe out of the herd, & a ram, & a lamb of a year old for an holocaust: {82} and a buck goat for sin {83} and for pacific hosts, two oxen, five rams, five buck goats, five lambs of a year old. This was the oblation of Ahira the son of Enan. {84} These things were offered of the Princes of Israel in the dedication of the altar, in the day wherein it was consecrated: plates of silver twelve: phials of silver twelve: little mortars of gold twelve: {85} so that one plate had an hundred and thirty sicles of silver, & one phial had seventy sicles: that is, in the whole of all the vessels of silver two thousand four hundred sicles, by the weight of the Sanctuary: {86} little mortars of gold twelve full of incense weighing ten sicles a piece, by the weight of the Sanctuary: that is, in the whole an hundred twenty sicles of gold: {87} oxen out of the herd for an holocaust, twelve, rams twelve, lambs of a year old twelve, and their libaments: twelve buck goats for sin. {88} For pacific hosts, oxen twenty four, rams sixty, buck goats sixty, lambs of a year old sixty. These things were offered in the dedication of the altar, when it was anointed. {89} And when Moyses entered into the tabernacle of covenant, to consult the oracle, he heard the voice of him that spake to him from the propitiatory, that was over the ark between the two Cherubs, from whence also he spake to him.

Chapter 8

Seven lamps are so placed on the golden candlestick, that they may shine towards the breads of proposition. 5. The ordination of the Levites. 24. And at what age they shall serve in the tabernacle.

{1} AND our Lord spake to Moyses, saying: {2} him: When thou shalt place the seven Speak to Aaron, and thou shalt say to lamps, let the candlestick be set up in the south part over against the north, toward the table of the breads of proposition, over against that part toward which the candlestick looketh, shall they shine. {3} And Aaron did so, and he put the lamps upon the candlestick, as our Lord had commanded Moyses. {4} This was the making of the candlestick, of beaten gold, as well the middle shaft, as all things that arose out of both sides of the branches: according to the example which our Lord shewed to Moyses, so wrought he the candlestick. {5} And our Lord spake to Moyses saying: {6} Take the Levites out of the midst of the children of Israel, and thou shalt purify them, {7} according to this rite: Let them be sprinkled with the water of lustration, and shave all the hairs of their flesh. And when they have washed their garments, & are cleansed, {8} they shall take an oxe out of the herds, & his libament flour tempered with oil: & an other oxe out of the herd thou shalt take for sin: {9} & thou shalt bring the Levites before the tabernacle of covenant, calling together all the multitude of the children of Israel. {10} And when the Levites are before the Lord, the children of Israel shall put their hands upon them. {11} and Aaron shall offer the Levites, a gift in the sight of the Lord from the children of Israel, that they may serve in his ministry. {12} The Levites also shall put their hands upon the heads of the oxen, of the which thou shalt make one for sin, and the other for holocaust of the Lord, to pray for them. {13} And thou shalt set the Levites in the sight of Aaron and of his sons, and being offered shall consecrate them to the Lord, {14} and shall separate them from the midst of the children of Israel, to be mine. {15} And afterward they shall enter into the tabernacle of covenant, to serve me. And thou shalt so purify and consecrate them for an oblation of the Lord: because they were given me for a gift of the children of Israel. {16} For the first born that open every matrice in Israel, I have taken them. {17} For mine are all the first born of the children of Israel, as well of men as of

beasts. From the day that I smote every first born in the Land of Aegypt, have I sanctified them to me: {18} and I have taken the Levites for all the first born of the children of Israel: {19} and have delivered them for a gift to Aaron and his sons out of the midst of the people, to serve me for Israel in the tabernacle of covenant, & to pray for them, that there be no plague among the people, if they should presume to approach unto my Sanctuary. {20} And Moyses & Aaron and all the multitude of the children of Israel did concerning the Levites the things that our Lord had commanded Moyses: {21} and they were purified, and washed their garments. And Aaron elevated them in the sight of the Lord, and prayed for them, {22} that being purified they might enter to their offices into the tabernacle of covenant before Aaron and his sons. Even as our Lord had commanded Moyses touching the Levites, so was it done. {23} And our Lord spake to Moyses, saying: {24} This is the law of the Levites: From twenty five years and upward, they shall enter in to minister in the tabernacle of covenant. {25} And when they shall have accomplished the fiftieth year of their age, they shall cease to serve: {26} and shall be the ministers of their brethren in the tabernacle of covenant, to keep the things that are commanded to them, but not to do the very works. Thus shalt thou dispose to the Levites in their custodies.

Chapter 9

The precept of Pasch to be made the fourteenth day of the first moon, is renewed. 6. But the unclean, and travelers in journey the fourteenth day of the second month. 15. The camp must rest or march, as the cloud or pillar of fire remaineth over the tabernacle, or departeth.

{1} AND our Lord spake to Moyses in the desert of Sinai, the second year, after they went out of the land of Aegypt, the first month, saying: {2} Let the children of Israel make the Phase in his time, {3} the fourteenth day of this month at even, according to all the ceremonies and justifications thereof. {4} And Moyses commanded the children of Israel that they should make the Phase. {5} Who made it in his time: the fourteenth day of the month at even in mount Sinai. According to all things that our Lord had commanded Moyses the children of Israel did. {6} But behold certain unclean upon the soul of man, which could not make the Phase on that day, coming to Moyses and Aaron, {7} said to them: We are unclean upon the soul of man: why are we defrauded that we can not offer the oblation to our Lord in due time among the children of Israel? {8} To whom Moyses answered: Stand that I may ask counsel what our Lord will command concerning you. {9} And our Lord spake to Moyses, saying: {10} Speak to the children of Israel: The man that shall be unclean upon a soul, or in his journey far off in your nation, let him make the Phase to the Lord {11} in the second month, the fourteenth day of the month at even: with azymes and wild lettuce shall they eat it: {12} they shall not leave any thing thereof until morning, and a bone thereof they shall not break, all the rite of the Phase they shall observe. {13} But if any man both be clean, and was not in his journey, and yet did not make the Phase, that soul shall be destroyed out from among his peoples, because he offered not sacrifice to the Lord in his due time: he shall bear his sin. {14} The sojourner also and stranger if they be with you, shall make the Phase to the Lord, according to the ceremonies and justifications thereof. The self-same precept shall be among you as well to the stranger, as to him that is born in the country. {15} Therefore the day that the tabernacle was erected, a cloud covered it. And from evening over the tabernacle there was as it were the likeness of fire until morning. {16} So was it done always: by day the cloud covered it, and by night as it were the likeness of fire. {17} And when the cloud that protected the tabernacle had been taken away, then the children of Israel marched: and in the place where the cloud had stood, there they camped. {18} At the commandment of our Lord they marched, and at his commandment they pitched the tabernacle. All the days that the cloud stood over the tabernacle, they remained in the same

place: {19} and if it chanced that it did continue over it a long time, the children of Israel were in the watches of our Lord, and marched not. {20} for as many days soever as the cloud had been over the tabernacle. At the commandment of our Lord they pitched their tents, and at his commandment they took them down. {21} If the cloud had been from even until morning, and immediately at day break had forsaken the tabernacle, they marched: & if it had departed after a day and a night, they took down their tents. {22} But if for two days or one month or a longer time it had been over the tabernacle, the children of Israel remained in the same place, and marched not: but immediately as it had departed, they removed the camp. {23} By the word of the Lord they pitched their tents, and by his word they marched: and were in the Watches of our Lord according to his commandment by the hand of Moyses.

Chapter 10

Trumpets are sounded by the Priests, diversly for diverse purposes. 11. The camp marcheth from the desert of Sinai. 29. Moyses entreateth Hobab the Midianite to remain with them. 35. His prayer when the ark is taken up, and set down.

{1} AND our Lord spake to Moyses, saying: {2} silver, wherewith thou mayest call Make thee two trumpets of beaten together the multitude when the camp is to be removed. {3} And when thou shalt sound with the trumpets, all the multitude shall gather unto thee to the door of the tabernacle of covenant. {4} If thou sound but once, the Princes shall come to thee, and the heads of the multitude of Israel. {5} But if the trumpeting sound in length and with a broken tune, they shall move their camp first that are on the east side. {6} And at the second sound and the like noise of the trumpet, they shall take up their tents that dwell toward the south, and after this manner shall the rest do, when the trumpets shall sound to the marching. {7} But when the people is to be gathered together, the sound of the trumpet shall be plain, and they shall not make a broken sound. {8} And the sons of Aaron the Priests shall sound with the trumpets: and this shall be an ordinance for ever in your generations. {9} If you go forth to war out of your land against the enemies that fight against you, you shall sound with trumpets in length, and there shall be remembrance of you before the Lord your God, that you may be delivered out of the hands of your enemies. {10} If at any time you shall have a banquet, & festival days, and Calends, you shall sound with trumpets over the holocausts, & pacific victims, that they may be unto you for a remembrance of your God. I, the Lord your God. {11} The second year, in the second month, the twentieth day of the month was the cloud lifted up from the tabernacle of covenant: {12} & the children of Israel marched by their troops from the desert of Sinai, and the cloud rested in the wilderness of Pharan. {13} And the first moved their camp according to the commandment of our Lord by the hand of Moyses. {14} The sons of Judas by their troops: whose Prince was Nahasson the son of Aminadab. {15} In the tribe of the sons of Issachar, the Prince was Nathanael the son of Suar. {16} In the tribe of Zabulon, the Prince was Eliab the son of Helon. {17} And the tabernacle was taken down, which the sons of Gerson and Merari carrying, marched. {18} And the sons of Ruben also marched, by their troops and order, whose Prince was Heliur the son of Sedeur. {19} And in the tribe of Simeon, the Prince was Salamiel the son of Surisaddai. {20} Moreover in the tribe of Gad, the Prince was Eliasaph the son of Duel. {21} And the Caathites also marched carrying the Sanctuary. So long was the tabernacle carried, till they came to the place of erecting it. {22} The sons of Ephraim also moved their camp by their troops, in whose host the Prince was Elisama the son of Ammiud. {23} And in the tribe of the sons of Manasses, the Prince was Gamaliel the son of Phadassur. {24} And in the tribe of Benjamin the Prince was Abidan the son of Gedeon. {25} The last of all the camp marched the sons of Dan by their troops, in whose host the Prince was Ahiezer the son of Ammisaddai. {26} And in the tribe of the sons

of Aser, the Prince was Pheguel the son of Ochran. {27} And in the tribe of the sons of Nephthali the Prince was Ahira the son of Enan. {28} These are the camps, and the marchings of the children of Israel by their troops when they marched. {29} And Moyses said to Hobab the son of Raguel the Madianite, his allied: We march toward the place, which our Lord will give us: come with us, that we may do thee good: for our Lord hath promised good things to Israel. {30} To whom he answered: I will not go with thee, but I will return to my country, wherein I was born. {31} And he said: Do not forsake us: for thou knowest in what places through the desert we may camp, and thou shalt be our guide. {32} And when thou comest with us, whatsoever shall be best of the riches, which our Lord shall deliver us, we will give thee. {33} They marched therefore from the Mount of our Lord three days' journey, and the ark of the covenant of our Lord went before them, for three days providing a place for the camp. {34} The cloud also of our Lord was over them by day when they marched. {35} And when the ark was lifted up, Moyses said: Arise Lord, and be thine enemies dispersed, and let them fly that hate thee, from thy face. {36} And when it was set down, he said: Return Lord to the multitude of the host of Israel.

Chapter 11

The people murmuring are punished with fire. 7. Manna is again described. 10. Moyses being afflicted with solicitude of troublesome people, 16. God adjoyneth seventy Ancients to sustain part of his burden. 18. Promiseth to give all the people flesh. 25. The Ancients do prophesy. 31. The people have their fill of flesh. 33. but forthwith many die of the plague, whereof the place is called, The sepulchres of concupiscence.

{1} IN the mean time there arose a murmuring of the people, as it were repining for labour, against our Lord. Which when our Lord had heard, he was angry. And the fire of our Lord being kindled against them, devoured the uttermost part of the camp. {2} And when the people had cried to Moyses, Moyses prayed to our Lord, and the fire was quenched. {3} And he called the name of the place, Kindling: for that the fire of our Lord had been kindled against them. {4} For the common vulgar people that came up with them, burned with desire, sitting and weeping, the children of Israel being joined together with them, and said: Who shall give us flesh to eat? {5} We remember the fishes that we did eat in Aegypt gratis: the cucumbers come unto our mind, and the melons, and leeks and onions and garlike. {6} Our soul is dry, our eyes behold nothing else but Manna. {7} And the Manna was as it were the seed of Coriander, of the colour of bdellion. {8} And the people went about, & gathering it, ground it in a mill, or brayed it in a mortar, boiling it in a pot, and making cakes thereof of the taste as it were of oiled bread. {9} And when the dew fell in the night upon the camp, the Manna also fell withal. {10} Moyses therefore heard the people weeping by their families, every one at the doors of his tent. And the fury of our Lord was exceeding wrath: but to Moyses also it seemed an intolerable thing. {11} And he said to our Lord: Why hast thou afflicted thy servant? wherefore do I not find grace before thee? and why hast thou laid the weight of all this people upon me? {12} Have I conceived all this multitude, or begotten them, that thou shouldest say to me: Carry them in thy bosom as the nurse is wont to carry the little infant, and bear them into the land, for the which thou hast sworn to their fathers? {13} Whence shall I have flesh to give to so great a multitude? They whine against me, saying: Give us flesh that we may eat. {14} I alone can not sustain all this people, because it is heavy for me. {15} But if it seem unto thee otherwise, I beseech thee to kill me, and let me find grace in thine eyes, that I be not molested with so great evils. {16} And our Lord said to Moyses: Gather me seventy men of the ancients of Israel, whom thou knowest to be the ancients of the people and masters: and thou shalt bring them to the door of the tabernacle of covenant, and shalt make them to stand there with thee, {17} that I may descend & speak to thee: and I will take of thy spirit, and will deliver to them, that they may sustain with thee

the burden of the people, and thou only be not burdened. {18} To the people also thou shalt say: Be sanctified: to morrow you shall eat flesh: for I have heard you say: Who shall give us meats of flesh? It was well with us in Aegypt. That the Lord may give you flesh, and you may eat: {19} not one day, nor two, or five, or ten, no nor twenty, {20} but even to a month of days, till it go out of your nostrils, & be turned to loathsome ness, because you have rejected the Lord, who is in the midst of you, and have whined before him, saying: Wherefore came we out of Aegypt? {21} And Moyses said: There are six hundred thousand footmen of this people, and sayest thou: I will give them flesh to eat a whole month? {22} Why, shall a multitude of sheep and oxen be killed, that it may suffice for meat? Or shall all the fishes of the sea be gathered together, for to fill them? {23} To whom our Lord answered: Why, is the hand of the Lord unable? Now presently thou shalt see whether my word shall be accomplished in deed. {24} Moyses therefore came, and told the people the words of our Lord, assembling seventy men of the ancients of Israel, whom he caused to stand about the tabernacle. {25} And our Lord descended in a cloud, and spake to him, taking away of the spirit that was in Moyses, and giving to the seventy men. And when the spirit had rested on them, they prophesied, neither ceased they any more. {26} And there had remained in the camp two men, of the which one was called Eldad, and the other Medad, upon whom the spirit rested. For they also had been enrolled, & were not gone forth to the tabernacle. {27} And when they prophesied in the camp, there ran a boy, and told Moyses, saying: Eldad and Medad do prophesy in the camp. {28} Forthwith Josue the Nun, the minister of Moyses, and chosen of many, said: My Lord Moyses forbid them. {29} But he said: Why hast thou emulation for me? O that all the people might prophesy, and that our Lord would give them his spirit! {30} And Moyses returned, and the ancients of Israel into the camp. {31} And a wind coming forth from our Lord, taking quails over the sea brought them, and let them fall into the camp the space of one day's journey, on every side of the camp round about, and they did fly in the air two cubits high over the earth. {32} The people therefore rising up all that day, and the night, and the next day, gathered together a multitude of quails, he that did least, ten cores: and they dried them round about the camp. {33} As yet the flesh was in their teeth, neither had that kind of meat failed: & behold the fury of our Lord being provoked against the people, struck them with an exceeding great plague. {34} And that place was called The Sepulchres of concupiscence: for there they buried the people that had lusted. And departing from the Sepulchres of concupiscence, they came unto Haseroth, and tarried there.

Chapter 12

Mary and Aaron murmur against Moyses. 6. Whom God praiseth above other Prophets. 10. Mary being stricken with leprosy. Aaron confesseth his fault. 13. Moyses prayeth for her, and after seven day's separation from the camp, she is restored.

{1} AND Mary and Aaron spake against Moyses, for his wife the Aethiopian, said: hath our Lord spoken by Moyses {2} and they only? Hath he not spoken to us also in like manner? Which when our Lord had heard, {3} (For Moyses was the mildest man above all men that dwelt upon the earth) {4} immediately he spake to him, and to Aaron and Mary: Go forth you three only to the tabernacle of covenant. And when they were come forth, {5} our Lord descended in the pillar of a cloud, and stood in the entry of the tabernacle calling Aaron & Mary. Who going unto him, {6} he said to them: Hear my words: If there shall be among you a Prophet of the Lord, in vision will I appear to him, or in sleep I will speak to him. {7} But my servant Moyses is not such an one, who in all my house is most faithful: {8} for mouth to mouth I speak to him: and plainly, and not by riddles and figures doth he see the Lord. Why therefore did you not fear to detract from my servant Moyses? {9} And being wrath against them, he went away:

{10} the cloud also departed that was over the tabernacle: and behold Mary appeared white with leprosy as it were snow. And when Aaron had looked on her, and saw her wholly covered with leprosy, {11} he said to Moyses: I beseech thee my Lord, lay not upon us this sin which we have foolishly committed, {12} let not this woman be as it were dead, and as an abortive that is cast forth of the mother's womb. Lo now the one half of her flesh is devoured with the leprosy. {13} And Moyses cried to our Lord, saying: God, I beseech thee, heal her. {14} To whom our Lord answered: If her father had spit upon her face, ought she not to have been ashamed seven days at the least? Let her be separated seven days without the camp, and afterwards she shall be called again. {15} Mary therefore was shut forth without the camp seven days: and the people moved not from that place, until Mary was called again.

Chapter 13

From the desert of Pharan Moyses sendeth twelve men (of every tribe one) to view the Land of Chanaan: 17. changeth Osee his name into Josue, 18. instructeth them which way to go, and what to note in the land: 22. which they perform: 26. and after forty days return, bringing with them fruits, in token of the land's fertility. 29. But in other respects (the rest besides Caleb and Josue) discouraging the people make them to murmur.

{1} AND the people marched from Haseroth pitching their tents in the desert of Pharan. {2} And there our Lord spake to Moyses, saying: {3} Send men that may view the Land of Channan, which I will give to the children of Israel, one of every tribe, of the Princes. {4} Moyses did that which our Lord had commanded, from the desert of Pharan sending principal men, whose names be these. {5} Of the tribe of Ruben, Sammuia the son of Zechur. {6} Of the tribe of Simeon, Saphat the son of Huri. {7} Of the tribe of Juda, Caleb the son of Jephone. {8} Of the tribe of Issachar, Igal the son of Joseph. {9} Of the tribe of Ephraim, Osee the son of Nun. {10} Of the tribe of Benjamin, Phalti the son of Raphu. {11} Of the tribe of Zabulon, Geddiel the son of Sodi. {12} Of the tribe of Joseph, of the sceptre of Manasses, Gaddi, the son of Susi. {13} Of the tribe of Dan, Ammiel the son of Gemalli. {14} Of the tribe of Aser, Sthur the son of Michael. {15} Of the tribe of Nephthali, Nahabi the son of Vapsi. {16} Of the tribe of Gad, Guel the son of Machi. {17} These are the names of the men, whom Moyses sent to view the Land: and he called Osee the son of Nun, Josue. {18} Moyses therefore sent them to view the Land of Chanaan, and said to them: Go up by the south side. And when you shall come to the mountains, {19} view the Land, what it is: and the people that are the inhabitants thereof, whether they be strong or weak: few in number or many: {20} the land it-self, whether it be good or bad: what manner of cities, walled or without walls: {21} the ground, fat or barren, woody or without trees. Be of good courage, and bring us of the fruits of the Land. And it was the time when now the first ripe grapes are to be eaten. {22} And when they were gone up, they viewed the Land from the desert of Sin, unto Rohob as you enter to Emath. {23} And they went up at the south side, & came to Hebron, where were Achiman and Sisai & Tholmai the sons of Enac, for Hebron was built seven years before Tanis the city of Aegypt. {24} And going forward as far as the Torrent of cluster, they cut off a branch with the grapes thereof, which two men carried upon a lever. They took of the pomegranates also & of the figs of that place: {25} which was called Nehelescol, that is to say, the Torrent of cluster, for that thence the children of Israel had carried a cluster. {26} And the discoverers of the Land returning after forty days, having circuited all the country, {27} came to Moyses & Aaron and to all the assembly of the children of Israel into the desert of Pharan; which is in Cades. And speaking to them and to all the multitude they shewed the fruits of the Land: {28} and reported, saying: We came into the Land to which thou didst send us, which in very deed floweth with milk and honey, as by these fruits may be known: {29} but it hath very strong inhabitants, and cities great and walled. The stock of Enac we saw there. {30} Amalec dwelleth in the south, the Hethite and the Jebusite and the

Amorrite in the mountains: but the Chanante abideth beside the sea and about the streams of Jordan. {31} Among these things Caleb appeasing the murmuring of the people that rose against Moyses, said: Let us go up and possess the Land because we may obtain it. {32} But the others, that had been with him, said: No, we are not able to go up to this people, because it is stronger than we. {33} And they detracted from the Land, which they had viewed, before the children of Israel, saying: The Land, which we have viewed, devoureth her inhabitants: the people, that we beheld, is of a tall stature. {34} There we saw certain monsters of the sons of Enac, of the giant's kind: to whom being compared, we seemed as it were locusts.

Chapter 14

The mutinous murmuring people being unplaceable, 11. God expostulath their ingratitude, threateneth to destroy them. 13. Yet Moyses pacifieth his wrath, 22. but so that all which were numbered coming from Aegypt, except Caleb and Josue, shall die in the wilderness. 31. And their children shall possess the promised land. 40. Then fighting contrary to Moyses' admonition are beaten, and many slain by their enemies.

{1} THEREFORE all the Multitude crying out wept that night, Israel murmured against Moyses and {2} and all the children of Aaron, saying: {3} Would God we had died in Aegypt: and in this vast wilderness would God we might die, and that our Lord would not bring us into this Land, lest we fall by the sword, and our wives and children be led captive. Is it not better to return into Aegypt? {4} And one said to an other: Let us appoint a captain, & let us return into Aegypt. {5} Which Moyses & Aaron hearing fell flat upon the ground before all the multitude of the children of Israel. {6} But Josue the son of Nun, and Caleb the son of Jephone, who themselves also had viewed the land, rent their garments, {7} and spake to all the multitude of the children of Israel: The Land, which we have circuited, is very good. {8} If our Lord be propitious, he shall bring us into it, and deliver us a ground flowing with milk and honey. {9} Be not rebellious against our Lord: neither fear ye the people of this land, for even as bread so we may devour them, all aid is gone from them: our Lord is with us, fear ye not. {10} And when all the multitude cried, and would have stoned them, the glory of our Lord appeared over the roof of covenant in the sight of all the children of Israel. {11} And our Lord said to Moyses: How long will this people detract me? How long will they not believe me in all the signs that I have done before them? {12} I will strike them therefore with pestilence, and will consume them: but thee I will make Prince over a great nation and a stronger than this is. {13} And Moyses said to our Lord: That the Aegyptians, from the midst of whom thou hast brought forth this people, {14} and the inhabitants of this Land, which have heard that thou Lord art among this people, and art seen face to face, and thy cloud protecteth them, and in a pillar of a cloud thou goest before them by day, and in a pillar of fire by night, {15} may hear that thou hast killed so great a multitude as it were one man, and may say: {16} He could not bring in the people into the Land, for which he had sworn, therefore did he kill them in the wilderness. {17} Let therefore the strength of our Lord be magnified as thou hast sworn, saying: {18} The Lord is patient and full of mercy, taking away iniquity and wicked deeds, and leaving no man innocent, which visitest the sins of the fathers upon the children unto the third and fourth generation. {19} Forgive, I beseech thee, the sin of this thy people, according to the greatness of thy mercy, as thou hast been propitious to them since their going out of Aegypt unto this place. {20} And our Lord said: I have forgiven it according to thy word. {21} Live I: and the whole earth shall be replenished with the glory of the Lord. {22} But yet all the men that have seen my majesty, and the signs that I have done in Aegypt, and in the wilderness, and have tempted me now ten times, neither have obeyed my voice, {23} they shall not see the Land for the which I sware to their fathers, neither shall any of them that hath detracted me, behold it. {24} My servant Caleb, who being full of an other

spirit hath followed me, will I bring in unto this Land which he hath circuited: and his seed shall possess it. {25} Because the Amalecite and the Cananite dwell in the valleys. To morrow remove the camp, and return into the wilderness by the way of the Red sea. {26} And our Lord spake to Moyses and Aaron, saying: {27} How long doth this ungracious multitude murmur against me? I have heard the complaints of the children of Israel. {28} Say therefore to them: live I, sayeth our Lord: According as you have spoken I hearing it, so will I do to you. {29} In this wilderness shall your carcasses lie. All you that are numbered from twenty years & upward, and have murmured against me, {30} you shall not enter into the Land, over the which I have lifted up my hand to make you inhabit it, except Caleb the son of Jephone, and Josue the son of Nun. {31} But your little ones, of whom you said, that they should be a prey to the enemies, will I bring in: that they may see the Land that hath misliked you. {32} Your carcasses shall lie in the wilderness. {33} Your children shall wander in the desert forty years, and shall bear your fornication, until the carcasses of their fathers be consumed in the desert, {34} according to the number of the forty days, wherein you viewed the land: a year shall be reputed for a day. And forty years you shall receive your iniquities, and shall know my revenge: {35} for as I have spoken, so will I do to all this wicked multitude, that hath risen together against me: in this wilderness shall it fail, and die. {36} Therefore all the men, whom Moyses had sent to view the Land, and which returning had made all the multitude to murmur against him, detracting from the Land that it was nought, {37} died and were stricken in the sight of our Lord. {38} But Josue the son of Nun, and Caleb the son of Jephone lived of all them, that had gone to view the Land. {39} And Moyses spake all these words to all the children of Israel, and the people mourned exceedingly. {40} And behold very early in the morning rising they went up to the top of the mountain, and said: We are ready to go up to the place, whereof our Lord hath spoken: for we have sinned. {41} To whom Moyses said: Why transgress you the word of our Lord, which shall not succeed prosperously with you? {42} Go not up, for our Lord is not with you: lest you fall before your enemies. {43} The Amalecite and the Chananite are before you, by whose sword you shall fall, for that you would not consent to our Lord, neither will our Lord be with you. {44} But they being blinded went up to the top of the mountain. But the ark of the testament of our Lord & Moyses departed not from the camp. {45} And the Amalecite came down and the Cananite, that dwelt in the mountain: and striking and hewing them, pursued them as far as Horma.

Chapter 15

Certain precepts concerning Sacrifices 17. and first fruits, are repeated, 22. also touching different punishment of sin committed by ignorance and by set wilfulness: 32. and accordingly one is stoned to death for gathering sticks on the Sabbath day. 37. All are commanded to carry a sign in their garments, thereby to remember the commandments of God.

{1} AND our Lord spake to Moyses, saying: {2} thou shalt say to them: When you shall be Speak to the children of Israel, and entered into the Land of your habitation, which I will give you, {3} and shall make oblation to the Lord for an holocaust, or victim, paying vows, or voluntarily offering gifts, or in your solemnities burning a sweet savour unto the Lord, of oxen or of sheep: {4} whosoever immolateth the victim, shall offer a sacrifice of flour, the tenth part of an ephi tempered with oil, which shall have in measure the fourth part of an hin: {5} and wine of the same measure to pour the libaments shall he give for the holocaust or for the victim. For every lamb {6} and ram there shall be a sacrifice of flour of two tenths, which shall be tempered with oil the third part of an hin: {7} and wine for the libament, the third part of the same measure, shall he offer for a sweet savour to the Lord. {8} But when thou makest an holocaust or host of oxen, to fulfill thy vow, or for pacific victims, {9} thou shalt give for every ox three tenths of flour tempered with oil, which shall have half the measure of a

hin: {10} and wine to pour libaments of the same measure for an oblation of most sweet savour to the Lord. {11} So shalt thou do {12} for every oxe and ram and lamb & buck goat. {13} As well they that are born in the country as the strangers {14} after one rite shall offer sacrifices. {15} There shall be all one precept & judgment as well to your selves as to the strangers of the land. {16} Our Lord spake to Moyses, saying: {17} Speak to the children of Israel, & thou shalt say to them: {18} When you are come into the land, which I will give you, {19} and shall eat of the breads of that country, you shall separate first fruits to the Lord {20} of your meats. As of your barn floors you separate first fruits, {21} so of your pasts shall you give first fruits to the Lord {22} And if through ignorance you omit any of these things, which the Lord hath spoken to Moyses, {23} and by him hath commanded you, from the day that he began to command and so forward, {24} and the multitude have forgotten to do it: they shall offer a calf out of the herd, an holocaust for a most sweet savour to the Lord, and the sacrifice and libaments, thereof, as the ceremonies require, and a buck goat for sin: {25} and the Priest shall pray for all the multitude of the children of Israel: and it shall be forgiven them, because they sinned not wittingly, offering notwithstanding burnt sacrifice to the Lord for themselves and for their sin and error: {26} and it shall be forgiven all the people of the children of Israel, and the strangers, that sojourn among them: because it is the fault of all the people through ignorance. {27} But if one soul shall sin unwitting, he shall offer a she goat of a year old for his sin: {28} and the Priest shall pray for him, because he sinned unwitting before the Lord: and he shall obtain him pardon, and it shall be forgiven him. {29} As well to them that are born in the country as to the strangers one law shall be for all, that sin by ignorance. {30} But the soul, that through pride committeth any thing, whether he be born in the country, or a stranger, (because he hath been rebellious against the Lord) shall perish out of his people: {31} for he hath contemned the word of the Lord, and made his precept of no effect: therefore shall he be destroyed, and shall bear his iniquity. {32} And it came to pass, when the children of Israel were in the wilderness, and had found a man gathering sticks on the Sabbath day, {33} they presented him to Moyses and Aaron and the whole multitude. {34} Who shut him into prison, not knowing what they should do with him. {35} And our Lord said to Moyses, dying let this man die, let all the multitude stone him without the camp. {36} And when they had brought him out, they stoned him, and he died as our Lord had commanded. {37} Our Lord also said to Moyses: {38} Speak to the children of Israel, and thou shalt say to them, that they make themselves fringes in the corners of their garments, putting in them ribands of hyacinth: {39} which when they shall see, they may remember all the commandments of the Lord, and not follow their own cogitations and eyes, fornicating after diverse things, {40} but rather mindful of the precepts of the Lord may do them, and be holy to their God. {41} I, the Lord your God, that brought you out of the Land of Aegypt, that I might be your God.

Chapter 16

Core and his complices, making schism against Moyses and Aaron, 31. some are swallowed in the earth, with their families and substance; 35. other two hundred and fifty offering incense, 41. and fourteen thousand seven hundred of the common people, murmuring in behalf of the seditious, are consumed with fire from heaven.

{1} AND behold Core the son of Isaar, the son of Caath, the son of Levi, and Dathan and Abiron the sons of Eliab, Hon also the son of Pheleth of the children of Ruben, {2} rose against Moyses, & other of the children of Israel, two hundred fifty men, princes of the synagogue, and which in the time of assembly were called by name. {3} And when they had stood up against Moyses and Aaron, they said: Let it suffice you, that all the multitude consisteth of holy ones, and our Lord is among them: Why lift you up your selves above the people of our Lord? {4} Which when Moyses had heard,

he fell flat on his face: {5} and speaking to Core and all the multitude, he said: In the morning our Lord will make it known who pertain to him, and the holy he will join to himself: and whom he shall choose, they shall approach to him. {6} This do therefore: Take every man their censers, thou Core, and all thy council: {7} and taking fire in them to morrow, put upon it incense before our Lord: and whom soever he shall choose, the same shall be holy: you do much exalt your selves ye sons of Levi. {8} And he said again to Core: Hear ye sons of Levi: {9} Is it a small thing unto you, that the God of Israel hath separated you from all the people, and joined you to himself, that you should serve him in the service of the tabernacle, and should stand before the full assembly of the people, & should minister to him? {10} did he therefore make thee and all thy brethren the sons of Levi to approach unto him, that you should challenge unto you the priesthood also, {11} & all thy company should stand against our Lord? For what is Aaron that you murmur against him? {12} Moyses therefore sent to call Dathan and Abiron the sons of Eliab. Who answered: We come not. {13} Why, is it a small matter to thee that thou hast brought us out of a land, that flowed with milk and honey, to kill us in the desert, unless thou rule also like a Lord over us? {14} In deed, hast thou brought us into a land, that floweth with rivers of milk and honey, and hast thou given us possessions of fields and vineyards? What, wilt thou pluck out our eyes also? We come not. {15} Moyses therefore being very wrath, said to our Lord: Respect not their sacrifices: thou knowest that I have not taken of them so much as a little ass at any time, neither have afflicted any of them. {16} And he said to Core: Thou, and all thy congregation stand ye apart before our Lord, and Aaron to morrow apart. {17} Take every one your censers, and put incense upon them, offering to our Lord two hundred fifty censers: Let Aaron also hold his censer. {18} Which when they had done, Moyses and Aaron standing, {19} & had heaped together all the multitude against them to the door of the tabernacle, the glory of our Lord appeared to them all. {20} And our Lord speaking to Moyses and Aaron, said: {21} Separate your selves from the midst of this congregation, that I may suddenly destroy them. {22} Who fell flat on their face, and said: Most mighty God of the spirits of all flesh, when one sinneth, shall thy wrath rage against all? {23} And our Lord said to Moyses: {24} Command the whole people that they separate themselves from the tabernacles of Core and Dathan and Abiron. {25} And Moyses arose, and went to Dathan and Abiron: and the ancients of Israel following him, {26} he said to the multitude: Depart from the tabernacles of the impious men, and touch not the things that pertain to them, lest you be wrapped in their sins. {27} And when they were departed from their tents round about, Dathan and Abiron coming forth stood in the entry of their pavilions with their wives and children, and all the multitude. {28} And Moyses said: In this you shall know that our Lord hath sent me to do all things that you see, and that I have not forged them of my own mind: {29} If they die the accustomed death of men, and if the plague, wherewith others also are wont to be visited, do visit them, our Lord did not send me: {30} but if our Lord do a new thing, that the earth opening her mouth swallow them down, and all things that pertain to them, and they descend quick into hell, you shall know that they have blasphemed our Lord. {31} Immediately therefore as he ceased to speak, the earth brake a-sunder under their feet: {32} and opening her mouth, devoured them with their tabernacles & all their substance. {33} and they went down into hell quick covered with the ground, and perished out of the midst of the multitude. {34} But all Israel, that stood round about, fled at the cry of them that perished, saying: Lest perhaps the earth swallow us also. {35} But a fire also coming forth from our Lord, slew the two hundred fifty men, that offered the incense. {36} And our Lord spake to Moyses, saying: {151} {37} Command Eleazar the son of Aaron the Priest that he take up the censers that lie in the burning fire, and that he sprinkle the fire hither and thither: because they be

sanctified {38} in the deaths of the sinners: and let him beat them into plates, and fasten them to the altar, because there hath been offered incense in them to the Lord, and they are sanctified, that the children of Israel may see them for a sign and a monument. {39} Eleazar therefore the Priest took the brazen censers, wherein they had offered, whom the burning fire devoured, and beat them into plates, fastening them to the altar: {40} that the children of Israel afterward might have, wherewith to be admonished, that no stranger approach, and he that is not of the seed of Aaron, to offer incense to our Lord, lest he suffer as Core hath suffered, & all his congregation, according as our Lord spake to Moyses. {41} And all the multitude of the children of Israel murmured the day following against Moyses & Aaron, saying: You have killed the people of our Lord. {42} And when there rose a sedition, and the tumult grew farther, {43} Moyses and Aaron fled to the tabernacle of covenant. Which after they were entered the cloud covered it, and the glory of our Lord appeared. {44} And our Lord said to Moyses: {45} Depart from the midst of this multitude, even now will I destroy them. And as they lay upon the ground, {46} Moyses said to Aaron: Take the censer, and drawing fire from the altar, put incense upon it, going quickly to the people to pray for them: for even now is the wrath come forth from our Lord, & the plague rageth. {47} Which when Aaron had done, and had run to the midst of the multitude, which now the burning fire did waste, he offered the incense: {48} and standing between the dead and the living, he prayed for the people, and the plague ceased. {49} And there were, that were stricken, fourteen thousand and seven hundred men, beside them that had perished in the sedition of Core. {50} And Aaron returned to Moyses unto the door of the tabernacle of covenant after that the destruction was ceased.

Chapter 17

Moyses taking of the Princes of twelve tribes twelve rods, and one of Aaron for the tribe of Levi, layeth them all in the tabernacle all night, 8. where Aaron's rod (and none of the rest) buddeth, bloometh, and bringeth forth fruit. 9. And all being shewed to the people, Aaron's is carried back, and kept for a monument in the tabernacle.

{1} AND our Lord spake to Moyses, saying: {2} take a rod of every one of their kindreds, Speak to the children of Israel, and of all the Princes of their tribes, twelve rods, and the name of every one thou shalt write upon his rod. {3} And the name of Aaron shall be in the tribe of Levi, and one rod shall contain all their families: {4} and thou shalt lay them in the tabernacle of covenant before the testimony, where I will speak to thee. {5} Whomsoever of these I shall choose, his rod shall blossom: and I shall stay from me the grudgings of the children of Israel, wherewith they murmur against you. {6} And Moyses spake to the children of Israel: and all the Princes gave him rods by every tribe: and they were twelve rods besides Aaron's rod. {7} Which when Moyses had laid before our Lord in the tabernacle of testimony: {8} returning the day following he found that Aaron's rod in the house of Levi was budded: and the buds thereof swelling, the blossoms were shot forth, which spreading the leaves; were fashioned into almonds. {9} Moyses therefore brought forth all the rods from the sight of our Lord to all the children of Israel, and they saw and every one received their rods. {10} And our Lord said to Moyses: Carry back Aaron's rod into the tabernacle of testimony, that it may be kept there for a sign of the rebellious children of Israel, and let their complaints cease from me, lest they die. {11} And Moyses did as our Lord had commanded. {12} And the children of Israel said to Moyses: Behold we are consumed, we are all perished. {13} Whosoever approacheth to the tabernacle of our Lord, he dieth. Are we all to be destroyed unto utter consumption?

Chapter 18

The charge and burden of Priests within the Tabernacle, and of Levites about the same. 8. First fruits, and oblations are due to the Priests; 21. the tithes to the Levites; 26. who of the same pay tithes to the Priests.

{1} AND our Lord said to Aaron: Thou, and thy sons, and the house of thy father with thee shall bear the iniquity of the Sanctuary: both thou & thy sons together shall bear the sins of your priesthood. {2} But thy brethren also of the tribe of Levi, and the sceptre of thy father take with thee, and let them be ready at hand, and minister to thee: but thou and thy sons shall minister in the tabernacle of testimony. {3} And the Levites shall watch upon thy precepts, and upon all the works of the tabernacle: so notwithstanding, that they approach not to the vessels of the Sanctuary and to the altar, lest both they die, and you perish withal. {4} But let them be with thee, and watch in the custodies of the tabernacle, and in all the ceremonies thereof. A stranger shall not join with you. {5} Watch in the custody of the Sanctuary, and in the ministry of the altar: lest indignation rise upon the children of Israel. {6} I have given you your brethren the Levites out of the midst of the children of Israel, and have delivered them a gift to the Lord, to serve in the ministries of his tabernacle. {7} And thou and thy sons look to your priesthood: and all things that pertain to the service of the altar, and that are within the veil, shall be executed by the Priests. If any stranger approach, he shall be slain. {8} And our Lord spake to Aaron, behold I have given thee the custody of my first fruits. All things that are sanctified of the children of Israel, have I delivered to thee and to thy sons for the priestly office, as everlasting ordinances. {9} These things therefore shalt thou take of those, that are sanctified, and are offered to the Lord. All oblation, and sacrifice, and whatsoever is rendered to me for sin and offence, & becometh Holy of holies, shall be thine, and thy sons. {10} In the Sanctuary shalt thou eat it: males only shall eat thereof, because it is to thee a consecrated thing. {11} But the first fruits, which the children of Israel shall vow and offer, I have given thee, and thy sons, and thy daughters for a perpetual right. He that is clean in thy house, shall eat them. {12} All the best of oil, and wine, and corn, whatsoever first fruits they offer to the Lord, I have given them to thee. {13} Of fruits all the first, that the ground bringeth forth, and are brought to the Lord, shall turn to thy uses: he that is clean in thy house, shall eat them. {14} Every thing that the children of Israel render by vow, shall be thine. {15} Whatsoever first breaketh forth from the matrice of all flesh, which they offer to the Lord, whether it be of men, or of beasts, shall be thy right: yet so, that for the first born of man thou take a price, and every beast that is unclean thou cause to be redeemed. {16} whose redemption shall be after one month, for five sicles of silver, by the weight of the Sanctuary. A sicle hath twenty oboles. {17} But the first-born of beef and sheep and goat thou shalt not cause to be redeemed, because they are sanctified to the Lord, only the blood of them thou shalt pour upon the altar, and the fat thou shalt burn for a most sweet odour to the Lord. {18} But the flesh shall turn to thy use, as the consecrated breast, and the right shoulder, shall be thine. {19} All the first fruits of the Sanctuary which the children of Israel offer to the Lord, have I given thee and thy sons, and daughters for a perpetual right. A covenant of salt is it for ever before the Lord, to thee and to thy sons. {20} And our Lord said to Aaron: In their land you shall possess nothing, neither shall you have a portion among them: I am thy portion and inheritance in the midst of the children of Israel. {21} And to the sons of Levi I have given all the tithes of Israel in possession for the ministry wherewith they serve me in the tabernacle of covenant: {22} that the children of Israel approach not any more to the tabernacle, nor commit deadly sin, {23} only the sons of Levi serving me in the tabernacle, and bearing the sins of the people. It shall be an everlasting ordinance in your generations. No other thing shall they possess, {24} being content with the oblation of tithes, which I have separated for their uses and necessities. {25} And our Lord spake to Moyses, saying: {26} Command the Levites, and denounce unto them: When you shall receive of the children of Israel the tithes, which I have given you, offer first fruits of them

to the Lord, that is to say, the tenth part of the tenth: {27} that it may be reputed to you for an oblation of first fruits, as well of the barn floors as of the presses, {28} and of all things whereof you receive tithes, the first fruits offer to the Lord, and give them to Aaron the Priest. {29} All things that you shall offer of the tithes, and shall separate for the gifts of the Lord, they shall be the best and chosen things. {30} And thou shalt say to them: If you offer all the goodly and the better things of the tithes, it shall be reputed to you as if you had given first fruits of the barn floor and the press: {31} and you shall eat them in all your places, as well you as your families: because it is the reward for the ministry, wherewith you serve in the tabernacle of testimony. {32} And you shall not sin in this point, reserving the principal and fat things to your selves, lest you pollute the oblations of the children of Israel, and die.

Chapter 19

A red cow is offered in burnt victim for sin: 9. whose ashes are mingled in water for expiation of diverse legal uncleanness, 11. as by touching the dead, 14. by entering into the tent of the dead, also the vessel that is therein, and the vessel that lacketh a cover, 22. and whatsoever the unclean toucheth.

{1} AND our Lord spake to Moyses and Aaron, saying: which the Lord hath appointed. Command {2} This is the religion of the victim, the children of Israel, that they bring unto thee a red cow of full age, wherein is no blemish, and that hath not carried yoke: {3} and you shall deliver her to Eleazar the Priest, who bringing her forth without the camp, shall immolate her in the sight of all: {4} and dipping his finger in her blood, shall sprinkle it against the doors of the tabernacle seven times, {5} and shall burn her in the sight of all, committing as well her skin and the flesh, as the blood, and the dung to the fire. {6} Wood also of the cedar, and hyssop, and scarlet twice dyed shall the Priest cast into the flame, that wasteth the cow. {7} And then at length washing his garments, and his body, he shall enter into the camp, and shall be polluted until even. {8} But he also that burneth her shall wash his garments and his body, and shall be unclean until even. {9} And a man that is clean shall gather the ashes of the cow, and shall pour them out without the camp in a most clean place, that they may be reserved for the multitude of the children of Israel, and for water of aspersion: because the cow was burnt for sin. {10} And when he that carried the ashes of the cow hath washed his garments, he shall be unclean until even. The children of Israel, and the strangers that dwell among them, shall have this for a holy thing by a perpetual ordinance. {11} He that toucheth the dead corpse of a man, and is unclean therefore seven days, {12} shall be sprinkled of this water the third day, and the seventh, and so shall be cleansed. If he were not sprinkled the third day, the seventh day he can not be cleansed. {13} Every one that toucheth the dead corpse of man's soul, and is not sprinkled with this commixtion, shall pollute the tabernacle of the Lord, and shall perish out of Israel: because he was not sprinkled with the water of expiation, he shall be unclean, and his filthiness shall remain upon him. {14} This is the law of the man that dieth in a tabernacle: All that enter into his tent, and all the vessels that are there, shall be polluted seven days. {15} The vessel, that hath no cover, nor binding over it, shall be unclean. {16} If any man in the field touch the corpse of a man that was slain, or that died of himself, or his bone, or grave, he shall be unclean seven days. {17} And they shall take of the ashes of combustion & of sin, & shall pour living water upon them into a vessel: {18} in the which when a man that is clean hath dipped hyssop, he shall sprinkle therewith all the tent, and all the implements, and the men polluted with such contagion, {19} and in this manner he that is clean shall purge the unclean the third and seventh day, And being expiated the seventh day, he shall wash both himself and his garments, and be unclean until evening. {20} If any man be not expiated after this rite, his soul shall perish out of the midst of the Church: because he hath polluted the Lord's Sanctuary, and is not sprinkled with water of lustration. {21} This

precept shall be an ordinance for ever. He also that sprinkleth the waters, shall wash his garments: Every one that toucheth the waters of expiation, shall be unclean until even. {22} Whatsoever he toucheth that is unclean he shall make it unclean: and the soul that toucheth any of these things, shall be unclean until even.

Chapter 20

Mary the sister of Moyses dieth. 2. The people murmur for lack of water. 7. Moyses and Aaron being commanded to draw some out of a rock, do it doubtfully: 12. and for the same are foretold that they shall die in the desert. 14. Not obtaining licence to pass through Edom, 22. they come into Mount Hor, where Eleazar is ordained High-Priest, Aaron dieth, and is mourned by the people thirty days.

{1} AND the children of Israel, and all the multitude came into the desert Sin, the first month: and the people abode in Cades. And Mary died there, and was buried in the same place. {2} And when the people lacked water, they came together against Moyses and Aaron: {3} and being turned into sedition, said: Would God we had perished among our brethren before our Lord. {4} Why have you brought forth the Church of our Lord into the wilderness, that both we and our cattle should die? {5} Why did you make us ascend out of Aegypt, and have brought us into this exceeding naughty place, which can not be sowed, which bringeth forth neither fig, nor vines, nor pomegranates, moreover also hath no water for to drink? {6} And Moyses and Aaron, the multitude being dismissed, entering into the tabernacle of covenant, fell flat upon the ground, and cried to our Lord, and said: Lord God hear the cry of this people, and open unto them thy treasure the fountain of living water, that being satisfied, their murmuring may cease. And the glory of our Lord appeared over them. {7} And our Lord spake to Moyses, saying: {8} Take the rod, and assemble the people together, thou and Aaron thy brother, and speak to the rock before them, and it shall give waters. And when thou hast brought forth water out of the rock, all the multitude shall drink and their cattle. {9} Moyses therefore took the rod, which was in the sight of our Lord, as he commanded him, {10} the multitude being assembled before the rock, and he said to them: Hear ye rebellious & incredulous: Can we out of this rock bring you forth water? {11} And when Moyses had lifted up his hand striking the rock twice with the rod, there came forth great plenty of water, so that the people drunk and their cattle. {12} And our Lord said to Moyses and Aaron: Because you have not believed me, to sanctify me before the children of Israel, you shall not bring in these peoples into the land, which I will give them. {13} This is the water of contradiction, where the children of Israel quarrelled against our Lord, and he was sanctified in them. {14} In the mean time Moyses sent messengers from Cades to the King of Edom, which should say: Thus thy brother Israel biddeth us to say: Thou knowest all the labour, that hath taken us, {15} in what manner our fathers went down into Aegypt, and there we dwelt a great time, and the Aegyptians afflicted us, and our fathers: {16} and in what manner we cried to our Lord, and he heard us, and sent an Angel, that hath brought us out of Aegypt. Lo being presently in the city of Cades, which is in thy uttermost borders, {17} we beseech thee that we may have licence to pass through thy country. We will not go through the fields, nor through the vineyards, we will not drink the waters of thy wells, but we will go the common high way, declining neither to the right hand, nor to the left, till we be past thy borders. {18} To whom Edom answered: Thou shalt not pass by me, otherwise I will come armed against thee. {19} And the children of Israel said: We will go by the beaten way: and if we and the cattle drink thy waters, we will give thee that which is just: there shall be no difficulty in the price, only let us pass speedily. {20} But he answered: Thou shalt not pass: And immediately he came forth to meet them with an infinite multitude, and a strong hand, {21} neither would he condescend to them desiring to grant them passage through his borders. For the which cause Israel turned an other way from him. {22} And when they had removed

the camp from Cades, they came into the mountain Hor, which is in the borders of the land of Edom: {23} Where our Lord spake to Moyses: {24} Let Aaron, saith he, go to his people: for he shall not enter to the Land, which I have given the children of Israel, for that he was incredulous to my mouth, at the Waters of contradiction. {25} Take Aaron and his son with him, and thou shalt bring them into the mountain Hor. {26} And when thou hast unvested the father of his vesture, thou shalt revest therewith Eleazar his son: Aaron shall be gathered, and die there. {27} Moyses did as our Lord had commanded: and they went up into the mountain Hor before all the multitude. {28} And when he had spoiled Aaron of his vestments, he revested Eleazar his son with them. {29} After that he was dead in the top of the mountain, he went down with Eleazar. {30} And all the multitude seeing that Aaron was dead, mourned upon him thirty days throughout all their families.

Chapter 21

Israelites at the first encounter with the Chananeites having the worse, after their vow kill the King of Arad, and destroy his cities. 4. The people again murmuring are stricken with fiery serpents, 7. but confessing their fault, Moyses by God's commandment setteth up a brazen serpent for a remedy. 10. They march through diverse places, 17. and sing a Canticle at a well which God gave them.. 21. They kill Sehon King of the Amorrhites, and conquer his land. 33. Likewise Og King of Basan.

{1} WHICH when the Chananite King of Arad, who dwelt toward the south, had heard, to wit, that Israel was come by the way of the spies, he fought against them, and being victor, he took the prey of them. {2} But Israel binding himself by vow to our Lord, said: If thou wilt deliver this people into my hand, I will destroy their cities. {3} And our Lord heard the prayers of Israel, and delivered the Chananite, whom they slew overthrowing their cities: and they called the name of that place Horma, that is to say, Anathema. {4} And they marched also from the mountain Hor, by the way that leadeth to the Red sea, that they might compass the land of Edom. And the people began to be weary of the journey and labour: {5} and speaking against God and Moyses, they said: Why didst thou bring us out of Aegypt, to die in the wilderness? There wanteth bread, waters there are none: our soul now loatheth at this most light meat. {6} Wherefore our Lord sent upon the people fiery serpents, at whose plagues and the deaths of very many, {7} they came to Moyses, and said: We have sinned, because we have spoken against our Lord and thee: Pray that he take from us the serpents. And Moyses prayed for the people {8} and our Lord spake to him: Make a brazen serpent, and set it for a sign: he that being stricken looketh on it, shall live. {9} Moyses therefore made A BRAZEN SERPENT, and set it for a sign: whom when they that were stricken looked on, they were healed. {10} And the children of Israel marching camped in Oboth. {11} Whence departing they pitched their tents in Jeabarim, in the wilderness, that looketh toward Moab against the east part. {12} And removing from thence, they came to the Torrent Zared. {13} Which they forsaking camped against Arnon, which is in the desert, & standeth out in the borders of the Amorrhite. For Arnon is the border of Moab, dividing the Moabites & the Amorrhites. {14} Whereof it is said in the book of the wars of our Lord: As he did in the Red sea, so will he do in the streams of Arnon. {15} The rocks of the torrents were bowed, that they might rest in Ar, and lie in the borders of the Moabites. {16} From that place appeared the well, whereof our Lord spake to Moyses: Gather the people together, and I will give them water. {17} Then Israel sang this verse: Arise the well. They sang thereto: {18} The well, which the Princes digged, & the Captains of the multitude prepared in the lawgiver, and in their staves. And they marched from the wilderness to Mathana. {19} From Mathana unto Nahaliel: from Nahaliel unto Bamoth {20} From Bamoth is a valley in the country of Moab, in the top of Phasga, which looketh toward the desert. {21} And Israel sent messengers to Sehon King of the Amorrhites, saying: {22} I beseech thee that I may have licence to pass through thy land: we

will not go aside into the fields and the vineyards, we will not drink waters of the wells, we will go the king's high way, till we be past thy borders. {23} Who would not grant that Israel should pass by his borders; but rather gathering an army, went forth to meet them in the desert, and came unto Jasa, and fought against them. {24} Of whom he was stricken in the edge of the sword, and his land was possessed from Arnon unto Jeboc, and to the children of Ammon: for the borders of the Ammonites were kept with a strong garrison. {25} Israel therefore took all his cities, and dwelt in the cities of the Amorrhite, to wit, in Hesebon, and the villages thereof. {26} The city Hesebon was Sehon's the king of the Amorrhite, who fought against the king of Moab: and took all the land, that had been of his dominion, as far as Arnon. {27} Therefore it is said in the proverb: Come into Hesebon, let the city of Sehon be built and erected: {28} A fire went forth from Hesebon, a flame from the town of Sehon, & devoured Ar of the Moabites, and the inhabitants of the high places of Arnon. {29} Woe to thee Moab, thou art undone people of Chamos. He hath given his sons into flight, and his daughters into captivity to Sehon the King of the Amorrhites. {30} There yoke is perished from Hesebon unto Dibon, they came weary into Nophe, and unto Medaba. {31} Israel therefore dwelt in the Land of the Amorrhite. {32} And Moyses sent some to take a view of Jazer: Whose villages they took, and possessed the inhabitants. {33} And they turned themselves, and went up by the way of Basan, and Og the king of Basan came against them with all his people, to fight in Edrai. {34} And our Lord said to Moyses: Fear him not, for into thy hand I have delivered him, and all his people, and land: and thou shalt do to him as thou didst to Sehon the king of the Amorrhites, the inhabiter of Hesebon. {35} They therefore smote him also with his sons, and all his people unto utter destruction, and they possessed his land.

Chapter 22

Balac King of Moab fearing the Israelites, sendeth for Balaam a soothsayer to curse them. 8. Who consulting his false God, is forbid by God Almighty to go, and so excuseth himself. 15. Balac sendeth again offering greater reward. 19. he again consulteth, and God biddeth him go. 22. But sendeth an Angel to meet him in the way, who his ass seeing, shunned three times, and so often he beateth her, 28. then she speaketh, expostulating his hard usage: 31. he also seeth the Angel, 35. and is charged to speak nothing but that the Angel shall suggest.

{1} AND marching forward they camped in the champion country of Moab, where Jericho is situated beyond Jordan. {2} And Balac the son of Sephor seeing all things that Israel had done to the Amorrhite, {3} and that the Moabites were in great fear of him, and could not sustain his assault, {4} he said to the elders of Midian: So will this people destroy all that dwell in our coasts, as the oxe is wont to eat the grass unto the very roots. And he was at the same time king in Moab. {5} He sent therefore messengers to Balaam the son of Beor a soothsayer, who dwelt upon the river of the land of the children of Ammon, to call him, and to say: Behold a people is come out of Aegypt, that hath covered the face of the earth, sitting against me. {6} Come therefore, and curse this people, because it is mightier than I: if by any means I may strike them and cast them out of my land. For I know that he is blessed whom thou shalt bless, and cursed upon whom thou shalt heap curses. {7} And the ancients of Moab went, and the elders of Midian, having the price of divination in their hands. And when they were come to Balaam, and had told him all the words of Balac: {8} he answered: Tarry here this night, and I will answer whatsoever the Lord shall say to me. And whilst they stayed with Balaam, God came, and said to him: {9} What would these men that are with thee? {10} He answered: Balac the son of Sephor king of the Moabites hath sent to me, {11} saying: Behold a people that is come out of Aegypt, hath covered the face of the land: come, and curse them, if by any means fighting I may drive them away. {12} And God said to Balaam: Go not with them, neither do thou curse the people: because it is blessed. {13} Who in the morning arising said to the

Princes: Go into your country, because the Lord hath forbid me to come with you. {14} The princes returning, said to Balac: Balaam would not come with us. {15} Again he sent many more and more noble, than he had sent before. {16} Who when they were come to Balaam, said: Thus saith Balac the son of Sephor: Slack not to come to me: {17} for I am ready to honour thee, and whatsoever thou wilt I will give thee: Come, and curse this people. {18} Balaam answered: If Balac would give me his house full of silver and gold, I can not change the word of the Lord my God, to speak either more, or less. {19} I beseech you that you will also tarry here this night, and I may know what the Lord will answer me once more. {20} God therefore came to Balaam in the night, and said to him: If these men be come to call thee, arise and go with them: yet so, that thou do that which I shall command thee. {21} Balaam arose in the morning, and saddling his ass went with them. {22} And God was angry. And an Angel of our Lord stood in the way against Balaam, who sat upon the ass, and had two servants with him. {23} The ass seeing the Angel standing in the way, with a drawn sword, turned her self out of the way, and went by the field. Whom when Balaam had beat, and had brought her again to the beaten way, {24} the Angel stood in the straits of two walls, wherewith vineyards were inclosed. {25} Whom the ass seeing, joined her self close to the wall, and bruised the foot of him that rid. But he beat her again: {26} and nevertheless the Angel passing to a narrow place, where there could be no going aside neither to the right hand nor to the left, stood to meet him. {27} And when the ass had seen the Angel standing, she fell under the feet of the rider. Who being angry, beat her sides with a staff more vehemently. {28} And our Lord opened the mouth of the ass, and she spake: What have I done to thee? Why strikest thou me, lo now the third time? {29} Balaam answered: Because thou hast deserved, and hast abused me: I would I had a sword, that I might kill thee. {30} The ass said: Am not I thy beast, on which thou hast been always accustomed to ride until this present day? Tell me what like thing did I ever to thee. But he said: Never. {31} Forthwith our Lord opened the eyes of Balaam, and he saw the Angel standing in the way with a drawn sword, and he adored him flat to the ground. {32} To whom the Angel said: Why beatest thou thy ass the third time? I am come to withstand thee, because thy way is perverse, and contrary to me: {33} and unless the ass had turned out of the way, giving place to me resisting thee, I had slain thee, and she should have lived. {34} Balaam said: I have sinned, not knowing that thou didst stand against me: and now if it displease thee that I go, I will return. {35} The Angel said: Go with these men, and see thou speak no other thing than I shall command thee. He went therefore with the Princes. {36} Which when Balac heard, he came forth to meet him in a town of the Moabites, that is situated in the uttermost borders of Arnon. {37} And he said to Balaam: I sent messengers to call thee, why didst thou not come immediately unto me? Was it because I can not reward thy coming? {38} To whom he answered: Lo here I am: Shall I be able to speak any other thing, but that which God shall put in my mouth? {39} They therefore went on together, and came into a city, that was in the uttermost borders of his Kingdom. {40} And when Balac had killed oxen, and sheep, he sent thereof to Balaam, and to the Princes that were with him, presents. {41} And when morning was come, he brought him to the excelses of Baal, and he beheld the uttermost part of the people.

Chapter 23

Balaam endeavoureth to curse Israel, but God forceth him to bless them. 11. Again he urgeth him to curse them, but he still prophesieth good things of them. 26. Yet Balac insisteth willing him to curse, or not to bless them.

{1} AND Balaam said to Balac: Build me here seven altars, and prepare as many calves, and rams of the same number. {2} And when he had done according to the word of Balaam, they together

laid a calf and a ram upon an altar. {3} And Balaam said to Balac: Stand a while beside thy holocaust, until I go, if happenly the Lord will meet me, and whatsoever he shall command, I will speak to thee. {4} And when he was gone in haste, God met him. And Balaam speaking to him, said: I have erected seven altars, and have laid thereon a calf and a ram. {5} And our Lord put a word in his mouth, and said: Return to Balac, and thus shalt thou speak. {6} Returning he found Balac standing beside his holocaust, and all the Princes of the Moabites: {7} and taking up his parable, he said: From Aram hath Balac king of the Moabites brought me, from the mountains of the East: Come, quoth he, and curse Jacob; make haste, and detest Israel. {8} How shall I curse, whom God hath not cursed? By what means may I detest, whom the Lord detesteth not? {9} From the highest flints shall I see him, and from the hills shall I view him. The people shall dwell alone, and among the Gentiles shall not be accounted. {10} Who may be able to number the dust of Jacob, and to know the number of the stock of Israel? My soul die the death of the just, and my last ends be made like to them. {11} And Balac said to Balaam: What is this that thou doest? That thou shouldst curse mine enemies I called thee: and thou contrary wise blessest them. {12} To whom he answered: Can I speak ought else, but that which the Lord commandeth? {13} Balac therefore said: Come with me into an other place whence thou mayest see part of Israel, and canst not see the whole, from thence curse them. {14} And when he had brought him into a high place, upon the top of the mountain Phasga, Balaam builded seven altars, and laying thereon calves and rams, {15} he said to Balac: Stand here beside thy holocaust, whilst I go to meet him. {16} Whom when our Lord had met, and had put the word in his mouth, he said: Return to Balac and thus thou shalt speak to him. {17} Returning he found him standing beside his holocaust, and the Princes of the Moabites with him. To whom Balac said: What hath the Lord spoken? {18} But he taking up his parable, said: Stand Balac, and hearken, hear thou son of Sephor: {19} God is not as man, that he may lie, nor as the son of man, that he may be changed. Hath he said then, and will he not do? Hath he spoken, and will he not fulfil? {20} I was brought to bless, the blessing I am not able to stay. {21} There is no idol in Jacob, neither is there simulachre to be seen in Israel. The Lord his God is with him, and the sound of the victory of the king in him. {22} God hath brought him out of Aegypt, whose strength is like to the unicorn. {23} There is no Soothsaying in Jacob, nor divination in Israel. In their times it shall be said to Jacob and Israel what God hath wrought. {24} Behold the people shall rise up as a lioness and as a lion shall raise it self: It shall not lie down till it devour the prey, and drink the blood of the slain. {25} And Balac said to Balaam: neither curse, nor bless him. {26} And he said: Did I not tell thee, that whatsoever God should command me, that would I do? {27} And Balac said to him: Come, and I will bring thee to an other place: if happenly it please God that thence thou mayest curse them. {28} And when he had brought him upon the top of the mountain Phogor, which looketh to the wilderness, {29} Balaam said to him: Build me here seven altars, and prepare as many calves, and rams of the same number. {30} Balac did as Balaam had said: and he laid the calves and the rams on every altar.

Chapter 24

Balaam forced by the evidence of truth (though not converted in will to serve God, whom he confesseth to be omnipotent) prophesieth still more good of Israel: 10. wherefore Balac interrupted him, and he answereth plainly that God Almighty will have it so. 15. And so proceeding he prophesieth of CHRIST. 20. Also of Amalacheites, Cineites, and Italians.

{1} AND when Balaam had seen that it pleased our Lord that he should bless Israel, he went not as before he had gone, to seek soothsaying: but directing his countenance against the desert, {2} and lifting up his eyes, he saw Israel abiding in their tents by their tribes: and the spirit of God coming vehemently upon him, {3} taking up his parable he said: Balaam the son of Beor hath said:

The man hath said whose eye is stopped: {4} The hearer of the words of God hath said, he that hath beheld the vision of the Omnipotent, he that falleth, and so his eyes are opened: {5} How beautiful are thy tabernacles, o Jacob, and thy tents, o Israel! {6} As woody valleys, as watered gardens beside the rivers, as tabernacles which the Lord hath pitched, as cedars by the waters' side. {7} Water shall flow out of his bucket, and his seed shall be into many waters. For Agag shall his king be taken away, and his kingdom shall be taken away. {8} God hath brought him out of Aegypt, whose strength is like to the Rhinoceros. They shall devour nations his enemies, and break their bones, and pierce them with arrows. {9} Lying, he hath slept as a lion, and as a lioness, whom none shall be bold to raise up. He that blesseth thee, himself also shall be blessed: he that curseth thee, shall be reputed accurst. {10} And Balac being angry against Balaam, clapping his hands together said: To curse mine enemies I called thee, whom thou contrary wise hast blessed the third time: {11} return to thy place. I was determined verily to honour thee magnifically, but the Lord hath deprived thee of the honour appointed. {12} Balaam made answer to Balac: did I not say to thy messengers, whom thou didst send to me: {13} If Balac would give me his house full of silver and gold, I can not pass the word of the Lord my God, to utter of my own mind either any good, or evil: but whatsoever the Lord shall say, that will I speak? {14} But yet going to my people, I will give thee counsel, what thy people shall do to this people in the last time. {15} Therefore taking up his parable, again he said: Balaam the son of Beor hath said: The man whose eye is stopped, hath said: {16} the hearer of the words of God hath said, who knoweth the doctrine of the Highest, and seeth the visions of the Omnipotent, who falling hath his eyes opened: {17} I shall see him, but not now: I shall behold him but not near. A STAR SHALL RISE out of Jacob, and a rod shall arise from Israel: and shall strike the Dukes of Moab, and shall waste all the children of Seth. {18} And Idumea shall be his possession: the inheritance of Seir shall come to their enemies: but Israel shall do manfully. {19} Of Jacob shall he be that shall rule, and shall destroy the remains of the city. {20} And when he had seen Amalec, taking up his parable, he said: Amalec the beginning of Gentiles, whose latter ends shall be destroyed. {21} He saw also the Cinite: and taking up his parable, he said: Thy habitation indeed is strong: but if thou build thy nest in a rock, {22} and thou be chosen of the stock of Cin, how long shalt thou be able to continue? For Assur shall take thee. {23} And taking up his parable again he spake: Alas, who shall live, when God shall do these things? {24} They shall come in galleys from Italy, they shall overcome the Assyrians, and shall waste the Hebrews, and at the last themselves also shall perish. {25} And Balaam rose, and returned into his place: Balac also returned the way that he came.

Chapter 25

By carnal fornication many are drawn to spiritual. For which twenty four thousand are slain. 10. Phinees his zeal in stabbing to death two fornicators is commended by God, and rewarded.

{1} AND Israel at that time abode in Setim, and the people fornicated with the daughters of Moab, {2} who called them to their sacrifices. And they did eat and adore their gods. {3} And Israel was professed to Beelphegor, and our Lord being angry, {4} said to Moyses: Take all the Princes of the people, and hang them up against the sun on gibbets: that my fury may be averted from Israel. {5} And Moyses said to the Judges of Israel: Kill every man his neighbours, that are professed to Beelphegor. {6} And behold one of the children of Israel entered in before the face of his brethren to a whore a Madianite in the sight of Moyses, and of all the multitude of the children of Israel, who wept before the doors of the tabernacle. {7} Which thing when Phinees had seen the son of Eleazar the son of Aaron the Priest, he arose out of the midst of the multitude, and catching a dagger {8} went in after the man of

Israel into the brothel house, and thrust them through both together, to wit, the man and the woman in the genitals. And the plague ceased from the children of Israel, {9} and there were slain four and twenty thousand men. {10} And our Lord said to Moyses: {11} Phinees the son of Eleazar the son of Aaron the Priest hath averted my wrath from the children of Israel: because he was moved with my zeal against them, that my self might not destroy the children of Israel in mine own zeal. {12} Therefore speak to him: Behold I give him the peace of my covenant, {13} and there shall be as well to him as to his seed the covenant of priesthood for ever, because he hath been zealous for his God, and hath expiated the wicked fact of the children of Israel. {14} And the name of the man of Israel, that was slain with the woman of Midian, was Zambris the son of Salu, a Prince of the kindred and tribe of Simeon. {15} Moreover the Madianess that was slain with him, was called Cozbi the daughter of Sur a most noble Prince of the Madianites. {16} And our Lord spake to Moyses, saying: {17} Let the Madianites find you their enemies, and strike you them: {18} Because they also have done like enemies against you, and have guilefully deceived you by the idol Phogor and Cozbi the daughter of the Duke of Midian their sister, who was stricken in the day of the plague for the sacrilege of Phogor.

Chapter 26

All the men of twelve tribes being again numbered, from the age of twenty years and upward, are found to be six hundred one thousand seven hundred and thirty. 57. Of the tribe of Levi also, numbered of the male sex from the age of one month and upward, are found twenty three thousand: 64, all being dead in the desert, which were numbered before, except Caleb and Josue.

{1} AFTER the blood of the offenders was shed, our Lord said to Moyses and Eleazar the son of Aaron, the Priest: {2} Number the whole sum of the children of Israel from twenty years and upward, by their houses and kindreds, all that can go forth to wars. {3} Moyses therefore & Eleazar the Priest spake, in the champion country of Moab upon Jordan against Jericho, to them that were {4} from twenty years and upward, as our Lord had commanded, of whom this is the number: {5} Ruben the first born of Israel, his son, Henoch, of whom is the family of the Henochites: and Phallu, of whom is the family of the Phalluites: {6} and Hesron, of whom is the family of the Hesronites: and Charmi, of whom is the family of the Charmites. {7} These are the families of the stock of Ruben: whose number was found forty three thousand, and seven hundred thirty {8} The son of Phallu, Eliab: {9} his sons, Namuel and Dathan and Abiron. These are Dathan and Abiron the Princes of the people, that rose against Moyses and Aaron in the sedition of Core, when they rebelled against our Lord: {10} and the earth opening her mouth devoured Core, very many dying, when the fire burnt two hundred fifty men. And there was a great miracle done, {11} that Core perishing, his sons perished not. {12} The sons of Simeon by their kindreds: Namuel, of him is the family of the Namuelites: Iamin, of him is the family of the Iaminites: Iachin, of him is the family of Iachinites: {13} Zare, of him is the family of the Zareites: Saul, of him is the family of the Saulites. {14} These are the families of the stock of Simeon, of which the whole number was two and twenty thousand two hundred. {15} The sons of Gad by their kindreds: Sephon, of him is the family of the Sephonites: Aggi, of him is the family of the Aggitites: Suni, of him is the family of the Sunites: {16} Ozni, of him is the family of the Oznites: Her, of him is the family of the Herites: {17} Arod, of him is the family of the Arodites: Ariel, of him is the family of the Arielites. {18} These are the families of Gad, of which the whole number was forty thousand five hundred. {19} The sons of Judas, Her, and Onan, who died both in the land of Chanaan. {20} And the sons of Judas by their kindreds were: Sela, of whom is the family of the Selaites: Phares, of whom is the family of the Pharesites: Zare, of whom is the family of the Zareites. {21} Moreover the sons of Phares; Hesron, of whom is the family of the Hesronites: and Hamul, of whom is the family of the Hamulites.

{22} these are the families of Judas, of which the whole number was seventy six thousand five hundred. {23} The sons of Issachar, by their kindreds: Thola, of whom is the family of the Tholaites: Phua, of whom is the family of the Phuaites: {24} Jasub, of whom is the family of the Jasubites: Semran, of whom is the family of the Semranites. {25} these are the kindreds of Issachar, whose number was sixty four thousand three hundred. {26} The sons of Zabulon by their kindreds: Sared, of whom is the family of the Saredites: Elon of whom is the family of the Elonites: Jalel of whom is the family of Jalelites. {27} These are the kindreds of Zabulon, whose number was sixty thousand five hundred: {28} The sons of Joseph by their kindreds, Manasses & Ephraim. {29} Of Manasses was born Machir, of whom is the family of the Machirites. Machir begat Galaad, of whom is the family of the Galaadites. {30} Galaad had sons: Jezer, of whom is the family of the Jezerites: & Helec, of whom is the family of the Heleclites: {31} and Asriel, of whom is the family of the Asrielites: and Sechem, of whom is the family of the Sechemites: {32} & Semida, of whom is the family of the Semidaites: and Hepher, of whom is the family of the Hepherites. {33} And Hepher was the father of Salphaad, who had no sons, but only daughters, whose names are these: Maala, and Noa, and Hegla, and Melcha, and Tersa. {34} These are the families of Manasses, & the number of them is fifty two thousand seven hundred. {35} And the sons of Ephraim by their kindreds were these: Suthala, of whom is the family of the Suthalaites: Becher, of whom is the family of the Becherites: Thehen, of whom is the family of the Thehenites. {36} Moreover the son of Suthala was Heran, of whom is the family of the Heranites. {37} these are the kindreds of the sons of Ephraim: whose number was thirty two thousand five hundred. {38} These are the sons of Joseph by their families. The sons of Benjamin in their kindreds: Bela, of whom is the family of the Belaites: Asbel, of whom is the family of the Asbelites: Ahiram, of whom is the family of the Ahiramites: {39} Supham, of whom is the family of the Suphamites: Hupham, of whom is the family of the Huphamites. {40} The sons of Bela: Hered, and Noeman. Of Hered, the family of the Heredites: of Noeman, the family of the Noemanites. {41} These are the sons of Benjamin by their kindreds, whose number was forty five thousand six hundred. {42} The sons of Dan by their kindreds: Suham, of whom is the family of the Suhamites: these are the kindreds of Dan by their families. {43} All were Suhamites, whose number was sixty four thousand four hundred. {44} The sons of Aser by their kindreds: Jemna, of whom is the family of the Jemnaites: Jessui, of whom is the family of the Jessuites: Brie, of whom is the family of the Brieites. {45} The sons of Brie: Heber, of whom is the family of the Heberites: and Melchiel, of whom is the family of the Melchielites. {46} And the name of the daughter of Aser, was Sara. {47} These are the kindreds of the Sons of Aser, and their number fifty three thousand four hundred. {48} The sons of Nephthali by their kindreds: Jessie, of whom is the family of the Jesielites: Guni, of whom is the family of the Gunites: {49} Jeser, of whom is the family of the Jeserites: Sellem, of whom is the family of the Sellemites. {50} these are kindreds of the sons of Nephthali by their families: whose number was forty five thousand four hundred. {51} This is the sum of the children of Israel, that were reckoned, six hundred thousand, and a thousand seven hundred thirty. {52} And our Lord spake to Moyses saying: {53} To these shall the land be divided according to the number of names for their possessions. {54} To the greater number thou shalt give a greater portion, and to the fewer a less: to every one, as they have now been reckoned, shall possession be delivered: {55} yet so that lot do divide the Land to the tribes and the families. {56} Whatsoever shall chance by lot, that let either the more take, or the fewer. {57} This also is the number of the sons of Levi by their families: Gerson, of whom the family of the Gersonites: Caath, of whom the family of the Caathites: Merari, of whom the family of the Merarites. {58} These are the families of Levi: The family of

Lobni, the family of Hebron, the family of Moholi, the family of Musi, the family of Core. Howbeit Caath begat Amram: {59} who had to wife Jochabed the daughter of Levi, who was born to him in Aegypt, She bare to Amram her husband sons, Aaron and Moyses, and Mary their sister. {60} Of Aaron were born Nadab and Abiu, and Eleazar and Ithamar: {61} of the which Nadab and Abiu died, when they had offered the strange fire before our Lord. {62} And all that were numbered were twenty three thousand of the male kind from one month and upward: who were not reckoned among the children of Israel, neither was their possession given with the rest. {63} This is the number of the children of Israel, that were enrolled by Moyses and Eleazar the Priest, in the champion country of Moab upon Jordan against Jericho. {64} Among whom there was none of them that were numbered before by Moyses and Aaron in the desert of Sinai. {65} For our Lord had foretold that all should die in the wilderness. And none remained of them, but Caleb the son of Jephone, and Josue the son of Nun.

Chapter 27

Salphaad's daughters succeed to their father's inheritance. 8. And the law is established that for lack of sons daughters shall inherit, and for lack also of daughters the next of kin. 12. God commandeth Moyses to ascend into Mount Abarim, and thence view the promised Land, but foretelleth him that he shall die, and not go into it. 15. He then prayeth God to provide an other to lead the people, 18. and Josue is designed in presence of Eleazar and the people.

{1} AND there came the daughters of Salphaad, the son of Hepher, the son of Galaad, the son of Machir, the son of Manasses, who was the son of Joseph: whose names are, Maala, and Noa, and Hegla, and Melcha, and Thersa. {2} And they stood before Moyses and Eleazar the Priest, and all the Princes of the people at the door of the tabernacle of covenant, and said: {3} Our father died in the desert, neither was he in the sedition, that was raised against our Lord under Core, but he died in his own sin: he had no men children. Why is his name taken away out of his family, because he hath not a son? Give us possession among the kin of our father. {4} And Moyses referred their cause to the judgment of our Lord. {5} Who said to him: {6} The daughters of Salphaad require a just thing: give them possession among their father's kin, and let them succeed him in the inheritance. {7} And to the children of Israel thou shalt speak these things: {8} When a man dieth without a son, his inheritance shall pass to his daughter. {9} If he have no daughter, he shall have his brethren his successors. {10} And if he have no brethren neither, you shall give the inheritance to his father's brethren. {11} But if he have no such uncles by the father neither, the inheritance shall be given to them that are the next of kin: and this shall be to the children of Israel a holy ordinance by a perpetual law, as the Lord hath commanded Moyses. {12} Our Lord also said to Moyses: Go up into this mountain Abarim, and view from thence the Land which I will give to the children of Israel: {13} and when thou shall have seen it, thou also shall go to thy people, as thy brother Aaron is gone: {14} because you did offend me in the desert Sin in the contradiction of the multitude, neither would you sanctify me before them upon the waters. These are the waters of contradiction in Cades of the desert Sin. {15} To whom Moyses answered: {16} Our Lord, the God of the spirits of all flesh, provide a man that may be over this multitude: {17} and may go out and enter in before them, and bring them out, or bring them in: lest the people of our Lord be as sheep without a pastor. {18} And our Lord said to him: Take Josue the son of Nun, a man in whom is the Spirit, and put thy hand upon him. {19} Who shall stand before Eleazar the Priest and all the multitude: {20} and thou shalt give him precepts in the sight of all, and part of thy glory, that all the synagogue of the children of Israel may hear him. {21} For him, if any thing be to be done, Eleazar the Priest shall consult the Lord. At his word shall he go out and shall go in, and all the children of Israel with him, and the rest of the multitude. {22} Moyses did as our Lord had commanded. And when he had taken Josue, he set him before Eleazar the Priest, and all the assembly of

the people. {23} And imposing his hands on his head, he repeated all things that our Lord had commanded.

Chapter 28

Special sacrifices are appointed for every day in the morning and evening. Likewise for every Sabbath day, 21. for the first day of every month, for Pasch, 26. and for Pentecost.

{1} OUR Lord also said to Moyses: {2} thou shalt say to them: My oblation and Command the children of Israel, and breads, and burnt sacrifice of most sweet odour offer ye in their times. {3} These are the sacrifices which you must offer: Two lambs of a year old without blemish daily for the everlasting holocaust: {4} one you shall offer in the morning, and the other at even: {5} the tenth part of an ephi of flour, which shall be tempered with the purest oil, and shall have the fourth part of an hin. {6} It is the continual holocaust which you offered in Mount Sinai for a most sweet odour of the burnt sacrifice of the Lord. {7} and for a libament you shall offer of wine the fourth part of an hin for every lamb in the Sanctuary of the Lord. {8} And the other lamb in like manner you shall offer at even according to all the rite of the morning sacrifice, and of the libaments thereof, an oblation of most sweet odour to the Lord. {9} And on the day of the Sabbath, you shall offer two lambs of a year old without blemish, and two tenths of flour tempered with oil in sacrifice, & the libaments, {10} which are ritely poured every Sabbath for an everlasting holocaust. {11} And in the Calends you shall offer an holocaust to the Lord, two calves of the herd, one ram, seven lambs of a year old without blemish, {12} and three tenths of flour tempered with oil in sacrifice for every calf: and two tenths of flour tempered with oil to every ram: {13} and the tenth part of a tenth of flour tempered with oil in sacrifice to every lamb. It is an holocaust of most sweet odour and burnt sacrifice to the Lord. {14} And the libaments of wine, that are to be poured for every victim, shall be these: The half part of an hin for every calf, the third to a ram, the fourth to a lamb. This shall be the holocaust through all months that succeed one an other as the year turneth about. {15} A buck goat also shall be offered to the Lord for sins an everlasting holocaust with his libaments. {16} And in the first month the fourteenth day of the month shall be the Phase of the Lord, {17} and the fifteenth day the solemnity: seven days shall they eat azymes. {18} Of the which the first day shall be venerable & holy: no servile work shall you do therein. {19} And you shall offer burnt sacrifice an holocaust to the Lord, two calves of the herd, one ram, seven lambs of a year old without blemish: {20} and the sacrifice of every one of flour which shall be tempered with oil, three tenths to every calf, & two tenths to every ram, {21} and the tenth part of a tenth to every lamb, that is to say, to the seven lambs. {22} And one buck goat for sin, that expiation may be made for you, {23} beside the morning holocaust which you shall always offer. {24} So shall you do every day of the seven days for a food of the fire, & for a most sweet odour to the Lord, which shall rise of the holocaust, and of the libaments of every on. {25} The seventh day also shall be most solemn and holy unto you; no servile work shall you do therein. {26} The day also of first fruits when you shall offer new fruits to the Lord, after that the weeks be accomplished, shall be venerable and holy: no servile work shall you do therein. {27} And you shall offer an holocaust for a most sweet odour to the Lord, two calves of the herd, one ram, and seven Lambs of a year old without blemish: {28} and in the sacrifices of them three tenths of flour tempered with oil to every calf, to every ram two, {29} every lamb the tenth part of a tenth, which together are seven lambs. A goat also {30} which is slain for expiation: beside the everlasting holocaust & the libaments thereof. {31} All shall you offer without blemish with their libaments.

Chapter 29

In the seventh month are celebrated with particular sacrifices the feasts of Trumpets, 7. of expiation, 12. of Tabernacles, 35. and of Assembly and Collection.

{1} THE first day also of the seventh month shall be venerable and holy unto you, no servile work shall you do therein, because it is the day of sounding and of trumpets. {2} And you shall offer an holocaust for a most sweet odour to the Lord, one calf of the herd, one ram, and seven lambs of a year old without blemish: {3} and in their sacrifices of flour tempered with oil three tenths to every calf, two tenths to a ram, {4} one tenth to a lamb, which together are seven lambs: {5} and a buck goat for sin, which is offered for the expiation of the people, {6} besides the holocaust of the Calends with the sacrifices thereof, and the everlasting holocaust with the accustomed libaments. With the same ceremonies shall you offer burnt sacrifice for a most sweet odour to the Lord. {7} The tenth day also of this seventh month shall be holy and venerable unto you, & you shall afflict your souls: no servile work shall you do therein. {8} And you shall offer an holocaust to the Lord for a most sweet odour, one calf of the herd, one ram, seven Lambs of a year old without blemish: {9} and in their sacrifices of flour tempered with oil three tenths to every calf, two tenths to the ram, {10} the tenth part of a tenth to every lamb, which are in all seven lambs: {11} and a buck goat for sin, besides these things that are wont to be offered for offence unto expiation, and for the everlasting holocaust with their sacrifice and libaments. {12} But the fifteenth day of the seventh month, which shall be unto you holy and venerable, no servile work shall you do therein, but you shall celebrate the solemnity to the Lord seven days. {13} and you shall offer an holocaust for a most sweet odour to the Lord, calves of the herd thirteen, rams two, lambs of a year old without blemish fourteen: {14} & in their libaments of flour tempered with oil three tenths to every calf, which are together thirteen calves: & two tenths to every ram, that is, together to two rams, {15} And the tenth part of a tenth to every lamb, which are together fourteen lambs: {16} and a buck goat for sin, beside the everlasting holocaust, & the sacrifice & the libament thereof. {17} The next day you shall offer calves of the herd twelve, two rams, lambs a year old without blemish fourteen: {18} and the sacrifices and libaments of every one to the calves and the rams and the lambs you shall ritely celebrate: {19} and a buck goat for sin, beside the everlasting holocaust, and the sacrifice and libament thereof. {20} The third day you shall offer eleven calves, two rams, lambs of a year old without blemish fourteen: {21} and the sacrifices and the libaments of every one to the calves & the rams and the lambs you shall ritely celebrate: {22} and a buck-goat for sin, beside the everlasting holocaust, and the sacrifice, and libament thereof. {23} The fourth day you shall offer ten calves, two rams, lambs a year old without blemish fourteen: {24} and the sacrifices and the libaments of every one to the calves and the rams and the lambs you shall ritely celebrate: {25} and a buck-goat for sin, beside the everlasting holocaust, and the sacrifice thereof and libament. {26} The fifth day you shall offer nine calves, two rams, lambs of a year old without blemish fourteen: {27} and the sacrifices and the libaments of every one to the calves and the rams and the lambs you shall ritely celebrate: {28} and a buck-goat for sin, beside the everlasting holocaust, and the sacrifices thereof and libament. {29} The sixth day you shall offer eight calves, two rams, lambs of a year old without blemish fourteen: {30} & the sacrifices and the libaments of every one to the calves and the rams & the lambs you shall ritely celebrate: {31} and a buck-goat for sin, beside the everlasting holocaust, and the sacrifice thereof and libament. {32} The seventh day you shall offer seven calves, and two rams, lambs of a year old without blemish fourteen: {33} and the sacrifices and the libaments of every one to the calves and the rams and the lambs you shall ritely celebrate: {34} and a buck-goat for sin, beside the everlasting holocaust and the sacrifice thereof and libament. {35} The eight day, which is most solemn, no servile work you do therein, {36} offering an holocaust for a most sweet

odour to the Lord: one calf, one ram, lambs of a year old with out blemish seven. {37} And the sacrifices and the libaments of every one to the calves and the rams and the lambs you shall ritely celebrate: {38} and a buck-goat for sin, besides the everlasting holocaust, & the sacrifice thereof and libament. {39} These things shall you offer to the Lord in your solemnities: besides your vows and voluntary oblations in holocaust, in sacrifice, in libament, and in pacific hosts.

Chapter 30

Voluntary vows or oaths of men; 14. of maids in their father's houses, 7. or newly married; 10. of widows, or wives divorced, 11. and of wives in their husband's houses: and how they bind, or are made frustrate.

{1} AND Moyses told the children of Israel all things that our Lord had commanded him: {2} and he spake to the Princes of the tribes of the children of Israel: This is the word that our Lord hath commanded: {3} If any man make a vow to our Lord, or bind himself by an oath: he shall not make his word frustrate, but all that he promised he shall fulfill. {4} If a woman vow any thing, and bind her self with an oath, she that is in her father's house, & as yet in maiden's age: if her father know the vow that she promised, and the oath wherewith she bound her soul, and hold his peace, she shall be bound to the vow: {5} Whatsoever she promised and sware, she shall fulfill in deed. {6} But if immediately as he heareth it, her father do gainsay it, both her vows & her oaths shall be frustrate, neither shall she be bound to the promise, for that her father hath gainsaid it. {7} If she have a husband, and vow any thing, and the word once going out of her mouth bind her soul by an oath, {8} the day that her husband heareth it, {166} and doth not gainsay it, she shall be bound to the vow, and shall render whatsoever she promised. {9} But if as soon as he heareth he gainsay it, and make her promises frustrate, and the words wherewith she had bound her soul, our Lord will be propitious to her. {10} The widow, and she that is divorced, whatsoever they vow they shall render. {11} The wife in the house of her husband, when she hath bound her self by vow and by oath, {12} if her husband hear, and hold his peace, neither do gainsay the promise, she shall render whatsoever she had promised. {13} But if forthwith he gainsay it, she shall not be holden bound to the promise: because her husband gainsaid it, and our Lord will be propitious to her. {14} If she vow and bind her self by oath, to afflict her soul by fasting, or abstinence from other things, it shall be in the arbitrement of her husband, whether she shall do it, or not do it. {15} And if the husband hearing it hold his peace, and defer sentence till an other day: whatsoever she had vowed and promised, she shall render: because immediately as he heard it, he held his peace, {16} but if he gainsay it after that he knew it, himself shall bear her iniquity. {17} These are the laws, which our Lord appointed to Moyses between the husband and the wife, between the father and the daughter, that is as yet in maiden's age, or that abideth in her father's house.

Chapter 31

The Midianites are slain in battle, for that they had drawn the people of Israel to sin. 11. The prey is brought to Moyses, 14. who being angry that the women (which were the occasion of sin) are saved alive, commandeth to kill all the male children, and all the women saving only virgins. 19. The soldiers are purified, as also the prey, 26. & then divided among the victors, and other people, taking out portions for the Levites. 48. The Princes of the host give free offerings to our Lord.

{1} AND our Lord spake to Moyses, saying: {2} Revenge first the children of Israel on the Midianites, and so thou shalt be gathered to thy people. {3} And Moyses forthwith said: Arm of you men to fight, which may take the revenge of our Lord on the Midianites. {4} Let a thousand men of every tribe be chosen of Israel to be sent to the war. {5} And they gave a thousand of every tribe, that is to say, twelve thousand well appointed to fight: {6} whom

Moyses sent with Phinees the son of Eleazar the Priest, and the holy vessels, and the trumpets to sound he delivered to him. {7} And when they had fought against the Madianites and had overcome, all the men they slew, {8} and their kings Evi, and Recem, and Sur, and Hur, and Rebe, five Princes of the Nation: Balaam also the son of Beor they killed with the sword. {9} And they took their wives, and little ones, and all their goods: whatsoever they had been able to make, they spoiled: {10} as well cities as towns and castles the fire did consume. {11} And they took the prey, and all things that they had taken as well of men as of beasts, {12} and they brought them to Moyses, and Eleazar the Priest, and to all the multitude of the children of Israel. But the rest of the implements they carried to the camp in the champion countries of Moab, beside Jordan against Jericho. {13} And Moyses and Eleazar the Priest went forth, & all the Princes of the synagogue to meet them without the camp. {14} And Moyses being angry with the Princes of the host, the tribunes, and the centurions that were come from the battle, {15} said: Why have you reserved the women? {16} Are not these they, that deceived the children of Israel at the suggestion of Balaam, and made you prevaricate against our Lord upon the sin of Phogor, whereupon also the people was stricken? {17} Therefore kill all whatsoever is of the male sex, among the little ones also: & the women, that have known men in carnal copulation, slay ye: {18} but the girls and all the women that are virgins reserve to you: {19} and tarry without the camp seven days. He that hath killed a man, or touched him that is killed, shall be expiated the third day and the seventh. {20} And of all the prey, whether it be garment, or vessel, and some thing prepared for implements, of goats' skins, and hair, and wood shall be expiated. {21} Eleazar also the Priest spake to the host, that had fought in this manner: This is the precept of the law, which our Lord hath commanded Moyses: {22} Gold, and silver, and brass, and iron, and lead, and tin, {23} and all that may pass through the fire, shall be purged by fire, but whatsoever can not abide the fire, shall be sanctified with the water of expiation: {24} and you shall wash your garments the seventh day, and being purified, afterward you shall enter into the camp. {25} And our Lord said to Moyses: {26} Take the sum of those things that were taken, from man unto beast, thou and Eleazar the Priest and the Princes of the multitude: {27} and thou shalt divide the prey equally between them, that fought & went forth to the war, and between the rest of the multitude: {28} and thou shalt separate a portion to the Lord from them that fought and were in battle, one soul of five hundred as well of mankind as of oxen and asses and sheep, {29} and thou shalt give it to Eleazar the Priest, because they are the first fruits of the Lord. {30} Out of the half part also of the children of Israel thou shalt take the fiftieth head of mankind, and of oxen, and sheep, and of all beasts, and thou shalt give them to the Levites, that watch in the custodies of the tabernacle of the Lord. {31} And Moyses and Eleazar did, as our Lord commanded. {32} And the prey which the host had taken, was of sheep six hundred seventy five thousand, {33} of oxen seventy two thousand, {34} of asses sixty one thousand. {35} The souls of the folks of the female sex, that had not known men, thirty two thousand. {36} And the half part was given to them, that had been in the battle, of sheep three hundred thirty seven thousand five hundred: {37} of the which for the portion of our Lord where reckoned sheep six hundred seventy five. {38} And of the thirty six thousand oxen, oxen seventy and two: {39} of the thirty thousand five hundred asses, asses sixty one: {40} of the souls of mankind sixteen thousand, there fell to the portion of our Lord thirty two souls. {41} And Moyses delivered the number of the first fruits of our Lord to Eleazar the Priest, as it had been commanded him, {42} of the half part of the children of Israel, which he had separated to them, that had been in the battle. {43} But of the half part that had chanced to the rest of the multitude, that is to say, of the three hundred thirty seven thousand five

hundred sheep, {44} and of the thirty six thousand oxen, {45} and of the thirty thousand five hundred asses, {46} and of the sixteen thousand of mankind, {47} Moyses took the fiftieth head, and gave it to the Levites, that watched in the tabernacle of our Lord, as our Lord had commanded. {48} And when the Princes of the host were come to Moyses, and the tribunes, and centurions, they said: {49} We thy servants have reckoned the number of the warriors, which we had under our hand: and not so much as one verily was lacking. {50} For this cause we offer in the donaries of our Lord every one, that which we could find in the prey of gold, garters and tablets, rings and bracelets, and chains, that thou mayest pray to our Lord for us. {51} And Moyses and Eleazar the Priest received all the gold in diverse forms {52} in weight sixteen thousand seven hundred fifty sicles of the tribunes and of the centurions. {53} For that which every one had spoiled in the prey, was his own. {54} And that which was received they brought into the tabernacle of testimony, for a monument of the children of Israel before our Lord.

Chapter 32

The children of Ruben and Gad, demanding to have inheritance on that side Jordan, where they yet are. 7. Moyses justly rebuketh them; 16. yet upon condition that they will march first over Jordan, and remain the first in battle, till the land be subdued to the children of Israel, 28. he granteth to them, and the half tribe of Manasses, that which they request.

{1} AND the children of Ruben and Gad had much cattle, and they had in beasts an infinite substance. And when they had seen Jazer and Galaad fit countries for to feed cattle, {2} they came to Moyses and Eleazar the Priest, and the Princes of the multitude, and said: {3} Ataroth, and Dibon, and Jazer, and Nemra, Hesebon, and Eleale, and Sabam, and Nebo, and Beon, {4} the land, which our Lord smote in the sight of the children of Israel, is of a very plentiful soil for the feeding of beasts: and we thy servants have very much cattle: {5} and we pray thee if we have found grace before thee, that thou give us thy servants the same in possession, and make us not pass over Jordan. {6} To whom Moyses answered: Why, shall your brethren go to fight, and will you sit here? {7} Why subvert you the minds of the children of Israel, that they may not be bold to pass into the place, which our Lord will give them? {8} Did not your fathers so, when I sent from Cadesbarne to view the Land? {9} And when they were come as far as the Valley of cluster, having viewed all the country, they subverted the heart of the children of Israel, that they should not enter the coasts, which our Lord gave them. {10} Who being wrath sware, saying: {11} If these men, that came up out of Aegypt, from twenty years and upward, shall see the land, which under oath I promised to Abraham, Isaac, and Jacob: and they would not follow me, {12} except Caleb the son of Jephone the Cenezeite, and Josue the son of Nun: these have fulfilled my will. {13} And our Lord being wrath against Israel, led him about through the desert forty years, until the whole generation was consumed, that had done evil in his sight. {14} And behold, quoth he, you are risen up in stead of your fathers, the offspring and disciples of sinful men, to augment the fury of our Lord against Israel. {15} But if you will not follow him, he will leave the people in the wilderness, and you shall be the cause of the death of all. {16} But they coming near, said: We will make sheepcotes, and stalls for our cattle, for our little ones also fenced cities: {17} and we our selves armed and girded will march on to battle before the children of Israel, until we bring them in unto their places. Our little ones and whatsoever we can have, shall be in walled cities, because of the lying of wait of the inhabitants. {18} We will not return into our houses, until the children of Israel possess their inheritance: {19} neither will we seek any thing beyond Jordan, because already we have our possession on the east side thereof. {20} To whom Moyses said: If you do that you promise, march on, well appointed before our Lord to fight: {21} and let every man of war pass over Jordan, until our Lord subvert his enemies, {22} and all the Land be subdued to him: then shall

you be blameless before our Lord & before Israel, & you shall obtain the countries that you would in the sight of our Lord. {23} But if you do not that which you say, no man can doubt but you sin against God: and know ye that your sin shall apprehend you. {24} Build therefore cities for your little ones, and sheepcotes and stalls for your sheep and cattle: and accomplish that which you have promised. {25} And the children of Gad and Ruben said to Moyses: We are thy servants, we will do that which our Lord commandeth. {26} We will leave our little ones, and our wives, and sheep, and cattle in the cities of Galaad: {27} and we thy servants all well appointed will march on to the war, as thou my Lord speakest. {28} Moyses therefore commanded Eleazar the Priest, & Josue the son of Nun, and the Princes of the families by the tribes of Israel, and he said to them: {29} If the children of Gad, and the children of Ruben pass with you over Jordan all armed to the war before our Lord, and the Land be subdued to you: give them Galaad in possession. {30} But if they will not pass armed with you into the Land of Chanaan, let them take places to dwell in among you. {31} And the children of Gad, and the children of Ruben answered: As our lord hath spoken to his servants, so will we do: {32} our selves armed will march before our Lord into the Land of Chanaan, and we confess that we have already received our possession beyond Jordan. {33} Moyses therefore gave to the children of Gad and Ruben, and to the half tribe of Manasses the son of Joseph, the kingdom of Sehon king of the Amorrhite, and the Kingdom of Og king of Basan, and their land and the cities thereof round about. {34} Therefore the sons of Gad built Dibon, and Ataroth, and Aroer, {35} and Etroth, and Sophan, and Jazar, and Jegbaa, {36} and Bethnemra, and Betharan, cities fenced, and sheepcotes for their sheep. {37} But the children of Ruben builded Hesebon, and Eleale, & Cariathaim, {38} and Nabo, and Baalmeon changing their names, Sabama also: giving names to the cities, which they had built. {39} Moreover the children of Machir, the son of Manasses, went into Galaad, and wasted it killing the Amorrhite the inhabiter thereof. {40} Moyses therefore gave the land of Galaad to Machir the son of Manasses, who dwelt in it. {41} And Jair the son of Manasses went, and took the villages thereof, which he called Havoth Jair, that is to say, the Villages of Jair. {42} Nobe also went, and took Canath with the villages thereof: and he called it by his own name Nobe.

Chapter 33

The {42} mansions of the children of Israel between Aegypt & the Land of promise are recited. 50. They are commanded to kill all the inhabitants, to purge the land of idolatry, and divide it among them.

{1} THESE are the mansions of the children of Israel, that went out of Aegypt by their troops in the hand of Moyses and Aaron, {2} which Moyses described according to the places of the camp, which by our Lord's commandment they changed. {3} The children of Israel therefore departing from Ramesses the first month, the fifteenth day of the first month, the morrow after they made the Phase, in a mighty hand, all the Aegyptians seeing them, {4} & burying their first born, which our Lord had stricken (yea and on their gods also he had exercised vengeance) {5} they camped in Soccoth. {6} And from Soccoth they came into Etham, which is in the uttermost borders of the wilderness. {7} Departing thence they came over against Phihahiroth, which looketh toward Beelsphon, and camped before Magdal. {8} And departing from Phihahiroth, they passed through the midst of the sea into the wilderness: and walking three days through the desert Etham, they camped in Mara. {9} And departing from Mara, they came into Elim, where there were the twelve fountains of waters, and the seventy palm trees: and there they camped. {10} But departing thence also, they pitched their tents upon the Red sea. And departing from the Red sea, {11} they camped in the desert Sin. {12} From whence departing, they came into Daphca. {13} And

departing from Daphca, they camped in Alus. {14} And departing from Alus, they pitched their tents in Raphidim, where the people wanted water to drink. {15} And departing from Raphidim, they camped in the desert of Sinai. {16} But departing also from the desert Sinai, they came to the Sepulchres of concupiscence. {17} And departing from the Sepulchres of concupiscence, they camped in Haseroth. {18} And from Haseroth they came into Rethma. {19} And departing from Rethma, they camped in Remmonphares. {20} Whence departing they came into Lebna. {21} From Lebna they camped in Ressa. {22} And departing from Ressa, they came into Ceelatha. {23} Whence departing, they camped in the mountain Sepher. {24} Departing from the mountain Sepher, they came into Harada. {25} Thence departing, they camped in Maceloth. {26} And departing from Maceloth, they came into Thahath. {27} From Thahath they camped in Thare. {28} Whence departing, they pitched their tents in Methca. {29} And from Methca they camped in Hesmona. {30} And departing from Hesmona, they came into Moseroth. {31} And from Moseroth they camped in Benejaacan. {32} And departing from Benejaacan, they came into the mount Gadgad. {33} Whence departing, they camped in Jetebatha. {34} And from Jetebatha they came into Hebrona. {35} And departing from Hebrona, they camped in Asiongaber. {36} Thence departing, they came into the desert Sin, this is Cades. {37} And departing from Cades, they camped in the mount Hor, in the uttermost borders of the Land of Edom. {38} And Aaron the Priest went up into the mountain Hor at the commandment of our Lord: and there he died the fortieth year of the coming forth of the children of Israel out of Aegypt, the fifth month, the first day of the month, {39} when he was an hundred three and twenty years old. {40} And the Chananeite king of Arad, who dwelt toward the south, heard that the children of Israel were come into the Land of Chanaan. {41} And departing from the mountain Hor, they camped in Salmona. {42} Whence departing, they came into Phunon. {43} And departing from Phunon, they camped in Oboth. {44} And from Oboth they came into Ijebarim, which is in the borders of the Moabites. {45} And departing from Ijebarim they pitched their tents in Dibongad. {46} Whence departing, they camped in Helmondeblathaim. {47} And departing from Helmondeblathaim, they came to the mountains Abarim against Nabo. {48} And departing from the mountains Abarim, they passed to the champion countries of Moab, upon Jordan, against Jericho. {49} And there they camped from Bethsimoth unto Abelsatim in the plainer places of the Moabites, {50} where our Lord spake to Moyses: {51} Command the children of Israel, and say to them: When you shall have passed Jordan, entering the Land of Chanaan, {52} destroy all the inhabitants of that Land: break their titles, and burst to fitters their statues, and waste all their excelses, {53} cleansing the Land, and dwelling in it. For I have given it you in possession, {54} which you shall divide among you by lot. To the more you shall give the larger, and to the fewer the straiter. To every one as the lot shall fall, so shall the inheritance be given. By the tribes and the families the possession shall be divided. {55} But if you will not kill the inhabitants of the Land: they that remain, shall be unto you as it were nails in your eyes, and spears in your sides, and they shall be your adversaries in the Land of your habitation: {56} and whatsoever I had thought to do to them, I will do to you.

Chapter 34

The situation and limits of Chanaan, towards the South, the West, the North, and the East, 13. which must be divided by lot among nine tribes and a half (the other two and a half having their parts over Jordan) 16. with the name of the persons that shall make the division.

{1} AND our Lord spake to Moyses, saying: {2} thou shalt say to them: When you are Command the children of Israel, and entered into the Land of Chanaan, and it shall be fallen unto you by lot in possession, it shall be limited by these borders: {3} The southside

shall begin from the wilderness Sin, which is beside Edom: and it shall have toward the East the most salt sea for the limits. {4} The which shall compass the south side by the ascending of the Scorpion, so that they shall pass into Senna, and reach toward the South as far as Cadesbarne, from whence the frontiers shall go forth to the town named Adar, and shall reach as far as Asemona. {5} And the border shall go round about from Asemona to the Torrent of Aegypt, and shall end in the shore of the great sea. {6} And the west side shall begin from the great sea, and the same shall be the limit thereof. {7} Moreover toward the North part the borders shall begin from the great sea, reaching unto the most high mountain, {8} from the which they shall come unto Emath as far as the borders of Sedada: {9} and the frontiers shall go as far as Sephorna, and the town Enan. These shall be the borders in the North part. {10} From thence they shall mark out the bounds toward the East side from the Village Enan unto Sephama, {11} and from Sephama the bounds shall go down unto Rebla against the fountain Daphnim: from thence they shall come eastward to the sea Cenereth, {12} and shall reach as far as Jordan, and at the last shall be closed in by the most salt sea. This you shall have for your Land by the bounds thereof round about. {13} And Moyses commanded the children of Israel, saying: This shall be the Land, which you shall possess by lot, and which our Lord hath commanded to be given to the nine tribes, and to the half tribe. {14} For the tribe of the children of Ruben by their families, and the tribe of the children of Gad according to the number of their kindreds, the half also of the tribe of Manasses, {15} that is, two tribes and an half, have taken their portion beyond Jordan against Jericho at the east side. {16} And our Lord said to Moyses: {17} These are the names of the men, that shall divide the Land unto you: Eleazar the Priest, and Josue the son of Nun, {18} and one Prince of every tribe, {19} whose names are these: Of the tribe of Juda, Caleb: son of Jephone. {20} Of the tribe of Simeon, Samuel the son of Ammiud. {21} Of the tribe of Benjamin Elidad the son of Chaselon. {22} Of the tribe of the children of Dan, Bocci the son of Jogi. {23} Of the children of Joseph of the tribe of Manasses, Hanniel the son of Ephod. {24} Of the tribe of Ephraim, Camuel the son of Septhyan. {25} Of the tribe of Zabulon, Elisaphan the son of Parnach. {26} Of the tribe of Issachar, Duke Phaltiel the son of Ozan. {27} Of the tribe of Aser, Ahiud the son of Salomi. {28} Of the tribe of Nephthali: Phedael the son of Ammiud. {29} These are they whom our Lord commanded to divide the Land of Chanaan to the children of Israel.

Chapter 35

Cities and suburbs are appointed for the Levites, among the other tribes. 6. Of which six shall be for refuge of such as unwittingly kill any man, 22. where keeping themselves till the death of the high-Priest, they shall be safe. 30. Wilful murderers convicted (so it be by more than one witness) must die forthwith.

{1} THESE things also spake our Lord to Moyses in the champion countries of Moab upon Jordan, against Jericho: {2} Command the children of Israel that they give unto the Levites of their possessions {3} cities to dwell in, and their suburbs round about: that themselves may abide in the towns, and the suburbs may be for their cattle and beasts. {4} Which from the walls of the cities outward, round about, shall reach the space of a thousand paces. {5} Toward the East shall be two thousand cubits: and toward the South in like manner shall be two thousand: toward the sea also, which looketh to the West, shall be the same measure: and the North part shall be limited with equal bounds. And the cities shall be in the midst, and the suburbs without. {6} And of the same towns, which you shall give to the Levites, six shall be separated for the aid of fugitives, that he may fly to them which hath shed blood: and beside these other forty two towns, {7} that is, in all forty eight with their suburbs. {8} And those cities, that shall be given of the possessions of the children of Israel, from them that have more, more shall be taken away: and that have less, fewer.

Each shall give towns to the Levites according to the measure of their inheritance. {9} Our Lord said to Moyses: {10} Speak to the children of Israel, and thou shalt say to them: When you shall have passed over Jordan into the Land of Chanaan, {11} determine what cities shall be for the succour of fugitives, that have not voluntarily shed blood: {12} in which when the fugitive shall be, the kinsman of him that is killed can not kill him, until he stand in the sight of the multitude, and his cause be judged. {13} And of those cities, that are separated for refuge of the fugitives, {14} three shall be beyond Jordan, and three in the Land of Chanaan, {15} as well for the children of Israel as for strangers and sojourners, that he may fly to them, which hath not voluntarily shed blood. {16} If any man strike with iron, and he die that was stricken, he shall be guilty of murder, and himself shall die. {17} If he cast a stone, and he that is stricken die: he shall be punished in like manner. {18} If he that is stricken with wood die, he shall be revenged by the striker's blood. {19} The kinsman of him that is slain, shall kill the murderer, as soon as he apprehendeth him, he shall kill him. {20} If through hatred one push a man, or cast any thing at him by stratagem, {21} or being his enemy, strike him with his hand, {22} and he die: the striker shall be guilty of murder. The kinsman of him that is slain as soon as he findeth him, shall kill him. {23} But if by chance-medley and without hatred {24} and enmity, he do any of these things, {25} and this be proved in the hearing of the people, and the question debated between him that struck, and the next of blood: {26} the innocent shall be delivered from the hand of the revenger, & by sentence shall be brought back into the city, to which he had fled, and he shall tarry there, until the High-priest, that is anointed with the holy oil, do die. {27} If the murderer be found without the limits of the cities, that are deputed to the banished, {28} and be stricken of him that is the revenger of blood: he shall be guiltless that killed him. {29} For the fugitive ought to have stayed in the city until the death of the High-priest. And after he is dead, then shall the murderer return into his country. {30} These things shall be perpetual, and for an ordinance in all your habitations. {31} The murderer shall be punished by witnesses: none shall be condemned, at the testimony of one man. {32} You shall not take a price of him, that is guilty of blood, he also shall die forthwith. {33} The banished and fugitives before the death of the High-Priest may by no means return into their own cities. {34} Pollute not the land of your habitation, which is polluted with the blood of innocents: neither can it otherwise be expiated, but by his blood, that shedeth an other man's blood. {35} And so shall your possession be cleansed my self abiding with you. For I am the Lord that dwell among the children of Israel.

Chapter 36

That the inheritance may not be alienated from one tribe to an other, all must marry within their own tribes.

{1} AND the Princes also of the families of Galaad, the son of Machir, the son of Manasses of the stock of the children of Joseph came, and spake to Moyses before the Princes of Israel, and said: {2} Our Lord hath commanded thee our Lord that thou shouldest by lot divide the Land to the children of Israel, and that to the daughters of Salphaad our brother thou shouldest give the possession due to their father: {3} Whom if men of an other tribe take to wives, their possession shall follow, and being translated to an other tribe, it shall be a diminishing of our inheritance. {4} And so it shall come to pass, that when the Jubilee, that is the fiftieth year of remission is come, the distribution of the lots shall be confounded, and the possession of one shall pass to others. {5} Moyses answered the children of Israel, and as our Lord commanded, said: The tribe of the children of Joseph hath spoken rightly. {6} And this law is promulgated of our Lord touching the daughters of Salphaad: Let them marry to whom they will, only that it be to the men of their own tribe: {7} lest the possession of

the children of Israel be mingled from tribe into tribe. For all men shall marry wives of their own tribe and kindred: {8} and all women shall take husbands of the same tribe: that the inheritance may remain in the families, {9} and that the tribes be not mingled among themselves, but remain so {10} as they were separated by our Lord. And the daughters of Salphaad did as it had been commanded: {11} and Maala, and Thersa, and Hegla, and Melcha, and Noa were married to the sons of their uncle by their father, {12} of the family of Manasses, who was the son of Joseph: and the possession, that had been allotted to them, remained in the tribe and family of their father. {13} These are the commandments and judgments, which our Lord commanded by the hand of Moyses to the children of Israel, in the champion countries of Moab upon Jordan against Jericho.

THE BOOK OF DEUTERONOMY

Chapter 1

Moyses beginneth, the first day of the eleventh month and fortieth year after the children of Israel parted from Aegypt, to repeat and explicate the Law; 6. first putting them in mind of God's munificence, his own and other superiour's care over them, their ingratitude, incredulity, murmuring, 24. and punishment for the same.

{1} THESE are the words, which Moyses spake to all Israel beyond Jordan, in the champion wilderness, against the Red sea, between Pharan and Tophel and Laban and Haseroth, where there is very much gold: {2} eleven days from Horeb by the way of mount Seir to Cadesbarne. {3} The fortieth year, the eleventh month, the first day of the month Moyses spake to the children of Israel all things that our Lord had commanded him to say unto them: {4} after that he had struck Sehon king of the Amorrhites, which dwelt in Hesebon: and Og the king of Basan which abode in Aseroth, and in Edrai, {5} beyond Jordan in the Land of Moab. And Moyses began to expound the law, and to say: {6} The Lord our God spake to us in Horeb, saying: It is sufficient for you that you have stayed in this mountain: {7} return, and come to the mountain of the Amorrhites, and to the rest that are next to it champion and hilly and lower places against the South, and beside the shore of the sea, the Land of the Chananites, and of Libanus unto the great river Euphrates. {8} Behold (quoth he) I have delivered it to you: enter in and possess it, upon the which our Lord sware to your fathers Abraham, Isaac, and Jacob, that he would give it to them, & to their seed after them. {9} And I said to you at that time: {10} I alone can not sustain you, because the Lord your God hath multiplied you, and you are this day as the stars of heaven, very many. {11} (The Lord God of your fathers add to this number many thousands, and bless you as he hath spoken.) {12} I alone am not able to sustain your businesses, and the charge of you and your quarrels. {13} Give from among you wise and skilful men, and such whose conversation is approved in your tribes, that I may appoint them your princes. {14} Then you answered me: The thing is good which thou meanest to do. {15} And I took of your tribes, men wise and noble, and appointed them Princes, tribunes, and centurions, and quinquagenarians, and deans, that might teach you all things. {16} And I commanded them, saying: Hear them, and judge that which is just: whether he be the same country man, or a stranger. {17} There shall be no difference of persons, so shall you hear the little as the great: neither shall you accept any man's person, because it is the judgment of God. And if any thing seem hard to you, refer it to me, and I will hear it. {18} And I commanded all things that you ought to do. {19} And departing from Horeb, we passed through the terrible and huge wilderness, which you saw, by the way of the mountain of the Amorrhite, as the Lord our God had commanded us. And when we were come into Cadesbarne, {20} I said to you: You are come to the mountain of the Amorrhite, which the Lord our God will give to us. {21} See the Land which the Lord thy God giveth thee: go

up and possess it, as the Lord our God hath spoken to thy fathers: fear not, neither dread you any thing. {22} And you came all unto me, and said: Let us send men that may view the Land, {174} and may bring us word what way we shall ascend, and to what cities to go. {23} And because the saying pleased me, I sent of you twelve men, one of every tribe. {24} Who when they had gone, and were ascended into the mountains, they came as far as the Valley of cluster: and the Land being viewed, {25} taking of the fruits thereof, to shew the fruitfulness, they brought unto us, and said: The Land is good, which the Lord our God will give us. {26} And you would not go up, but being incredulous at the word of the Lord our God, {27} you murmured in your tabernacles, and said: our Lord hateth us, and therefore hath brought us out of the Land of Aegypt, that he might deliver us into the hand of the Amorrhite, and destroy us. {28} Whither shall we go up? The messengers have feared our heart, saying: The multitude is very great, and taller of stature than we: the cities great, and fenced even unto heaven, the sons of the Enacims we have seen there. {29} And I said to you: Fear not, neither be ye afraid of them: {30} Our Lord God, which is your conductor, himself will fight for you, as he did in Aegypt in the sight of all. {31} And in the wilderness (thy self hast seen) the Lord thy God hath carried thee, as a man is wont to bear his little son, all the way that you have walked, until you came to this place. {32} And neither so did you believe the Lord your God, {33} who went before you in the way, and marked out the place wherein you should pitch your tents, in the night shewing you the way by fire, and in the day by the pillar of a cloud. {34} And when our Lord had heard the voice of your words, being wrath he sware and said: {35} There shall not any of the men of this wicked generation see the good Land, which by oath I promised to your fathers: {36} beside Caleb the son of Jephone, For he shall see it, and to him I will give the Land, that he hath trodden, and to his children, because he hath followed the Lord. {37} Neither is his indignation against the people to be marvailed at, whereas our Lord being angry with me also for you, said: Neither shalt thou enter in thither. {38} But Josue the son of Nun thy minister, he shall enter for thee: exhort and strengthen him, and he shall by lot divide the Land of Israel. {39} Your little ones, of whom you said that they should be led captives, and your sons that this day know not the difference of good and evil, they shall enter in: and to them I will give the Land, and they shall possess it. {40} But return you and go into the wilderness by the way of the Red sea. {41} And you answered me: We have sinned to our Lord: We will go up and fight, as the Lord our God hath commanded. And when you ready armed went unto the mountain, {42} our Lord said to me: Say to them: Go not up, and fight not, for I am not with you: lest you fall before your enemies. {43} I spake, and you heard not: But resisting the commandment of our Lord, and swelling with pride you went up into the mountain. {44} Therefore the Amorrhite that dwelt in the mountains issuing forth, and coming to meet you, pursued you, as bees are wont to pursue: and smote you from Seir as far as Horma. {45} And when returning you wept before our Lord, he heard you not, neither would he condescend to your voice. {46} You abode therefore in Cadesbarne a great time.

Chapter 2

With commemoration of God's continual protection of the Israelites, they are forbid to fight against the Idumeans, 9. the Moabites, or Ammonites. 24. But against Sehon King of Hesebon they should fight, kill him and all his, and possess his land.

{1} AND departing thence we came into the wilderness, that leadeth to the Red sea, as our Lord had said to me: and we compassed the mountain Seir a long time. {2} And our Lord said to me: {3} It is sufficient for you to have compassed this mountain: go toward the North. {4} And command thou the people, saying: You shall pass by the borders of your brethren the children of Esau, which dwell in Seir, and they will be afraid of you. {5} Look

diligently therefore that you stir not against them. For I will not give you of their land so much as the step of one foot can tread, because I have given the mountain Seir to be the possession of Esau. {6} Meats you shall buy of them with money, and shall eat: bought water shall you draw, and drink. {7} The Lord thy God hath blessed thee in every work of thy hands: he knoweth thy journey; how thou hast passed this great wilderness, for forty years the Lord thy God dwelling with thee, and thou hast wanted nothing. {8} And when we had passed by our brethren the children of Esau, that dwelt in Seir, by the champion way from Elath and from Asiongaber, we came to the way, that leadeth into the desert of Moab. {9} And our Lord said to me: Fight not against the Moabites, neither make battle against them: for I will not give thee any of their land, because I have given Ar to the children of Lot in possession. {10} Emim first were the inhabitants thereof, a great people, and valiant, and so tall that they were thought, {11} as it were giants, of the Enacims stock, and were like the children of the Enacims. Moreover the Moabites call them Emim. {12} But in Seir before dwelt the Horrins: who being expelled and destroyed, the children of Esau did inhabit it, as Israel did in the land of his possession, which our Lord gave him. {13} Rising up therefore to pass the Torrent Zared, we came to it. {14} And the time, that we walked from Cadesbarne unto the passage of the torrent Zared, was thirty and eight years: until all the generation of the men that were warriors was consumed out of the camp, as our Lord had sworn: {15} whose hand was against them, that they should perish from among the camp. {16} And after all the warriors were dead, {17} our Lord spake to me, saying: {18} Thou shalt pass this day the borders of Moab, the city named Ar: {19} and approaching unto the frontiers of the children of Ammon, beware thou fight not against them, neither once move to battle: for I will not give thee of the land of the children of Ammon, because I have given it to the children of Lot in possession. {20} It was reputed the land of giants: and giants in old time dwelt in it, whom the Ammonites call Zomzommim, {21} a great and huge people, & of long stature, as the Enacims whom our Lord destroyed before their face: and he made them to dwell in their stead, {22} as he had done to the children of Esau, that dwelt in Seir, destroying the Horreites, and delivering their land to them, which they possess until this present. {23} The Hevites also, that dwelt in Haserim as far as Gaza, the Capadocians expelled: who issuing out of Capadocia, destroyed them, and dwelt in their stead. {24} Arise ye, and pass the torrent Arnon: behold I have delivered in thy hand Sehon king of Hesebon the Amorrhite, and begin to possess his land, and make war against him. {25} This day will I begin to send thy terror and fear upon the peoples, that dwell under the whole heaven: that hearing thy name they may quake, and tremble after the manner of women in travail, and be pinched with sorrow. {26} I sent therefore messengers from the wilderness of Cademoth to Sehon the king of Hesebon with peaceable words, saying: {27} We will pass through thy land, we will go the common high way: we will not decline neither to the right hand, nor to the left. {28} Sell us meats for money, that we may eat: give us water for money, and so we will drink. Only this, that thou wilt grant us passage, {29} as the children of Esau have done, that dwell in Seir, and the Moabites, that abide in Ar: until we come to Jordan, and pass to the Land, which the Lord our God will give us. {30} And Sehon the king of Hesebon would not give us passage: because the Lord thy God had indurated his spirit, and hardened his heart, that he might be delivered into thy hands, as now thou seest. {31} And our Lord said to me: Behold I have begun to deliver Sehon unto thee, and his land, begin to possess it. {32} And Sehon came forth to meet us with all his people to battle in Jasa. {33} And the Lord our God delivered him to us: and we smote him with his sons and all his people. {34} And all his cities we took at that time, killing the inhabitants thereof, men and women and little ones. We left nothing among them. {35} Except the cattle, which came to their portion that took preys: and the spoils of the

cities, which we took {36} from Aroer, which is upon the bank of the torrent Arnon, a town that is situated in a valley, as far as Galaad. There was not a village or city, that escaped our hands: the Lord our God delivered all unto us. {37} Except the land of the children of Ammon, to the which we approached not: and all that adjoin to the torrent Jeboc, and the cities on the mountain, and all the places, from which the Lord our God prohibited us.

Chapter 3

The victory against Og King of Basan of the giant's stock is repeated. 12. Ruben Gad and half tribe of Manasses have possession on the other side Jordan from their brethren. 23. Moyses praying that he may go over Jordan, for the sins of the people is denied.

{1} THEREFORE turning we went up by the way of Basan: and Og the king of Basan came forth to meet us with his people to fight in Edrai. {2} And our Lord said to me: Fear him not: because he is delivered into thy hand with all his people and his land: and thou shalt do to him as thou hast done to Sehon king of the Amorrhites, that dwelt in Hesebon. {3} Therefore the Lord our God delivered into our hands Og also the king of Basan, and all his people: and we struck them to utter destruction, {4} wasting all his cities at one time. There was not a town that escaped us: sixty cities, all the country of Argob the Kingdom of Og in Basan. {5} All the cities were fenced with very high walls, and with gates and bars, beside innumerable towns that had no walls. {6} And we destroyed them, as we had done to Sehon the king of Hesebon, destroying every city, and men and women and children: {7} but the cattle, and the spoils of the cities we took for our prey. {8} And we took at that time the land out of the hand of two kings of the Amorrhites, that were beyond Jordan: from the torrent Arnon unto the mountain Hermon. {9} which the Sidonians call Sarion, and the Amorrhites Sanir: {10} all the cities, that are situated in the plain, and all the Land of Galaad and Basan as far as Selcha, and Edrai, cities of the Kingdom of Og in Basan. {11} For only Og the king of Basan remained of the stock of giants. His bed of iron is shewed, which is in Rabbath of the children of Ammon, having nine cubits in length, and four in breadth after the measure of the cubit of a man's hand. {12} And we possessed the Land at that time from Aroer, which is upon the bank of the torrent Arnon, unto the half part of mount Galaad: and the cities thereof I gave to Ruben and Gad. {13} And the other part of Galaad, and all Basan of the kingdom of Og, I delivered to the half tribe of Manasses, all the country of Argob: and all Basan is called the Land of giants. {14} Jair the son of Manasses possessed all the country of Argob unto the borders of Gessuri, and Machati. And he called Basan by his own name, Havoth Jair, that is to say, the towns of Jair, until this present day. {15} To Machir also I gave Galaad. {16} And to the tribes of Ruben and Gad I gave of the Land of Galaad as far as the Torrent Arnon, half of the torrent, and the confines unto the torrent Jeboc, which is the border of the children of Ammon: {17} and the plain of the wilderness, and Jordan, and the borders of Cenereth unto the sea of the desert, which is most salt, at the foot of mount Phasga against the east. {18} And I commanded you at that time, saying: The Lord your God giveth you this land for an inheritance, go well appointed before your brethren the children of Israel all you strong men: {19} except your wives, and little ones, and your cattle. For I know you have much cattle, & they must remain in the cities, which I have delivered you, {20} until our Lord give rest to your brethren, as he hath given to you: and they also possess the Land, which he will give them beyond Jordan: then shall every man return to his possession, which I have given you. {21} Josue also at that time I commanded, saying: Thine eyes have seen what the Lord your God hath done to these two kings: so will he do to all the kingdoms, to the which thou shalt pass. {22} Fear them not: for the Lord your God will fight for you. {23} And I prayed our Lord at that time, saying: {24} Lord God thou hast begun to shew unto thy servant thy greatness, and most mighty hand. For neither is

there other God either in heaven, or in earth, that is able to do thy works, and to be compared to thy strength. {25} I will pass over therefore, and will see this excellent Land beyond Jordan, and this goodly mountain, and Libanus. {26} And our Lord was angry with me for you, and heard me not, but said to me: It sufficeth thee: speak no more to me of this matter. {27} Go up to the top of Phasga, and cast thine eyes round about to the west, and to the north, and the south, and the east, and behold it. For thou shalt not pass this Jordan. {28} Command Josue, and encourage and strengthen him: for he shall go before this people, and shall divide unto them the Land, which thou shalt see. {29} And we abode in the valley against the temple of Phogor.

Chapter 4

Moyses exhorte the people to keep God's commandments. 15. Namely that they make no similitude nor image of man, nor of beast, bird, fish, sun, moon, nor of any creature to serve the same for the Creator. He foretellet his own death, 23. threateneth them if they forsake God 41. and appointhe three cities of refuge, on the same side Jordan.

{1} AND now Israel hear the precepts and judgments, which I teach thee: that doing them, thou mayest live, and entering in mayest possess the Land, which the Lord the God of your fathers will give you. {2} You shall not add to the word, that I speak to you, neither shall you take away from it: keep the commandment of the Lord your God which I command you. {3} Your eyes have seen all things that our Lord hath done against Beelphegor, how he hath destroyed all his worshippers out of the midst of you. {4} But you that cleave to the Lord your God, live all until this present day. {5} You know that I have taught you precepts, and justices, as the Lord my God hath commanded me: so shall you do them in the Land, which you shall possess: {6} and you shall observe, and fulfill them in work. For this is your wisdom, and understanding before peoples, that hearing all these precepts, may say: Behold a people full of wisdom and understanding, a great nation. {7} Neither is there other nation so great, that hath gods approaching unto them, as our God is present at all our petitions. {8} For what other nation is there so renowned that hath the ceremonies, and just judgments, and the whole law, which I will set forth this day before your eyes. {9} Keep thy self therefore, and thy soul carefully. Forget not the words, that thine eyes have seen, and let them not fall out of thy heart all the days of thy life. Thou shalt teach them thy sons and thy nephews, {10} the day wherein thou didst stand before the Lord thy God in Horeb, when our Lord spake to me, saying; Assemble unto me the people, that they may hear my words, and may learn to fear me all the time that they live on the earth, and may teach their children. {11} And you came to the foot of the mount, which burned even unto heaven: and there was in it darkness, and a cloud and mist. {12} And our Lord spake to you from the midst of the fire. The voice of his words you heard, and form you saw not at all. {13} And he shewed you his covenant, which he commanded you to do, and the ten words, that he wrote in two table of stone. {14} And he commanded me at that time that I should teach you the ceremonies and judgments, which you should do in the Land, that you shall possess. {15} Keep therefore your souls carefully. You saw not any similitude in the day, that our Lord spake to you in Horeb from the midst of the fire: {16} lest perhaps deceived you might make you a graven similitude, or image of male or female, {17} the similitude of all cattle, that are upon the earth, or of birds, that fly under heaven, {18} and of creeping beasts, that move on the earth, or of fishes, that under the earth abide in the waters: {19} lest perhaps lifting up thine eyes to heaven, thou see the Sun and the Moon, and all the stars of heaven, and deceived by error thou adore and serve them, which the Lord thy God created to serve all nations, that are under heaven. {20} But you our Lord hath taken, and brought out of the iron furnace of Aegypt, to have you his people by inheritance, as it is this present day. {21} And our Lord was angry with me for your words, and he sware that I should not pass over Jordan, nor enter into the

excellent Land, which he will give you. {22} Behold I die in this ground, I shall not pass over Jordan: you shall pass, and possess the goodly Land. {23} Beware lest at any time thou forget the covenant of the Lord thy God, which he hath made with thee: and make to thee a graven similitude of those things, which our Lord hath prohibited to be made: {24} because the Lord thy God is a consuming fire, jealous God. {25} If you shall beget sons & nephews and abide in the Land, & being deceived make to you some similitude, committing evil before the Lord your God, to provoke him to wrath: {26} I call this day heaven and earth witnesses, that you shall quickly perish from out of the Land, which being passed over Jordan you shall possess. You shall not dwell therein long time, but our Lord will destroy you, {27} and disperse you into all nations, and you shall remain a few among the nations, to the which our Lord will lead you. {28} and there you shall serve gods, that were framed with men's hand, wood and stone, that see not, nor hear, nor eat, nor smell. {29} And when thou shalt seek there the Lord thy God, thou shalt find him, yet so, if thou seek him with all thy heart, & all tribulation of thy soul. {30} After that all the things aforesaid shall find thee, & in the latter time thou shalt return to the Lord thy God, and shalt hear his voice. {31} Because the Lord thy God is a merciful God: he will not leave thee, nor altogether destroy thee: nor forget the covenant, wherein he sware to thy fathers. {32} Ask of the days of old, that have been before thy time from the day that God created man upon the earth, from one end of heaven to the other end thereof, if ever there was done the like thing, or it hath been known at any time, {33} that a people should hear the voice of God speaking out of the midst of fire, as thou hast heard, and lived: {34} if God so did that he went in, and took unto him a Nation out of the midst of nations, by temptations, signs, and wonders, by fight and strong hand, and stretched out arm, and horrible visions according to all things, that the Lord your God did for you in Aegypt, thine eyes seeing it: {35} that thou mightest know that our Lord, he is God, and there is none other beside him, {36} from heaven he made thee to hear his voice, that he might teach thee. And in earth he shewed thee his fire, very great, and thou didst hear his words out of the midst of the fire, {37} because he loved thy fathers, and chose their seed after them. And he brought thee out of Aegypt, going before thee in his great power, {38} to destroy very great nations and stronger than thou, at thy entering in, and to bring thee in, and give thee their land in possession, as thou seest this present day. {39} know therefore this day, and think in thy heart that our Lord he is God in heaven above, and in the earth beneath, and there is none other. {40} Keep his precepts and commandments, which I command thee: that it may be well with thee, and thy children after thee, and thou mayest remain a long time upon the Land, which the Lord thy God will give thee. {41} Then Moyses separated three cities beyond Jordan at the east side, {42} that he might flee to them which should kill his neighbour not voluntarily, neither was his enemy a day or two before, and he might scape to some of these cities: {43} Bosor in the wilderness, which is situated in the champion country of the tribe of Ruben: and Ramoth in Galaad, which is in the tribe of Gad: and Golan in Basan, which is in the tribe of Manasses. {44} This is the law that Moyses set before the children of Israel, {45} and these are the testimonies and ceremonies and judgments, which he spake to the children of Israel, when they came out of Aegypt, {46} beyond Jordan in the valley against the temple of Phogor in the land of Sehon king of the Ammorhite, that dwelt in Hesebon, whom Moyses struck. The children of Israel also coming out of Aegypt {47} possessed his land, and the land of Og the king of Basan, the two kings of the Amorrrhites, which were beyond Jordan toward the rising of the sun: {48} from Aroer, which is situated upon the bank of the torrent Arnon, unto the mountain Sion, which is also Hermon, {49} all the plain beyond Jordan at the east side, unto the sea of the wilderness, and unto the foot of mount Phasga.

Chapter 5

The ten commandments are repeated and explained, 23. with commemoration of their dread and fear, when they heard the voice from the cloud, and saw the mountain burn.

{1} AND Moyses called all Israel, and said to them: Hear Israel the ceremonies and judgments, which I speak in your ears this day: learn them, and fulfill them in work. {2} The Lord our God made a covenant with us in Horeb. {3} Not with our fathers did he make the covenant, but with us at this present, and do live. {4} Face to face did he speak to us in the mount out of the midst of the fire. {5} I was arbiter and Mediator betwixt our Lord and you at that time, to shew you his words, for you feared the fire, and went not up into the mount, and he said: {6} I, the Lord thy God, that brought thee out of the Land of Aegypt out of the house of servitude. {7} Thou shalt not have strange gods in my sight. {8} Thou shalt not make to thee a thing graven, nor the similitude of any things, that are in heaven above, and that are in the earth beneath, and that abide in the waters under the earth. {9} Thou shalt not adore them, and thou shalt not serve them. For I am the Lord thy God, a Jealous God, rendering the iniquity of the fathers upon the children unto the third and fourth generation to them that hate me, {10} and doing mercy upon many thousands to them that love me, and keep my precepts. {11} Thou shalt not usurp the name of the Lord thy God in vain: for he shall not be unpunished that taketh his name upon a vain thing. {12} Observe the day of the Sabbath, to sanctify it, as the Lord thy God hath commanded thee. {13} Six days shalt thou work, and shalt do all thy works. {14} The seventh is the day of the Sabbath, that is, the rest of the Lord thy God. Thou shalt not do any work therein, thou, and thy son and daughter, man servant and woman servant, and oxe, and ass, and all thy cattle, and the stranger that is within thy gates: that thy man servant may rest, and thy woman servant, even as thy self. {15} Remember that thou also didst serve in Aegypt, and the Lord thy God brought thee out from thence in a strong hand, and stretched out arm. Therefore hath he commanded thee that thou shouldst observe the Sabbath. {16} Honour thy father and mother, as our Lord thy God hath commanded thee, that thou mayst live a long time, and it may be well with thee in the Land, which the Lord thy God will give thee. {17} Thou shalt not murder. {18} Neither shalt thou commit adultery. {19} And thou shalt not steal. {20} Neither shalt thou speak against thy neighbour false testimony. {21} Thou shalt not covet thy neighbour's wife: Nor house, nor field, nor man servant, nor woman servant, nor oxe, nor ass, and all things that are his. {22} These words spake our Lord to all your multitude in the mount, out of the midst of the fire and the cloud, and the darkness, with a loud voice, adding nothing more: and he wrote them in the two tables of stone, which he delivered unto me. {23} And you after you heard the voice out of the midst of the darkness, and saw the mount burn, came to me all the Princes of the tribes and the elders, and you said: {24} Behold the Lord our God hath shewed us his majesty and greatness for we have heard his voice out of the midst of the fire, & have proved this day that God speaking with man, man hath lived. {25} Why shall we die therefore, and this exceeding great fire devour us? For if we hear the voice of the Lord our God any more, we shall die. {26} What is all flesh, that it should hear the voice of the living God, who speaketh out of the midst of the fires as we have heard, and may live? {27} Approach thou rather: and hear all things that the Lord our God shall say to thee: and thou shalt speak to us, and we hearing will do them. {28} Which when our Lord had heard, he said to me: I have heard the voice of the words of this people, which they spoke to thee: they have spoken all things well. {29} Who shall give them to have such a mind, that they would fear me, and keep all my commandments at all time, that it may be well with them and with their children for ever? {30} Go and say to them: Return into your tents. {31} But thou stand here with me, and I will speak to thee all

my commandments, and ceremonies, and judgments: which thou shalt teach them, that they may do them in the Land, which I will give them in possession. {32} Keep therefore and do the things which our Lord God hath commanded you: you shall not decline neither to the right hand, nor to the left: {33} but the way that the Lord your God hath commanded shall you walk, that you may live and it may be well with you, and your days may be prolonged in the land of your possession.

Chapter 6

God is diligently to be served, and loved with thy whole heart, thy whole soul, and whole strength: All his precepts, ceremonies, and judgements must be carefully kept, and commended to posterity.

{1} THESE are the precepts, and ceremonies, and judgments, which the Lord your God commanded that I should teach you, and you should do them in the Land, whereunto you pass over to possess it: {2} that thou mayst fear the Lord thy God, and keep his commandments and precepts, which I command thee, and thy sons, and nephews, all the days of thy life, that thy days may be prolonged. {3} Hear Israel, and observe that thou do the things which our Lord hath commanded thee, and it may be well with thee, and thou mayst be greatly multiplied, as the Lord God of thy fathers hath promised thee a land flowing with milk & honey. {4} Hear Israel, The Lord our God, is one Lord. {5} Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength. {6} And these words, which I command thee this day, shall be in thy heart: {7} and thou shalt tell them to thy children, and thou shalt meditate sitting in thy house, and walking on thy journey, sleeping, and rising. {8} And thou shalt bind them as a sign on thy hand, and they shall be and shall move between thine eyes, {9} and thou shalt write them in the entry, and on the doors of thy house. {10} And when the Lord thy God shall have brought thee into the Land, for the which he sware to thy fathers Abraham, Isaac, and Jacob: and shall have given thee great and goodly cities, which thou didst not build, {11} houses full of all riches, which thou didst not erect, cisterns which thou didst not dig, vineyards and oliveyards, which thou didst not plant, {12} and thou shalt have eaten and be full: {13} take heed diligently lest thou forget our Lord, that brought thee out of the Land of Aegypt, out of the house of servitude. Thou shalt fear the Lord thy God, and him only shalt thou serve, and by his name shalt thou swear. {14} You shall not go after the strange gods of all Nations, that are round about you: {15} because the Lord thy God is a Jealous God in the midst of thee: lest sometime the fury of the Lord thy God be wrath against thee, & take thee away from the face of the earth. {16} Thou shalt not tempt the Lord thy God, as thou didst tempt him in the place of temptation. {17} Keep the precepts of the Lord thy God, and the testimonies & ceremonies, which he hath commanded thee: {18} And do that which is pleasant and good in the sight of our Lord, that it may be well with thee: and entering in thou mayest possess the goodly Land, whereof our Lord sware to thy fathers, {19} that he would destroy all thy enemies before thee, as he hath spoken. {20} And when thy son shall ask thee to morrow, saying: What mean these testimonies, and ceremonies, and judgments, which the Lord our God hath commanded us? {21} thou shalt say to him: We were the bondmen of Pharao in Aegypt, and our Lord brought us out of Aegypt in a strong hand: {22} and he did signs & wonders great and very sore in Aegypt against Pharao, and all his house, in our sight, {23} and he brought us out from thence, that being brought in, he might give us the Land, whereupon he sware to our fathers. {24} And our Lord commanded that we should do all these ordinances, and should fear the Lord our God, that it might be well with us all the days of our life, as it is at this day. {25} And he will be merciful to us, if we keep and do all his precepts before the Lord our God, as he commanded us.

Chapter 7

No league nor fellowship to be had with the Gentiles: 5. but their altars, groves, and all their idols to be destroyed. 17. God promiseth victories to his people, willing them to trust in him, and serve him.

{1} WHEN the Lord thy God shall have brought thee into the land, which thou doest enter in to possess, and shall have destroyed many Nations before thee, the Hethite, and the Gergezeite, and the Amorrhite, and the Chananite, and the Perezite, and the Hevite, and the Jebusite, seven nations of much greater number than thou art, and stronger than thou: {2} and the Lord thy God shall have delivered them to thee, thou shalt strike them unto utter destruction. Thou shalt not make league with them, nor pity them, {3} nor make marriages with them. Thy daughter thou shalt not give to his son, nor take his daughter for thy son: {4} for he will seduce thy son, that he follow not me, and that he rather serve strange gods, and the fury of our Lord will be wrath, and shall quickly destroy thee. {5} But these things rather you shall do to them: Overthrow their altars, and break their statues, and cut down their groves, and burn their sculptiles. {6} Because thou art a holy people to the Lord thy God. The Lord thy God hath chosen thee, to be his peculiar people of all peoples, that are upon the earth. {7} Not because you passed all nations in number, is our Lord joined unto you, & hath chosen you, whereas you are fewer than all peoples: {8} but because our Lord hath loved you, and hath kept the oath, which he sware to your fathers: and hath brought you forth in a strong hand, and redeemed you from the house of servitude, out of the hand of Pharaor the king of Aegypt. {9} And thou shalt know that the Lord thy God, he is a strong and faithful God, keeping his covenant and mercy to them that love him, and to them that keep his precepts, unto a thousand generations: {10} and rendering forthwith to them that hate him, so that he destroyeth them, and deferreth no longer, immediately rendering to them that, they deserve. {11} Keep therefore the precepts and ceremonies and judgments, which I command thee this day to do them. {12} If after thou hast heard these judgments, thou keep and do them, the Lord also thy God will keep the covenant unto thee, and the mercy which he sware to thy fathers: {13} and he will love and multiply thee, and will bless the fruit of thy womb, and the fruit of thy land, thy corn, and vintage, oil, and herds, the flocks of thy sheep upon the Land, for the which he sware to thy fathers that he would give it thee. {14} Blessed shalt thou be among all peoples. There shall be none barren with thee of neither sex, as well in men as in thy flocks. {15} Our Lord will take away from thee all disease: and the sore infirmities of Aegypt, which thou knowest, he will not bring upon thee, but upon all thine enemies. {16} Thou shalt devour all the peoples, which the Lord thy God will give thee. Thine eye shall not spare them, neither shalt thou serve their gods, lest they be the ruin of thee. {17} If thou say in thy heart: These nations are more than I, how shall I be able to destroy them? {18} Fear not, but remember what the Lord thy God did to Pharaor & to all the Aegyptians, {19} the exceeding great plagues, which thine eyes saw, and the signs and wonders, and the strong hand, and the stretched out arm, that the Lord thy God might bring thee forth: so will he do to all peoples, whom thou fearest. {20} Moreover hornets also will the Lord thy God send upon them, until he destroy and consume all that escaped thee, & can hide themselves. {21} Thou shalt not fear them, because the Lord thy God is in the midst of thee, a mighty God & terrible: {22} he will consume these nations in thy sight by little & little and by parts. Thou mayest not destroy them all together: lest perhaps the beasts of the earth multiply against thee. {23} And the Lord thy God will give them in thy sight: an will kill them until they be utterly destroyed. {24} And he will deliver their kings into thy hands, and thou shalt destroy their names under heaven: no man shall be able to resist thee, until thou destroy them. {25} Their sculptiles thou shalt burn with fire: thou shalt not covet the silver and gold, whereof they

were made, neither shalt thou take to thee any thing thereof, lest thou offend, because it is the abomination of the Lord thy God. {26} Neither shalt thou bring in ought of the idol into thy house, lest thou become anathema, as also that is. As filthiness thou shalt detest it, and as uncleanness and filth thou shalt account it abominable, because it is anathema.

Chapter 8

The people is put in mind of afflictions which happened in the desert, and of benefits as well past, as promised. 11. to the end they love and serve God more affectually.

{1} EVERY commandment, that I command thee this day, take diligent heed that thou do it: that you may live, and be multiplied, and entering in may possess the Land, for the which our Lord sware to your fathers. {2} And thou shalt remember all the journey, through the which the Lord thy God hath brought thee forty years by the desert, that he might afflict & prove thee, & that the things that were in thy heart might be made known, whether thou wouldest keep his commandments or not. {3} He afflicted thee with penury, and gave thee for meat Manna, which thou knewest not nor thy fathers: for to shew unto thee that not in bread only a man live, but in every word that proceedeth from the mouth of God. {4} Thy raiment, wherewith thou wast covered hath not decayed for age, and thy foot is not worn, lo this is the fortieth year. {5} That thou mayest recount in thy heart, that as a man disciplineth his son, so the Lord thy God hath disciplined thee, {6} that thou shouldst keep the commandments of the Lord thy God, and walk in his ways, and fear him. {7} For the Lord thy God will bring thee in unto a good land, a land of rivers and waters and of fountains: in the plains whereof and mountains deep floods gush out: {8} a land of wheat, of barley, and vineyards, wherein fig trees and pomegranates, and oliveyards do grow: a land of oil and honey. {9} Where without any penury thou shalt eat thy bread, and enjoy abundance of all things: whose stones are iron, and out of the mountains thereof are digged metals of brass: {10} that when thou hast eaten, and art full, thou mayest bless the Lord thy God for the excellent land, which he hath given thee. {11} Observe, and beware lest at any time thou forget the Lord thy God, and neglect his commandments and judgments and ceremonies, which I command thee this day: {12} lest after thou hast eaten and art filled, hast built goodly houses, and dwelled in them, {13} and shalt have herds of oxen and flocks of sheep, of gold and silver, and of all things plenty, {14} thy heart be lifted up, and thou remember not the Lord thy God, that brought thee out of the Land of Aegypt, out of the house of servitude: {15} and was thy conductor in the huge and terrible wilderness, wherein was the serpent burning with his breath, and the scorpion and the dipsas, and no waters at all: who brought forth rivers out of the hardest rock, {16} and fed thee with Manna in the wilderness, which thy fathers knew not. And after he had afflicted and proved thee, at the last he had mercy upon thee, {17} lest thou shouldst say in thy heart: Mine own force, & the strength of mine own hand, have achieved all these things for me. {18} But remember the Lord thy God, that he hath given thee strength, that he might fulfill his covenant, concerning which he sware to thy fathers, as this present day sheweth. {19} But if forgetting the Lord thy God, thou shalt follow strange gods, and shalt serve and adore them: behold now I foretell thee that thou shalt perish utterly. {20} As the Nations, which our Lord destroyed at thine entry, so shall you also perish, if you be disobedient to the voice of the Lord your God.

Chapter 9

Lest they should impute the victories (which they shall have) to themselves. 6. they are put in mind of their often provoking God's wrath, 12. by idolatry, 22. by murmuring, by concupiscence, by contempt, and other sins, 25. for which they should have been destroyed, but God spared them for his promise made to Abraham, Isaac and Jacob.

{1} HEAR Israel: Thou shalt go over Jordan this day to possess

very great nations and stronger than thy self, huge cities, and walled even unto heaven. {2} a great people and tall, the sons of the Enacims, whom thou hast seen, and heard, against whom no man is able to resist. {3} Thou shalt know therefore this day that the Lord thy God himself will pass over before thee, a devouring and consuming fire, who shall destroy and abolish and bring them to nothing before thy face quickly, as he hath spoken to thee. {4} Say not in thy heart, when the Lord thy God shall have destroyed them in thy sight: For my justice hath our Lord brought me in, to possess this land, whereas these nations were destroyed for their impieties. {5} For not because of thy justices and equity of thy heart dost thou enter in to possess their lands: but because they have done impiously, at thy entering in they are destroyed: and that our Lord might accomplish his word, which by oath he promised to thy fathers Abraham, Isaac, and Jacob. {6} Know therefore that not for thy justices hath the Lord thy God given thee this excellent land in possession, whereas thou art a very stiff necked people. {7} Remember, and forget not how thou didst provoke the Lord thy God to wrath in the wilderness. From the same day that thou camest out of Aegypt, unto this place, thou hast always contended against our Lord. {8} For in Horeb also thou didst provoke him, and being wrath he would have destroyed thee, {9} when I went up into the mount, to receive the tables of stone, of the covenant which our Lord made with you: and I continued in the mount forty days and nights, not eating bread, nor drinking water. {10} And our Lord gave me two tables of stone written with the finger of God, and containing all the words that he spake to you in the mount from the midst of the fire, when the assembly of the people was gathered. {11} And when forty days were passed, and as many nights, our Lord gave me the two tables of stone, the tables of covenant, {12} and he said to me: Arise, and go down from hence quickly: for thy people which thou didst bring out of Aegypt, have quickly forsaken the way, that thou hast shewed them, and have made them a molten idol. {13} And again our Lord said to me: I see that this people is stiff necked: {14} suffer me that I may destroy them, and abolish their name from under heaven, and may set thee over a Nation, that is greater and stronger than this. {15} And when I came down from the burning mount, and held the two tables of covenant with both hands, {16} and saw that you had sinned to the Lord your God, and had made you a molten calf, and had quickly forsaken his way which he had shewed you, {17} I cast the tables out of my hands, and brake them in your sight. {18} And I fell down before our Lord as before, forty days and nights not eating bread, nor drinking water, for all your sins, which you committed against our Lord, and provoked him to wrath: {19} for I feared his indignation and anger, wherewith being moved against you, he would have destroyed you. And our Lord heard me this time also. {20} Against Aaron also being exceeding angry, he would have destroyed him, and for him in like manner did I pray. {21} And your sin that you had committed, that is, the calf, I took, and burnt it with fire, and breaking it into pieces, and bringing it wholly into dust, I threw it into the torrent that descendeth from the mount. {22} In the burning also and in the temptation, and in the Sepulchres of concupiscence you provoked our Lord: {23} and when he sent you from Cadesbarne, saying: Go up, and possess the Land that I have given you, and you contemned the commandment of your Lord God, and did not believe him, neither would you hear his voice, {24} but were always rebellious from the day that I began to know you. {25} And I lay before our Lord forty days and nights, in the which I humbly besought him, that he would not destroy you as he had threatened: {26} and praying I said: Lord God, destroy not thy people, and thine inheritance, which thou hast redeemed in thy greatness, whom thou didst bring out of Aegypt in a strong hand. {27} Remember thy servants Abraham, Isaac, and Jacob: regard not the stubbornness of this people, and his impiety and sin: {28} lest perhaps the inhabitants of the land, out of which thou hast brought us, say: The Lord could not bring them in unto

the Land, that he promised them, and he hated them: therefore did he bring them forth, that he might kill them in the wilderness. {29} Which are thy people and thine inheritance, whom thou didst bring forth in thy great strength, and in thy stretched out arm.

Chapter 10

Moyses receiving the second tables of the ten commandments, and making an ark, put them therein. 6. With mention of certain places where the children of Israel had camped, of Aaron's death, and of the Levite's offices, and possessions. 12. he inculcath the fear and love of God, and the keeping of his precepts. 16. Namely to circumcise the heart, 19. to love strangers, 20. and not to serve, nor swear by false Gods.

{1} AT that time our Lord said to me: Hew thee two tables of stones, as the former were, & come up to me into the mount: & thou shalt make an ark of wood, {2} & I will write in the tables the words that were in them, which before thou didst break, & thou shalt put them in the ark. {3} I made therefore an ark of the wood Setim. And when I had hewed two tables of stone like to the former, I went up into the mount, having them in my hands. {4} And he wrote in the tables, according as he had written before, the ten words, which our Lord spake to you in the mount from the midst of the fire, when the people was gathered: and he gave them to me. {5} And returning from the mount, I came down, and put the tables into the ark, that I had made, which are there till this present, as our Lord commanded me. {6} And the children of Israel removed their camp from Beroth of the children of Jacan into Mosera, where Aaron died and was buried, for whom Eleazar his son did the function of priesthood. {7} Thence they came into Gadgad: from the which place departing, they camped in Jetebatha, in a Land of waters and torrents. {8} At that time he separated the tribe of Levi, to carry the ark of the covenant of our Lord, and to stand before him in the ministry, and to bless in his name until this present day. {9} For the which cause Levi had no part nor possession with his brethren: because, our Lord himself is his possession, as the Lord thy God promised him. {10} And I stood in the mount, as before, forty days and nights: and our Lord heard me this time also, and would not destroy thee. {11} And he said to me: Go, and march before the people, that they may enter, and possess the Land, which I sware to their fathers that I would deliver to them. {12} And now Israel, what doth the Lord thy God require of thee, but that thou fear the Lord thy God, and walk in his ways, and love him, and serve the Lord thy God with all thy heart, and with all thy soul: {13} and keep the commandments of our Lord, and his ceremonies, which I command thee this day, that it may be well with thee? {14} Behold heaven is the Lord's thy God, and the heaven of heaven, the earth and all things that are in it. {15} And yet to thy fathers was our Lord joined, and he loved them, and chose their seed after them, that is to say you, from all Nations, as this day it is proved. {16} Circumcise therefore the prepuce of your heart, and your neck indurate no more: {185} {17} because the Lord your God he is the God of gods, and the Lord of lords, a great God and mighty, and terrible, that accepteth not person nor gifts. {18} He doth judgment to the pupil and the widow, loveth the stranger, and giveth him victual and raiment. {19} And do you therefore love strangers because you also were strangers in the Land of Aegypt. {20} Thou shalt fear the Lord thy God, and serve him only: to him thou shalt cleave, and shalt swear in his name. {21} He is thy praise, and thy God, that hath done for thee these great and terrible things, which thine eyes have seen. {22} In seventy souls did thy fathers go down into Aegypt: and behold now the Lord thy God hath multiplied thee as the stars of heaven.

Chapter 11

For the benefits of God (whereof some are repeated, and others promised) the Israelites are bound to love him. 16. But if they forsake him he threateneth punishments, 26. proposing benediction and malediction as they shall deserve.

{1} LOVE therefore the Lord thy God, and observe his precepts &

ceremonies, his judgments and commandments at all time. {2} Know this day the things that your children know not, who saw not the discipline of the Lord your God, his great doings and strong hand and stretched out arm, {3} the signs and works which he did in the midst of Aegypt to Pharaeo the king, and to all his land, {4} and to all the host of the Aegyptians, and to their hosts and chariots: how the waters of the red sea covered them, when they pursued you, and how our Lord destroyed them until this present day: {5} and to you what things he hath done in the wilderness, till you came to this place: {6} and to Dathan and Abiron the sons of Eliab, which was the son of Ruben: whom the earth opening her mouth swallowed up with their houses and tabernacles, and all their substance, which they had in the midst of Israel. {7} Your eyes have seen all the great works of our Lord, that he hath done, {8} that you may keep all his commandments, which I command you this day, and may enter in, and possess the Land, to the which you enter, {9} and may live in it a great time: which our Lord by oath promised to your fathers, and to their seed, flowing with milk and honey. {10} For the Land, which thou goest to possess, is not as the Land of Aegypt, which thou camest out of, where when the seed is sown, waters are brought in to water it after the manner of gardens: {11} but it is hilly and champion, expecting rain from heaven, {12} which the Lord thy God doth always visit, and his eyes are on it from the beginning of the year unto the end thereof. {13} If then you obey my commandments, which I command you this day, that you love the Lord your God, and serve him with all your heart, and with all your soul, {14} he will give rain to your Land: the timely and the lateward, that you may gather your corn, and wine, and oil, {15} and hay out of the fields to feed your cattle, and that your selves may eat and be filled. {16} Beware lest perhaps your heart be deceived, and you depart from our Lord, and serve strange gods, & adore them: {17} and our Lord being wrath shut up heaven, and the rain come not down, nor the earth give her spring, and you perish quickly from the excellent Land, which our Lord will give you. {18} Put these my words in your hearts and minds, and hang them for a sign on your hands, and place them between your eyes. {19} Teach your children that they meditate them, when thou sittest in thy house, and walkest on the way, and liest down and risest up. {20} Thou shalt write them upon the posts and gates of thy house: {21} that thy days may be multiplied, and the days of thy children in the Land, which our Lord swore to thy fathers, that he would give it them as long as the heaven hangeth over the earth. {22} For if you keep the commandments which I command you, and do them, that you love the Lord your God, & walk in all his ways, cleaving to him, {23} our Lord will destroy all these nations before your face, and you shall possess them, which are greater and stronger than you. {24} Every place that your foot shall tread, shall be yours. From the desert, and from Libanus, from the great river Euphrates unto the west sea shall be your borders. {25} None shall stand against you: your terror & fear shall the Lord your God give upon all the land that you shall tread, as he hath spoken to you. {26} Behold I set forth in your sight this day benediction and malediction: {27} benediction, if you obey the commandments of the Lord your God, which I command you this day: {28} malediction, if you obey not the commandments of the Lord your God, but revolt from the way, which now I do shew you, and walk after strange gods, which you know not. {29} And when the Lord thy God shall have brought thee into the Land, to the which thou goest to inhabit, thou shalt put the benediction upon mount Garizim, the malediction upon mount Hebal: {30} which are beyond Jordan behind the way that bentheth to the going down of the sun in the Land of the Chanane, which dwelleth in the champion country against Galgala, which is beside the valley that reacheth and entereth far. {31} For you shall pass over Jordan, to possess the Land which the Lord your God will give you, that you may have and possess it. {32} See therefore that you fulfill the ceremonies and judgments, which I shall set this day in your sight.

Chapter 12

All idolatry, and whatsoever appertaineth thereto must be destroyed. 5. Sacrifices, tithes, and donaries must be offered in the special place. 15. Eating flesh they must not eat the blood. 29. In no case to imitate the idolatry of gentiles.

{1} THESE are the precepts and judgments, that you must do in the Land, which the Lord God of thy fathers will give thee, to possess it all the days, that thou shalt go upon the earth. {2} Subvert all places, wherein the nations, which you shall possess, worshipped their gods upon the high mountains, and hills, and under every tree full of leaves. {3} Overthrow their altars, and break their statues, their groves burn with fire, and their idols hew all to pieces: destroy their names out of those places. {4} You shall not do so to the Lord your God: {5} but to the place, which the Lord your God hath chosen of all your tribes, to put his name there and to dwell in it, shall you come: {6} and shall offer in that place your holocausts and victims, the tithes and first fruits of your hands, and your vows and donaries, the first born of your oxen and sheep. {7} And you shall eat there in the sight of the Lord your God: and you shall rejoice in all things, whereunto you shall put your hand, you and your house, wherein the Lord your God hath blessed you. {8} You shall not do there the things, that we do here this day, every man, that which seemeth good to himself. {9} For until this present time you are not come to rest, and to the possession, which the Lord your God will give you. {10} You shall pass over Jordan, and shall dwell in the Land which the Lord your God will give you, that you may have rest from all enemies round about: and may dwell without all fear, {11} in the place, which the Lord your God shall choose, that his name may be therein. Thither shall you bring all the things, that I command you, holocausts, and hosts, and tithes, and the first fruits of your hands: and whatsoever is the principal in the gifts, that you shall vow to our Lord. {12} There, shall you feast before the Lord your God, you and your sons and daughters, men servants and women servants, and the Levite, that dwelleth in your cities. For he hath no other part and possession among you. {13} Beware thou offer not thy holocausts in every place, that thou shalt see: {14} but in that which our Lord shall choose, in one of thy tribes shalt thou offer hosts, and shalt do what things soever I command thee. {15} But if thou wilt eat, and the eating of flesh delight thee, kill, and eat according to the blessing of the Lord thy God, which he hath given thee in the cities: whether it be unclean, that is to say, blemished and feeble: or clean, that is to say, sound and without blemish, such as is lawful to be offered, as the doe and the hart, shalt thou eat it, {16} only without eating the blood, which thou shalt pour out upon the earth as water. {17} Thou canst not eat in thy towns the tithe of thy corn, and wine, and oil, the first born of thy herds and cattle, and all things that thou vowest, and that thou wilt offer voluntarily, and the first fruits of thy hands: {18} but before the Lord thy God shalt thou eat them in the place, which the Lord thy God shall choose, thou and thy son and thy daughter, and man servant, and woman servant, and the Levite, that dwelleth in thy cities: and thou shall rejoice and be refreshed before the Lord thy God in all things, whereunto thou shalt extend thy hand. {19} Take heed thou forsake not the Levite all the time that thou livest in the land. {20} When the Lord thy God shall have dilated thy borders, as he hath spoken to thee, and thou wilt eat the flesh, that thy soul desireth: {21} and if the place be far off, which the Lord thy God shall choose, that his name may be there, thou shalt kill of the herds and cattle, which thou hast, as I have commanded thee, and shalt eat in thy towns, as it pleaseth thee. {22} As the doe is eaten and the hart, so shall thou eat them: both the clean and unclean shall eat in common. {23} This only beware, that thou eat not the blood, for their blood is for the soul: and therefore thou must not eat the soul with the flesh: {24} but upon the earth thou shalt pour it as water, {25} that it may be well with thee and thy children after thee, when thou shalt

do that which pleaseth in the sight of our Lord. {26} But the things which thou hast sanctified, and vowed to our Lord, thou shalt take up, and shalt come to the place, which our Lord shall choose: {27} and shalt offer thy oblations the flesh and the blood upon the altar of the Lord thy God: the blood of thy hosts thou shalt pour on the altar: and the flesh, thy self shalt eat. {28} Observe and hear all things that I command thee, that it may be well with thee & thy children after thee for ever, when thou shalt do that which is good & pleasing in the sight of the Lord thy God. {29} When the Lord thy God shall have destroyed before thy face the nations, that thou enterest in to possess, & thou shalt possess them, & dwell in their land: {30} beware lest thou imitate them, after they be subverted at thy entering in, and thou require their ceremonies, saying: As these nations have worshipped their gods, so will I also worship. {31} Thou shalt not do in like manner to the Lord thy God. For all the abominations, that our Lord doth abhor, have they done to their gods, offering their sons and daughters, and burning them with fire. {32} What I command thee, that only do to our Lord: neither add any thing, nor diminish.

Chapter 13

False Prophets must be slain, 6. how near soever they be in kindred, or friendship. 12. The whole city that shall permit false doctrine must be utterly destroyed, men, beasts, and all moveables, and never be built again.

{1} IF there rise in the midst of thee a Prophet, or one that saith he hath seen a dream, and foretell a sign and a wonder, {2} and it come to pass which he spake, and he say to thee: Let us go, and follow strange gods, which thou knowest not, and let us serve them: {3} thou shalt not hear the words of that Prophet or dreamer: for the Lord your God tempteth you, that it may appear whether you love him or not, with all your heart, and with all your soul. {4} Follow the Lord your God, and fear him, and keep his commandments, and hear his voice: him you shall serve, and to him you shall cleave. {5} And that Prophet or forger of dreams shall be slain: because he spake that he might avert you from the Lord your God, which brought you out of the Land of Aegypt, and redeemed you from the house of servitude: that he might make thee to err from the way, that the Lord thy God commanded thee: and thou shalt take away the evil out of the midst of thee. {6} If thy brother the son of thy mother, or thy son or daughter, or thy wife that is in thy bosom, or thy friend, whom thou lovest as thy soul, will persuade thee secretly, saying: Let us go, and serve strange gods, which thou knowest not, nor thy fathers, {7} of all nations round about, that be nigh or far, from the beginning unto the end of the earth, {8} consent not to him, nor hear him, neither let thine eye spare him to pity and hide him, {9} but forthwith thou shalt kill him. Let thy hand be first upon him, and after thee all the people lay hand on him. {10} With stones shall he be stoned to death: because he would have withdrawn thee from the Lord thy God, which brought thee out of the Land of Aegypt, from the house of servitude: {11} that all Israel hearing may fear, and may do no more any thing like to this. {12} If in one of thy cities, which the Lord thy God shall give thee to inhabit, thou hear some say: {13} There are gone forth children of Belial out of the midst of thee, and have averted the inhabitants of their city, and have said: Let us go, and serve strange gods which you know not: {14} inquire carefully, and diligently, the truth of the thing being looked into, if thou find it certain that is said, and that this abomination is in act committed, {15} thou shalt forthwith strike the inhabitants of that city in the edge of the sword, and shalt destroy it and all things that are in it, unto the very beasts. {16} What stuff also soever there is, thou shalt gather together in the midst of the streets thereof, and shalt burn it with the city it-self, so that thou consume all things to the Lord thy God, and it be a heap for ever: it shall be built no more, {17} and there shall nothing stick in thy hand of that anathema: that our Lord may be turned from the wrath of his fury,

and may have mercy on thee, and multiply thee as he sware to thy fathers, {18} when thou shalt hear the voice of the Lord thy God, keeping all his precepts, which I command thee this day, that thou mayest do that which is pleasing in the sight of the Lord thy God.

Chapter 14

Gentile's manner of mourning for the dead is prohibited. 3. Likewise to eat things unclean, with mention of certain clean and unclean beasts, 9. fishes, 11. and birds. 21. Also precepts of piety, clemency, paying tithes, first fruits, 27. nourishing of Levites, strangers, orphans, and widows.

{1} BE ye the children of the Lord your God: you shall not cut your selves, nor make baldness for the dead. {2} because thou art a holy people to the Lord thy God: and he chose thee to be his peculiar people of all nations that are upon the earth. {3} Eat not the things that are unclean. {4} This is the beast, that you ought to eat: The oxe, and the sheep, and the goat, {5} the hart and the doe, the buffle, the chamois, the pygargue, the wild beef, the cameloparde. {6} Every beast, that divideth the hoof in two parts, and cheweth the cud, shall you eat. {7} But of them that chew the cud, and divide not the hoof, these you shall not eat, as the camel, the hare, the cherogril: because they chew the cud, & divide not the hoof, they shall be unclean to you {8} The swine also, because it divideth the hoof, and cheweth not the cud, shall be unclean. Their flesh you shall not eat, and their carcasses you shall not touch. {9} These shall you eat of all that abide in the waters: Such as have fins and scales, eat: {10} them that are without fins & scales, eat not, because they are unclean. {11} All birds that are clean eat. {12} The unclean eat not: to wit, the eagle, and the grype, & the osprey, {13} the ringtail, and the vulture and kite according to their kind: {14} and all of the raven's kind, {15} and the ostrich, and the owl, and the stern, and the hawk according to his kind: {16} the herodian and the swan, and the stork, {17} and the diver, the porphirion, and nightcrow, {18} the onocratal, and the charadriion, every one in their kind: the lapwing also and the bat. {19} And all that creepeth and hath little wings, shall be unclean, and shall not be eaten. {20} All that is clean, eat. {21} But whatsoever is dead of it-self, eat not thereof. To the stranger, that is within thy gates, give it to eat, or sell it to him: because thou art the holy people of our Lord thy God. Thou shalt not boil a kid in the milk of his dam. {22} The tenth part thou shalt separate of all thy fruits that spring in the earth every year, {23} and thou shalt eat in the sight of our Lord thy God in the place, which he shall choose, that his name may be invoked therein, the tithe of thy corn, and wine, and oil, and the first born of thy herds and sheep: that thou mayest learn to fear the Lord thy God at all time. {24} But when the way, and the place which our Lord thy God shall choose, are far, and he hath blessed thee, and thou canst not carry all these things thither, {25} thou shalt sell, and bring all into a price, and shalt carry it in thy hand, and shalt go to the place, which our Lord thy God shall choose: {26} and thou shalt buy with the same money whatsoever pleases thee, either of herds, or of sheep, wine also and sicer, and all that thy soul desireth: and thou shalt eat before our Lord thy God, and shall feast, thou and thy house: {27} and the Levite that is within thy gates, beware thou forsake him not, because he hath no other part in thy possession. {28} The third year thou shalt separate an other tenth of all things, that grow to thee at that time: and shalt lay it up within thy gates. {29} And the Levite shall come that hath no other part nor possession with thee, and the stranger and pupil and widow, that are within thy gates, and shall eat and be filled: that our Lord thy God may bless thee in all the works of thy hands that thou shalt do.

Chapter 15

Remission of debts in the seventh year to the Israelites, but not to strangers. 4. Albeit there will always be some poor, yet they must so lend to their needy brethren, that none be forced to beg. 12. A bought servant that is an Hebrew must be set free in the seventh year, 16. except he desire to serve still. 19. The first-born in all cattle must be consecrated to God, without making private profit thereof.

{1} IN the seventh year thou shalt make a remission. this order. He to whom any thing is owing {2} which shall be celebrated in of his friend or neighbour and brother, can not ask it again, because it is the year of remission of our Lord. {3} Of the sojourner and stranger thou shalt exact: of thy country man & neighbour thou shalt not have power to require it. {4} And needy person and beggar there shall be none among you that our Lord thy God may bless thee in the land, which he will give thee in possession. {5} Yet so if thou hear the voice of our Lord thy God, & keep all things that he hath bid, and which I command thee this day, he will bless thee, as he hath promised. {6} Thou shalt lend to many nations, & thy self shalt borrow of no man. Thou shalt have dominion over very many nations, and no man shall have dominion over thee. {7} If one of thy brethren that abideth within the gates of thy city in the land, which our Lord thy God will give thee, come to poverty: thou shalt not harden thy heart, nor close thy hand, {8} but shalt open it to the poor man, and shalt lend him, that which thou perceivest he hath need of. {9} Beware lest perhaps an impious cogitation steal in upon thee, and thou say in thy heart: The seventh year of remission draweth nigh: & turn away thy eyes from thy poor brother denying to lend him that which he asketh: lest he cry against thee to our Lord, and it become a sin unto thee. {10} But thou shalt give to him: neither shalt thou do any thing craftily in relieving his necessities: that our Lord thy God may bless thee at all times, and in all things whereunto thou shalt put thy hand. {11} There shall not want poor in the land of thy habitation: therefore I command thee that thou open thy hand to thy needy and poor brother, that liveth in the Land. {12} When thy brother an Hebrew man, or Hebrew woman is sold to thee, and hath served thee six years, in the seventh year thou shalt let him go free: {13} and to whom thou givest freedom, thou shalt in no case suffer him to depart empty: {14} but give him his wayfare of thy flocks, and of thy barn floor, and thy press, wherewith our Lord thy God shall bless thee. {15} Remember that thy self also didst serve in the Land of Aegypt, and our Lord thy God made thee free, and therefore do I now command thee. {16} But if he say: I will not depart; because he loveth thee, and thy house, and feeleth that he is well with thee: {17} thou shalt take an awl, {190} and bore through his ear in the door of thy house, & he shall serve thee for ever. To thy woman servant also thou shalt do in like manner. {18} Turn not away thine eyes from them, when thou makest them free: because he hath served thee six years after the wages of an hireling: that our Lord thy God may bless thee in all the works that thou doest. {19} Of the first born, that come forth in thy herds and sheep, whatsoever is of the male sex, thou shalt sanctify to our Lord thy God. Thou shalt not work with the first born of an oxe, and thou shalt not shear the first born of thy sheep. {20} In the sight of our Lord thy God shalt thou eat them every year in the place, that our Lord shall choose, thou and thy house. {21} But if it have blemish, and be either lame, or blind, or in any part disfigured or feeble, it shall not be immolated to our Lord thy God: {22} but within the gates of thy city shalt thou eat it: as well the clean as the unclean in like manner shall eat them, as the doe, and the hart. {23} This only shalt thou observe, that their blood thou eat not, but pour it out on the earth as water.

Chapter 16

Three more solemn feasts to be kept every year, Pasch, 9. Pentecost, 13, and the feast of tabernacles. 18. Just Judges to be appointed in every city. 21. All occasions of Idolatry to be avoided.

{1} OBSERVE the month of new corn, and the first of the spring time, that thou mayest make the Phase to our Lord thy God: because in this month our Lord thy God brought thee out of Aegypt by night. {2} And thou shalt immolate the Phase to our Lord thy God, of sheep, and of oxen in the place which our Lord thy God shall choose, that his name may dwell there. {3} Thou

shalt not eat in it leavened bread: Seven days shalt thou eat without leaven, the bread of affliction, because in fear didst thou come out of Aegypt: that thou mayest remember the day of thy coming out of Aegypt all the days of thy life. {4} Leavened shall not appear in all thy coasts for seven days, and there shall not remain of the flesh of that which was immolated at even the first day until morning. {5} Thou canst not immolate the Phase in every one of thy cities, which our Lord thy God will give thee; {6} but in the place which our Lord thy God shall choose, that his name may dwell there: thou shalt immolate the Phase at even at the going down of the sun, when thou camest out of Aegypt. {7} And thou shalt boil, and eat it in the place, which our Lord thy God shall choose, and in the morning rising up thou shalt go into thy tents. {8} Six days shalt thou eat azymes: and in the seventh day, because it is the collection of our Lord thy God, thou shalt do no work. {9} Seven weeks shalt thou number thee from that day wherein thou didst put the sickle to the corn, {10} and thou shalt celebrate the festival day of weeks to our Lord thy God, a voluntary oblation of thy hand, which thou shalt offer according to the blessing of our Lord thy God: {11} and thou shalt feast before our Lord thy God, thou, and thy son, and thy daughter, and thy man servant, and thy woman servant, and the Levite that is within thy gates, and the stranger and pupil and widow, which abide with you: in the place which our Lord thy God shall choose, that his name may dwell there: {12} and thou shalt remember that thou wast a servant in Aegypt: and thou shalt keep and do the things that are commanded. {13} The solemnity also of Tabernacles thou shalt celebrate seven days, when thou hast gathered thy fruit of the barn floor and the press: {14} and thou shalt feast in the festivity, thou, thy son, and thy daughter, thy man servant and woman servant, the Levite also and stranger, and pupil and widow that are within thy gates. {15} Seven days shalt thou celebrate the feasts to our Lord thy God in the place which our Lord shall choose: and our Lord thy God will bless thee in all thy fruits, and in every work of thy hands, and thou shalt be in joy. {16} Three times in a year shall all thy male appear in the sight of our Lord thy God in the place which he shall choose: in the solemnity of Azymes, in the solemnity of weeks, {191} and in the solemnity of Tabernacles. There shall not appear before our Lord any empty: {17} but every one shall offer according to that he hath, according to the blessing of our Lord his God, which he shall give him. {18} Judges and masters shalt thou appoint in all thy gates, which our Lord thy God shall give thee, in every of thy tribes: that they may judge the people with just judgment, {19} and not decline to either part. Thou shalt not accept person, nor gifts: because that gifts blind the eyes of the wise, and change the words of the just. {20} Justly shalt thou pursue that which is just: that thou mayest live and possess the Land, which our Lord thy God shall give thee. {21} Thou shalt plant no grove, nor any tree near the altar of our Lord thy God. {22} Neither shalt thou make nor set to thy self a statue: which thing our Lord thy God hateth.

Chapter 17

Perfect hosts, not maimed nor defective, must be offered to God. Idolaters stoned to death. 8. When inferior judges differ, the cause must be decided by the High Priest in consistory, who is warranted not to err therein, & all are bound to obey his sentence. 14. The duty also of a King (whom in future time God will condescend to give them) is described, with special charge to receive the law of God at the Priest's hands.

{1} THOU shalt not immolate to our Lord thy God a sheep, and an oxe, wherein there is blemish, or any fault: because it is abomination to our Lord thy God. {2} When there shall be found with thee within one of thy gates, which our Lord thy God shall give thee, man or woman that do evil in the sight of our Lord thy God, and transgress his covenant, {3} that they go and serve strange gods, and adore them, the sun and the moon, and all the host of heaven, which things I commanded not, {4} and this is told thee, and hearing it thou hast inquired diligently, and found it to be true, and the abomination is committed in Israel: {5} thou shalt

bring forth the man and the woman, that have committed that most heinous thing, to the gates of thy city, and they shall be stoned. {6} At the mouth of two or three witnesses shall he perish that is to be slain. Let no man be killed, one only giving testimony against him. {7} The hand of the witnesses shall be first to kill him, and the hand of the rest of the people shall be laid on last: that thou mayest take away the evil out of the midst of thee. {8} If thou perceive that the judgment with thee be hard and doubtful between blood and blood, cause and cause, leprosy and leprosy: and thou see that the words of the judges within thy gates do vary: arise, and go up to the place, which our Lord thy God shall choose. {9} And thou shalt come to the Priests of the Levitical stock, and to the judge, that shall be at that time: and thou shalt ask of them, who shall shew thee the truth of the judgment. {10} And thou shalt do whatsoever they, that are presidents of the place which our Lord shall choose, shall say and teach thee, {11} according to his law; and thou shalt follow their sentence: neither shalt thou decline to the right hand nor to the left hand. {12} But he that shall be proud, refusing to obey the commandment of the Priest, which at that time ministereth to our Lord thy God, and the decree of the judge, that man shall die, and thou shalt take away the evil out of Israel: {13} and the whole people hearing shall fear, that none afterward swell in pride. {14} When thou art entered the Land, which our Lord thy God will give thee, and dost possess it, and dwellest in it, and sayest: I will set a king over me, as all nations have round about: {15} him shalt thou set, whom our Lord thy God shall choose of the number of thy brethren. A man of an other nation that is not thy brother, thou canst not make king. {16} And when he is made, he shall not multiply to himself horses, nor lead back the people into Aegypt, taking high courage for the number of his horsemen, especially whereas our Lord hath commanded you that in no case you return any more the same way. {17} He shall not have many wives, that may allure his mind, nor huge weights of silver & gold. {18} And after he shall sit in the throne of his kingdom, he shall copy to himself the Deuteronomy of this Law in a volume, taking the copy of the priests of the Levitical tribe, {19} & he shall have it with him, & shall read it all the days of his life, that he may learn to fear our Lord his God, and keep his words and ceremonies, that are commanded in the law. {20} And that his heart be not lifted up into pride over his brethren, nor decline to the right side or the left side, that he may reign a long time, and his sons over Israel.

Chapter 18

Instead of other inheritance Priests and Levites have provision by Sacrifices and oblations. 9. All superstition to be avoided. 15. Perpetuity of Prophets, and finally one special PROPHET (to wit CHRIST) is promised. 20. False Prophets must be slain.

{1} THE Priests and Levites, and all that are of the same tribe, shall have no part nor inheritance with the rest of Israel, because they shall eat the sacrifices of our Lord, and his oblations, {2} and nothing else shall they receive of the possession of their brethren: for our Lord himself is their inheritance, as he hath spoken to them. {3} This shall be the right of the Priests from the people, and from them that offer victims: whether they immolate oxe, or sheep, they shall give to the Priest the shoulder and the maw: {4} the first fruits of corn, of wine, and oil, and a part of the wool of their sheep-shearing. {5} For him hath our Lord chosen of all thy tribes, that he might stand and minister to our Lord, he and his sons for ever. {6} If a Levite go out of one of thy cities of all Israel in the which he dwelleth, and would come desiring the place which our Lord shall choose, {7} he shall minister in the name of our Lord his God, as all his brethren the Levites, that shall stand at that time before our Lord. {8} He shall receive the same portion of meats that the rest do: beside that, which in his own city is due to him by succession from his fathers. {9} When thou art entered the Land, which our Lord thy God shall give thee, beware thou be not willing to imitate the abominations of those nations. {10} Neither let there

be found in thee any that shall expiate his son, or daughter, making them to pass through the fire: or that demandeth of soothsayers, and observeth dreams and divinations, neither let there be a sorcerer, {11} nor enchanter, nor that consulteth with python, or diviners, and seeketh the truth of the dead. {12} For all these things our Lord abhorreth, and for these abominations will he destroy them at thy entering in. {13} Thou shalt be perfect & without spot with our Lord thy God. {14} These nations, whose land thou shalt possess, hear soothsayers, and diviners: but thou art otherwise instructed of our Lord thy God. {15} A PROPHET of thy nation & of thy brethren like unto me, will our Lord thy God raise up to thee: him thou shalt hear, {16} as thou didst request of our Lord thy God in Horeb, when the assembly was gathered, and saidst: I will no more hear the voice of our Lord my God, and this exceeding great fire I will see no more, lest I die. {17} And our Lord said to me: They have spoken all things well. {18} A Prophet will I raise up to them out of the midst of their brethren like to thee: and I will put my words in his mouth, and he shall speak all things that I shall command him. {19} But he that will not hear his words, which he shall speak in my name, I will be the revenger. {20} And the Prophet that being depraved with arrogancy will speak in my name, the things that I did not command him to say, or in the name of strange gods, shall be slain. {21} And if in secret cogitation thou answer: How shall I understand the word, that our Lord spake not? {22} This sign thou shalt have: That which the same Prophet foretelleth, in the name of the Lord, & cometh not to pass: that, our Lord hath not spoken, but by the arrogancy of his mind the Prophet hath forged it: and therefore thou shalt not fear him.

Chapter 19

Certain cities of refuge must be assigned for casual manslaughter. 11. Wilful murder punished by death without remission. 15. so it be convinced by two or three witnesses. 16. False witnesses punished with the pain, which the crime objected deserved.

{1} WHEN our Lord thy God hath destroyed the nations, whose land he will deliver to thee, and thou dost possess it, and dwellest in the cities and houses thereof: {2} three cities shalt thou separate to thee in the midst of the Land, which our Lord thy God will give thee in possession, {3} preparing diligently the way: and thou shalt divide the whole province of thy Land equally into three parts: that he which for murder is a fugitive, may have near at hand, wether to escape. {4} This shall be the law of the murderer that flyeth, whose life is to be saved: He that striketh his neighbour unwitting, & that is proved yesterday & the day before to have had no hatred against him, {5} but to have gone with him simply unto the wood to cut wood, and in cutting of wood, the axe slipped out of his hand, & the iron falling from the handle struck his friend, and killed him: he shall fly to one of the cities aforesaid, and live: {6} lest perhaps the next kinsman of him, whose blood was shed, pricked with sorrow, pursue, and apprehend him if the way be too long, and strike his life that is not guilty of death, because he is proved to have had no hatred before, against him that was slain. {7} Therefore I command thee, that thou separate three cities of equal distance one from an other. {8} And when our Lord thy God shall have dilated thy borders, as he sware to thy fathers, and shall give thee all the Land that he promised them {9} (yet so, if thou keep his commandments, & do the things which I command thee this day, that thou love our Lord thy God, and walk in his ways at all time) thou shalt add to thee other three cities, and shalt double the number of the three cities aforesaid: {10} that innocent blood be not shed in the midst of the Land, which our Lord thy God will give thee to possess, lest thou be guilty of blood. {11} But if any man hating his neighbour, lie in wait for his life, and rise and strike him, and he die, and he fly to one of the cities aforesaid, {12} the ancients of his city shall send, and take him out of the place of refuge, and shall deliver him into the hand of the kinsman of him, whose blood was shed, & he shall die. {13} Thou shalt not pity

him, & thou shalt take away the guilty blood out of Israel, that it may be well with thee. {14} Thou shalt not take, and transfer thy neighbour's bounds, which thy predecessors did set in thy possession, which our Lord thy God will give thee in the Land, that thou shalt receive to possess. {15} One witness shall not stand against any man, whatsoever sin, or wickedness it be: but in the mouth of two or three witnesses shall every word stand. {16} If a lying witness stand against a man, accusing him of prevarication, {17} both of them, whose the cause is, shall stand before our Lord in the sight of the Priests and the judges that shall be in those days. {18} And when searching most diligently, they shall find that the false witness hath said a lie against his brother: {19} they shall render to him as he meant to do to this brother, and thou shalt take away the evil out of the midst of thee: {20} that others hearing may have fear, and may not be bold to do such things. {21} Thou shalt not pity him, but life for life, eye for eye, tooth for tooth, hand for hand, foot for foot shall thou exact.

Chapter 20

Lawful wars are to be undertaken with courage and confidence. 5. Such as for special causes may be discouraged, must be dismissed from the field. 10. What to be observed towards the enemy. 19. What trees may not be cut down, and what sort may be, for the use of wars.

{1} IF thou go forth to war against thine enemies, and see the horse men and chariots, and the multitude of the adversary's host greater than thou hast, thou shalt not fear them: because the Lord thy God is with thee, which brought thee out of the Land of Aegypt. {2} And when the battle is now at hand, the Priest shall stand before the army, and shall speak to the people thus: {3} Hear Israel, you this day join battle against your enemies, let not your heart fear, be not afraid, retire not, neither dread them: {4} because our Lord your God is in the midst of you, & will fight for you against your adversaries, to deliver you from danger. {5} The Captains also through every band in the hearing of the host shall proclaim: What man is there that hath built a new house, & hath not dedicated it? Let him go, & return into his house, lest perhaps he die in the battle, & an other dedicate it. {6} What man is there that hath planted a vineyard, and hath not as yet made it to be common, whereof all men may lawfully eat? Let him go, and return into his house: lest perhaps he die in the battle, and an other man execute his office. {7} What man is there, that hath despoused a wife, and not taken her? Let him go, and return into his house, lest perhaps he die in the war, and an other take her. {8} These things being said they shall add the rest, and shall speak to the people: What man is there fearful, and faint-hearted? Let him go, and return into his house, lest he make the hearts of his brethren to fear, as himself is frightened with fear. {9} And when the Captains of the host shall hold their peace, and make an end of speaking, every man shall prepare their bands to fight. {10} If at any time thou come to win a city, thou shalt first offer peace. {11} If they receive it, and open the gates to thee, all the people that is therein shall be saved, and shall serve thee under tribute. {12} But if they will not make peace, and shall begin battle against thee, thou shalt assault it. {13} And when our Lord thy God shall deliver it into thy hand, thou shalt strike all that is therein of the male sex, in the edge of the sword, {14} excepting women and children, the cattle and other things, that are in the city. All the prey thou shalt divide to the army, and thou shalt eat of the spoils of thine enemies, which our Lord thy God shall give thee. {15} So shalt thou do to all cities, that be very far from thee, and be not of these cities, which thou shalt receive in possession. {16} But of those cities that shall be given thee, thou shalt suffer none at all to live: {17} but shalt kill them in the edge of the sword, to wit, the Hethite, & Amorrhite, & Chananite, the Pherezite, and Hevite, and Jebusite, as our Lord thy God hath commanded thee: {18} lest perhaps they teach you to do all the abominations, which themselves did work to their gods: & you sin against our Lord your God. {19} When thou hast besieged a city a

long time, and hast compassed it with munition to win it, thou shalt not cut down the trees, that may be eaten of, neither shalt thou spoil the country round about with axes: because it is a tree, and not a man, neither can it increase the number of warriors against thee. {20} But if there be any trees not fruitful, but wild, and apt for other uses, cut them down, and make engines, until thou take the city, which fighteth against thee.

Chapter 21

How to seek out a secret murderer. 10. Women taken in battle may be married: and afterwards can not be sold nor made bond women. 15. The eldest son may not be deprived of his birthright for hatred of his mother. 18. A stubborn son must be stoned to death. 22. When one is hanged on a gibbet, he must be taken down the same day, and buried.

{1} WHEN there shall be found in the Land, which our Lord thy God will give thee, the corpse of a man slain, and he that is guilty of the murder is not known, {2} thy ancients and judges shall go forth, and measure from the place of the corpse the distance of every city round about: {3} and which they shall perceive to be nearer than the rest, the ancients of that city shall take an heifer out of the herd, that hath not drawn yoke, nor ploughed the ground, {4} and shall bring her to a rough and stony valley, that never was ploughed, nor received seed: and in it they shall strike off the neck of the heifer: {5} and the Priests the sons of Levi shall come, whom our Lord thy God hath chosen to minister to him, and to bless in his name, and at their word every matter dependeth, and whatsoever is clean or unclean must be judged. {6} And the ancients of that city shall come to the slain person, and shall wash their hands over the heifer, that was stricken in the valley, {7} and shall say: Our hands did not shed this blood nor our eyes see it. {8} be merciful to thy people Israel whom thou hast redeemed, o Lord, & impute not innocent blood in the midst of thy people Israel. And the guilt of blood shall be taken from them: {9} and thou shalt be free from the innocent's blood, that was shed, when thou shalt have done that which our Lord hath commanded thee. {10} If thou go forth to fight against thine enemies, and our Lord thy God deliver them in thy hand and thou lead them away captive, {11} and seest in the number of the captives a beautiful woman, and lovest her, and wilt have her to wife, {12} thou shalt bring her into thy house: who shall shave her hair, and pare her nails, {13} and put off the raiment wherein she was taken: and sitting in thy house, shall mourn her father and mother one month: and afterward thou shalt enter unto her, and shalt sleep with her, and she shall be thy wife. {14} But if afterward she content not thy mind, thou shall let her go free, neither canst thou sell her for money, nor oppress her by might: because thou hast humbled her. {15} If a man have two wives, one beloved, and the other hated, and they have begotten children by him, & the son of the hated be the first-born, {16} and he meaneth to divide his substance among his sons: he can not make the son of the beloved the first-born, and prefer him before the son of the hated, {17} but the son of the hated he shall acknowledge for the first-born, and shall give to him of those things which he hath, all double: for this is the beginning of his children, & to this are due the first birth rights. {18} If a man beget a stubborn and froward son, that will not hear the commandments of his father and mother, and being chastened, contemneth to be obedient: {19} they shall take him, and bring him to the ancients of his city, and to the gate of judgment, {20} and shall say to them: This our son is froward and stubborn, he contemneth to hear our admonitions, he giveth himself to comission, and to riot and banqueting: {21} the people of the city shall stone him: and he shall die, that you may take away the evil out of the midst of you, and all Israel hearing it may be afraid. {22} When a man hath offended so that he is to be punished by death, & being condemned to die is hanged on a gibbet: {23} his body shall not remain upon the tree, but the same day shall be buried: because he is accused of God that hangeth on a tree: and thou shalt not contaminate thy Land, which our Lord thy God giveth thee in possession.

Chapter 22

Piety towards neighbours. 5. Neither sex may use the apparel of the other. 6. Cruelty to be avoided even towards birds. 8. Battlement about the roof of a house. 9. Things of diverse kinds not to be mixed. 12. cords in the hemis of a cloak. 13. Trial and punishment of adultery and of deflowering virgins. 30. The son may not marry his step mother.

{1} THOU shalt not see thy brother's oxe or sheep straying, and pass by: but shalt bring it back to thy brother, {2} although thy brother be not nigh, and thou know him not: thou shalt bring them unto thy house, and they shall be with thee until thy brother seek them, and receive them. {3} In like manner shalt thou do with his ass, and with his raiment, and with every thing of thy brother's, that shall be lost: if thou find it, neglect it not as pertaining to another. {4} If thou see thy brother's ass or oxe to be fallen in the way, thou shalt not contemn it, but shalt lift it up with him. {5} A woman shall not be clothed with man's apparel, neither shall a man use woman's apparel: for he is abominable before God that doeth these things. {6} If walking by the way thou find a bird's nest in a tree or on the ground, and the dam sitting upon the young or the eggs: thou shalt not hold her with her young, {7} but shalt let her go, taking the young and holding them: that it may be well with thee, and thou mayest live a long time. {8} When thou buildest a new house, thou shalt make a battlement to the roof round about: lest blood be shed in thy house, and thou be guilty, another slipping, and falling headlong. {9} Thou shalt not sow thy vineyard with diverse seed: lest both the seed which thou didst sow, and the things that grow of the vineyard be sanctified together. {10} Thou shalt not plough with an oxe and ass together. {11} Thou shalt not wear a garment that is woven of wool and linen. {12} Thou shalt make little cords in the hem at the four corners of thy cloak, wherewith thou shalt be covered. {13} If a man marry a wife, and afterward hate her, {14} and seek occasions to put her away, objecting unto her a very ill name, and say: I took this wife, and companying with her: I found her not a virgin: {15} her father and mother shall take her, and shall carry with them the signs of her virginity to the ancients of the city that are in the gate: {16} and the father shall say: I gave my daughter unto this man to wife: whom because he hateth, {17} he layeth unto her a very ill name, so that he saith: I found not thy daughter a virgin: and behold these are the signs of my daughters virginity. They shall spread the vesture before the ancients of the city: {18} and the ancients of that city shall take the man, and beat him, {19} condemning him besides, in a hundred sicles of silver, which he shall give to the wench's father, because he hath infamously spread a very ill name upon a virgin of Israel: and he shall have her to wife, and can not put her away all the days of his life. {20} But if it be true which he objected, and virginity be not found in the wench, {21} they shall cast her forth without the doors of her father's house, and the men of her city shall stone her to death, & she shall die: because she hath done wickedness in Israel, to fornicate in her father's house: and thou shalt take away the evil out of the midst of thee. {22} If a man lie with an other's man wife, both shall die, that is to say, the adulterer and the adulteress: and thou shalt take away the evil out of Israel. {23} If a man have despoused a maid that is a virgin, and some man find her in the city, & lie with her, {24} thou shalt bring forth both of them to the gate of that city, & they shall be stoned: the maid, because she cried not, being in the city: the man, because he hath humbled his neighbour's wife, and thou shalt take away the evil from the midst of thee. {25} But if the man find the maid that is despoused in the field, and taking her lie with her, he alone shall die: {26} the maid shall suffer nothing, neither is she guilty of death: for as a thief riseth against his brother, and taketh away his life, so also did the maid suffer. {27} She was alone in the field: she cried, and there was no man to deliver her. {28} If a man find a maid that is a virgin, which hath not a spouse, and taking her lie with her, and the matter come into judgment, {29} he that lay with her, shall give to the father of the maid fifty sicles of silver, and

shall have her to wife, because he hath humbled her: he can not put her away all the days of his life. {30} No man shall take his father's wife, nor reveal his covering.

Chapter 23

Eunuchs, bastards, Moabites, & Ammonites, may not enter into the Church. 7. Idumeans and Aegyptians may be admitted. 9. Observation of spiritual and corporal cleanness. 15. Other precepts concerning fugitives, 17. fornication, 19. usury, 21. vows, 24. and eating other men's grapes or corn.

{1} AN Eunuch that hath his stones broken, or cut off, and his yard cut away, shall not enter into the Church of our Lord. {2} Mamzer, that is to say, one born of a common woman, shall not enter into the Church of our Lord, until the tenth generation. {3} The Ammonite and the Moabite yea after the tenth generation shall not enter into the church of our Lord, for ever: {4} because they would not meet you with bread & water in the way, when you came out of Aegypt: and because they hired against thee Balaam, the son of Beor of Mesopotamia in Syria, to curse thee: {5} & our Lord thy God would not hear Balaam, and he turned his cursing into thy blessing, for that he loved thee. {6} Thou shalt not make peace with them, neither do thou seek their good all the days of thy life for ever. {7} Thou shalt not abhor the Idumite, because he is thy brother: nor the Aegyptian, because thou waste a stranger in his land. {8} They that are born of them, in the third generation shall enter into the church of our Lord. {9} When thou goest forth against thine enemies to battle, thou shalt keep thy self from all evil thing. {10} If there be among you a man, that is polluted in a dream by night, he shall go forth without the camp, {11} and shall not return, before he be washed with water at even: and after sunset he shall return into the camp. {12} Thou shalt have a place without the camp, whither thou mayest go to the necessities of nature, {13} carrying on thy girdle a piked instrument. And when thou sittest down, thou shalt dig round about, & with the earth that is digged up shall cover {14} that which thou art eased of (for our Lord thy God walketh in the midst of thy camp, to deliver thee and to give thine enemy unto thee) and let thy camp be holy, & let no filthiness appear therein, lest he forsake thee. {15} Thou shalt not deliver the servant to his master, that is fled to thee. {16} he shall dwell with thee in the place, that shall please him, and in one of thy cities shall he rest: vex him not. {17} There shall be no whore of the daughters of Israel nor whoremonger of the sons of Israel. {18} Thou shalt not offer the hire of a strumpet, nor the price of a dog, in the house of our Lord thy God, whatsoever it be that thou hast vowed: because both is abomination before our Lord thy God. {19} Thou shalt not lend to thy brother money to usury, nor corn, nor any other thing: {20} but to the stranger. And to thy brother thou shalt lend that which he needeth, without usury: that our Lord thy God may bless thee in all thy work in the Land, which thou shalt enter to possess. {21} When thou hast vowed a vow to our Lord thy God, thou shalt not slack to pay it: because our Lord thy God will require it. And if thou delay, it shall be reputed to thee for sin. {22} If thou wilt not promise, thou shalt be without sin. {23} But that which is once gone out of thy lips, thou shalt observe, & shalt do as thou hast promised to our Lord thy God, & hast spoken with thy proper will and thine own mouth. {24} Entering into thy neighbour's vineyard, eat grapes as much as shall please thee: but carry none out with thee. {25} If thou enter into thy friend's corn, thou shalt break the ears, and rub them in thy hand: but with a sickle thou shalt not reap.

Chapter 24

Divorce permitted to avoid greater evil. 5. The newly married must not go to war. 7. He that treacherously selleth a man must be slain. 8. Disobedience to Priests incurreth leprosy. 10. Such things may not be taken to pledge, as can not be well spared. 14. Poor labourers must be presently payed. 16. Not one punished for an other's fault, but right judgement to all. 18. and liberal alms to the poor.

{1} IF a man take a wife, and have her, and she find not grace before his eyes for some loathsome ness: he shall write a bill of divorce, and shall give it in her hand, and dismiss her out of his house. {2} And being departed, when she shall have married an other husband, {3} and he also hateth her, and hath given her a bill of divorce, and hath dismissed her out of his house, or is dead: {4} the former husband can not take her again to wife: because she is polluted, and is made abominable before our Lord: lest thou make thy Land to sin, which our Lord thy God shall deliver thee to possess. {5} When a man hath lately taken a wife, he shall not go forth to battle, neither shall any public necessity be enjoined him, but he shall attend to his own house without fault, that one year he may rejoice with his wife. {6} Thou shalt not take for a pledge the nether or the upper millstone: because he hath pledged his life to thee. {7} If any man be taken soliciting his brother of the children of Israel, & selling him take a price, he shall be slain, and thou shalt take away the evil from the midst of thee. {8} Observe diligently that thou incur not the plague of leprosy, but thou shalt do whatsoever the Priests of the Levitical stock shall teach thee, according to that, which I have commanded them, and fulfill thou it carefully. {9} Remember what our Lord your God did to Mary, in the way when you came out of Aegypt. {10} When thou shalt require of thy neighbour any thing that he oweth thee, thou shalt not enter into his house to take away a pledge: {11} but thou shalt stand without, and he shall bring forth to thee that which he hath. {12} But if he be poor, the pledge shall not lodge with thee that night, {13} but forthwith thou shalt restore it to him before the going down of the sun: that sleeping in his raiment, he may bless thee, and thou mayest have justice before our Lord thy God. {14} Thou shalt not deny the hire of the needy, and poor man thy brother, or the stranger, that dwelleth with thee in the land, and is within thy gates: {15} but the same day thou shalt pay him the price of his labour, before the going down of the sun because he is poor, and there-withal sustaineth his life: lest he cry against thee to our Lord, and it be reputed to thee for a sin. {16} The fathers shall not be slain for the children, nor the children for the fathers, but every one shall die for his own sin, {17} Thou shalt not pervert the judgment of the stranger and the pupil, neither shalt thou take away the widow's raiment for a pledge. {18} Remember that thou didst serve in Aegypt, & our Lord thy God delivered thee from thence. Therefore I command thee that thou do this thing. {19} When thou hast reaped the corn in the field, and forgetting hast left a sheaf, thou shalt not return to take it away: but thou shalt suffer the stranger, and the pupil, and the widow to take it away, that our Lord thy God may bless thee in all the work of thy hands. {20} If thou have gathered the fruits of thy olive trees, whatsoever remaineth on the trees, thou shalt not return to gather it: but shalt leave it to the stranger, the pupil, and the widow. {21} If thou make vintage of thy vineyard, thou shalt not gather the clusters that remain, but they shall go to the uses of the stranger, the pupil, & the widow. {22} Remember that thou also didst serve in Aegypt, and therefore I command thee that thou do this thing.

Chapter 25

Punishment afflicted according to the fault, but so that he which is beaten have not above forty stripes. 4. The oxe's mouth not be muzzled that treadeth corn. 5. A married man dying without issue, his brother must marry the widow. 11. The wife that taketh her husband's adversary by his privities must lose her hand. 13. No false weights nor measures to be kept. 17. Amelicties must be utterly destroyed.

{1} IF there be a controversy between some, & they call upon the judges: whom they shall perceive to be just, to him they shall give the price of justice: whom impious, him they shall condemn of impiety. {2} And if they see that the offender be worthy of stripes, they shall cast him down, & shall cause him to be beaten before them. According to the measure of the sin shall the measure also of the stripes be: {3} yet so, that they exceed not the number of forty: lest thy brother depart foully torn before thine eyes. {4} Thou shalt

not muzzle the mouth of the oxe that treadeth out thy corn in the floor. {5} When brethren shall dwell together, and one of them die without children, the wife of the deceased shall not marry to an other: But his brother shall take her, & raise up the seed of his brother: {6} & the first born son of her he shall call by his name, that his name be not abolished out of Israel. {7} But if he will not take his brother's wife, that by law is due to him, the woman shall go to the gate of the city, and call upon the ancients, and say: My husband's brother will not raise up his brother's seed in Israel: nor take me to his wife. {8} And forthwith they shall cause him to be sent for, and shall ask him. If he answer: I will not take her to wife: {9} the woman shall come to him before the ancients, and shall take off his shoe from his foot, and spit in his face, and say: So shall it be done to the man, that buildeth not his brother's house. {10} And his name shall be called in Israel The house of the unshod. {11} If two men fall at words betwixt themselves, and one begin to brawl against the other, and the wife of the one willing to deliver her husband out of the hand of the stronger, put forth her hand, and take his privities: {12} thou shalt cut off her hand, neither shalt thou be moved with any pity upon her. {13} Thou shalt not have diverse weights in thy bag, a greater and a less: {14} neither shall there be in thy house a greater bushel and a less. {15} Thou shalt have a weight just and true, and thy bushel shall be equal and true: that thou mayest live a long time upon the Land, which our Lord thy God shall give thee. {16} For thy Lord abhorreth him, that doth these things, and detesteth all injustice. {17} Remember what Amalec did to thee in the way when thou camest out of Aegypt: {18} how he met thee, & struck the hindmost of thy army, which being weary rested themselves, when thou wast spent with famine and labour, and he feared not God. {19} Therefore when our Lord thy God shall give thee rest, and subdue all nations round about in the Land, which he hath promised thee, thou shalt destroy his name under heaven. Beware thou forget it not.

Chapter 26

First fruits must be offered in special place assigned to God's service, professing of gratitude for the land possessed according to God's promise. 12. Likewise tithes of the third year, 16. with conclusion, that the people promise to observe all the precepts of God, and so doing he will protect and prosper them.

{1} AND when thou art entered into the Land, which our Lord thy God will give thee to possess, and hast obtained it, and dwellest in it: {2} thou shalt take first of all thy fruits, and put them in a maund, and shalt go to the place, which our Lord thy God shall choose, that his name may be invoked there: {3} and thou shalt go to the Priest, that shall be in those days, and say to him: I profess this day before our Lord thy God, that I am entered into the Land, for the which he sware to our fathers, that he would give it us. {4} And the Priest taking the maund at his hand, shall set it before the altar of our Lord thy God: {5} and thou shalt speak in the sight of our Lord God: The Syrian persecuted my father, who descended into Aegypt, and sojourned there in a very small number, and grew into a nation great and strong and of an infinite multitude. {6} And the Aegyptians afflicted us, and persecuted us, laying on most grievous burdens: {7} and we cried to our Lord the God of our fathers: who heard us, and respected our affliction, and labour, and distress: {8} and brought us out of Aegypt in a strong hand, a stretched out arm, in great terror, in signs and wonders: {9} and brought us into this place, and delivered to us this Land flowing with milk and honey. {10} And therefore now I offer first fruits of the Land, which our Lord hath given me. And thou shalt leave them in the sight of our Lord thy God, adoring our Lord thy God, {11} And thou shalt feast in all the good things, which our Lord thy God hath given to thee, and thy house, thou and the Levite, and the stranger that is with thee. {12} When thou hast finished the tithe of all thy fruits, in the third year of tithes thou shalt give to the Levite, & the stranger, & the pupil, & the widow,

that they may eat within thy gates, and be filled: {13} & thou shalt speak in the sight of our Lord thy God: I have brought that which is sanctified out of my house, & have given it to the Levite, and the stranger, and the pupil, and the widow, as thou hast commanded me: I have not transgressed thy commandments nor forgotten thy precepts. {14} I have not eaten of them in my mourning, nor separated them in any uncleanness, nor spent of them any thing in funerals. I have obeyed the voice of our Lord my God, and have done all things as thou didst command me. {15} Look from thy sanctuary, and thy high habitation of heaven, and bless thy people Israel, and the Land, which thou hast given us, as thou swarest to our fathers, a land flowing with milk & honey. {16} This day our Lord thy God hath commanded thee to do these commandments and judgments: that thou keep and fulfill them with all thy heart, and with all thy soul. {17} Thou hast chosen our Lord this day to be thy God, and to walk in his ways, and keep his ceremonies, and precepts, and judgements, & obey his commandment. {18} And our Lord hath chosen thee this day, that thou shouldst be his peculiar people, as he hath spoken to thee, and thou shouldst keep all his commandments: {19} and make thee higher than all nations which he created, to his praise, and name, and glory: that thou mayst be a holy people of our Lord thy God, as he hath spoken.

Chapter 27

God's commandments must be written in plastered stones. An Altar erected, and Sacrifices offered. 12. Observers of the commandments must be blessed, and transgressors cursed. 14. With the form of cursing of idolaters, and diverse other enormous sinners.

{1} AND Moyses and the ancients of Israel commanded the people, saying: Keep every commandment that I command you this day. {2} And when you are passed over Jordan into the land, which our Lord thy God will give thee, thou shalt erect great stones, and shalt polish them with plaster. {3} that thou mayst write upon them all the words of this law, when thou hast passed over Jordan: that thou mayst enter into the Land, which our Lord thy God will give thee, a land flowing with milk and honey, as he sware to thy fathers. {4} When therefore you are passed Jordan, erect the stones, which I command you this day, in mount Hebal, and thou shalt polish them with plaster: {5} and thou shalt build there an altar to our Lord thy God, of stones, which iron hath not touched, {6} and of stones not fashioned nor polished: and thou shalt put upon it holocausts to our Lord thy God, {7} and shalt immolate pacific hosts, and eat there, and feast before our Lord thy God. {8} And thou shalt write upon the stones all the words of this law plainly and clearly. {9} And Moyses and the Priests of the Levitical stock said to all Israel: Attend, and hear Israel: This day thou art made the people of our Lord thy God: {10} thou shalt hear his voice, and do the commandments and justices, which I command thee. {11} And Moyses commanded the people in that day, saying: {12} These shall stand to bless the people, upon mount Garizim, when you are past Jordan: Simeon, Levi, Judas, Issachar, Joseph, & Benjamin. {13} And over against them these shall stand to curse on mount Hebal: Ruben, Gad, and Aser, and Zabulon, Dan and Nephthali. {14} And the Levites shall pronounce, and say to all the men of Israel with a high voice: {15} Cursed be the man that maketh a graven and molten thing, the abomination of our Lord, the work of the hands of artificers, & shall put it in secret, and all the people shall answer, and say: Amen. {16} Cursed be he that honoureth not his father and mother. And all the people shall say: Amen. {17} Cursed be he that removeth his neighbour's bounds. And all the people shall say: Amen. {18} Cursed be he that maketh the blind to go amiss in his journey. And all the people shall say: Amen. {19} Cursed be he that perverteth the judgment of the stranger, of the pupil and the widow. And all the people shall say: Amen. {20} Cursed be he that sleepeth with his father's wife, and revealeth the cover of his bed. And all the people shall say: Amen. {21} Cursed be he that lieth

with any beast. And all the people shall say: Amen. {22} Cursed be he that sleepeth with his sister, the daughter of his father, or of his mother. And all the people shall say: Amen. {23} Cursed be he that sleepeth with his mother in law. And all the people shall say: Amen. {24} Cursed be he that secretly striketh his neighbour. And all the people shall say: Amen. {25} Cursed be he that taketh gifts, to kill the soul of innocent blood. And all the people shall say: Amen. {26} Cursed be he that abideth not in the words of this law, and fulfilleth them not in work, and all the people shall say: Amen.

Chapter 28201

J Divers blessings are promised to the observers of God's commandments, 15. and curses threatened to transgressors.

{1} BUT if thou wilt hear the voice of our Lord thy God, that thou do and keep all his commandments, which I command thee this day, our Lord thy God will make thee higher than all nations, that be on the earth. {2} And all these blessings shall come upon thee, and overtake thee: yet so if thou hear his precepts. {3} Blessed shalt thou be in the city, and blessed in the field. {4} Blessed shall be the fruit of thy womb, and the fruit of thy ground, and the fruit of thy cattle, the troops of thy herds, & the folds of thy sheep. {5} Blessed shall thy barns be, and blessed thy remains: {6} Blessed shalt thou be coming in and going out. {7} Our Lord will give thine enemies, that rise up against thee, to fall down in thy sight: one way they shall come against thee, and seven ways they shall fly from thy face. {8} Our Lord will send forth blessing upon thy cellars, and upon all the works of thy hands: and will bless thee in the land, that thou shalt receive. {9} Our Lord will raise thee up unto himself to be a holy people, as he sware to thee: If thou keep the commandments of our Lord thy God, and walk in his ways. {10} And all the people of the earth shall see that the name of our Lord is invoked upon thee, and they shall fear thee. {11} Our Lord will make thee abound with all goods, with the fruit of thy womb, & the fruit of thy cattle, with the fruit of thy land, which our Lord sware to thy fathers that he would give thee. {12} Our Lord will open his most excellent treasure, the heaven, that it may give rain to thy land in due season: and will bless all the works of thy hands. And thou shalt lend to many nations, and thy self shalt take loan of no man. {13} And our Lord shall make thee the head, and not the tail: and thou shalt be always above, and not under: yet so, if thou wilt hear the commandments of our Lord thy God which I command thee this day, and keep & do them, {14} & decline not from them, neither to the right hand, nor to the left, nor follow strange gods, nor serve them. {15} But if thou wilt not hear the voice of our Lord thy God, to keep & do all his commandments & ceremonies which I command thee this day, all these curses shall come upon thee, and overtake thee. {16} Cursed shalt thou be in the city, cursed in the field. {17} Cursed shall thy barn be, and cursed thy remains. {18} Cursed shall be the fruit of thy womb, and the fruit of thy ground, the herds of thy oxen, and the flocks of thy sheep. {19} Cursed shalt thou be coming in, and cursed going out. {20} Our Lord shall send upon thee famine and hunger, & rebuke upon all the works which thou shalt do: until he consume and destroy thee quickly, for thy most wicked inventions, wherein thou hast forsaken me. {21} Our Lord set the pestilence upon thee, until he consume thee out of the land, which thou shalt enter in to possess. {22} Our Lord strike thee with poverty, with the fever and cold, with burning and heat, & with corrupt air and blasting, and pursue thee till thou perish. {23} Be the heaven that is over thee, of brass, & the ground that thou treadest, of Iron. {24} Our Lord give dust for rain upon thy land, and ashes descend from heaven upon thee, till thou be consumed. {25} Our Lord deliver thee to fall down before thine enemies. One way go thou forth against them, & fly seven, and be thou dispersed throughout all the Kingdoms of the earth. {26} And be thy carcass meat to all the fowls of the air, & beasts of the earth, and be there none to drive them away. {27}

Our Lord strike thee with the boyle of Aegypt, and the part of thy body, by the which dung is cast out, with scab also and itch, so that thou canst not be cured. {28} Our Lord strike thee with madness and blindness and fury of mind, {29} & grope thou at midday as the blind is wont to grope in the dark, and direct not thy ways. And at all times sustain thou wrong, and be thou oppressed with violence, neither have thou any to deliver thee. {30} Take thou a wife, and an other sleep with her. Build thou a house, and dwell not therein. Plant thou a vineyard, and take not the vintage thereof. {31} Be thy oxe immolated before thee, and thou not eat thereof. Be thy ass taken away in thy sight, and not restored to thee. Be thy sheep given to thine enemies, and be there none to help thee. {32} Be thy sons and thy daughters delivered to another people, thine eyes seeing, and daseling at the sight of them all the day, and be there no strength in thy hand. {33} The fruits of thy land, and all thy labours let a people eat, which thou knowest not: and be thou always sustaining calumny, and oppressed all days, {34} and astonished at the terror of those things, which thine eyes shall see. {35} Our Lord strike thee with a very sore botch in the knees and shanks, and be thou uncurable from the sole of the foot unto the top of thy head. {36} Our Lord shall bring thee, and thy king whom thou shalt appoint over thee, unto a nation, which thou and thy fathers know not: & there thou shalt serve strange gods, wood and stone. {37} And thou shalt be destroyed for a proverb and fable to all peoples, unto whom our Lord shall bring thee in. {38} Thou shalt cast much seed into the ground, and gather little: because the locusts shall devour all things. {39} Thou shalt plant a vineyard, and dig, and the wine thou shalt not drink, nor gather any thing thereof: because it shall be wasted with worms. {40} Thou shalt have olives in all thy borders, and shalt not be anointed with the oil: because they shall drop away, and perish. {41} Thou shalt beget sons and daughters, and shalt not enjoy them: because they shall be led into captivity. {42} All thy trees and the fruits of thy ground the blasting shall consume. {43} The stranger that liveth with thee in the Land, shall ascend over thee, and shall be higher: and thou shalt descend downward, and be inferior. {44} He shall lend thee, and thou shalt not lend him. He shall be as the head, and thou shalt be the tail. {45} And all these curses shall come upon thee, and pursuing shall overtake thee, till thou perish: because thou heard not the voice of our Lord thy God, nor kept his commandments and ceremonies which he commanded thee. {46} And they shall be in thee as signs & wonders, and in thy seed for ever: {47} because thou didst not serve our Lord thy God in joy and gladness of heart, for the abundance of all things. {48} Thou shalt serve thine enemy, whom our Lord will send upon thee, in hunger, and thirst, and nakedness, and all penury, and he shall put an iron yoke upon thy neck, till he consume thee. {49} Our Lord will bring upon thee a Nation from a far, and from the uttermost ends of the earth, in likeness of an eagle that flyeth with vehemency: whose tongue thou canst not understand: {50} a very malapert Nation, that will attribute nothing to the ancient, nor have pity on the little one, {51} and will devour the fruit of thy cattle, and the fruits of thy Land: until thou perish, and will not leave thee wheat, wine, and oil, herds of oxen, and flocks of sheep: until it destroy thee, {52} and consume thee in all thy cities, and thy strong and high walls be destroyed, wherein thou hadst confidence in all thy Land. Thou shalt be besieged within thy gates in all thy Land, which our Lord thy God will give thee: {53} and thou shalt eat the fruit of thy womb, and the flesh of thy sons & of thy daughters, which our Lord thy God shall give thee, in the distress and vastation wherewith thine enemy shall oppress thee. {54} The man that is delicate in thee & very riotous, shall much envy his own brother, and his wife that lieth in his bosom, {55} so that he shall not give them of the flesh of his children, which he will eat: because he hath nothing else in the siege and penury, wherewith thine enemies shall waste thee within all thy gates. {56} The tender and delicate woman, that could not go upon the ground; nor

set down her foot for over-much niceness and tenderness, will envy her husband, that lieth in her bosom, upon the flesh of her son and daughter: {57} and the filthiness of the after births, that come forth from the midst of her thighs, and upon the children that are born the same hour. For they shall eat them secretly, because of the penury of all things, in the siege and vastation, wherewith thine enemy shall oppress thee within thy gates. {58} Unless thou keep and do all the words of this law, that be written in this volume, and fear his name glorious and terrible, {203} that is, Our Lord thy God: {59} our Lord shall increase thy plagues, and the plagues of thy seed, great plagues and continuing, sore infirmities and perpetual. {60} And he shall turn upon thee all the afflictions of Aegypt, which thou didst fear, and they shall cleave to thee. {61} Moreover also all the diseases, and plagues, that be not written in the volume of this law, our Lord will bring upon thee, till he consume thee: {62} & you shall remain few in number, which before was as the stars of heaven for multitude, because thou hearest not the voice of our Lord thy God. {63} And as before our Lord rejoiced upon you, doing good to you, & multiplying you: so he shall rejoice destroying and subverting you, so that you may be taken away from the Land, which thou shalt enter to possess. {64} Our Lord shall disperse thee into all peoples, from the farthest parts of the earth to the ends thereof: and there thou shalt serve strange gods, which thou art ignorant of and thy fathers, wood and stone. {65} In those nations also thou shalt not be quiet, neither shall there be resting for the step of thy foot. For our Lord will give thee a fearful heart, and daseling eyes, & a soul consumed with pensiveness: {66} and thy life shall be as it were hanging before thee. Thou shalt fear night and day, and thou shalt not trust in thy life. {67} In the morning thou shalt say: Who will grant me evening? And at evening: Who will grant me morning? For the fearfulness of thy heart, wherewith thou shalt be terrified, and for those things which thou shalt see with thine eyes. {68} Our Lord shall bring thee again with ships into Aegypt by the way, whereof he said to thee that thou shouldst see it no more. There shalt thou be sold to thine enemies for bondmen and bondwomen, and no man shall buy you.

Chapter 29

A covenant and oath is made between God and his people (with commemoration of sundry benefits by them received) that keeping his law they shall be more blessed: and breaking the same shall sustain the threatened punishments.

{1} THESE are the words of the covenant which our Lord commanded Moyses to make with the children of Israel in the Land of Moab: beside that covenant which he made with them in Horeb. {2} And Moyses called all Israel, and said to them: you saw all things, that our Lord did before you in the Land of Aegypt to Pharao, and to all his servants, and to his whole land, {3} the great temptations, which thine eyes have seen, those mighty signs, and wonders, {4} and our Lord hath not given you a heart to understand, and eyes to see, and ears that can hear, unto this present day. {5} He hath brought you forty years by the desert: your garments are not worn out, neither are the shoes of your feet consumed with age. {6} Bread you have not eaten, wine and sicer you have not drunk: that you might know that I am the Lord your God. {7} And you came to this place: and there came forth Sehon the king of Hesebon, and Og the king of Basan, meeting us to fight. And we struck them. {8} and took their land, and delivered it in possession to Ruben and Gad, and the half tribe of Manasses. {9} Keep therefore the words of this covenant, and fulfill them: that you may understand all things that you do. {10} You stand this day all before our Lord your God, your Princes, and tribes, and ancients, and doctors, all the people of Israel, {11} your children and your wives, and the strangers that abide with thee in the camp, besides the cutters of wood, and them, that carry water: {12} that thou mayest pass in the covenant of our Lord thy God, and in the oath which in this day our Lord thy God maketh with thee: {13}

that he may raise thee up a people to himself, and he be thy God as he hath spoken to thee, and as he sware to thy fathers, Abraham, Isaac, and Jacob. {14} Neither with you only do I make this covenant, and confirm these oaths, {15} but with all that be present & absent. {16} For you know how we dwelt in the Land of Aegypt, and how we have passed through the midst of nations, which passing through {17} you have seen their abominations & filth, that is to say, their idols, wood and stone, silver and gold, which they worshipped. {18} Lest perhaps there be among you man or woman, family or tribe, whose heart is turned away this day from our Lord God, to go and serve the gods of those Nations: and there be among you a root bringing forth gall & bitterness. {19} And when he shall hear the words of this oath, he bless himself in his heart, saying: I shall have peace, and walk in the pravity of my heart: and the drunken take to her the thirsty, {20} & our Lord forgive him not: but then his fury most specially fume, and his zeal against that man, and all the curses sit upon him, that be written in this volume: & our Lord abolish his name under heaven, {21} and consume him unto perdition out of all the tribes of Israel, according to the curses that are contained in the Book of this law & covenant. {22} And the generation following shall say, and the children that shall be born from thence-forth, and the strangers that shall come from a far, seeing the plagues of that Land, & the infirmities, wherewith our Lord hath afflicted it, {23} burning it with brimstone, and heat of the salt, so that it can no more be sown, nor any green thing spring thereof, after the example of the subversion of Sodom and Gomorrah, Adama, and Seboim, which our Lord subverted in his wrath & fury. {24} And all the Nations shall say: Why hath the Lord done thus to this Land? What is this exceeding wrath of his fury? {25} And they shall answer: Because they forsook the covenant of the Lord, which he made with their fathers, when he brought them out of the Land of Aegypt: {26} and they have served strange gods, and adored them, whom they knew not, and to whom they had not been designed: {27} therefore the fury of the Lord was wrath against this Land, to bring upon it all the curses that are written in this volume: {28} and he hath cast them out of their land, in wrath and fury, and in very great indignation, and hath thrown them into a strange land, as this day it is proved. {29} Things hidden, to our Lord God, which are manifest, to us and to our children for ever, that we may do all the words of this Law.

Chapter 30

If the children of Israel, offending and falling into the foresaid curses shall repent, God will restore them to his blessings again: 11. leaving it in their power to serve him if they will, 17. and therefore warneth them that the impudent shall assuredly perish, because having life and death, blessing and cursing proposed, they choose the worse.

{1} THEREFORE when all these words shall be come upon thee, the blessing or cursing, which I have set forth before thee: and thou be touched with repentance of thy heart in all nations, into which our Lord thy God dispersed thee, {2} and shalt return to him, and obey his commandments, as I this day command thee, with thy children in all thy heart, & in all thy soul: {3} our Lord thy God will bring thee again from the captivity, and have mercy upon thee, and gather thee again out of all the peoples, into which he dispersed thee before. {4} If thou be dispersed as far as the poles of heaven, thence will our Lord thy God draw thee back. {5} and will take thee to him, and bring thee into the Land, which thy fathers possessed, and thou shalt obtain it: and blessing thee will make thee to be of a greater number, than were thy fathers. {6} Our Lord thy God will circumcise thy heart, and the heart of thy seed: that thou mayest love our Lord thy God in all thy heart, and in all thy soul, that thou mayest live. {7} And all these curses he will turn upon thine enemies, & them that hate and persecute thee. {8} But thou shalt return, and hear the voice of our Lord thy God, & shalt do all the commandments which I command thee this day: {9} and our Lord will make thee abound in all the works of thy

hands, in the issue of thy womb, and in the fruit of thy cattle, in the fertility of thy ground, and in the plenty of things. For our Lord will return to rejoice upon thee in all riches, as he rejoiced in thy fathers: {10} yet so, if thou hear the voice of our Lord thy God, and keep his precepts and ceremonies, which are written in this law: and return to our Lord thy God in all thy heart, and in all thy soul. {11} This commandment, that I command thee this day, is not above thee, nor so far off, {12} nor situated in heaven that thou mayest say: Which of us is able to ascend unto heaven to bring it to us, that we may hear and fulfill it in work? {13} nor placed beyond the sea: that thou mayest pretend, and say: Which of us can pass over the sea and bring it even unto us, that we may hear, & do that which is commanded? {14} But the word is very near thee, in thy mouth and in thy heart, to do it. {15} Consider that I have set before thee this day life and good, and contrarywise death and evil: {16} that thou mayest love our Lord thy God, and walk in his ways, and keep his commandments and ceremonies and judgments: and thou mayest live, and he multiply thee, and bless thee in the Land which thou shalt enter to possess. {17} But if thy heart be averted, and thou wilt not hear, and deceived with error thou adore strange gods, and serve them: {18} I foretell thee this day that thou shalt perish, & abide a little time in the Land, which passing over Jordan, thou shalt enter to possess. {19} I call for witnesses this day heaven & earth, that I have proposed to you life and death, blessing and cursing. Choose therefore life, that both thou mayest live, and thy seed: {20} and mayest love our Lord thy God, and obey his voice, and cleave to him (for he is thy life, and the length of thy days) that thou mayest live in the Land, for the which our Lord sware to thy fathers, Abraham, Isaac, and Jacob, that he would give it them.

Chapter 31

Moyses substituteth Josue his successor in temporal government 9. delivereth the law to the Priests. 16. God foretelleth that the people will often forsake him, and that he will punish them, 19. commandeth Moyses to write a canticle (an abridgement of the Law) easy to be remembered. 25. And in further testimony against them, the Levites must put this book in the ark of covenant.

{1} MOYESES Therefore went, and spake all these words to all Israel, them: I am this day an hundred and {2} and said to twenty years old, I can not go out & come in any longer, especially whereas our Lord also hath said to me: Thou shalt not pass over this Jordan: {3} Our Lord therefore thy God will pass over before thee: he will destroy all these nations in thy sight, and thou shalt possess them: and this Josue shall pass over before thee, as our Lord hath spoken. {4} And our Lord shall do to them as he did to Sehon and Og the kings of the Ammorites, and to their land, and shall destroy them. {5} Therefore when our Lord shall have delivered these also to you, you shall do in like manner to them as I have commanded you. {6} Do manfully, & be strengthened: fear not, neither tremble ye at their sight: because our Lord thy God himself is thy conductor, & will not leave nor forsake thee. {7} And Moyses called Josue, & said to him before all Israel: Take courage, & be strong: for thou shalt bring in this people into the Land, which our Lord swore that he would give to their fathers, and thou shalt divide it by lot. {8} And our Lord that is your conductor, himself will be with thee: he will not leave, nor forsake thee: fear not, neither dread thou. {9} Moyses therefore wrote this law, & delivered it to the Priests the sons of Levi, which carried the ark of the covenant of our Lord, & to all the ancients of Israel. {10} And he commanded them saying: After seven years, in the year of remission, in the solemnity of tabernacles, {11} when all come together out of Israel, to appear in the sight of our Lord thy God, in the place which our Lord shall choose, thou shalt read the words of this law before all Israel, they hearing, {12} and the people being assembled together, as well men as women, children, & strangers, that are within thy gates: that hearing they may learn, and fear our Lord your God, and keep, and fulfill all the words of this law. {13} Their children also who now are ignorant; that they

may hear, and fear our Lord their God, all the days that they live in the Land, which passing over Jordan you go to obtain. {14} And our Lord said to Moyses: Behold the days of thy death are nigh: call Josue, and stand ye in the tabernacle of testimony, that I may command him. Moyses therefore and Josue went, & stood in the tabernacle of testimony. {15} and our Lord appeared there in the pillar of a cloud, which stood in the entering of the tabernacle. {16} And our Lord said to Moyses: Behold thou shalt sleep with thy fathers, and this people rising up will fornicate after strange gods in the Land, to the which it entereth to dwell therein: there will they forsake me, and will make the covenant, which I have made with them, of none effect. {17} And my fury shall be wrath against them in that day, & I will forsake them, and will hide my face from them, and they shall be devoured: all evils and afflictions shall find them, so that they shall say in that day: In truth because God is not with me, these evils have found me. {18} But I will hide, and keep close my face in that day, for all the evils which they have done, because they have followed strange gods. {19} Now therefore write unto you this canticle, & teach the children of Israel: that they know it by heart, and sing it by mouth, & this song be unto me for a testimony among the children of Israel. {20} For I will bring them into the Land, for the which I sware to their fathers, flowing with milk and honey: And when they have eaten, and are full, and fat, they will turn away to strange gods, and serve them: and will detract from me, and make my covenant of none effect. {21} After that many evils and afflictions shall have found them, this canticle shall answer them for a testimony, which no oblivion shall take away out of the mouth of their seed. For I know their cogitations, what things they are about to do this day, before that I bring them into the Land which I have promised them. {22} Moyses therefore wrote the canticle and taught it the children of Israel: {23} And our Lord commanded Josue the son of Nun, and said: Take courage, and be strong: for thou shalt bring the children of Israel into the Land which I have promised, and I will be with thee. {24} Therefore after that Moyses wrote the words of this law in a volume, and finished it, {25} he commanded the Levites, that carried the ark of the covenant of our Lord, saying: {26} Take this book, and put it in the side of the ark of the covenant of our Lord your God: that it may be for a testimony against thee. {27} For I know thy contention, and thy most stiff neck. Whiles I yet live and go in with you, you have done always contentiously against our Lord: how much more when I shall be dead? {28} Gather to me all the ancients by your tribes, and your doctors, and I will speak these words in their hearing, and will invoke against them heaven and earth. {29} For I know that after my death you will do wickedly, and will decline quickly from the way, that I have commanded you: and evils shall come upon you in the later times, when you shall do evil in the sight of our Lord, to provoke him by the works of your hands. {30} Moyses therefore spake in the hearing of the whole assembly of Israel the words of this song, and finished it even to the end.

Chapter 32

A Canticle of the Law, wherein the people are exhorted to serve God, for his perfect goodness, for his singular benefits, for their former ingratitude, and for his mercy still mixed with his punishments. 44. All which being earnestly commended to them to remember and teach their children. 48. Moyses is commanded to go into a mountain, whence he shall see the promised land, but not enter into it.

{1} HEAR ye heavens what things I speak, the earth hear the words of my mouth. {2} My doctrine grow together as rain, my speech flow as the dew, as it were a shower upon the herb, and as it were drops upon the grass. {3} Because I will invoke the name of our Lord: give magnificence to our God. {4} The works of God be perfect, and all his ways judgments: God is faithful, and without any iniquity, just and right. {5} They have sinned to him, and not his children in filthiness: a froward and perverse generation, {6} These things doest thou render to our Lord, thou foolish and

unwise people? Is not he thy father, that hath possessed thee, and made, and created thee? {7} Remember the old days, think upon every generation: ask thy father, and he will declare to thee: thy elders, and they will tell thee. {8} When the highest divided the nations: when he separated the sons of Adam, he appointed the limits of people according to the number of the children of Israel. {9} But our Lord's part is his people: Jacob the cord of his inheritance. {10} He found him in a desert land, and a place of horror, and of vast wilderness: he led him about, and taught him: and kept him as the apple of his eye. {11} As the eagle provoking her young to fly, and hovering over them hath he spread his wings, and he hath taken him, and carried him on his shoulders. {12} Our Lord only was his guide: and there was not with him a strange God. {13} He placed him over an high land: that he might eat the fruits of the fields, that he might suck honey out of the rock, and oil out of the hardest stone. {14} Butter from the herd, and milk of the sheep, with the fat of lambs, & of rams of the sons of Basan: and buck-goats with the marrow of wheat, and might drink the blood of the grape most pure. {15} The beloved was made gross, and spurned: made gross, fatted, dilated, he left God his Maker, and departed from God his salvation. {16} They provoked him in strange gods, and in abominations stirred him to anger. {17} They immolated to devils and not to God, to gods, which they knew not: there came new and fresh ones, whom their fathers worshipped not. {18} God that begat thee thou hast forsaken, and hast forgotten our Lord thy creator. {19} Our Lord saw, and was moved to wrath: because his sons and daughters provoked him. {20} And he said: I will hide my face from them, and will consider their last: for it is a perverse generation, and unfaithful children. {21} They have provoked me in that, which was no God, and have angered me in their vanities: & I will provoke them in that which is no people, and in a foolish nation will I anger them. {22} A fire is kindled in my wrath, and shall burn even to the lowest parts of hell: and shall devour the earth with her spring, and shall burn the foundations of mountains. {23} I will heap evils upon them, and mine arrows I will spend in them. {24} They shall be consumed with famine, & birds shall devour them with most bitter biting: the teeth of beasts will I send upon them, with the fury of those that trail upon the ground, and creep. {25} Without shall the sword devour them, and within fearfulness, the young man and the virgin together, the sucking child with the old man. {26} I said: Where are they? I will make their memory to cease from among man. {27} But for the wrath of the enemies I have deferred: lest perhaps their enemies might be proud, & would say: Our mighty hand, and not the Lord, hath done all these things. {28} A nation without counsel is it, and without wisdom. {29} O that they were wise, and understood, and would provide for their last! {30} How should one pursue a thousand, and two put ten thousand to flight? Was it not therefore, because their God sold them, and our Lord inclosed them? {31} For our Lord is not as their gods: our enemies also are judges. {32} Of the vineyard of Sodom, is their vineyard, and of the suburbs of Gomorrah: their grape the grape of gall, and the clusters most bitter. {33} The gall of dragons their wine, and the venom of Asps, incurable. {34} Are not these things laid up with me, and signed in my treasures? {35} Revenge is mine, and I will repay them in time, that their foot may slide: the day of perdition is at hand, and the times make haste to be present. {36} Our Lord will judge his people, and will have mercy on his servants: he shall see that their hand is weakened, & the shut-up also have failed, and the residue be consumed. {37} And he shall say: Where are their gods, in whom they had confidence. {38} Of whose victims they did eat fat, and drank the wine of their libaments: Let them arise, and help you, and protect you in necessity. {39} See ye that I am only, and there is no other God besides me: I will kill, and I will make to live: I will strike, and I will heal, and there is none that can deliver out of my hand. {40} I will lift up my hand to heaven, and will say: I live for ever. {41} If I shall whet my sword as the lightning, & my

hand take judgment: I will repay vengeance to mine enemies, and them that hate me will I requite. {42} I will imbrue my arrows with blood, and my sword shall devour flesh, of the blood of the slain and captivity, of the bare head of the enemies. {43} You gentiles praise his people, because he will revenge the blood of his servants: and will repay vengeance upon their enemies, and will be propitious to the land of his people. {44} Moyses therefore came and spake all the words of this canticle in the ears of the people, he and Josue the son of Nun. {45} And he finished all these words, speaking to the children of Israel, {46} & he said to them: Set your hearts on all the words, which I testify to you this day: that you command them to your children to keep and to do, and to fulfill all things of this law that are written: {47} for not in vain are they commanded you, but that every one should live in them: which doing you may continue a long time in the Land, which passing over Jordan you enter to possess. {48} And our Lord spake to Moyses in the same day, saying: {49} Go up into this mount Abarim, that is to say, of passages, into mount Nebo, which is in the Land of Moab against Jericho: and see the Land of Chanaan, which I will deliver to the children of Israel to obtain, and die thou in the mount. {50} Which going up unto thou shalt be joined to thy peoples, as Aaron thy brother died in mount Hor, and was laid to his people: {51} because you did prevaricate against me in the midst of the children of Israel at the Waters of contradiction in Cades of the desert of Sin: and you did not sanctify me among the children of Israel. {52} Over against shalt thou see the Land, and shalt not enter into it, which I will give to the children of Israel.

Chapter 33

Moyses blessing the tribes of Israel (Simeon omitted) prophesieth particularly of every one. 26. Again exhorteth them, that as God hath chosen them his peculiar people, so they love and honour him their only God.

{1} THIS is the blessing, wherewith Moyses the man of God blessed the children of Israel before his death. {2} And he said: Our Lord came from Sinai, and from Seir is he risen to us: he hath appeared from mount Pharan, and with him thousands of Saints. In his right hand a fiery law. {3} He hath loved the peoples, all the Saints are in his hand: and they that approach to his feet shall receive of his doctrine. {4} Moyses commanded us a law, the inheritance of the multitude of Jacob. {5} He shall be king with the most right, the Princes of the people being assembled with the tribes of Israel. {6} Live Ruben, and die he not, and be he little in number. {7} This is the blessing of Judas: Hear Lord the voice of Judas, and bring him in unto his people: his hands shall fight for him, and he shall be his helper against his adversaries. {8} To Levi also he said: Thy perfection, and thy doctrine be to thy holy man, whom thou hast proved in temptation, and judged at the Waters of contradiction. {9} He that said to his father and to his mother: I know you not; and to his brethren: I know you not: and they knew not their children. These kept thy word, and observed thy covenant, {10} thy judgments, o Jacob, and thy law, o Israel: they shall put incense in thy fury, and holocaust upon thine altar. {11} Bless Lord his strength, and receive the works of his hands. Strike the backs of his enemies, and they that hate him, let them not rise up. {12} And to Benjamin he said: The best beloved of our Lord shall dwell confidently in him: as in a bride-chamber all the day shall he abide, and between his shoulders shall he rest. {13} To Joseph also he said: Of the blessing of our Lord be his land, of the fruits of heaven, and the dew, & the depth lying underneath. {14} Of the pomes of the fruits of the sun and moon, {15} of the tops of the old mountains, of the pomes of the eternal hills: {16} and of the fruits of the earth, and of the fullness thereof. The blessing of him, that appeared in the bush, come upon the head of Joseph, and upon the crown of the Nazarite among his brethren. {17} His beauty as of the first born of an oxe, his horns the horns of an unicorn: in them shall he winnow the Nations even to the ends of the earth. These

are the multitudes of Ephraim, and these the thousands of Manasses. {18} And to Zabulon he said: Rejoice Zabulon in thy going out, and Issachar in thy tabernacles. {19} They shall call the peoples to the mountain: there shall they immolate the victims of justice. Who shall suck the inundation of the sea as milk, and the hidden treasures of the sands. {20} And to Gad he said: Blessed be Gad in breadth: as a lion hath he rested, and taken the arm and the top of the head. {21} And he saw his principality, that in his part the doctor was reposed: which was with the princes of the people, and did the justices of our Lord, and his judgment with Israel. {22} To Dan also he said: Dan a lion's whelp, he shall flow largely from Basan. {23} And to Nephthali he said: Nephthali shall enjoy abundance, and shall be full of the blessings of our Lord: the sea and the south he shall possess. {24} To Aser also he said: Blessed be Aser in children, be he acceptable to his brethren, and dip he in oil his foot. {25} His shoe iron and brass. As the days of thy youth, so also thy old age. {26} There is no other God as the God of the rightest: the mounter of heaven is thy helper. By his magnificence the clouds run hither and thither. {27} his habitation is above, and under the everlasting arms: he shall cast out the enemy from thy face, and shall say: Be destroyed. {28} Israel shall dwell confidently, and alone. The eye of Jacob in the land of corn and wine, and the heavens shall be misty with dew. {29} Blessed art thou Israel: who is like to thee, o people that art saved in our Lord, the shield of thy help, and the sword of thy glory? Thy enemies shall deny thee, and thou shalt tread their necks.

Chapter 34

Moyses seeth the promised land, but is not suffered to go into it. 5. He dieth at the age of {120}. years. God burieh his body secretly, and all Israel mourn for him thirty days. 9. Josue replenished (by imposition of Moyses' hands) with the spirit of God, succeedeth. 10. But Moyses for his special familiarity with God, and for most wonderful miracles is commended above all other Prophets.

{1} MOYES therefore went up from the champion of Moab upon mount Nebo, into the top of Phasga against Jericho: and our Lord shewed him all the land of Galaad as far as Dan, {2} and all Nephthali, and the land of Ephraim and Manasses, and all the Land of Juda unto the utmost sea, {3} and the south part, and the breadth of the plain of Jericho, a city of palm-trees as far as Segor. {4} And our Lord said to him: This is the Land, for the which I swear to Abraham, Isaac, and Jacob, saying: To thy seed will I give it. Thou hast seen it with thine eyes, and shalt not pass over to it. {5} And Moyses the servant of our Lord died there, in the land of Moab, our Lord commanding it: {6} and he buried him in the valley of the Land of Moab against Phogor: and no man hath known his sepulchre until this present day. {7} Moyses was an hundred and twenty years old when he died: his eye was not dim, neither were his teeth moved. {8} And the children of Israel mourned him in the champion country of Moab thirty days: & the days of their mourning that mourned for Moyses were accomplished. {9} And Josue the son of Nun was replenished with the spirit of wisdom, because Moyses did put his hands upon him. And the children of Israel obeyed him, and did as our Lord commanded Moyses. {10} And there rose no more a Prophet in Israel as Moyses, whom our Lord had known face to face, {11} in all signs and wonders, which he sent by him, to do in the Land of Aegypt to Pharaoh, and to all his servants, and to his whole Land, {12} and all the strong hand, and great marvels, which Moyses did before all Israel.

THE BOOK OF JOSUE

Chapter 1

Josue encouraged by our Lord 10. admonisheth the people to prepare themselves to pass over Jordan, 12. and all the able men of the tribes of Ruben, Gad, and half Manasses, to march armed before the rest. 16. All promise to do whatsoever he commandeth.

{1} AND it came to pass after the death of Moyses the servant of our Lord, that our Lord spake to Josue the son of Nun, the minister of Moyses, and said to him: {2} Moyses my servant is dead: arise, and pass over this Jordan thou and all the people with thee into the Land, which I will give to the children of Israel. {3} Every place the step of your foot shall tread, will I deliver to you, as I have spoken to Moyses. {4} From the desert and Libanus unto the great river Euphrates, all the land of the Hethites unto the great sea against the going down of the sun, shall be your border. {5} No man shall be able to resist you all the days of thy life: as I have been with Moyses, so will I be with thee: I will not leave nor forsake thee. {6} Take courage, and be strong: for thou shalt by lot divide to this people the Land, for the which I swear to their fathers, that I would deliver it to them. {7} Take courage therefore, and be very strong: that thou keep and do all the Law, which Moyses my servant hath commanded thee: decline not from it to the right hand or to the left, that thou mayest understand all things which thou doest. {8} Let not the volume of this law depart from thy mouth: but thou shalt meditate in it days and nights, that thou mayest keep and do all things that be written in it: then shalt thou direct thy way, and understand it. {9} Behold I command thee, take courage, and be strong. Fear not, and dread not: because the Lord thy God is with thee in all the things to whatsoever thou shalt go. {10} And Josue commanded the Princes of the people, saying: Pass through the midst of the camp, and command the people, and say: {11} Prepare for your selves victuals: for after the third day you shall pass over Jordan, and shall enter to possess the Land which our Lord your God will give you. {12} To the Rubenites also & Gaddites, & half tribe of Manasses he said: {13} Remember the word which Moyses the servant of our Lord commanded you, saying: Our Lord your God hath given you rest, and all this Land. {14} Your wives, and children, and cattle shall tarry in the Land, which Moyses delivered to you beyond Jordan: but pass you over armed before your brethren, all that are strong of hand, and fight for them, {15} until our Lord give rest to your brethren, as to you also he hath given, and they also possess the Land which our Lord your God will give them: and so return into the Land of your possession, & you shall dwell in it, which Moyses the servant of our Lord gave you beyond Jordan, against the rising of the sun. {16} And they made answer to Josue, & said: all things that thou hast commanded us we will do: and whither soever thou shalt send us, we will go. {17} As we obeyed Moyses in all things, so will we obey thee also: only be our Lord thy God with thee, as he was with Moyses. {18} He that shall gainsay thy mouth, and not obey all thy words that thou shalt command him, let him die. Thou only take courage, and do manfully.

Chapter 2

Two discoverers sent into Hiericho are hid and concealed by Rahab: 8. and upon promise of like safety to her whole family, 21. she helpeth them secretly away.

{1} THEREFORE Josue the son of Nun sent from Setim two men, to spy in secret, and said to them: Go, and view the Land, & the city of Jericho. Who going entered into the house of a woman, a harlot, named Rahab, and rested with her. {2} And it was told the king of Jericho, & said: Behold there are men come in hither by night of the children of Israel, to spy the Land. {3} And the king of Jericho sent to Rahab, saying: Bring forth the men that came to thee, and are entered into thy house, for they be spies, and are come to view all the Land. {4} And the woman taking the men, hid them, & said: I confess they came to me, but I knew not whence they were: {5} and when the gate was a shutting in the dark, and they withal went out, I know not whither they be gone: pursue quickly, and you shall overtake them. {6} But she made the men to go up into the roof of her house, and covered them with the stalk of flax, which was there. {7} And they that were sent, followed them,

the way that leadeth to the ford of Jordan: and they being gone out, the gate forthwith was shut. {8} Neither were they yet asleep that lay hid, and behold the woman went up to them, and said: {9} I know that the Lord hath given this Land to you: for your terror is fallen upon us, & all the inhabitants of the Land are become faint. {10} We have heard that the Lord dried up the water of the Red sea at your entering, when you came out of Aegypt: and what things you did to the two kings of the Amorrites, that were beyond Jordan, Sehon and Og, whom you slew. {11} And hearing these things we greatly feared, and our heart fainted, neither did there remain spirit in us at your entering in: for the Lord your God he is God in heaven above, and in the earth beneath. {12} Now therefore swear to me by the Lord, that as I have done mercy with you, so you also do with my father's house: and you give me a true sign, {13} that you save my father and mother, my brethren and sisters, and all things that be theirs, and deliver our souls from death. {14} Who answered her: Be our lives for you unto death, only if thou betray us not. And when our Lord shall have delivered us the land, we will do in thee mercy and truth. {15} She therefore did let them down by a cord out of a window: for her house joined fast to the wall. {16} And she said to them: Go up to the mountains, lest perhaps they meet you returning: and there, lie hid three days, till they return, and so you shall go on your way. {17} Who said to her: We shall be quit from this oath wherewith thou hast sworn us, {18} if we entering the Land, there be this purple cord a sign, and thou tie it in the window, by the which thou hast let us down: & gather thy father and mother, & brethren, & all thy kindred into thy house. {19} He that shall go forth of the door of thy house, his blood shall be upon his head, & we shall be quit. But the blood of all that shall be with thee in the house, shall redound upon our head, if any man touch them. {20} But if thou wilt betray us, and utter this talk abroad, we shall be quit from this oath, wherewith thou hast adjured us. {21} And she answered: As you have spoken, so be it done, and dismissing them to go, she hung the purple cord in the window. {22} But they walking came to the mountains, and tarried there three days, till they returned that pursued them: for seeking every way, they found them not. {23} Who being entered into the city, the discoverers returned, and came down from the mountain: and passing over Jordan, they came to Josue the son of Nun, and told him all things that had chanced to them, {24} and said: Our Lord hath delivered all this land into our hands, and all the inhabitants thereof are overthrown with fear.

Chapter 3

After three days abode by the banks of Jordan, 3. the Priests with the Ark of God entering first into the river, [21] 15. the upper part miraculously standeth and swelleth, the lower running away, they go into the mid channel, and there stay, whilsts all the people pass over dry foot.

{1} JOSUE therefore rising up in the night, removed the camp: and departing from Setim, they came to Jordan, he and all the children of Israel, & abode there for three days. {2} Which being passed, the heralds went through the midst of the camp, {3} and began to proclaim: When you shall see the ark of covenant of our Lord your God, and the Priests of the Levitical stock carrying it, rise you also, & follow them going before: {4} & let there be between you & the ark the space of two thousand cubits: that you may see it a far off, & know which way you may go: because you have not walked by it before: & beware you approach not to the ark. {5} And Josue said to the people: Be sanctified, for to morrow our Lord will do among you marvelous things. {6} And he said to the Priests: Take up the ark of the covenant, & go before the people. Who fulfilling his commandments, took it, and walked before them. {7} And our Lord said to Josue: This day will I begin to exalt thee before all Israel: that they may know as I was with Moyses, so am I with thee also. {8} And do thou command the Priests, that carry the ark of the testament, and say to them: When you shall be entered into part of the water of Jordan, stand in it. {9}

And Josue said to the children of Israel: Come hither, and hear the word of our Lord your God. {10} And again he said: In this you shall know that our Lord the living God is in the midst of you, and shall destroy in your sight the Chananite and Hethite, the Hevite and Pherezite, the Gergesite also and the Jebusite, and the Amorrhite. {11} Behold the ark of the covenant of the Lord of all the earth shall go before you into Jordan. {12} Prepare twelve men of the tribes of Israel, one of every tribe. {13} And when the Priests that carry the ark of the Lord of the whole earth shall set the steps of their feet in the waters of Jordan, the waters that are beneath shall run down and decay: and those that come from above, shall stand together in one heap. {14} Therefore the people went out of their tabernacles to pass over Jordan: and the Priests that carried the ark of the covenant, went on before them. {15} And they being entered into Jordan, and their feet dipped in part of the water (and Jordan in the harvest time had filled the banks of his channel) {16} the waters that came downward stood in one place, and like a mountain swelling up appeared far from the city, that is called Adom, to the place of Sartan: but those that were beneath ran down into the Sea of the wilderness (which now is called the dead sea) until they wholly decayed. {17} And the people went against Jericho: and the Priests that carried the ark of the covenant of our Lord, stood girded upon the dry ground in the midst of Jordan, and all the people passed over through the dry channel.

Chapter 4

In memory of their miraculous passage, twelve chief men, of the twelve tribes, take so many great stones from the midst of Jordan, 9. and put other twelve, where the Priests stood with the ark. 18. The waters return to their former course. And the twelve stones are erected for a monument.

{1} WHO being passed over, our Lord said to Josue: tribe: {32} & command them that they take Choose twelve men, one in every up out of the midst of the channel of Jordan, where the feet of the Priests stood, twelve most hard stones, which you shall put in the place of the camp, where you shall pitch tents this night. {4} And Josue called twelve men, whom he had chosen out of the children of Israel, one of every tribe, {5} and he said to them: Go before the ark of our Lord your God to the midst of Jordan, and carry from thence every man a stone on your shoulders, according to the number of the children of Israel, {6} that it may be a sign among you: and when your children shall ask you to morrow, saying: What mean these stones? {7} You shall answer them: The waters of Jordan decayed before the ark of the covenant of our Lord, when it passed over the same: therefore were these stones set for a monument of the children of Israel for ever. {8} The children of Israel therefore did as Josue commanded them, carrying out of the channel of Jordan twelve stones, as our Lord had commanded him, according to the number of the children of Israel, unto the place, wherein they camped, and there they set them. {9} Other twelve stones also Josue put in the midst of the channel of Jordan, where the Priests stood, that carried the ark of the covenant: and they be there until this present day. {10} But the Priests that carried the ark, stood in the midst of Jordan, till all things were accomplished which our Lord had commanded Josue to speak to the people, and Moyses had said to him. And the people made haste, and passed over. {11} And when they had all passed over, the ark also of our Lord passed over, the Priests also went before the people. {12} The children of Ruben also and Gad, & the half tribe of Manasses, went armed before the children of Israel, as Moyses had commanded them: {13} and forty thousand fighting men by troops, and bands marched through the plain and champion country of the city of Jericho. {14} In that day our Lord magnified Josue before all Israel, that they should fear him, as they had feared Moyses, whiles he yet lived. {15} And he said to him: {16} Command the Priests that carry the ark of the covenant, that they come up out of Jordan. {17} Who commanded them, saying: Come ye up out of Jordan. {18} And when they that carried the ark of the covenant of

our Lord were come up, & began to tread on the dry ground, the waters returned into their channel, and ran as they were wont before. {19} And the people came up out of Jordan the tenth day of the first month, and camped in Galgal against the East side of the city of Jericho. {20} The twelve stones also, which they had taken out of the channel of Jordan, Josue set in Galgal, {21} and said to the children of Israel: When your children shall ask their fathers to morrow, and shall say to them: What mean these stones? {22} You shall teach them, and say: By the dry channel did Israel pass over this Jordan, {23} your Lord God drying the waters thereof in your sight, until you passed over: {24} as he had done before in the red sea, which he dried till we passed through: {25} that all the people of the earth may learn the most strong hand of our Lord, that you also may fear our Lord your God.

Chapter 5

The kings of Chanaan are sore affrighted with the news of Israel's passage over Jordan. 2. Circumcision is again commanded, and observed, which had been omitted in the desert forty years. 10. They make their Pasch. 12. Manna ceaseth. 13. And an Angel appeareth to Josue.

{1} THEREFORE after that all the kings of the Amorrhites, which dwelt beyond Jordan at the west side, and all the kings of Chanaan, which possessed the places nigh to the great sea, had heard that our Lord had dried the streams of Jordan before the children of Israel, till they passed over, their heart failed, and there remained no spirit in them, fearing the entering of the children of Israel. {2} At that time our Lord said to Josue: Make thee knives of stone, and circumcise the second time the children of Israel. {3} He did that which our Lord had commanded, and he circumcised the children of Israel in the hill of the prepuces. {4} And this is the cause of the second circumcision: All the people, that came out of Aegypt of the malekind, all the fighting men died in the desert by the long circuits of the way, {5} who were all circumcised. But the people that was born in the desert, {6} during the forty years of the journey in the wide wilderness was uncircumcised: till they were consumed that had not heard the voice of our Lord, and to whom he had sworn before, that he would not shew them a land flowing with milk and honey. {7} The children of these succeeded in the place of the fathers, and were circumcised of Josue: for they were in the prepucie even as they were born, neither had any circumcised them in the way. {8} And after that they were all circumcised, they abode in the same place of the camp, until they were whole. {9} And our Lord said to Josue: This day have I taken away the reproach of Aegypt from you. And the name of that place was called Galgal, until this present day. {10} And the children of Israel abode in Galgal, & they made the Phase, the fourteenth day of the month at even, in the champion of Jericho: {11} and they did eat of the corn of the Land the next day, azyme loaves and polent of the same year. {12} And Manna failed after they did eat of the corn of the Land, neither did the children of Israel use that meat any more, but they did eat of the corn of the present Land of Chanaan. {13} And when Josue was in the field of the city of Jericho, he lifted up his eyes, and saw a man standing against him, holding a drawn sword, and he went to him, and said: Art thou ours, or our adversaries? {14} Who answered: No: but I am a prince of the host of our Lord, and now I come. {15} Josue fell flat on the ground. And adoring he said: What speaketh my Lord to his servant? {16} Loose, saith he, thy shoe from thy feet: for the place wherein thou dost stand, is holy. And Josue did as it was commanded him.

Chapter 6

Some Priests carrying the ark, others sounding Jubilee trumpets, armed men going before, and the rest of the people following, go every day once, six days together, and the seventh day seven times, round about Jericho. 16. At last all making a great shout, the walls fall down, and they entering in kill and destroy all (22. saving Rahab and her kindred.) The gold, silver, brass, and iron are brought into the treasury. 26. And he is cursed that shall build the city again.

{1} AND Jericho was shut and fenced, for fear of the children of Israel, and no man durst go out or come in. {2} And our Lord said to Josue: Behold I have given into thy hands Jericho, & the king thereof, & all the valiant men. {3} Go round about the city all you that be men of war once a day: so shall you do six days. {4} And the seventh day the Priests shall take up the seven trumpets, which are used in the Jubilee, and shall go before the ark of the covenant: and you shall go about the city seven times, and the Priests shall sound with trumpets. {5} And when the voice of the trumpet shall sound in length and with a broken tune, and shall sound in your ears, all the people shall cry together with a very great shout, and the walls of the city shall fall to the ground, and they shall enter in every one at the place against which they shall stand. {6} Josue therefore the son of Nun called the Priests, and said to them: Take up the ark of the covenant: and let seven other Priests take up the seven trumpets of the Jubilees, and march before the ark of our Lord. {7} To the people also he said: Go and compass the city, the armed going before the ark of our Lord. {8} And when Josue had ended his words, and the seven Priests sounded with seven trumpets before the ark of the covenant of our Lord, {9} and all the armed host went before, the rest of the common people followed the ark, and all places sounded with the trumpets. {10} But Josue had commanded the people, saying: You shall not cry, neither shall your voice be heard, nor any word go out of your mouth, until the day come wherein I shall say to you: Cry, and shout. {11} Therefore the ark of our Lord went about the city once a day, & returning into the camp, abode there. {12} Josue therefore rising in the night, the Priests took the ark of our Lord, {13} and seven of them seven trumpets, which are used in the jubilee: and they went before the ark of our Lord walking and sounding: and the armed people went before them, and the rest of the common people followed the ark, and they sounded with trumpets. {14} And they went round about the city the second day once, and returned into the camp. So did they six days. {15} But the seventh day, rising up early they went about the city, as it was ordained, seven times. {16} And when in the seventh going about, the priests sounded with the trumpets, Josue said to all Israel: Make a shout, for our Lord hath delivered to you the city: {17} and let this city be anathema: and all things that are in it, to our Lord. Only Rahab the harlot let her live, with all that be with her in the house: for she hid the messengers whom we sent. {18} But you, beware you touch not ought of those things, that are commanded, and be guilty of prevarication, and all the camp of Israel be under sin, and be troubled. {19} But whatsoever gold or silver there shall be, and of brazen vessels and iron, let it be consecrated to our Lord, laid up in his treasures. {20} Therefore all the people making a shout, and the trumpets sounding, after that the voice and the sound thundered in the ears of the multitude, the walls forthwith fell: and every man went up by the place that was against him, and they took the city, {21} and killed all things that were in it, from man to woman, from the infant to the old man. The oxen also and sheep, and the asses they struck in the edge of the sword. {22} But to the two men that had been sent for spies, Josue said: Go into the house of the woman the harlot, and bring her forth, and all things that be hers, as you assured her by oath. {23} And the young men going in, brought out Rahab, and her parents, her brethren also, and all her stuff and kindred, and made them to tarry without the camp. {24} But the city, and all things that were found therein they burnt: except the gold and silver, and brazen vessels, and iron, which they consecrated unto the treasury of our Lord. {25} But Rahab the harlot and the house of her father, and all that she had, Josue caused to live, and they dwelt in the midst of Israel until this present day: for that she hid the messengers, which he had sent to view Jericho. At that time Josue pronounced a curse, saying: {26} Cursed be the man before our Lord, that shall raise up and build the city of Jericho. In his first born lay he the foundations thereof, and in the last of his children set he up the gates thereof. {27} Our

Lord therefore was with Josue, and his name was bruited in all the earth.

Chapter 7

For the sin of Achan, reserving secretly to himself certain money, and other precious things, the Israelites are beaten in battle. 13. But the offender being found out, and stoned to death, God's wrath is turned from them.

{1} BUT the children of Israel transgressed the commandment, and usurped of the anathema: For Achan the son of Charmi, the son of Zabdi, the son of Zare of the tribe of Juda, took somewhat of the anathema: and our Lord was angry against the children of Israel. {2} And when Josue sent from Jericho men against Hai, which is beside Bethaven, at the East side of the town of Bethel, he said to them: Go up, and view the Land: who accomplishing his commandments, viewed Hai. {3} and returning they said to him: Let not all the people go up, but let two or three thousand men go, and destroy the city: why shall all the people be vexed in vain against very few enemies? {4} There went up therefore three thousand fighting men. Who immediately turning their backs, {5} were stricken of the men of the city of Hai, and there fell of them six and thirty men: and the adversaries pursued them from the gate as far as Sabarim, and they struck them flying away by the descent: and the heart of the people was much afraid, and melted like unto water. {6} But Josue rent his garments, and fell flat on the ground before the ark of our Lord until evening, as well he as all the ancients of Israel: and they cast dust upon their heads, {7} and Josue said: Alas, o Lord God, why wouldst thou bring this people over the river of Jordan, to deliver us into the hands of the Amorrhite, & to destroy us? Would God as we began, we had tarried beyond Jordan. {8} My Lord God what shall I say, seeing Israel turning their backs to their enemies. {9} The Chananites shall hear of it, & all the inhabitants of the Land, and being gathered together in a plump shall compass us about, & shall destroy our name from the earth: and what wilt thou do to thy great name? {10} And our Lord said to Josue: Arise, why liest thou flat on the ground? {11} Israel hath sinned, and transgressed my covenant: and they have taken of the anathema, and have stolen and lied, and have hid it among their vessels. {12} Neither can Israel stand before his enemies, and he shall fly them: because he is polluted with the anathema. I will be no more with you, till you dispatch him, that is guilty of this wicked fact. {13} Arise, sanctify the people, and say to them: Be sanctified against to morrow, for thus saith our Lord God of Israel: There is anathema in the midst of thee, o Israel: thou canst not stand before thine enemies, till he be destroyed out of thee that is contaminated with this wicked fact. {14} And you shall come in the morning every one by your tribes: and what tribe soever the lot shall find, it shall come by the kindreds thereof, the kindred by the houses, & the house by the men. {15} And whosoever he be that shall be taken in this fact, he shall be burnt in the fire with all his substance, because he hath transgressed the covenant of our Lord, & hath done abomination in Israel. {16} Josue therefore rising in the morning, made Israel to come by their tribes, and it was found the tribe of Juda. {17} Which being presented by the families thereof, it was found the family of Zare. Presenting that also by the houses, he found it Zabdi: {18} Whose house dividing into every man, he found Achan the son of Charmi, the son of Zabdi, the son of Zare of the tribe of Juda. {19} And Josue said to Achan: My son, give glory to our Lord God of Israel, and confess, and tell me what thou hast done, hide it not. {20} And Achan answered Josue, & said to him: Indeed I have sinned to our Lord the God of Israel, and thus and thus have I done. {21} For I saw among the spoils a cloak of scarlet very good, and two hundred sicles of silver, and a golden rule of fifty sicles: and coveting I took it away, and hid it in the ground against the midst of my tabernacle, and the silver I covered with the earth digged up. {22} Josue therefore sent ministers: who

running to his tabernacle found all things hid in the same place, and the silver withal. {23} And taking it away out of the tent, brought it to Josue, and to all the children of Israel, and threw it before our Lord. {24} Josue therefore taking Achan the son of Zare, and the silver and the cloak, and the golden rule, his sons also and daughters, his oxen, and asses, and sheep, and the tabernacle it-self, and all the stuff: (and all Israel with him) they brought them to the valley of Achor: {25} Where Josue said: Because thou hast disturbed us, our Lord disturb thee in this day. And all Israel stoned him: and all things that were his, were consumed with fire. {26} And they gathered together upon him a great heap of stones, which remaineth until this present day. And the fury of our Lord was averted from them. And the name of that place was called, the valley of Achor, until this day.

Chapter 8

By stratagem of an ambushment the city of Hai is taken and burned, and all the inhabitants slain. 20. The king hanged. 30. An altar built; Sacrifice offered, 32. the law written in stones, the people blessed, and the blessings and cursings read before them all.

{1} AND our Lord said to Josue: Fear not, neither do thou dread: take with thee all the multitude of fighting men, and rising go up unto the town of Hai. Behold I have delivered into thy hand the king thereof, & the people, and the city and the land. {2} And thou shalt do to the city of Hai, and to the king thereof, as thou hast done to Jericho, and to the king thereof: but the prey and all the cattle you shall spoil for your selves: lay ambushments to the city behind it. {3} And Josue arose, and all the host of the men of war with him, to go up into Hai: and thirty thousand chosen valiant men he sent in the night, {4} and commanded them, saying: Lay ambushments behind the city: neither retire you far off: and you shall all be ready. {5} But I and the rest of the multitude, which is with me, will go up on the contrary side against the city. And when they shall issue out against us, as we did before, we will fly, and turn our backs: {6} till pursuing they be drawn forward far from the city: for they will think that we fly as before. {7} We therefore flying, and they pursuing, you shall rise out of the ambushments, and shall waste the city: and our Lord your God will deliver it into your hands. {8} And when you shall take it, burn it, and you shall do all things so, as I have commanded. {9} And he dismissed them away, and they went on to the place of the ambushments, and sat between Bethel and Hai, at the West side of the city of Hai. But Josue that night stayed in the midst of the people, {10} and rising early he mustered his soldiers, and went up with the ancients in the front of the host, environed with the aid of the fighting men. {11} And when they were come, and were gone up directly against the city, they stood on the North side of the city, between which and them was a valley in the midst. {12} And five thousand men had he chosen, and set in the ambushments between Bethel and Hai, on the West side of the same city: {13} but all the rest of the host went in battle array on the North side, so that the last of the multitude did reach to the West side of the city. Josue therefore went that night, and stood in the midst of the valley. {14} Which when the king of Hai had seen, he made haste in the morning, and issued forth with all the host of the city, and bent his arm toward the desert, being ignorant that there lay embusments secretly behind his back. {15} But Josue and all Israel gave back, feigning fear, and flying by the way of the wilderness. {16} But they cried aloud together, & encouraging one an other, pursued them. And when they were gone from the city, {17} and not one remained in the city of Hai and Bethel that pursued not Israel (even as they had rushed out leaving the towns open) {18} our Lord said to Josue: Lift up the shield, that is in thy hand, against the city of Hai, for I will deliver it to thee. {19} And when he had lifted up his shield against the city, the embusments, that lay hid, rose up immediately: and going to the city, took and burnt it. {20} And the men of the city, that pursued Josue, looking back & seeing the

smoke of the city rise up even to heaven, they could no more fly hither and thither: especially whereas they, that had feigned running away, and went toward the wilderness, most valiantly resisted against the pursuers. {21} And Josue and all Israel seeing that the city was taken, and the smoke of the city rose up, returning he struck the men of Hai. {22} For they also that had taken and burnt the city, issuing out of the city against their own men, began to strike the enemies in the midst of them. When the adversaries therefore were slain on both sides, so that none of so great a multitude was saved, {23} they took the king of the city of Hai alive, and presented him to Josue. {24} Therefore all being slain, that had pursued Israel flying to the deserts, and falling by the sword in the same place, the children of Israel returning struck the city. {25} And there were that fell that same day from man unto woman, twelve thousand men, all of the city of Hai. {26} But Josue plucked not in his hand, which he had stretched forth on high, holding the shield till all the inhabitants of Hai were slain. {27} And the cattle and the prey of the city, the children of Israel divided among them, as our Lord had commanded Josue. {28} Who burnt the city, and made it a heap for ever: {29} the king also thereof he hung on a gibbet until evening and the going down of the sun. And he commanded, and they took down his corpse from the gibbet: and threw it in the very entering of the city, heaping upon it a great heap of stones, which remaineth until this present day. {30} Then Josue built an altar to our Lord the God of Israel in mount Hebal, {31} as Moyses the servant of our Lord had commanded the children of Israel, and it is written in the volume of the law of Moyses: an Altar of unhewed stones which iron hath not touched; and he offered upon it holocausts to our Lord, and immolated pacific victims. {32} And he wrote upon stones the Deuteronomy of the law of Moyses, which he had ordered before the children of Israel. {33} And all the people, and the ancients, {219} and the Princes and judges stood on both sides of the ark, in the sight of the Priests that carried the ark of the covenant of our Lord, as well the stranger as also the man of the same country. The half part of them beside mount Garizim, and half beside mount Hebal, as Moyses the servant of our Lord had commanded. And first indeed he blessed the people of Israel. {34} After this he read all the words of the blessing and the cursing, and all things that were written in the volume of the law. {35} Nothing of those things, which Moyses had commanded, did he leave untouched, but he repeated all things before all the multitude of Israel, the women and children and strangers, that dwelt among them.

Chapter 9

Other nations fearing Israel join their forces to fight against them, 3. but the Gabaonites send Ambassadors, feigning craftily to come far off, 14. with whom Josue and the ancients of Israel make league binding it by oath. 16. Within three days they are detected to be near inhabitants. Whereupon the people murmur against their Princes. Who yet for their oath, let the Gabaonites live, 20. only making them and their progeny perpetual servants, to cut wood, and carry water.

{1} WHICH things being heard, all the kings beyond Jordan, that dwelt in the mountains and champion countries, in the places by the sea side and the shore of the great sea, they also that dwelt beside Libanus, the Hethite and Amorrhite, the Chananite, the Pherezite, and the Hevite, and the Jebusite, {2} were gathered to fight against Josue and Israel with one mind and one sentence. {3} But they that dwelt in Gabaon, hearing all things that Josue had done to Jericho and Hai: {4} subtly devising took provision for themselves, laying old sacks upon their asses, & bottles of wine rent and sowed again, {5} and shoes very old which for a shew of oldness were clouted with specks, putting on them old garments: the loaves also, which they carried for provision by the way, were hard, and broken into pieces: {6} and they went on to Josue, who then abode in the camp at Galgal, and said to him, and withal to all Israel: We are come from a far country, desirous to make peace with you. And the children of Israel answered them, and said: {7}

Lest perhaps you dwell in the Land which is due to us by lot, and we can not enter a league with you. {8} But they said to Josue: We are thy servants. To whom Josue said: Who are you? & whence came you? {9} They answered: From a very far country are thy servants come, in the name of the Lord thy God. For we have heard the same of his might, all things that he did in Aegypt, {10} and to the two kings of the Amorrhites that were beyond Jordan, Sehon the king of Hesebon, and Og the king of Basan, that were in Astaroth, {11} and our ancients, and all the inhabitants of our Land said to us: Take in your hands victuals for a very long way, and go meet them, and say: We are your servants, enter a league with us. {12} Behold, these loaves we took hot, when we departed from our houses to come to you, now they are become dry, and broken for over-much oldness. {13} The bottles of wine was filled being new, now they are burst and dissolved. The garments and shoes that we have upon us, & which we have on our feet, for the length of the long way are worn, and almost consumed. {14} They took therefore of their victuals, & asked not the mouth of our Lord. {15} And Josue made peace with them, and entering a league promised that they should not be slain: the princes also of the multitude sware to them. {16} But three days after that the league was made, they heard that they dwelt nigh, and they should be among them. {17} And the children of Israel removed the camp, and came into their cities the third day, whose names are these, Gabaon, and Chaphira, and Beroth, and Chariathiarim. {18} And they struck them not, because the princes of the multitude had sworn in the name of our Lord the God of Israel. Therefore all the common people murmured against the princes. {19} Who answered them: We have sworn to them in the name of our Lord the God of Israel, and therefore we may not touch them. {20} But this we will do to them: Let them be reserved indeed alive, lest the wrath of God be stirred against us, if we shall be forsown: {21} but so let them live, that for the uses of the whole multitude they hew wood, and carry in water. Who speaking these things, {22} Josue called the Gabaonites, and said to them: Why would you deceive us by fraud to say: We dwell very far off from you, whereas you are in the midst of us? {23} Therefore you shall be under a curse, and there shall not fail of your stock a hewer of wood, and a carrier of water into the house of my God. {24} Who answered: It was told us thy servants, that the Lord thy God had promised Moyses his servants, that he would deliver you all the Land and would destroy all the inhabitants thereof. Therefore we feared exceedingly and provided for our lives, compelled by your terror, and we took this counsel. {25} And now we are in thy hand: that which seemeth unto thee good and right, do to us. {26} Josue therefore did as he had said, and delivered them from the hand of the children of Israel, that they should not be slain. {27} And he decreed in that day, that they should be in the ministry of all the people, and of the altar of our Lord, hewing wood, and carrying water, until this present time, in the place which our Lord had chosen.

Chapter 10

Five kings of the Amorrhites besieging Gabaon, because it is confederate with Israel. 6. Josue with his army defeateth theirs, killing and pursuing them. 11. Many also are slain with hail stones. 12. At the prayer of Josue the sun and moon stand still the space of one day. 22. The five kings are hanged on gibbets. 29. He taketh also and subdueth diverse cities 40, and countries.

{1} WHICH things when Adonisedec king of Jerusalem had heard, to wit, that Josue had taken Hai, and had subverted it (for as he had done to Jericho and the king thereof, so did he to Hai and their king) and that the Gabaonites were fled to Israel, and were their confederates, {2} he was sore afraid. For Gabaon was a great city, and one of the kingly cities, and greater than the town of Hai, and all their men of war most valiant. {3} Therefore Adonisedec king of Jerusalem sent to Oham king of Hebron, and to Pharam king of Jerimoth, to Japhia also king of Lachis, and to Dabir king of Eglon, saying: {4} Come up to me, and bring aid, that we may overcome Gabaon, because it revolted to Josue, and to the children of Israel.

{5} Therefore the five kings of the Amorrhites being assembled went up: the king of Jerusalem, the king of Hebron, the king of Jerimoth, the king of Lachis, the king of Eglon, together with their hosts, & camped about Gabaon, assaulting it. {6} But the inhabitants of the city Gabaon which was besieged, sent to Josue, who then abode in the camp at Galgal, and said to him: withdraw not thy hands from the help of thy servants: come up quickly & deliver us, and bring aid: for there are assembled against us all the kings of the Amorrhites, which dwell in the mountains, {7} And Josue went up from Galgal, & all the host of the men of war with him most valiant men. {8} And our Lord said to Josue: Fear them not: for I have delivered them into thy hands: none of them shall be able to resist thee. {9} Josue therefore came in upon them suddenly, going up all the night from Galgal. {10} And our Lord troubled them at the sight of Israel: and destroyed them with a great slaughter in Gabaon, & pursued them by the way of the ascent of Beth-horon, & struck them unto Azeca & Macea. {11} And when they fled the children of Israel, and were in the descent of Beth-horon, our Lord sent upon them great stones from heaven as far as Azeca: and there died far more with the stones of hail, than they whom the children of Israel had strucken with the sword. {12} Then spake Josue to our Lord in the day, that he delivered the Amorrhite in the sight of Israel, & said before them: Thou sun against Gabaon move not, and thou Moon against the valley of Aialon. {13} And the Sun & Moon stood still, till the people revenged themselves of their enemies. Is not this written in the book of the just? The Sun therefore stood still in the midst of heaven, & hastened not to go down the space of one day. {14} There was not before nor after so long a day, our Lord obeying the voice of a man, and fighting for Israel. {15} And Josue returned with all Israel into the camp of Galgal. {16} For the five kings were fled, and had hid themselves in a cave of the city of Macea. {17} And it was told Josue that the five kings were found lying hid in a cave of the city of Macea. {18} Who commanded them saying: Roll great stones into the mouth of the cave, and set industrious men, which may keep them shut in: {19} and stand not you still, but pursue the enemies, and kill all the hindermost of them that fly, neither let them enter into the forts of their cities, whom our Lord God hath delivered into your hands. {20} The adversaries therefore being slain with a great slaughter, and almost consumed to utter destruction, they that could escape from Israel entered into fenced cities. {21} And all the host returned to Josue in Macea, where then the camp was, safe and the full number: and no man durst once mutter against the children of Israel. {22} And Josue commanded, saying: Open the mouth of the cave, & bring forth to me the five kings, that lie hid therein. {23} And the ministers did as it was commanded them: and they brought to him the five kings out of the cave, the king of Jerusalem, the king of Hebron, the king of Jerimoth, the king of Lachis, the king of Eglon. {24} And when they were brought forth to him, he called all the men of Israel, and said to the princes of the host that were with him: Go, and set your feet upon the necks of these kings. Who when they had gone, & trodden with their feet the necks of them lying under, {25} again he said to them: Fear ye not, neither dread, take courage and be strong: for so will our Lord do to all your enemies, against whom you fight. {26} And Josue struck, and slew them, and hanged them upon five gibbets: and they hung until evening. {27} And when the sun was down, he commanded the soldiers to take them down from the gibbets. Who cast them being taken down into the cave, wherein they had lien hid, and put on the mouth thereof great stones, which continue until this present. {28} The same day Josue took Macea and struck it in the edge of the sword, and killed the king and all the inhabitants thereof: he left not in it so much as small reliques. And he did to the king of Macea, as he had done to the king of Jericho. {29} and he passed with all Israel from Macea unto Lebna, & fought against it: {30} which our Lord delivered with the king thereof into the hands of Israel: &

they struck the city in the edge of the sword, & all the inhabitants thereof. They left not in it any remains. And they did to the king of Lebna, as they had done to the king of Jericho. {31} From Lebna he passed unto Lachis with all Israel: & placing the host round about assaulted it. {32} And our Lord delivered Lachis into the hands of Israel, and he took it the day following, and struck it in the edge of the sword, and every soul that was in it, as he had done to Lebna. {33} At that time went up Horam the king of Gazar, to aid Lachis: whom Josue struck with all his people to utter destruction. {34} And he passed from Lachis unto Eglon, & compassed it, {35} and won it the same day: and struck in the edge of the sword all the souls that were in it, according to all things that he had done to Lachis. {36} He went up also with all Israel from Eglon unto Hebron, and fought against it: {37} took it, & struck it in the edge of the sword, the king also thereof, and all towns of that country, & all the souls that remained in it: he left not therein any remains: as he had done to Eglon, so did he also to Hebron, all things that he found in it consuming with the sword. {38} Thence returning unto Dabir, {39} he took it, and wasted it: the king also thereof and all towns round about he struck in the edge of the sword: he left not in it any remains: as he had done to Hebron & Lebna and to their kings, so did he to Dabir and the king thereof. {40} Josue therefore struck all the hilly country & south and champion, and Asedoth with their kings: he left not in it any relics, but every thing that could breathe he slew, as our Lord the God of Israel had commanded him, {41} from Cadesbarne unto Gaza. All the Land of Gosen unto Gabaon, {42} and all their kings and countries he took and wasted at one assault: for our Lord the God of Israel fought for him. {43} And he returned with all Israel to the place of the camp in Galgal.

Chapter 11

Jabin a more principal king summoneth other kings to join with him against Israel. 6. Josue animated with God's promise of victory, 7. overthroweth them all, 16. subdueth their country: 12. killeth also many of the giant's stock.

{1} WHICH things when Jabin the king of Asor had heard, he sent to Jobab the king of Madon, and to the king of Semeron, and to the king of Achsaph: {2} to the kings also of the North, that dwelt in the mountains and in the plain against the south side of Ceneroth, in the champion also and countries of Dor by the sea side: {3} the Chananite also on the East and West, and the Amorrhite and Hethite and Pherezite and Jebusite in the mountains: the Hevite also which dwelt at the foot of Hermon in the Land of Maspha. {4} And they issued forth all with their troops, a people exceeding many as the sand that is in the shore of the sea, their horses also and chariots of passing great multitude. {5} And all these kings assembled together in one at the Waters of Merom, to fight against Israel. {6} And our Lord said to Josue: Fear them not: for to morrow this self-same hour will I deliver all these to be wounded in the sight of Israel: their horses thou shalt houghsinew, and their chariots thou shalt burn with fire. {7} And Josue came, & all the host with him against them to the Waters of Merom suddenly, & ran in upon them, {8} and our Lord delivered them into the hands of Israel. Who struck them, and pursued them as far as great Sidon, and the Waters of Maserephoth, and the field of Masphe, which is on the East side thereof. Therefore he struck all, so that he left no relics of them: {9} and he did as our Lord had commanded him, their horses he houghsinewed, and their chariots he burnt. {10} And returning immediately he took Asor: and the king thereof he struck with the sword. For Asor in old time among all these Kingdoms held the principality. {11} And he struck all the souls, that abode there: he left not in it any remains, but to utter destruction he wasted all things, and the city it-self he destroyed with fire. {12} And all the cities round about, their kings also he took, struck & destroyed, as Moyses the servant of God had commanded him. {13} Except the cities that were situated on hills

and higher ground, the rest Israel burnt: one only, Asor, very well fenced he consumed with fire. {14} And all the prey of these cities and the cattle, the children of Israel divided among themselves, all the men being slain. {15} As our Lord had commanded Moyses his servant, so did Moyses command Josue, and he accomplished all things: he omitted not of all the commandments, not so much as one word, which our Lord had commanded Moyses. {16} Josue therefore took all the hilly country, & south, & the land of Gosen, and the plain, and the West quarter, and the mountain of Israel, and the champion country thereof: {17} and the part of the mountain, that goeth up to Seir as far as Baalgad by the plain of Libanus under mount Hermon: all their kings he took, struck, & slew. {18} A great time did Josue fight against these kings. {19} There was not a city that did deliver it-self to the children of Israel, except the Hevite, which dwelt in Gabaon: for he took all by fight. {20} For it was the sentence of our Lord, that their hearts should be indurate and they should fight against Israel, and fall, and should not deserve any clemency, and should perish, as our Lord had commanded Moyses. {21} At that time Josue came and slew the Enacims of the mountains, of Hebron, and Dabir, and Anab, and from all the mountain of Juda and Israel, and destroyed their cities. {22} He left not any of the stock of the Enacims, in the Land of the children of Israel: saving the cities of Gaza, and Geth, and Azotus, in the which only they were left. {23} Josue therefore took all the Land, as our Lord spake to Moyses, and delivered it in possession to the children of Israel, according to their parts and tribes: and the Land rested from battles.

Chapter 12

Besides Sehon and Og, kings of Hesebon and Basan slain by Moyses, 7. are reckoned thirty one kings slain by Josue.

{1} THESE are the kings, which the children of Israel struck, and possessed their Land beyond Jordan toward the rising of the sun, from the torrent Arnon unto mount Hermon, and all the East part, that looked toward the wilderness. {2} Sehon the king of the Amorrhites, which dwelt in Hesebon, had dominion from Aroer, which is situated upon the bank of the torrent Arnon, & of the middle part in the valley, and of half Galaad, as far as the torrent Jaboc, which is the border of the children of Ammon: {3} and from the wilderness, unto the sea of Ceneroth against the East, and unto the Sea of the wilderness, which is the most salt sea, on the East side by the way that leadeth to Besimoth, & on the South side, which lieth under Asedoth, as far as Phasga. {4} The border of Og the king of Basan, of the remnant of the Raphaims who dwelt in Astaroth, and in Edrai, and had dominion in mount Hermon, and in Salecha, and in all Basan, unto the borders {5} of Gessuri, and Machati, and of the half part of Galaad: the borders of Sehon the king of Hesebon. {6} Moyses the servant of our Lord, and the children of Israel struck them, and Moyses delivered their Land in possession to the Rubenites, and Gadites, and the half tribe of Manasses. {7} These are the kings of the Land, whom Josue struck and the children of Israel beyond Jordan on the West side, from Balaalgad in the field of Libanus, unto the mount, part whereof goeth up into Seir: and Josue delivered it in possession to the tribes of Israel, to every one their portions. {8} as well in the mountains as in the plain and champion countries. In Asedoth, and in the wilderness, and in the South was the Hethite & the Amorrhite, the Chananite, and the Pherezite, the Hevite and the Jebusite. {9} The king of Jericho one: the king of Hai, which is on the side of Bethel, one: {10} the king of Jerusalem one, the king of Hebron one, {11} the king of Jerimoth one, the king of Lachis one, {12} the king of Eglon one, the king of Gazer one, {13} the king of Dabir one, the king of Gader one, {14} the king of Herma one, the king of Hered one, {15} the king of Lebna one, the king of Adullam one, {16} the king of Macea one, the king of Bethel one, {17} the king of Taphua one, the king of Opher one, {18} the king of Aphec one,

the king of Saron one, {19} the king of Madon one, the king of Asor one, {20} the king of Semeron one, the king of Achsaph one, {21} the king of Thenac one, the king of Mageddo one, {22} the king of Cades one, the king of Jachanan one, {23} the king of Carmel one, the king of Dor, and of the province of Dor one, the king of the Nations of Galgal one, {24} the king of Thersa one: all the kings thirty one.

Chapter 13

God commandeth Josue to divide the land (describing the limits thereof) amongst nine tribes and a half. 8. with a recapitulation of the parts already given, on the other side Jordan to the other two tribes and a half. The tribe of Levi (v. 14. & {33.}) hath their provision in other manner.

{1} JOSUE was old, and striken in age, and our Lord said to him: Thou art old, and of a great age, and there is a very large country left, which is not yet divided by lot: {2} to wit, all Galilee, Philisthiim, and all Gessuri. {3} From the troubled river that watereth Aegypt, unto the borders of Accaron against the North: the Land of Chanaan, which is divided unto five lords of the Philisthiims, the Gazites, the Azotians, the Ascalonites, the Gethites, and the Accaronites. {4} But on the South side are the Hevites, all the Land of Chanaan, and Maara of the Sidonians as far as Apheca, and the borders of the Amorrhite, {5} and his confines. The country also of Libanus against the East from Baalgad under mount Hermon, till thou enter into Emath. {6} Of all that dwell in the mountain from Libanus, unto the Waters Maserephoth, and all the Sidonians. I am he that will destroy them from the face of the children of Israel. Let it come therefore into a portion of the inheritance of Israel, as I have commanded thee. {7} And now divide the Land in possession to the nine tribes, and to the half tribe of Manasses, {8} with the which Ruben & Gad have possessed the Land, which Moyses the servant of our Lord delivered to them beyond the streams of Jordan, on the east side. {9} From Aroer, which is situate on the bank of the torrent Arnon, and in the midst of the valley, and all the champion of Medaba, as far as Didon: {10} and all the cities of Cehon, the king of the Amorrhite, which reigned in Hesebon, unto the borders of the children of Ammon. {11} And Galaad, and the border of Gessuri and Machati, and all mount Hermon, and all Basan, as far as Salecha, {12} all the Kingdom of Og in Basan, which reigned in Astaroth and Edrai, he was of the relics of the Raphaims: and Moyses struck, and destroyed them. {13} And the children of Israel would not destroy Gessuri and Machati: and they have dwelt in the midst of Israel until this present day. {14} But to the tribe of Levi he gave no possession: but the sacrifices and victims of our Lord the God of Israel, that is his inheritance, as he spake to him. {15} Moyses therefore gave possession to the children of Ruben according to their kindreds. {16} And their border was from Aroer, which is situate on the bank of the torrent Arnon, and in the midst of the valley of the same torrent: all the plain, that leadeth to Medaba, {17} and Hesebon, and all their villages, which are in the champion. Dibon also, and Bamothbaal, and the town Baalmaon, {18} and Jassa, and Cedimoth, and Mephaath, {19} and Cariathaim, and Sabama, and Sarathasar in the mountain of the Valley. {20} Bethphogor and Asedoth, Phasga and Bethiesimoth, {21} and all the champion cities, and all the Kingdoms of Sehon the king of the Amorrhite, that reigned in Hesebon, whom Moyses struck with the Princes of Madian: the Hevite, and Recem, and Sur, and Hur, and Rebe, Dukes of Sehon inhabitants of the Land. {22} And Balaam the son of Beor the soothsayer, did the children of Israel kill by the sword, with the rest that were slain. {23} And the river of Jordan was made the border of the children of Ruben. This is the possession of the Rubenites by their kindreds of cities and villages. {24} And Moyses gave to the tribe of Gad & to his children possession by their kindreds, the division whereof is this: {25} The border of Jaser, and all the cities of Galaad, and the half part of the Land of the children of Ammon: as far as Aroer, which

is against Rabba: {26} and from Hesebon unto Ramoth, Masphe and Betonim: and from Manaim unto the borders of Dabir. {27} In the valley also Bethhara, and Bethnemra, and Socoth, and Saphon the other part of the Kingdom of Sehon the king of Hesebon: the end of this also is Jordan, unto the uttermost part of the sea Cenereth beyond Jordan on the east side. {28} This is the possession of the children of Gad by their families, their cities, and villages. {29} He gave also to the half tribe of Manasses and their children possession according to their kindreds, {30} the beginning whereof is this: From Manaim all Basan, and all the Kingdoms of Og the king of Basan, and all the villages of Jair, which are in Basan, threescore towns. {31} And the half part of Galaad, and Astaroth, and Edrai, cities of the Kingdom of Og in Basan: to the children of Machir, the son of Manasses, to the half part of the children of Machir according to their kindreds. {32} This possession divided Moyses in the champion countries of Moab, beyond Jordan, against Jericho on the East side. {33} But to the tribe of Levi he gave no possession: because our Lord the God of Israel himself is their possession, as he spake to them.

Chapter 14

Caleb of the tribe of Juda (seeing some knew their lots already, and that the whole land was now to be divided) 6. demandeth, according to God's promise made by Moyses (for his true and good report of the same land, when he with others viewed it) that Hebron be given him and his seed to inherit, 13. which Josue confirmeth unto him.

{1} THIS is it, which the children of Israel possessed in the Land of Chanan, which Eleazar the Priest, and Josue the son of Nun, and the Princes of the families by the tribes of Israel gave to them: {2} dividing all things by lot, as our Lord had commanded in the hand of Moyses, to the nine tribes, and the half tribe. {3} For to two tribes and a half Moyses had given possession beyond Jordan: besides the Levites, which received no land among their brethren: {4} but into their place succeeded the children of Joseph divided into two tribes, of Manasses and Ephraim: neither did the Levites receive other portion in the Land, but cities to inhabit, and their suburbs to feed their beasts and cattle. {5} As our Lord had commanded Moyses, so did the children of Israel, and they divided the Land. {6} Therefore the children of Juda came to Josue in Galgal, and Caleb the son of Jephone the Cenezeite spake to him: Thou knowest what our Lord spake to Moyses the man of God concerning me and thee in Cadesbarne. {7} Forty years old was I when Moyses the servant of our Lord sent me from Cadesbarne, to view the Land, & I reported to him that which to me seemed true. {8} But my brethren, that had gone up with me, discouraged the heart of the people: and I nevertheless followed our Lord God. {9} And Moyses sware in that day, saying: The Land, which thy foot hath trodden, shall be thy possession, and thy children's for ever, because thou hast followed our Lord my God. {10} Our Lord therefore hath granted me life, as he promised until this present day. It is forty and five years, since our Lord spake this word to Moyses, when Israel walked through the wilderness: this day am I eighty and five years old, {11} so lufty, as I was at that time when I was sent to view: the strength of that time continueth in me until this day, as well to fight as to go. {12} Give me therefore this mountain, which our Lord promised, thy self also hearing it, wherein are the Enacims, and great cities and fenced: if perhaps our Lord be with me, and I shall be able to destroy them, as he promised me. {13} And Josue blessed him, and delivered to him Hebron in possession. {14} And from thence-forth Hebron belonged to Caleb the son of Jephone the Cenezeite, until this present day: because he followed our Lord the God of Israel. {15} The name of Hebron before was called Cariath Arbe: Adam the greatest among the Enacims was laid there: and the Land ceased from battles.

Chapter 15

The borders of the lot of Juda, 13. including Caleb's particular inheritance (16. out of which he

giveth Cariath Sepher, and his daughter to Othoniel, for winning it:) 21. with the names of the cities thereof, 63. the Jebusite yet dwelling with Juda in Hierusalem.

{1} THEREFORE the lot of the children of Judas by their kindreds was this: From the border of Edom, unto the desert of Sin against the South, and unto the uttermost part of the south coast. {2} the beginning thereof was from the top of the most salt sea, and from the brink thereof, that looketh to the South. {3} And it goeth forth against the Ascent of the Scorpion, & passeth through into Sina: and riseth up into Cadesbarne, and reacheth into Esron, ascending to Addar, and compassing Carcaa, {4} and thence passing through into Asemona, & reaching to the Torrent of Aegypt: and the borders thereof shall be the great sea. This shall be the end of the south coast. {5} But on the East side the beginning shall be the most salt sea unto the utmost parts of Jordan: & those places that look to the North from the brink of the sea unto the same river of Jordan. {6} And the border goeth up into Beth Hagla, and passeth from the north into Beth Araba: ascending to the stone of Bohen the son of Ruben. {7} And reaching as far as the borders of Debera from the Valley of Achor, against the North looking toward Galgal, which is opposite to the Ascent of Adommim, on the south side of the torrent: and passeth the waters, that are called The Fountain of the sun: and the ends thereof shall be to the Fountain Rogel. {8} And it ascendeth by the Valley of the sun of Ennom on the side of the Jebusite toward the South, this is Jerusalem: and thence rearing it-self to the top of the mountain, which is against Geennom toward the West in the top of the Valley of Raphaim against the North. {9} And it passeth through from the top of the mountain to the fountain of the water Nephtoa: and reacheth to the towns of mount Ephron: and bentheth into Baala, which is Cariathiarim, that is to say, a city of woods. {10} And it compasseth from Baala against the West, unto mount Seir: and passeth by the side of mount Jarim toward the North into Cheslon: and goeth down into Bethsames, and passeth into Thamma. {11} And it reacheth toward the North coast of a part of Accaron at the side: and bentheth to Sechrona, and passeth mount Baala: and cometh into Jebneel, and is shut up with the end of the great sea toward the West. {12} These are the borders of the children of Judas in circuit in their kindreds. {13} But to Caleb the son of Jephone he gave a portion in the midst of the children of Judas, as our Lord had commanded him: Cariath Arbe the father of Enac, that is Hebron. {14} And Caleb destroyed out of it the three sons of Enac, Sesai and Ahiman and Tholmai of the stock of Enac. {15} And from thence going up he came to the inhabitants of Dabir, which before was called Cariath Sepher, that is to say, a city of letters. {16} And Caleb said: He that shall strike Cariath-sepher, and take it, I will give him Axa my daughter to wife. {17} And Othoniel the son of Cenez, the younger brother of Caleb took it: & he gave him Axa his daughter to wife. {18} Who going together, she was moved by her husband to ask a field of her father, and she sighed as she sat on her ass. To whom Caleb said: What aileth thee? {19} But she answered: Give me a blessing: A South and dry Land thou hast given me, join also a watery. Caleb therefore gave her a watery ground above & beneath. {20} This is the possession of the tribe of the children of Judas by their kindreds. {21} And the cities from the uttermost parts of the children of Judas by the borders of Edom on the South were Cabseel and Eder and Jagur, {22} & Cina and Dimona and Adada, {23} and Cades, and Asor, and Jethnan, {24} Ziph and Telem and Baloth, {25} Asor the new and Carioth, Hesron, this is Asor. {26} Amam, Sama, and Molada, {27} and Asergadda and Hassemon and Bethphelet, {28} and Hasersual and Bersabee and Baziothia {29} and Baala and Jim & Esem, {30} and Eltholad and Cesil and Harma {31} and Sicceleg, and Medemena and Sensenna, {32} Labaoth and Selim & Aen and Remon. All the cities twenty nine, and their villages. {33} But in the champion countries: Estaol and Sarea and Asena, {34} and Sanoe and Engannim and Taphua and Enaim, {35} and Jerimoth, and Adullam, Socho & Azeca, {36} & Saraim and Adithaim and Gedera and Gederothaim: fourteen

cities, and their villages. {37} Sanan and Hadassa and Magdalad, {38} Delean and Masepha and Jecthel, {39} Lachis and Bascath and Eglon, {40} Chebbon and Leheman and Cethlis {41} and Gideroth and Bethdagon and Naama & Maceda: sixteen cities, and their villages. {42} Labana and Ether and Asan, {43} Jephtha and Esna and Nesib, {44} and Ceila and Achzib and Mareza: nine cities, and their villages. {45} Accaron with the towns and villages thereof. {46} From Accaron unto the sea: all places that bend toward Azotus & the villages thereof. {47} Azotus with the towns & villages thereof. Gaza with the towns & villages thereof, unto the torrent of Aegypt, & the great sea is the border thereof. {48} And in the mountain: Samir & Jether & Socoth {49} & Danna & Cariath senna, this is Dabir: {50} Anab & Istemo & Anim, {51} Gosen & Olson & Gilo: eleven cities & their villages. {52} Arab & Ruma & Esaan, {53} & Janum & Beth-thaphua & Apheca, {54} Athmatha and Cariath-arbe, this is Hebron, and Sior: nine cities and their villages. {55} Maon and Carmel and Ziph and Jota, {56} Jezrael & Jucadam and Zanoe, {57} Accain, Gabaa and Thamma: ten cities and their villages. {58} Halthul, and Bethsur, and Gedor, {59} Mareth, and Beth-anoth, and Eltecon: six cities and their villages. {60} Cariathbaal, this is Cariathiarim the city of woods, and Arebba: two cities and their villages. {61} In the desert Beth-araba, Meddin, and Sachacha, {62} and Nebsan, and the city of salt, and Engaddi: six cities, and their villages. {63} But the Jebusite the inhabitant of Jerusalem, the children of Judas could not destroy: and the Jebusite dwelt with the children of Judas in Jerusalem until this present day.

Chapter 16

The tribe of Ephraim (younger son of Joseph) receive their lot. 10. The Chananeite yet dwelleth with them paying tribute.

{1} THE lot also of the children of Joseph fell from Jordan against Jericho and the Waters thereof, on the east: the wilderness which goeth up from Jericho to the mountain of Bethel: {2} and goeth out from Bethel to Luza: and passeth the border of Archia, to Atharoth. {3} And descendeth Westward, by the border of Jephleti, unto the borders of Beth horon the lower, and to Gazer: and their countries are ended by the great sea: {4} and Manasses and Ephraim the children of Joseph possessed it. {5} And the border of the children of Ephraim was made according to their kindreds: and their possession toward the East was Ataroth addar unto Beth-horon the higher. {6} And the confines go out unto the sea: but Machmethath looketh to the North, and it compasseth the borders against the East into Thanath-selo: and passeth through on the East side to Janoe. {7} and it goeth down from Janoe into Ataroth and Naaratha: and it cometh into Jericho, & goeth out to Jordan. {8} From Taphua it passeth through against the sea into the Valley of reeds, and the issues thereof are into the most salt sea. This is the possession of the tribe of the children of Ephraim by their families. {9} And cities with their villages were separated to the children of Ephraim in the midst of the possession of the children of Manasses, {10} and the children of Ephraim slew not the Chananeite, which dwelt in Gazer: and the Chananeite dwelt in the midst of Ephraim until this day tributary.

Chapter 17

The half tribe of Manasses (eldest son of Joseph) receive their lot. 3. including the daughters of Salphaa: 14. with an enlargement of inheritance to the same tribes of Ephraim and Manasses.

{1} AND this lot fell to the tribe of Manasses (for he is the first born of Joseph:) To Machir the first born of Manasses the father of Galaad, who was a warlike man, and had for possession Galaad and Basan: {2} and to the rest of the children of Manasses according to their families, to the children of Abiezer, & to the children of Helec, & to the children of Esriel, & to the children of Sechem, & to the children of Hepher, and to the children of

Semida. These are the children of Manasses the son of Joseph, males by their kindreds. {3} But Salphaad the son of Hepher the son of Galaad the son of Machir the son of Manasses had no sons, but only daughters: whose names be these, Maala & Noa and Hegla and Melcha and Thersa. {4} And they came in the presence of Eleazar the Priest, and of Josue the son of Nun, and of the Princes, saying: Our Lord commanded by the hand of Moyses, that a possession should be given us in the midst of our brethren. And he gave them according to the commandment of our Lord a possession in the midst of their father's brethren. {5} And the cords fell to Manasses, ten, beside the Land of Galaad and Basan beyond Jordan. {6} For the daughters of Manasses possessed inheritance in the midst of his sons. And the Land of Galaad fell to the lot of the children of Manasses that remained. {7} And the border of Manasses from Aser, was Machmethath which looketh to Sichem: and goeth out on the right hand beside the inhabitants of the Fountain of Taphua. {8} For in the lot of Manasses was fallen the Land of Taphua, which is beside the borders of Manasses, the childrens of Ephraim. {9} And the border of the Reed valley went down into the south of the torrent of the cities of Ephraim, which are in the midst of the cities of Manasses: the border of Manasses on the North of the torrent, and the issue thereof goeth to the sea: {10} so that the possession of Ephraim is on the south, and on the North of Manasses, and the sea incloseth both, and they be joined one to an other in the tribe of Aser on the North, and in the tribe of Issachar on the East. {11} And the inheritance of Manasses in Issachar and in Aser was Bethsan and the villages thereof, and Jeblaam with the villages thereof, and the inhabitants of Dor with the towns thereof, the inhabitants also of Endor with the towns thereof, and in like manner the inhabitants of Thenac with the towns thereof, and the inhabitants of Mageddo with the towns thereof, and the third part of the city of Nopheth. {12} Neither could the children of Manasses overthrow the cities, but the Chananite began to dwell in his Land. {13} But after that the children of Israel grew to be strong, they subdued the Chananites, and made them their tributaries, neither did they kill them. {14} And the children of Joseph spake to Josue, and said: Why hast thou given me the possession of one lot and cord, whereas I am of so great a multitude, & our Lord hath blessed me? {15} To whom Josue said: If thou be a great people, go up into the wood, and cut thee room in the Land of the Pherezite and Raphaims: because the possession of mount Ephraim is narrow for thee. {16} To whom the children of Joseph answered: We can not go up to the mountains, whereas the Chananites that dwell in the champion country, wherein are situated Bethsan with the towns thereof and Jezrael possessing the midst of the valley, use iron chariots. {17} And Josue said to the house of Joseph, of Ephraim, and Manasses: Thou art a great people, and of great strength, thou shalt not have one lot, {18} but thou shalt pass to the mountain, and shalt cut and make glades for thee to inhabit: and mayest proceed farther, when thou hast subverted the Chananite, whom thou sayest to have iron chariots, and to be very strong.

Chapter 18

From the camp of Israel in Silo surveyors are sent to divide the rest of the Land into seven parts, for the seven tribes yet without portions. 10. Which being done, Josue casteth lots for them, 11. and the first lot falleth to Benjamin, 12. whose part is described by the limits, 21. with the names of the principal cities.

{1} AND all the children of Israel were assembled in Silo, and there they pitched the tabernacle of the testimony, & the Land was subdued to them. {2} But there remained seven tribes of the children of Israel, which as yet had not received their possessions. {3} To whom Josue said: How long are you slack with cowardness, and enter not to posses the Land, which our Lord the God of your fathers hath given you? {4} Choose of every tribe three men, that I may send them, and they may go and circuit the Land, and mark it out according to the number of every multitude: and report unto

me that which they have marked out. {5} Divide unto you the Land into seven parts: let Judas be in the bounds on the south quarter, and the house of Joseph on the North. {6} The Land in the midst between these, mark out into seven parts: and you shall come hither to me, that before our Lord your God, I may cast the lot for you: {7} for the Levites' part is not among you, but the priesthood of our Lord is their inheritance. And Gad and Ruben, and the half tribe of Manasses had now received their possessions beyond Jordan at the East side: which Moyses the servant of our Lord gave them. {8} And when the men were risen up, that they might go to mark out the land, Josue commanded them, saying: Circuit the Land and mark it out, and return to me: that here before our Lord, in Silo I may cast the lot for you. {9} They therefore went on: and going over it, divided it into seven parts, writing it in a volume. And they returned to Josue into the camp in Silo. {10} Who did cast lots before our Lord in Silo, and divided the Land to the children of Israel into seven parts. {11} And first came up the lot of the children of Benjamin by their families, to possess the Land between the children of Judas and the children of Joseph. {12} And their border was against the North from Jordan: going forward by the side of Jericho on the North quarter, and thence Westward rising up unto the mountains, and reaching to the wilderness of Bethaven, {13} and passing through by Luza to the South, the same is Bethel: and goeth down into Ataroth addar unto the mountain, that is on the South of Beth-horon the lower. {14} And it bendeth compassing against the sea, Southward of the mountain that looketh to Beth-horon against the South: and the issues thereof are into Cariath baal, which is called also Cariathiarim, a city of the children of Judas. This is their coast against the sea, toward the West. {15} But on the South from part of Cariathiarim the border issueth forth against the sea, and cometh to the fountain of the waters of Nephtoa. {16} And it goeth down into part of the mountain that looketh toward the Valley of the children of Ennom: and is against the North quarter in the uttermost part of the Valley Raphaim. And it goeth down into Gehennom (that is, the valley of Ennom) by the side of the Jebusite to the South: and cometh to the Fountain of Rogel, {17} passing to the North, and going forth to Ensemes, that is to say, the fountain of the sun: {18} and it passeth unto the little hills, that are against the ascent of Adommim: and goeth down to Abenboen, that is, the stone of Boen the son of Ruben: and it passeth on the North side to the champion countries: and goeth down into the plain, {19} and passeth by against the North of Bethagla: and the issues thereof are against the brink of the most salt sea on the North in the end of Jordan to the south quarter: {20} which is the border thereof on the East. This is the possession of the children of Benjamin by their borders round about, and their families. {21} And their cities were, Jericho and Beth hagla and Vallis Casis, {22} Beth Araba and Samaraim and Bethel, {23} and Avim and Aphara and Ophera, {24} Town Emona and Ophni and Gabee: twelve cities, & their towns. {25} Gabao and Rama and Beroth, {26} and Mesphe, and Capbara, and Amosa, {27} and Recem, Jarephel and Tharela, {28} and Sela, Eleph, and Jebus, which is Jerusalem, Gabath and Cariath: fourteen cities, and their towns. This is the possession of the children of Benjamin by their families.

Chapter 19

The second lot falleth to the tribe of Simeon, the situation of whose inheritance is described, with the names of their principal cities. 10. The third in like sort to Zabulon. 17. The fourth to Issachar. 24. The fifth to Aser. 32. The sixth to Nephtali. 40. And the seventh to Dan. 49. All the Land being distributed among the tribes, with common consent they give a special city to Josue, in the midst of them.

{1} AND the second lot came forth of the children of Simeon by their kindreds: and their inheritance was {2} in the midst of the possession of the children of Judas: Bersabee and Sabee and Molada, {3} and Hasersual, Bala and Asem, {4} and Eltholad, Bethul and Harma, {5} and Siceleg and Betmarchaboth and

Hasersusa, {6} and Bethlebaoth & Sarohen: thirteen cities, and their towns: {7} Ain and Remmon and Athor and Asan: four cities, and their towns: {8} all the little towns round about these cities unto Baalath Beer Ramath against the south quarter. This is the inheritance of the children of Simeon according to their kindreds, {9} in the possession and cord of the children of Judas: because it was greater. And therefore the children of Simeon possessed in the midst of their inheritance. {10} And the third lot fell of the children of Zabulon by their kindreds: and the border of their possession was made as far as Sarid. {11} And it went up from the sea and Merala, and came into Debbaseth: as far as the torrent, which is against Jeconam. {12} And it returneth from Sared against the East into the ends of Caseleth thabor: and it goeth out to Dabereth, and riseth up against Japhie. {13} And thence it passeth along to the east side of Geth hepher and Thacasm: and goeth out into Remmon, Amthar and Noa. {14} And it compasseth to the North of Hanathon: & the issues thereof are the valley Jephthael, {15} & Cateth & Naalol & Semeron & Jerala & Bethlehem: twelve cities, & their towns. {16} This is the inheritance of the tribe of the children of Zabulon by their kindreds, the cities and their little towns. {17} The fourth lot came forth to Issachar by their kindreds. {18} And his inheritance was Jezrael and Casaloth and Sunem, {19} and Hapharaim and Sehon, and Anaharath {20} and Rabboth & Cesion, Abes, {21} & Rameth, and Engannim, and Enhadda and Bethpheses. {22} And the border thereof cometh to Thabor & Sehesema and Bethsames: and their issues were Jordan: sixteen cities, and their towns. {23} This is the possession of Issachar by their kindreds, the cities, and their little towns. {24} And the fifth lot fell to the tribe of the children of Aser by their kindreds: {25} and their border was Halcathe and Chali and Beten and Axaph, {26} and Elmelec and Amaad and Messal: and it reacheth to Carmel of the sea and Sihor and Labanath. {27} And it returneth against the east of Bethdagon: and passeth along to Zabulon and the Valley Jephthael against the North into Bethemec and Nehiel. And it goeth out to the left side of Cabul, {28} and Abran and Rohob and Hamon and Cana, as far as great Sidon. {29} And it returneth into Horma unto the very well fenced city Tyre, & unto Hosa: and the issues thereof shall be into the sea from the cord of Achziba: {30} and Amma and Aphec & Rohob, cities twenty two, and their towns. {31} This is the possession of the children of Aser by their kindreds, and the cities and their towns. {32} Of the sons of Nephthali fell the sixth lot by their families: {33} and the border began from Heleph and Elon into Saanaim, and Adami, which is Neceb, and Jebnael unto Lecum: and their issues unto Jordan: {34} and the border returneth against the West into Azanothabor, and thence goeth out into Hucua, and passeth along into Zabulon against the South, and into Azer against the West, and into Juda unto Jordan against the rising of the sun. {35} cities very well fenced, Assedim, Ser, and Emath, and Reccath and Cenereth, {36} and Edema and Arama, Asor, {37} and Cedes and Edrai, Enhasor {38} and Jeron and Magdalel, Horem and Bethanath and Bethsames: nineteen cities and their towns. {39} This is the possession of the tribe of the children of Nephthali by their kindreds, the cities and their towns. {40} To the tribe of the children of Dan by their families came forth the seventh lot: {41} and the border of their possession was Sara and Esthaol, & Hirsemes, that is the city of the sun. {42} Selebin & Aialon and Jethela, {43} Elon and Themna and Acron, {44} Elthee, Gebbethon and Balaath, {45} and Jud and Bane and Barac and Gethremmon: {46} and Mejaron & Arecon, with the border that looketh toward Joppe, {47} and is shut up with the same end. And the children of Dan went up, & fought against Lesem, and they took it: and they struck it in the edge of the sword, and possessed, and dwelt in it, calling the name of it Lesem Dan, by the name of Dan the father thereof. {48} This is the possession of the tribe of the sons of Dan, by their kindreds, the cities and their towns: {49} And when he had made an end of dividing the Land

by lot to every one by their tribes, the children of Israel gave possession to Josue the son of Nun in the midst of them, {50} according to the commandment of our Lord, the city which he requested, Thammath Saraa in mount Ephraim: and he built the city, and dwelt in it. {51} These are the possessions, which Eleazar the Priest, and Josue the son of Nun, and the Princes of the families and of the tribes of the children of Israel, divided by lot in Silo, before our Lord at the door of the tabernacle of testimony, and they parted the Land.

Chapter 20

six cities of refuge for such as commit casual manslaughter are named. 6. In which remaining till the death of the high Priest, they may then return to their proper dwelling place, and be safe.

{1} AND our Lord spake to Josue, saying: Speak to the children of Israel, and say to them: {2} Separate the cities of the fugitives, of the which I spake to you by the hand of Moyses; {3} that he may fly to them whosoever shall strike a soul unwitting, and may escape the wrath of the nigh kinsman, which is the revenger of blood. {4} When he shall be fled to one of these cities, he shall stand before the gate of the city & shall speak to the ancients of that city those things that may prove himself innocent: & so they shall receive him, and give him place to inhabit. {5} And when the revenger of the blood shall pursue him, they shall not deliver him into his hands: because he struck his neighbour by ignorance, neither is he proved to be his enemy two or three days before. {6} And he shall dwell in that city till he stand before judgment rendering a cause of his fact, and the high priest die, which shall be at that time: then shall the manslayer return, & enter into the city and his house out of the which he had fled. {7} And they appointed Cedes in Galilee of the mount of Nephthali, and Sichem in the mount of Ephraim, and Cariatharbee, the same is Hebron, in the mount of Juda. {8} And beyond Jordan against the East quarter of Jericho, they appointed Bosor, which is situated in the champion wilderness of the tribe of Ruben, and Ramoth in Galaad of the tribe of Gad, and Gaulon in Basan of the tribe of Manasses. {9} These cities were appointed to all the children of Israel, and to the strangers, that dwelt among them: that he might fly to them which unwittingly had stricken a soul, and might not die in the hand of the kinsman, coveting to revenge the blood shed, until he might stand before the people to declare his cause.

Chapter 21

Cities with suburbs are assigned to the tribe of Levi. 4. To the sons of Caath by the line of Aaron being Priests, thirteen. 5. To the rest of Caath's progeny, being Levites, ten. 6. To the sons of Gerson Levites, thirteen. 7. To the sons of Merari Levites (34. of a lower degree) twelve; 9. with the names of all the cities: 39. in all forty eight. 41. So God's promise is fully performed having given the whole Land to Israel in peaceable possession.

{1} AND the Princes of the families of Levi came to Eleazar the Priest, and Josue the son of Nun, and to the chief of the kindreds in every tribe of the children of Israel {2} and they spake to them in Silo of the Land of Chanaan, and said: Our Lord commanded by the hand of Moyses, that cities should be given us to inhabit, and their suburbs to feed cattle. {3} And the children of Israel gave of their possessions according to the commandment of our Lord, cities and their suburbs. {4} And the lot came forth unto the family of Caath of the children of Aaron the Priest out of the tribe of Judas, and Simeon, and Benjamin, thirteen cities. {5} And to the rest of the children of Caath, that is to the Levites, which remained, out of the tribes of Ephraim, and Dan, and the half tribe of Manasses, ten cities. {6} Moreover to the children of Gerson came forth a lot, that they should take of the tribes of Issachar & Aser & Nephthali, & the half tribe of Manasses in Basan, cities in number thirteen. {7} And to the sons of Merari by their kindreds, of the tribe of Ruben and Gad & Zabulon, twelve cities. {8} and the children of Israel gave to the Levites cities and their suburbs, as our Lord commanded by the hand of Moyses, giving to every one

by lot. {9} Of the tribes of the children of Judas & Simeon, Josue gave cities: whose names be these, {10} to the children of Aaron by the families of Caath of the Levitical stock (for the first lot came forth to them) {11} Cariatharbe the father of Enac, which is called Hebron, in the mountain of Judas, & the suburbs thereof round about. {12} But the fields and the towns thereof he had given to Caleb the son of Jephone to possess. {13} He gave therefore to the children of Aaron the Priest Hebron a city of refuge, & the suburbs thereof: and Lobna with the suburbs thereof: {14} and Jether and Estemo, {15} & Holon, & Dabir, {16} and Ain, & Jeta, and Bethsames, with the suburbs thereof: nine cities of two tribes, as hath been said. {17} And of the tribe of the children of Benjamin, Gabaon, & Gabae, {18} and Anathoth and Almon, with their suburbs: four cities. {19} All the cities together of the children of Aaron the Priest, thirteen, with their suburbs. {20} But to the rest by the families of the children of Caath of the Levitical stock was given this possession. {21} Of the tribe of Ephraim the cities of refuge, Sichem with the suburbs thereof in the mountain of Ephraim, and Gazer {22} and Cibsaime, and Beth horon, with the suburbs thereof, four cities. {23} Of the tribe of Dan also, Eltheco and Gabathon, {24} & Aialon and Gethremmon, with the suburbs thereof, four cities. {25} Moreover of the half tribe of Manasses, Thanac and Gethremmon, with their suburbs, two cities. {26} All the cities ten, and their suburbs, were given to the children of Caath of the inferior degree. {27} To the children of Gerson also of the Levitical stock he gave of the half tribe of Manasses the cities of refuge, Gaulon in Basan, and Bosram, with their suburbs, two cities. {28} Moreover of the tribe of Issachar, Cesion, and Dabereth, {29} and Jaramoth, & Engannim, with their suburbs, four cities. {30} And of the tribe of Aser, Masal and Abdon, {31} and Helcath, & Rohob, with their suburbs, four cities. {32} Of the tribe also of Nephthali the cities of refuge, Cedes in Galilee: and Hammoth Dor, and Carthan, with their suburbs, three cities. {33} All the cities of the families of Gerson, thirteen, with their suburbs. {34} And to the children of Merari Levites of the inferior degree by their families was given of the tribe of Zabulon, Jecnam and Cartha {35} and Damna and Naalol, four cities with their suburbs. {36} Of the tribe of Ruben beyond Jordan against Jericho the cities of refuge, Bosor in the wilderness, Misor and Jaser and Jethson and Mephaath, four cities with their suburbs. {37} Of the tribe of Gad the cities of refuge, Ramoth in Galaad, and Manaim & Hesebon & Jaser, four cities with their suburbs. {38} All the cities of the children of Merari by their families and kindreds, twelve. {39} Therefore all the cities of the Levites in the midst of the possession of the children of Israel were forty eight, {40} with their suburbs, every one distributed by the families. {41} And our Lord God gave to Israel all the Land, that he had sworn he would give to their fathers: and they possessed it, and dwelt in it. {42} And peace was given by him on all nations round about: and none of their enemies durst resist them, but all were brought into their dominion. {43} Not so much certes as one word, which he had promised, that he would perform unto them, was frustrate, but all things were accomplished in deeds.

Chapter 22

The tribes of Ruben and Gad, and half Manasses return to their possessions. 10. Who building an altar by the side of Jordan, the other tribes suspect that they will make a schism, and therefore purpose to fight against them. 13. But first sending an ambassage to admonish them, 21. they answer that they made not an altar for sacrifice, but only for a monument, that notwithstanding they dwell on the other side of Jordan, yet they are of the same people of God 30. wherewith all Israel is satisfied.

{1} THE same time Josue called the Rubenites, and Gadites, and the half tribe of Manasses, {2} and said to them: You have done all things that Moyses the servant of our Lord commanded you: me also have you obeyed in all things, {3} neither have you left your brethren a long time, until this present day, keeping the commandment of our Lord your God. {4} Therefore because our

Lord your God hath given your brethren quietness and peace, as he promised: return, and go into your tabernacles, and to the land of your possession, which Moyses the servant of our Lord delivered to you beyond Jordan: {5} always so that you keep attentively, and in work fulfill the commandment, and the law which Moyses the servant of our Lord commanded you, that you love our Lord your God, and walk in all his ways, and observe all his commandments, and cleave to him, and serve him in all your heart, and in all your soul. {6} And Josue blessed them, and dismissed them. Who returned into their tabernacles. {7} And to the half tribe of Manasses Moyses had given possession in Basan: and therefore to the half that remained Josue gave a lot among the rest of their brethren, beyond Jordan at the West side. And when he dismissed them into their tabernacles, and had blessed them, {8} he said to them: In much substance & riches return to your seats, with silver and gold, brass and iron, and variety of raiment: divide the prey of your enemies with your brethren. {9} And the children of Ruben, and the children of Gad, and the half tribe of Manasses returned, and went from the children of Israel in Silo, which is situated in Chanaan, to enter into Galaad the Land of their possession, which they had obtained according to the commandment of our Lord in the hand of Moyses. {10} And when they were come to the little banks of Jordan, into the Land of Chanaan, they built beside Jordan an altar of an infinite greatness. {11} Which thing when the children of Israel had heard, and certain messengers had reported to them that the children of Ruben, and Gad, and the half tribe of Manasses had builded and altar in the Land of Chanaan, upon the little banks of Jordan, against the children of Israel: {12} they assembled all in Silo, that they might go up, and fight against them. {13} And in the mean time they sent to them into the Land of Galaad, Phinees the son of Eleazar the Priest, {14} and ten Princes with him, one of every tribe. {15} Who came to the children of Ruben, and Gad, and the half tribe of Manasses into the Land of Galaad, and said to them: {16} This message doth all the people of our Lord send to you: What is this transgression? Why have you forsaken our Lord the God of Israel, building a sacrilegious altar, and revolting from the worship of him? {17} Is it a small thing to you that you sinned in Beelphegor, and until this present day the spot of this abomination abideth in us? And many of the people fell dead. {18} And you to day have forsaken our Lord, and to morrow his wrath will rage against all Israel. {19} But if you think the land of your possession to be unclean, pass to the Land wherein is the tabernacle of our Lord, and dwell among us: only that you depart not from our Lord, and from our company, an altar being built beside the altar of our Lord God. {20} Did not Achan the son of Zare transgress the commandment of our Lord, and his wrath lay upon all the people of Israel? And he was one man, & I would he alone had perished in his wicked fact. {21} And the children of Ruben, and Gad, and of the half tribe of Manasses answered the Princes of the legacy of Israel: {22} The most mighty God our Lord, the most mighty God our Lord, himself knoweth, and Israel together shall understand: If with the mind of prevarication we have erected this altar, let him not keep us, but punish us presently: {23} and if we did it with that mind, that we might lay upon it holocausts, and sacrifice, and pacific victims, let himself examine it and judge: {24} and not rather with that meaning and deliberation, that we said: To morrow your children will say to our children: What have you to do with our Lord the God of Israel? {25} Our Lord hath put a border between us and you, O ye children of Ruben, and children of Gad, the river Jordan: and therefore you have no part in our Lord. And by this occasion your children shall avert our children from the fear of our Lord. We therefore thought it better, {26} and said: Let us build us an altar, not for holocausts, nor to offer victims, {27} but for a testimony between us and you, and our issue and your progeny, that we may serve our Lord, and it may be our right to offer both holocausts, and victims, and pacific hosts: and that your children to morrow

say not to our children: You have no part in our Lord. {28} And if they will say so, they shall answer them: Behold the altar of our Lord, which our fathers made, not for holocausts, nor for sacrifice, but for our testimony and yours. {29} God save us from this abomination that we should revolt from our lord, & leave his steps, erecting an altar to offer holocausts, and sacrifices, and victims, beside the altar of our Lord God, which is erected before his tabernacle. {30} Which things being heard, Phinees the priest, and the princes of the legacy, which were with him, were pacified: and they admitted most willingly the words of the children of Ruben, and Gad, and of the half tribe of Manasses. {31} And Phinees the Priest the son of Eleazar said to them: Now we know that our Lord is with us, because you are not culpable of this prevarication, and have delivered the children of Israel from the hand of our Lord. {32} And he returned with the Princes from the children of Ruben and Gad, out of the Land of Galaad, into the Land of Chanaan, to the children of Israel, and reported to them. {33} And the saying pleased all that heard it. And the children of Israel praised God, and they did no more say, that they would go up against them, and fight, and destroy the Land of their possession. {34} And the children of Ruben, & the children of Gad called the altar which they had built, Our testimony, that our Lord he is God.

Chapter 23

Josue being old admonisheth the people to keep God's commandments, 12. and to avoid marriages, and all society with gentiles, lest falling to idolatry God as certainly punish them, as he hath been beneficial and bountiful to them.

{1} AND when much time passed, after that our Lord had given peace to Israel, all the nations being subdued round about, and Josue now very ancient, and of a great age: {2} Josue called all Israel, and the elders, and the Princes, and the judges, and the masters, and said to them: I am old, and far gone in age: {3} and you see all things, that our Lord your God hath done to all the nations round about, how himself hath fought for you: {4} and now because he hath by lot divided to you all the Land, from the East part of Jordan unto the great sea, and many nations yet remain: {5} Our Lord your God will destroy them, and take them away from your face, and you shall possess the Land, as he hath promised you. {6} Only take courage, and be careful that you keep all things which be written in the volume of the law of Moyses: and decline not from them neither to the right hand nor to the left: {7} lest after that you are entered in to the Gentiles, which shall be among you, you swear in the name of their gods, and serve them, and adore them: {8} but cleave to our Lord your God: which you have done until this day. {9} And then our Lord God will take away in your sight the great nations and very strong, and no man shall be able to resist you. {10} One of you shall pursue a thousand men of the enemies: because our Lord your God himself will fight for you, as he hath promised. {11} This only beware very diligently beforehand, that you love our Lord your God. {12} But if you will cleave to the error of these nations that dwell among you, and make marriages with them, and join amity: {13} even now know ye that our Lord your God will not destroy them before your face, but they shall be a pit and a snare for you, and a stumbling block at your side, and stakes in your eyes, till he take you away and destroy you from his excellent Land, which he hath delivered to you. {14} Behold I this day enter into the way of all flesh, and you shall know with all your mind, that all the words which our Lord promised that he would perform to you, one is not escaped without effect. {15} Therefore as he hath fulfilled in deed that which he promised, and all things prosperous have come: so will he bring upon you what evils soever he hath threatened, till he take you away and destroy you from this excellent Land, which he hath delivered to you, {16} because you have transgressed the covenant of our Lord your God, which he hath made with you, and have served strange gods, and adored them: quickly and in haste

shall the fury of our Lord rise against you, and you shall be taken away from this excellent Land, which he hath delivered to you.

Chapter 24

Inconsideration of diverse principal benefits here recited, 14. Josue exhorteth the people to serve God sincerely, seeing it is in their choice to do well or evil. 16. They promise all true service and obedience to God. 25. Whereupon he reneweth the pact between God and them, writing it in the volume of the law, and erecting a great stone in testimony. 29. He dieth and is buried in mount Ephraim. 32. Joseph's bones are buried in Sichem. 33. Eliazar the high-Priest also dieth and is buried in Ephraim.

{1} AND Josue gathered together all the tribes of Israel into Sichem, and called the ancients, and Princes, and judges, and masters: and they stood in the sight of our Lord: {2} and to the people he spake in this manner: Thus saith our Lord the God of Israel: Beyond the river did your fathers dwell from the beginning, Thare the father of Abraham, and of Nachor: and they served strange gods. {3} I took therefore your father Abraham from the coasts of Mesopotamia, and brought him into the Land of Chanaan, and multiplied his seed, {4} and gave him Isaac: & again to him I gave Jacob and Esau. Of whom, to Esau I gave mount Seir to possess: but Jacob & his children went down into Aegypt. {5} And I sent Moyses & Aaron, & struck Aegypt with many signs and wonders. {6} And I brought you and your fathers out of Aegypt, and you came to the sea: and the Aegyptians pursued your fathers with chariots and horsemen, as far as the Red sea. {7} And the children of Israel cried to the Lord: who did put darkness between you and the Aegyptians, and brought the sea upon them, & overwhelmed them. Your eyes saw all things I did in Aegypt, and you dwelt in the wilderness a great time: {8} & I brought you into the Land of the Amorrhite, which dwelt beyond Jordan. And when they fought against you, I delivered them into your hands, and you possessed their Land, and slew them. {9} And there rose Balac the son of Sephor king of Moab, and fought against Israel. And he sent and called Balaam the son of Beor, that he might curse you: {10} & I would not hear him, but contrarywise by him I blessed you, and delivered you out of his hand. {11} And you passed Jordan, and came to Jericho. And the men of that city fought against you, the Amorrhite, and Pherezite, and Chananiite, & the Hethite, and Gergesite, and the Hevite, and Jebusite: & I delivered them into your hands. {12} And I sent before you horns: and I cast them forth out of their places, the two kings of the Amorrhites, not in thy sword and bow. {13} And I gave you the Land, wherein you laboured not, and the cities which you built not, to dwell in them: vineyards and olive trees, which you planted not. {14} Now therefore fear our lord and serve him with a perfect and very true heart: and take away the gods, which your fathers served in Mesopotamia and in Aegypt, and serve our Lord. {15} But if it like you not to serve our Lord, choice is given you: choose this day that which pleases you, whom you ought especially to serve, whether the gods, which your fathers served in Mesopotamia, or the gods of the Amorrhites, in whose Land you dwell: but I and my house will serve our Lord. {16} And the people answered, and said: God forbid we should leave our Lord, and serve strange gods. {17} Our Lord God he brought us and our fathers out of the Land of Aegypt, out of the house of servitude: and did in our sight great signs, & kept us in all the way by the which we walked, & among all the peoples, through which we passed. {18} And he hath cast out all the nations, the Amorrhite inhabiter of the Land, which we have entered. We therefore will serve our Lord, because he is our God. {19} And Josue said to the people: You can not serve our Lord: for God is holy, and a mighty emulator, neither will he pardon your wickedness & sins. {20} If you leave our Lord, and serve strange gods, he will turn himself; and will afflict you, & overthrow you after he hath given you good things. {21} And the people said to Josue: No, it shall not be so as thou speakest, but we will serve our Lord. {22} And Josue said to the people: You are witnesses, that your selves have chosen to you our Lord for to

serve him. And they answered: Witnesses. {23} Now therefore, quoth he, take away strange gods out of the midst of you, and incline your hearts to our Lord the God of Israel. {24} And the people said to Josue: We will serve our Lord God, and will be obedient to his precepts. {25} Josue therefore in that day made a covenant, and proposed to the people precepts and judgments in Sichem. {26} He wrote also all these words in the volume of the law of our Lord: and he took a very great stone, and put it under the oak, that was in the Sanctuary of our Lord: {27} and said to all the people: Behold this stone shall be a testimony for you, that it hath heard all the words of our Lord, which he hath spoken to you: lest perhaps hereafter you will deny, and lie to our Lord your God. {28} And he dismissest the people, every one into their possession. {29} And after these things, Josue the Son of Nun the servant of our Lord died, being an hundred and ten years old: {30} and they buried him in the coasts of his possession in Thamnathare, which is situated in the mountain of Ephraim, on the North part of mount Gaas. {31} And Israel served our Lord all the days of Josue, and of the ancients, that lived a long time after Josue, & that had known all the works of our Lord which he had done in Israel. {32} The bones also of Joseph which the children of Israel had taken out of Aegypt, they buried in Sichem, in part of the field, which Jacob had bought of the sons of Hemor the father of Sichem, for a hundred young ewes, and it was in the possession of the sons of Joseph. {33} Eleazar also the son of Aaron died: and they buried him in Gabaath of Phinees his son, which was given him in mount Ephraim.

THE BOOK OF JUDGES

Chapter 1

Under a general captain of the tribe of Juda, assisted by the tribe of Simeon, Israel subdueth diverse cities of the gentiles. (12. Othoniel taking Cariath Sepher possesseth it, and marrieth Caleb's daughter, obtaining also addition of her dowry.) 21. Jebusites yet dwell in Hierusalem with Benjamin, 27. and the Chaneites with diverse of the tribes.

{1} AFTER the death of Josue Israel consulted our Lord, saying: Who shall go up before us against the , the children of Chananeite, & shall be captain of the war? {2} And our Lord said: Judas shall go up: behold I have delivered the Land into his hands. {3} And Judas said to Simeon his brother: Come up with me into my lot, and fight against the Chananeite, that I also may go forward with thee into thy lot. And Simeon went with him. {4} And Judas went up and our Lord delivered the Chananeite, and the Pherezite into their hands: and they struck in Bezem ten thousand men. {5} And they found Adonibezec in Bezem, and fought against him, and struck the Chananeite and the Pherezite. {6} And Adonibezec fled: whom pursuing they took, cutting off the extreme parts of his hands and feet. {7} And Adonibezec said: Seventy kings having the extreme parts of their hands and feet cut off, gathered up the relics of meats under my table: as I have done, so hath God repaid me. And they brought him into Jerusalem, and there he died. {8} Therefore the children of Judas assaulting Jerusalem, took it, and struck it in the edge of the sword, setting the whole city on fire. {9} And afterward going down they fought against the Chananeite, which dwelled in the mountains, and southward, & in the champion countries. {10} And Judas going forward, against the Chananeite, that dwelled in Hebron (the name whereof was before time Cariatharbe) struck Sesai, and Ahiman, and Tholmai: {11} and departing thence went to the inhabitants of Dabir, the old name whereof was Cariath Sepher, that is a city of letters. {12} And Caleb said: He that shall strike Cariath Sepher, and spoil it, I will give him Axa my daughter to wife. {13} And when Othoniel the son of Cenez, the younger brother of Caleb had taken it, he gave him Axa his daughter to wife. {14} Whom going on her way her husband admonished to ask a field of her father. To whom, when she had sighed sitting on her ass, Caleb said: What aileth thee? {15}

But she answered. Give me a blessing, for a dry land thou hast given me: give me also a watery. Caleb therefore gave her a watery ground above, and watery beneath. {16} And the children of the Cinite the cousin of Moyses went up from the city of palms, with the children of Judas into the desert of his lot, which is at the south side of Arad, & dwelt with him. {17} But Judas went with Simeon his brother, & together they struck the Chananeite that dwelt in Sephaath, and slew him. And the name of the city was called, Horma, that is, Anathema. {18} And Judas took Gaza with the coasts thereof, & Ascalon, & Accaron with their bounds. {19} And our Lord was with Judas, & he possessed the mountains: neither could he destroy the inhabitants of the valley, because they had many hooked chariots. {20} And they gave to Caleb Hebron, as Moyses had said, who destroyed out of it the three sons of Enac. {21} But the Jebusite the inhabiter of Jerusalem the children of Benjamin destroyed not: {238} and the Jebusite dwelt with the children of Benjamin in Jerusalem until this present day. {22} The house also of Joseph went up into Bethel, and our Lord was with them. {23} For when they besieged the city, which before was called Luza, {24} they saw a man coming out of the city, and said to him: Shew us the entrance of the city, and we will shew thee mercy. {25} Who when he had shewed them, they struck the city in the edge of the sword: but that man, & all his kindred they dismissed. {26} Who being dismissed, went into the Land of the Hetthims, & built there a city, & called it Luza: which is so called until this present day. {27} Manasses also destroyed not Bethsan, and Thanac with their little towns, and the inhabitants of Dor, and Jeblaam, and Mageddo with their little towns. And the chananite began to dwell with them. {28} But after that Israel was waxen strong he made them tributaries, and would not destroy them. {29} Ephraim also killed not the Chananeite, that dwelt in Gazer, but dwelt with him. {30} Zabulon destroyed not the inhabitants of Cetron, and Naalol: but the Chananeite dwelt in the midst of him, & was made tributary to him. {31} Aser also destroyed not the inhabitants of Accho, & of Sidon, of Ahalab, and Achazib, & Helba, & Aphec, & Rohob: {32} and he dwelt in the midst of the Chananeite the inhabiter of that Land, neither did he kill them. {33} Nephthali also destroyed not the inhabitants of Bethsames, & Bethanath: and he dwelt in the midst of the Chananeite the inhabiter of the Land, and the Bethsamesites & Bethanites were tributaries to him. {34} And the Amorrhite straitened the children of Dan in the mountain, and gave them not place to go down to the plain: {35} and he dwelt in the mount Hares which is interpreted shells, in Aialon and Salebim. And the hand of the house of Joseph was aggravated, and he became tributary to him. {36} And the border of the Amorrhite was from the Ascent of the Scorpion, the rock, and the higher places.

Chapter 2

An Angel reciting many benefits of God towards Israel, and their ingratitude, 4. they weep for their faults. 10. After the death of Josue and other ancients of his time, the people often fall, and repenting are delivered from afflictions: 19. but still fall again worse and worse.

{1} AND the Angel of our Lord went up from Galgal to the place of weepers, and said: I brought you out of Aegypt, and have brought you into the Land, for the which I swear to your fathers: and I promised that I would not make frustrate my covenant with you for ever: {2} only so that you should not make a league with the inhabitants of this Land, but should overthrow their altars: and you would not hear my voice. Why have you done this? {3} For the which cause I would not destroy them from before your face: that you may have enemies, and their gods may be a ruin unto you. {4} And when the Angel of our Lord spake these words to all the children of Israel, they lifted up their voice, and wept. {5} And the name of that place was called, the place of weepers, or of tears: and there they immolated hosts to our Lord. {6} Josue therefore dismissed the people, and the children of Israel went every one into

his possession, to obtain it: {7} and they served our Lord all his days, and the days of the ancients, of them that lived a long time after him, and knew all the works of our Lord, which he had done with Israel. {8} And Josue the son of Nun, the servant of our Lord, died, being an hundred and ten years old, {9} and they buried him in the borders of his possession in Thamnathshare in the mount of Ephraim, on the North side of mount Gaas. {10} And all that generation was gathered to their fathers: and there rose others, that knew not our Lord, and the works which he had done with Israel. {11} And the children of Israel did evil in the sight of our Lord, and served Baalim. {12} And they left our Lord the God of their fathers, that had brought them out of the Land of Aegypt: and followed strange gods, and the gods of the peoples, that dwelt round about them, and adored them: and they provoked our Lord to anger, {13} leaving him, and serving Baal and Astaroth. {14} And our Lord being wrath against Israel, delivered them into the hands of ransackers: who took them and sold them to the enemies, that dwelt round about: neither could they resist their adversaries: {15} but whither soever they had meant to go, the hand of our Lord was upon them, as he spake, and sware to them: and they were vehemently afflicted. {16} And our Lord raised up Judges, that should deliver them from the hands of the wasters: but neither would they hear them, {17} fornicating with strange gods, and adoring them. They did quickly forsake the way, in the which their fathers had gone: and hearing the commandments of our Lord, they did all things contrary. {18} And when our Lord raised up Judges, in their days he was moved with mercy, and heard the groanings of the afflicted, and delivered them from the slaughter of the wasters. {19} But after the Judge was dead, they returned, and did much worse things than their fathers had done, following strange gods, serving them, and adoring them. They left not their inventions, and the very hard way, by which they were accustomed to walk. {20} And the fury of our Lord was angry against Israel, & said: Because this nation hath made my covenant frustrate, which I had made with their fathers, and hath contemned my voice: {21} I also will not destroy the nations which Josue did let alone, and died: {22} that in them I may try Israel, whether they will keep the way of the Lord, and walk in it, as their fathers kept it, or not. {23} Our Lord therefore left all these nations, and would not quickly overthrow them, neither delivered them into the hands of Josue.

Chapter 3

The people associating themselves with Gentiles, against whom they ought to fight, 8. are invaded by foreign kings: 9. but repenting are delivered by Othoniel 12. Falling again, afflicted, and repenting, 15. are delivered by Aod, 21. secretly killing Eglon their enemy. 31. After him Samgar defendeth Israel against the Philistines.

{1} THESE are the Nations, which our Lord left, that in them he might instruct Israel, and all that had not known the wars of the Chananites: {2} that afterward their children might learn to fight with their enemies, and to be accustomed to war: {3} the five Princes of the Philisthiims, and the Chananite, and Sidonian, and Hevite, that dwelt in mount Libanus, from mount Baal Hermon to the entering into Emath. {4} And he left them, that in them he might try Israel, whether they would hear the commandments of our Lord, which he had commanded their fathers by the hand of Moyses, or not. {5} Therefore the children of Israel dwelt in the midst of the Chananite, and Hethite, and Amorrhite, and Pherezite, and Hevite, and Jebusite: {6} and they took their daughters to wives, and themselves gave their own daughters to their sons, and served their gods. {7} And they did evil in the sight of our Lord, and forgot their God, serving Baalim and Astaroth. {8} And our Lord being wrath against Israel, delivered them into the hands of Chusan Rasathaim the king of Mesopotamia, and they served him eight years. {9} And they cried to our Lord: who raised them up a saviour, & delivered them, to wit, Othoniel the son of Cenez, the younger brother of Caleb: {10} and the Spirit of our Lord was in him, and he judged Israel. And he went forth to fight, and our Lord

delivered into his hands Chusan Rasathaim the king of Syria, and oppressed him. {11} And the land rested forty years, and Othoniel the son of Cenez died. {12} And the children of Israel added to do evil in the sight of our Lord: who strengthened against them Eglon the king of Moab: because they did evil in his sight. {13} And he joined to him the children of Ammon, and Amalec: and he went and struck Israel, and possessed the city of palms. {14} And the children of Israel served Eglon the king of Moab eighteen years: {15} and afterward they cried to our Lord: who raised up unto them a saviour called Aod, the son of Gera, the son of Jemini, who used both hands for the right. And the children of Israel sent by him presents to Eglon the king of Moab. {16} Who made himself a two edged sword, having in the midst a haft in length the palm of a hand, and was girded therewith under his cassock on the right thigh. {17} And he presented the gifts to Eglon the king of Moab. And Eglon was exceeding gross. {18} And when he had presented the gifts unto him, he brought his fellows on the way that came with him. {19} And returning from Galgal, where the idols were, he said to the king: I have a secret message to thee, o king. And he commanded silence: & all being gone forth that were about him, {20} Aod went in to him: and he sat in a summer chamber alone, and he said: A word from God I have to thee. Who forthwith rose out of his throne. {21} And Aod put forth his left hand, & took the dagger from his right thigh, and fastened it into his belly {22} so mightily that the haft followed the blade in the wound, and was closed up fast with the most fat grease. Neither did he pluck out the dagger, but as he had stricken, so left it in the body: and forthwith by the secret parts of nature the ordure of the belly came forth. {23} But Aod shutting the doors of the chamber very diligently, & locking them sure, {24} went out by a postern door. And the king's servants going in, saw the doors of the chamber shut, and they said: Peradventure he purgeth his belly in the summer chamber. {25} And expecting long till they were ashamed, & seeing that no man did open, they took a key: and opening they found their Lord on the earth lying dead. {26} But Aod, whiles they were troubled, escaped, and passed by the Place of idols, whence he had returned. And he came into Seirath: {27} and forthwith the trumpet sounded in the mount of Ephraim: and the children of Israel went down with him, himself going in the front. {28} Who said to them: Follow me: for our Lord hath delivered our enemies the Moabites into our hands. And they went down after him, and occupied the fords of Jordan, which bring over into Moab: & they suffered no man to pass: {29} but they struck the Moabites at that time, about ten thousand, all stout and strong men, none of them could escape. {30} And Moab was humbled that day under the hand of Israel: and the Land rested eighty years. {31} After him was Samgar the son of Anath, who struck of the Philistimes six hundred men with the culter of a plough: and he also defended Israel.

Chapter 4

Again the people sinning are oppressed, and crying to God, 4. by direction of Debbara a Prophetess, Barac fighteth against Sisara their enemy. 15. Who stricken with fear, and flying away, 17. Jahel pretending his safety killeth him in her house.

{1} AND the children of Israel added to do evil in the sight of our Lord after the death of Aod, {2} and our Lord delivered them into the hands of Jabin the king of Chanaan, which reigned in Asor: and he had a captain of his army named Sisara, and he dwelt in Haroseth of the gentiles. {3} And the children of Israel cried to our Lord, for he had nine hundred iron hooked chariots, and for twenty years had vehemently oppressed them. {4} And there was one Debbara a prophetess, the wife of Lapidoth, which judged the people at that time. {5} And she sat under a palm tree, which was called by her name, between Rama and Bethel in the mount of Ephraim: and the children of Israel went up to her for all judgment. {6} Who sent, and called Barac the son of Abinoem of Cedes in Nephthali, and she said to him: Our Lord God of Israel hath

commanded thee: Go, and lead an army into mount Thabor, and thou shalt take with thee ten thousand fighting men of the children of Nephtali, & of the children of Zabulon: {7} and I will bring unto thee in the place of the Torrent Cison, Sisar the Prince of the host of Jabin, and his chariots, and all the multitude, and will deliver them in thy hand. {8} And Barac said to her: If thou come with me, I will go: If thou wilt not come with me, I will not go. {9} Who said to him: I will go indeed with thee, but at this time the victory shall not be imputed to thee, because Sisara shall be delivered into the hand of a woman. Debbora therefore arose, and went with Barac into Cedes. {10} Who calling unto him Zabulon and Nephtali, went up with ten thousand fighting men, having Debbora in his company. {11} And Haber the Cinite was in time past departed from the rest of the Cinites his brethren of Hobab, the cousin of Moyses: and had pitched his tents unto the valley, which is called Sennim, and was near Cedes. {12} And it was told Sisara, that Barac the son of Abinoem was gone up into mount Thabor: {13} and he gathered nine hundred iron hooked chariots, and all his army from Haroseth of the gentiles to the torrent Cison. {14} And Debbora said to Barac: Arise, for this is the day wherein our Lord hath delivered Sisara into thy hands: behold he is thy leader. And Barac went down from mount Thabor, and ten thousand fighting men with him. {15} And our Lord terrified Sisara and all his chariots, & all the multitude in the edge of the sword at the sight of Barac: in so much, that Sisara leaping down from his chariot, fled a-foot, {16} & Barac pursued the chariots flying, and the army unto Haroseth of the gentiles, and all the multitude of the enemies was utterly destroyed. {17} But Sisara flying came to the tent of Jahel the wife of Haber the Cinite, for there was peace betwixt Jabin the king of Asor, and the house of Haber the Cinite. {18} Jahel therefore going forth to meet Sisara, said to him: Come in to me, my Lord, come in, fear not. Who being entered into her tabernacle, and covered of her with a cloak, {19} said to her, Give me, I beseech thee, a little water, for I am very thirsty. Who opened a bottle of milk, and gave him to drink, and covered him. {20} And Sisara said to her: Stand before the door of the tabernacle, and when any shall come asking thee, and saying: Is there any man here? Thou shalt say: There is none. {21} Jahel therefore the wife of Haber took a nail of the tabernacle, taking withal a hammer also: and going in secretly, and with silence she put the nail upon the temple of his head, and striking it with the hammer, fastened it into his brain even to the ground: who joining deep sleep & death together, fainted, and died. {22} And behold Barac following Sisara came: and Jahel going forth to meet him, said to him: Come, and I will shew thee the man whom thou seekest. Who when he was entered in unto her, saw Sisara lying dead, and the nail fastened in his temples. {23} Therefore God that day humbled Jabin the king of Chanaan before the children of Israel: {24} which increased daily, and with strong hand oppressed Jabin the king of Chanaan, till they destroyed him.

Chapter 5

The Canticle of Debbora and Barac giving thanks after their victory.

{1} AND Debbora and Barac the son of Abinoem sang in that day, saying: Israel have voluntarily offered your lives {2} You that of to peril, bless our Lord. {3} Hear you kings, and give ear ye Princes: I am, I am she, that will sing to our Lord, I will chant to our Lord the God of Israel. {4} Lord when thou wentest out of Seir, and didst pass by the countries of Edom, the earth was moved, and the heavens and clouds distilled waters. {5} The mountains melted before the face of our Lord, and Sinai before the face of our Lord God of Israel. {6} In the days of Samgar the son of Anath, in the days of Jahel the paths rested: and they that went by them, walked by by-ways. {7} The valiants in Israel ceased, and rested: until Debbora arose, a mother rose in Israel. {8} Our Lord chose new wars, and the gates of the enemies himself subverted: shield and

spear if there appeared among forty thousand of Israel. {9} My heart loveth the Princes of Israel: you that of your own good will, offered your selves to danger, bless our Lord. {10} You that ride upon your fair asses, and sit in judgment, and walk in the way, speak. {11} Where the chariots were crushed together, and the army of the enemies was suffocated, there let the justices of our Lord be told, and his clemency toward the valiants of Israel: then did the people of Our Lord go down to the gates, {242} and obtained the principality. {12} Arise, arise Debbora, arise, arise, and speak a canticle: Arise Barac, and apprehend thy captives thou son of Abinoem. {13} The remnant of the people is saved, our Lord hath fought in the valiants. {14} Out from Ephraim he destroyed them into Amalec, and after him out from Benjamin into thy peoples O Amalec: Out from Machir there descended Princes, and out from Zabulon they that led the army to fight. {15} The Captains of Issachar were with Debbora, and followed the steps of Barac, who as it were into a headlong and bottomless pit gave himself to danger: Ruben being divided against it-self, there was found contention of courageous persons. {16} Why dwellest thou between the two bounds, that thou mayest hear the whistlings of the flocks? Ruben being divided against itself, there was found contention of courageous men. {17} Galaad rested beyond Jordan, and Dan gave himself to ships: Aser dwelt in the sea shore, and abode in havens. {18} But Zabulon and Nephtali offered their lives to death in their country of Merome. {19} The kings came & fought, the kings of Chanaan fought in Thanac besides the waters of Mageddo, and yet going a preying they took nothing. {20} From heaven they fought against them: the stars remaining in their order and course, fought against Sisara. {21} The torrent of Cison drew their carcasses, the torrent of Cadumim, the torrent of Cison: my soul tread down the strong ones. {22} The hoof of the horses fell off, the strongest of the enemies flying violently, and falling down headlong. {23} Curse ye the land of Meroz, said the Angel of our Lord: Curse the inhabitants thereof, because they came not to help our Lord, to aid his most mighty ones. {24} Blessed among women be Jahel the wife of Haber the Cinite, and blessed be she in her tabernacle. {25} To him that asked water she gave milk, and in the phial of Princes she offered butter. {26} Her left hand she put to the nail, and her right hand to the smith's hammer, and struck Sisara, seeking in his head a place for the wound, and piercing valiantly through his temple. {27} Between her feet he fell: he failed, and died: he was rolled before her feet, and he lay without life and miserable. {28} Looking through a window, his mother howled: and she spake out of a higher chamber: Why lingereth his chariot to come back? Wherefore are the feet of his wagons slow? {29} One wiser than the rest of his wives answered these words to her mother in law: {30} Peradventure now he divideth the spoils, and the fairest of the women is chosen for him: garments of sundry colours are delivered to Sisara for a prey, and diverse furniture is laid together to adorn the necks. {31} So perish all thine enemies, O Lord: but they that love thee, as the Sun shineth in his rising, so let them glitter. {32} And the Land rested for forty years.

Chapter 6

The people falling again to sin, are oppressed by the Midianites. 21. An Angel appearing to Gideon, sendeth him to deliver Israel. 17. confirming his mission by miracle. 25. So he first destroyeth Baal's altar, 34. then gathereth an army against Idolaters. 36. And is assured again of God's protection by two miracles in a fleece of wool.

{1} AND the children of Israel did evil in the sight of our Lord: who delivered them into the hand of Midian seven years, {2} and they were sore oppressed of them. And they made themselves dens and caves in the mountains, and very well fenced places to resist. {3} And when Israel had sown, Midian came up and Amalec, and the rest of the East nations: {4} and pitching their tents by them wasted all things as they were in the blade unto the entering of Gaza: & they left nothing at all in Israel that pertained to man's life, not sheep, not oxen, not asses. {5} For they and all their flocks

came with their tabernacles, and like unto locusts filled all places, an innumerable multitude of men, & of camels, wasting whatsoever they touched. {6} And Israel was sore humbled in the sight of Midian. {7} And he cried to our Lord desiring help against the Midianites. {8} Who sent unto them a man that was a Prophet, and he spake: Thus saith our Lord the God of Israel: I made you to come up out of Aegypt, and brought you out of the house of servitude, {9} & delivered you out of the hands of the Aegyptians, and of all the enemies, that afflicted you: and I cast them out at your entering, and delivered you their Land. {10} And I said: I, the Lord your God, fear not the gods of the Amorrhites, in whose land you dwell. And you would not hear my voice. {11} And an Angel of our Lord came, and sat under an oak, that was in Ephra, and pertained to Joas the father of the family of Ezri. And when Gedeon his son did thresh and purge wheat in a winepress, to fly Midian, {12} the Angel of our Lord appeared to him, and said: Our Lord be with thee, o most valiant of men. {13} And Gedeon said to him: I beseech thee my Lord, if our Lord be with us, why have these evils apprehended us? Where are his marvelous works, which our fathers have told us, and said: Out of Aegypt did our Lord bring us? But now our Lord hath forsaken us, and delivered us into the hand of Midian. {14} And our Lord looked toward him, and said: Go in this thy strength, and thou shalt deliver Israel out of the hand of Midian: know that I have sent thee. {15} Who answering said: I beseech thee, my Lord, wherein shall I deliver Israel? Behold my family is the meanest in Manasses, & I, the least in my father's house. {16} And our Lord said to him: I will be with thee: and thou shalt strike Midian as it were one man. {17} And he said: If I have found, quoth he, grace before thee, give me a sign that it is thou which speakest to me. {18} Neither depart thou hence, till I return to thee, bringing a sacrifice, and offering to thee. Who answered: I will tarry thy coming. {19} Gedeon therefore went in, and boiled a kid, and of a bushel of flour baked unleavened loaves: and putting the flesh in a basket, and the broth of the flesh into a pot, he carried all under the oak, and offered to him. {20} To whom the Angel of our Lord said: Take the flesh and the unleavened loaves, and put them upon that rock, and pour out the broth thereon. And when he had done, {21} the Angel of our Lord stretched forth the tip of the rod, which he held in his hand, and touched the flesh and the unleavened loaves: and there arose a fire from the rock, and consumed the flesh, and the unleavened loaves: and the Angel of our Lord vanished from his eyes. {22} And Gedeon seeing that it was the Angel of our Lord, said: Alas my Lord God: that I have seen the Angel of our Lord face to face. {23} And our Lord said to him: Peace be with thee: fear not, thou shalt not die. {24} And Gedeon built there an altar to our Lord, & called it, our Lord's peace, until this present day. And when he was yet in Ephra, which is of the family of Ezri, {25} that night our Lord said to him: Take a bullock of thy father's, and an other bullock of seven years, and thou shalt destroy the altar of Baal, which is thy father's: and cut down the grove, that is about the altar: {26} and thou shalt build an altar to the Lord thy God in the top of this rock, whereupon thou didst lay the sacrifice before: and thou shalt take the second bullock, and shalt offer an holocaust upon a pile of the wood, which thou shalt cut down out of the grove. {27} Gedeon therefore taking to him ten men of his servants, did as our Lord had commanded him. But fearing his father's house, and the men of that city, he would not do it by day, but accomplished all things by night. {28} And when the men of that town were risen in the morning, they saw the altar of Baal destroyed, and the grove cut down, and the other bullock laid upon the altar, which then was built. {29} They said one to an other: Who hath done this? And when they inquired for the author of the fact, it was said: Gedeon the son of Joas did all these things. {30} And they said to Joas: Bring forth thy son hither, that he may die: because he hath destroyed the altar of Baal, and hath cut down his grove. {31} To whom he answered: Why are you revengers of Baal, that you fight

for him? He that is his adversary, let him die before to morrow light appear: if he be God, revenge he himself, on him that hath razed his altar. {32} From that day Gedeon was called Jerobaal, {244} because Joas had said: Let Baal revenge himself on him, that hath razed his altar. {33} Therefore all Midian, and Amalec, and the east peoples were gathered together, and passing over Jordan, camped in the vale Jezrael. {34} But the spirit of our Lord re vested Gedeon, who sounding with a trumpet called together the house of Abiezer, to follow him. {35} And he sent messengers into all Manasses, which it-self also did follow him: and other messengers into Aser and Zabulon and Nephthali, which met him. {36} And Gedeon said to God: If thou save Israel by my hand, as thou hast spoken, {37} I will put this fleece of wool on the floor: if there shall be dew in the fleece only, and on all the ground dryness, I shall know that by my hand, as thou hast spoken, thou wilt deliver Israel. {38} And it came so to pass. And rising in the night wringing the fleece, he filled a vessel with the dew. {39} And he said again to God: Let not thy fury be angry against me if I tempt once again, seeking a sign in the fleece. I desire that the fleece only may be dry, and all the ground wet with dew. {40} And God did that night as he had requested: and there was dryness in the fleece only, and dew on all the ground.

Chapter 7

Gedeon marching with thirty two thousand men, all that are fearful, and that drink water kneeling are dismissed, & only three hundred that drink little remain. 9. By a Midianite's dream Gedeon is encouraged. 16. By a stratagem the enemy is frightened & overthrown. 24. The Ephraites kill Oreb & Zeb.

{1} THEREFORE Jerobaal, which is also Gedeon, rising in the night, and all the people with him, came to the fountain that is called Harad. And the camp of Midian was in the valley on the North side of the high hill. {2} And our Lord said to Gedeon: There is much people with thee, neither shall Midian be delivered into their hand: lest Israel glory against me, and say: By mine own force I am delivered. {3} Speak to the people, and proclaim in all their hearing: He that is fearful and timorous, let him return. And they departed from mount Galaad, and there returned two and twenty thousand men, and only ten thousand remained. {4} And our Lord said to Gedeon: Yet there is a great multitude, lead them to the waters, and there I will prove them: and of whom I shall tell thee that he go with thee, let him go: whom I shall forbid to go, let him return. {5} And when the people were come down to the waters, our Lord said to Gedeon: They that shall lap the water with their tongues, as dogs are wont to lap, thou shalt separate them apart: but they that shall drink bowing down their knees, shall be on the other part. {6} The number therefore of them that had lapped water, their hand casting it to their mouth, was three hundred men: and all the rest of the multitude had drunk kneeling. {7} And our lord said to Gedeon: In the three hundred men, that lapped water, I will deliver you, and give Midian in thy hand: but let all the rest of the multitude return into their place. {8} Taking therefore victuals and trumpets according to the number, all the rest of the multitude he commanded to depart to their tabernacles: and himself with the three hundred gave himself to the battle. And the camp of Midian was beneath in the valley. {9} The same night our Lord said to him: Arise, & go down into the camp: because I have delivered them into thy hand. {10} But if thou be afraid to go alone, let Phara thy servant go down with thee. {11} And when thou shalt hear what they speak, then shall thy hands be strengthened, & thou shalt go down more secure to the enemies' camp. He therefore went down and Phara his servant into part of the camp, where the watch was of men in arms. {12} But Midian and Amalec, & all the East peoples lay scattered in the valley, as a multitude of locusts: their camels also were innumerable, as the sand that lieth in the sea shore. {13} And when Gedeon was come, one told his neighbour a dream & in this manner he reported that which he had seen: I saw a dream, & there seemed to me as it were

a hearth loaf of barley, to roll, & to come into the camp of Midian: and when it was come to the tabernacle, it struck it, and overthrew it, & beat it all flat with the earth. {14} He to whom he spake, answered: This is no other thing, but the sword of Gedeon the son of Joas the man of Israel. For the Lord hath delivered Midian into his hands, and all their camp. {15} And when Gedeon had heard the dream, and the interpretation thereof, he adored: and turned to the camp of Israel, and said: Arise ye, for our Lord hath delivered the camp of Midian into our hands. {16} And he divided the three hundred men into three parts, and gave them trumpets in their hands, and empty pitchers, and lamps in the midst of their pitchers. {17} And he said to them: What you shall see me do, that do ye: I will enter into part of the camp, & that which I shall do follow you. {18} When the trumpet shall sound in my hand, do you also sound and cry together round about the camp: To our Lord & to Gedeon. {19} And Gedeon went in, & the three hundred that were with him, into part of the camp, the watch of midnight beginning, and raising up the watch men they began to sound with their trumpets, and to clap the pitchers one against an other. {20} And when they sounded in three places round about the camp, and had broken the pitchers, they held the lamps in the left hands, and with the right they sounded the trumpets, and cried: The sword of our Lord and of Gedeon: {21} standing every one in his place round about the enemies' camp. Therefore the whole camp was troubled, and crying out and howling they fled: {22} and the three hundred men nevertheless persisted sounding with the trumpets. And our Lord sent in the sword in all the camp, and they murdered one an other, {23} flying as far as Bethsetta, and the brink of Abelmehu in Tebbath. But the men of Israel of Nephthali, and Aser shouting together, & all Manasses pursued Midian. {24} And Gedeon sent messengers into all mount Ephraim, saying: Come down to meet Midian, and take the waters before them to Bethbera and Jordan. And all Ephraim shouted, and took the waters before them and Jordan unto Bethbera. {25} And two men that were apprehended of Midian, Oreb and Zeb, Oreb he slew in the Rock of Oreb, Zeb in the press of Zeb. And they pursued Midian, carrying the heads of Oreb and Zeb to Gedeon beyond the streams of Jordan.

Chapter 8

The Ephraimites quarrelling because they were not called to the wars, are pacified by Gedeon. 4. The men of Soccoth and Phanuel denying victuals for the camp, Gedeon (in the mean time 10. overthrowing the enemy) 15. revengeth their reproachful contempt, 18. killeth Soccoth and Salmana, 22. refuseth dominion, 24. but receiveth as a gift, the Jewels taken in the prey: 27. maketh thereof an Ephod, which turneth to the ruin of his family. 30. Having seventy sons by his wives, and one by a concubine, dieth in good old age. 33. And the people fall again to idolatry.

{1} AND the men of Ephraim said to him: What is this that thou didst mean to do, that thou wouldest not call us when thou didst go to fight against Midian? Chiding bitterly and almost offering violence. {2} To whom he answered: What could I have done like to that, which you have done? Is not the cluster of Ephraim better than the vintages of Abiezer? {3} Into your hands hath our Lord delivered the Princes of Midian, Oreb and Zeb, what, could I have done the like as you have done? Which when he had spoken, their spirit rested, wherewith they did swell against him. {4} And when Gedeon was come to Jordan, he passed over it with the three hundred men that were with him: and for weariness, they could not pursue them that fled. {5} And he said to the men of Soccoth: Give, I beseech you, bread to the people that is with me, because they are very faint: that we may pursue Zebee and Salmana the kings of Midian. {6} The Princes of Soccoth answered: Peradventure the palms of the hands of Zebee and Salmana are in thy hand, & therefore thou requirest that we give bread to thy army. {7} To whom he said: When our Lord therefore shall have delivered Zebee and Salmana into my hands, I will tear your flesh with the thorns and briers of the desert. {8} And going up from thence, he came into Phanuel: & he spake to the men of that place the like things. To whom they also answered, as the men of Soccoth had

answered. {9} He said therefore to them also: When I shall be returned conqueror in peace, I will destroy this tower. {10} But Zebee and Salmana rested with all their army. For fifteen thousand men were remaining of all the troops of the East peoples, and hundred and twenty thousand fighting men and those that drew sword, being slain. {11} And Gedeon going up by the way of them, that dwelt in tabernacles, on the East side of Nobe, & Jegbaa, struck the camp of the enemies which were secure, and suspected no mischance. {12} And Zebee and Salmana fled, whom Gedeon pursuing apprehended, all their host being put out of array. {13} And returning from the battle before sun rising, {14} he took a boy of the men of Soccoth: and he asked him the names of the Princes and ancients of Soccoth, and he described seventy seven men. {15} And he came to Soccoth, and said to them: Behold Zebee and Salmana, concerning whom you upbraided me, saying: Peradventure the hands of Zebee and Salmana are in thy hands, and therefore thou desirest that we give bread to the men that be weary, and are faint. {16} He took therefore the ancients of the city, and thorns and briers of the desert, and tore them with the same, and cut the men of Soccoth into pieces. {17} The tower also of Phanuel he overthrew, killing the inhabitants of the city. {18} And he said to Zebee and Salmana: What manner of men were they, whom you slew in Thabor? Who answered: Like unto thee, and one of them as it were the son of a king. {19} To whom he answered: They were my brethren, the sons of my mother. Our Lord liveth, that if you had saved them I would not kill you. {20} And he said to Jether his eldest son: Arise, and kill them. Who drew not out his sword: for he was afraid, because he was yet a boy. {21} And Zebee and Salmana said: Do thou rise and run upon us: because according to his age is the strength of a man. Gedeon rose up, and slew Zebee and Salmana: and he took the ornaments and bosses, wherewith the necks of kings' camels are wont to be adorned. {22} And all the men of Israel said to Gedeon: Rule thou over us, and thy son, and thy son's son: because thou hast delivered us from the hand of Midian. {23} To whom he said: I will not rule over you, neither shall my son rule over you, but our Lord shall rule over you. {24} And he said to them: One petition I request of you: Give me the earlets of your prey. For the Ismalites were accustomed to have golden earlets. {25} Who answered: we will give them most willingly. And spreading a mantle on the ground, they cast on it the earlets of the prey: {26} and the weight of the earlets that he desired, was a thousand five hundred sicles of gold, besides the ornaments, and jewels, and purple vesture, which the kings of Midian were wont to use, & besides the golden chains of the camels. {27} And Gedeon made thereof an Ephod, and put it in his city Ephra. And all Israel did fornicate in it, and it became a ruin to Gedeon and to all his house. {28} But Midian was humbled before the children of Israel, neither could they any more lift up their necks: but the land rested for forty years, wherein Gedeon ruled. {29} Jerobaal therefore the son of Joas went, and dwelt in his own house: {30} and he had seventy sons, which came out of his thigh, because he had many wives. {31} And his concubine, which he had in Sichem, bare him a son named Abimelec. {32} And Gedeon the son of Joas died in a good old age, and was buried in the sepulchre of his father in Ephra of the family of Ezri. {33} But after that Gedeon was dead, the children of Israel were averted, and did fornicate with Baalim. And they made a covenant with Baal, that he should be their God: {34} neither did they remember our Lord their God, which delivered them out of the hands of all their enemies round about: {35} neither did they mercy with the house of Jerobaal Gedeon, according to all the benefits that he had done to Israel.

Chapter 9

Abimelech Gedeon's concubine's son killeth his brethren, 7. only the youngest escapeth, and by a parable expostulath the injury done to his father's house. 23. Shortly the Sichemites detest Abimelech. 26. Gaal conspireth against him, but is overcome. 50. Finally Abimelech is wounded

to death by a woman.

{1} AND Abimelech the son of Jerobaal went into Sichem to his mother's brethren and spake to them, & to all the kindred of the house of his mother's father, saying: {2} Speak to all the men of Sichem: whether is better for you, that seventy men have dominion over you, all the sons of Jerobaal, or that one man have dominion over you? & withhold consider that I am your bone, and your flesh. {3} And his mother's brethren spake to him to all the men of Sichem all these words, & inclined their hearts after Abimelech, saying: He is our brother. {4} And they gave him seventy weight of silver out of the temple of Baalberit. Who hired therewith unto himself needy men and vagabonds, and they followed him. {5} And he came into his father's house in Ephra, and murdered his brethren the sons of Jerobaal, seventy men, upon one stone: & there remained Joatham the youngest son of Jerobaal, & was hid. {6} And all the men of Sichem assembled together all the families of the city of Mello: & they went and made Abimelech king, beside the oak that stood in Sichem. {7} Which being told to Joatham, he went, & stood in the top of mount Garizim: & lifting up his voice, he cried, & said: Hear me ye men of Sichem, so as God may hear you. {8} The trees went to anoint a king over them: & they said to the olive tree: Reign over us. {9} Which answered: Can I forsake my fatness, which both gods do use, and men, and come to be promoted among the trees? {10} And the trees said to the fig tree: Come, and take the Kingdom over us. {11} Which answered them: Can I forsake my sweetness, and my most sweet fruits, & go to be promoted among the other trees? {12} And the trees spake to the vine: Come, and reign over us. {13} Which answered them: Can I forsake my wine, that cheereth God and men, & be promoted among the other trees? {14} And the trees said to the rhamnus: Come, and reign over us. {15} Who answered them: If indeed you make me your king, Come, and rest under my shadow: but if you mean it not, let there fire issue forth of the rhamnus, & devour the cedars of Libanus. {16} Now therefore, if you have well, and without sin appointed Abimelech king over you, and have dealt well with Jerobaal, and with his house, & have requited him the like for his benefits, who fought for you, {17} & put his life in dangers, that he might deliver you from the hand of Madian, {18} who now are risen against my father's house, and have killed his sons seventy men upon one stone, & have made Abimelec the son of his handmaid king over the inhabitants of Sichem, because he is your brother: {19} If therefore you have dealt well, and without fault with Jerobaal, and his house, rejoice this day in Abimelech, & rejoice he in you. {20} But if unjustly, let there fire issue forth from him, and consume the inhabitants of Sichem, and town of Mello: and let there fire go forth from the men of Sichem, and from the town of Mello, & devour Abimelech. {21} Which things when he had said, he fled, and went into Bera: and dwelt there for fear of Abimelech his brother. {22} Abimelech therefore reigned over Israel three years. {23} And our Lord sent a very evil spirit between Abimelech and the inhabitants of Sichem: Who began to detest him, {24} & to lay the wickedness of the murdering of the seventy sons of Jerobaal, & the shedding of their blood upon Abimelech their brother, and upon the rest of the Princes of the Sichemites, that had holpen him. {25} And they set an ambushment against him on the top of the mountains: & whiles they tarried for his coming, they committed robberies, taking preys of them that passed by: and it was told Abimelech. {26} And Gaal the son of Obed came with his brethren, & passed into Sichem. At whose coming the inhabitants of Sichem taking courage, {27} issued forth into the fields, wasting the vineyards, & treading the grapes: and gathering companies of musicians went into the temple of their god, and in their banquets and cups cursed Abimelech. {28} Gaal the son of Obed crying: Who is Abimelech; and what is Sichem, that we should serve him? Is he not the son of Jerobaal, and hath made Zebul his servant prince over the men of Emor the father of Sichem? Why then shall we serve him? {29} would God

that some man would give this people under my hand, that I might take Abimelech out of the way. And some said to Abimelech: Gather together a multitude of an army, and come. {30} For Zebul the Prince of the city, hearing the words of Gaal the son of Obed, was very wrath, {31} & sent messengers secretly to Abimelech, saying: Behold, Gaal the son of Obed is come into Sichem with his brethren, & raiseth the city against thee. {32} Arise therefore in the night with the people, that is with thee, and lie hid in the field: {33} and betimes in the morning at sun rising, set upon the city. And when he issueth forth against thee with his people, do to him what thou shalt be able. {34} Abimelech therefore arose with all his army in the night, and laid ambuscades near to Sichem in four places. {35} And Gaal the son of Obed went forth, & stood in the entrance of the gate of the city. And Abimelech rose, & all his army with him from the place of the ambuscades. {36} And when Gaal had seen the people, he said to Zebul: Behold a multitude cometh down from the mountains. To whom he answered: Thou seest the shadows of the mountains as it were heads of men, & with this error thou art deceived. {37} Again Gaal said: Behold there cometh down people from the navel of the land, & one troop cometh by the way that looketh to the oak. {38} To whom Zebul said: Where is now thy mouth, wherewith thou didst speak? Who is Abimelech that we should serve him? Is not this the people, which thou didst despise? Go forth, and fight against him. {39} Gaal therefore went, the people of the Sichemites looking on, and fought against Abimelech, {40} who pursued him flying, and drive him into the city: and there were slain of his part many, unto the gate of the city. {41} And Abimelech sat in Ruma: but Zebul expelled Gaal and his companions out of the city, neither did he suffer them to abide in it. {42} Therefore the day following the people went forth into the field. Which being told to Abimelech, {43} he took his army, and divided it into three troops, setting ambuscades in the fields. And seeing that the people came out of the city, he arose, and set upon them {44} with his own troop, oppugning and besieging the city: and two troops scattered through the field pursue the adversaries. {45} Moreover Abimelech all the day oppugned the city: which he took, & killed the inhabitants thereof, and destroyed it, so that he sowed salt in it. {46} Which when they heard that dwelt in the tower of Sichem, they entered into the temple of their god Berith, where they had made a covenant with him, & thereof the place had taken his name, which was exceeding well fenced. {47} Abimelech also hearing that the men of the tower of Sichem were gathered together, {48} he went up into mount Selmon with all his people: and taking an axe, he cut off the bough of a tree, and laying it on his shoulder & carrying it, he said to his companions: That which you see me do, do ye out of hand. {49} They therefore cutting off boughs from the trees, every man as fast as he could, followed their captain. Who compassing the fort burnt it: and so it came to pass, that with the smoke and the fire a thousand persons were slain, men and women together, of the inhabitants of the tower of Sichem. {50} And Abimelech departing thence came to the town of Thebes, which compassing he besieged with his army. {51} And there was in the midst of the city an high tower, to the which were fled both men and women together, and all the Princes of the city, the gate being shut very strongly, and they standing upon the battlements of the tower by the bulwarks. {52} And Abimelech coming near the tower, fought manfully: & approaching to the door, endeavoured to put fire under it: {53} and behold one woman casting from above a piece of a millstone, dashed it against the head of Abimelech, and brake his brain. {54} Who called by and by his esquire, and said to him: Draw out thy sword, and strike me: lest perhaps it be said that I was slain of a woman. Who doing as he was commanded slew him. {55} And when he was dead, all that were with him of Israel returned into their seats: {56} and God repaid the evil, that Abimelech had done against his father, killing his seventy brethren. {57} The Sichemites were also rewarded for that which they had

wrought, and the curse of Joatham the son of Jerobaal came upon them.

Chapter 10

Thola ruleth in Israel twenty three years. 3. Jair twenty two. 6. The people fall again to idolatry, are afflicted by the Philistines and Ammonites. 10. They cry to God for help, who biddeth them call for help to the gods whom they have served. 16. But crying still to God, and throwing away their idols, he hath compassion of them.

{1} AFTER Abimelech there arose Ruler in Israel Thola the son of Phua the uncle of Abimelech, a man of Issachar, which dwelt in Samir of mount Ephraim: {2} and judged Israel three and twenty years, and died and was buried in Samir. {3} After him succeeded Jair the Galaadite, who judged Israel for two and twenty years, {4} having thirty sons sitting upon thirty ass colts, & Princes of thirty cities, which of his name were called Havoth Jair, that is, the towns of Jair, until this present day, in the Land of Galaad. {5} And Jair died, and was buried in the place, which is called Camon. {6} But the children of Israel joining new sins to their old, did evil in the sight of our Lord, & served the idols, Baalim and Astaroth, & the gods of Syria and of Sidon and of Moab and the children of Ammon and of the Philistines: and they left our Lord, and did not serve him. {7} Against whom our Lord being wrath, delivered them into the hands of the Philistines and of the children of Ammon. {8} And they were afflicted and sore oppressed for eighteen years, all that dwelt beyond Jordan in the Land of the Amorrhite, which is in Galaad: {9} in so much, that the children of Ammon passing over Jordan wasted Judas and Benjamin and Ephraim: and Israel was afflicted exceedingly. {10} And crying to our Lord, they said: We have sinned to thee, because we have forsaken our Lord God & have served Baalim. {11} To whom our Lord spake: Have not the Aegyptians and the Amorrhites, and the children of Ammon and the Philistines, {12} the Sidonians also and Amalech and Chanaan oppressed you, & you cried to me, and I delivered you out of their hands? {13} And yet you have forsaken me, and have worshipped strange gods: therefore I will not add to deliver you any more: {14} go and invoke the gods which you have chosen: let them deliver you in the time of distress. {15} And the children of Israel said to our Lord: We have sinned, render to us whatsoever pleaseth thee: only now deliver us. {16} In saying which things, they threw away out of their coasts all the idols of strange gods, and served our Lord God: who sorrowed for their miseries. {17} Therefore the children of Ammon crying together pitcht their tents in Galaad: against whom the children of Israel being assembled camped in Maspha. {18} And the Princes of Galaad said every one to their neighbours: Who of us shall first begin to fight against the children of Ammon, shall be the Duke of the people of Galaad.

Chapter 11

Jephte rejected by his brethren, is entreated by the ancients of Galaad to return and fight for them against the Ammonites: 12. with whom he first pleadeth the cause of Israel by just reasons 26. and long prescription. But they persisting obstinate, he (30. inconsiderately vowed) 32. overthroweth them, 34. and sacrificeth his only daughter.

{1} THERE was at that time Jephte the Galaadite, a most valiant man & a warrior, {250} the son of a woman that was an harlot, who was born of Galaad. {2} And Galaad had a wife of whom he had sons: who after they were grown, cast out Jephte, saying: Thou canst not be heir in the house of our father, because thou art born of an other mother. {3} Whom he flying & avoiding, dwelt in the Land of Tob: and there were gathered to him needy men, & thievish, & followed him as their Prince. {4} In those days the children of Ammon fought against Israel: {5} who pressing sore upon them, the ancients of Galaad went to take Jephte out of the Land of Tob to help them: {6} & they said to him: Come & be our Prince, & fight against the children of Ammon. {7} To whom he answered: Are not you they that hated me, & cast me out of my

father's house, and now are come to me forced by necessity. {8} And the Princes of Galaad said to Jephte: For this cause be we now come to thee, that thou go forth with us, & fight against the children of Ammon, and be the Captain of all that dwell in Galaad. {9} Jephte also said to them: If you be come to me sincerely, that I should fight for you against the children of Ammon, and if our Lord deliver them into my hands, shall I be your Prince? {10} Who answered him: Our Lord which heareth these things, himself is mediator and witness that we will do as we have promised. {11} Jephte therefore went with the Princes of Galaad, and all the people made him their Prince. And Jephte spake all his words before our Lord in Maspha. {12} And he sent messengers to the king of the children of Ammon, which should say in his person: What is between me and thee, that thou art come against me, to waste my Land? {13} To whom he answered: Because Israel took my land when he ascended out of Aegypt, from the coasts of Arnon unto Jaboc and Jordan: now therefore with peace restore the same to me. {14} By whom Jephte again sent word, and commanded them that they should say to the king of Ammon: {15} Thus saith Jephte: Israel did not take the Land of Moab, nor the Land of the children of Ammon: {16} but when they ascended out of Aegypt, he walked through the desert unto the Red sea, and came into Cades. {17} And he sent messengers to the king of Edom, saying: Suffer me that I may pass through the land. Who would not condescend to his requests. He sent also to the king of Moab, who also himself contemned to give passage. He abode therefore in Cades, {18} and compassed the Land of Edom at the side, and the land of Moab: & came against the East quarter of the Land of Moab, & camped beyond Arnon: neither would he enter the bounds of Moab: for Arnon is the border of the Land of Moab. {19} Israel therefore sent messengers to Sehon the king of the Amorrhites, who dwelt in Hesebon, & they said to him: Suffer me to pass through thy land unto the river. {20} Who also himself despising the words of Israel, suffered him not to pass through his borders: but gathering an infinite multitude went forth against him into Jasa, & resisted strongly. {21} And our Lord delivered him into the hands of Israel with all his army, & he struck him, & possessed all the Land of the Amorrhite the inhabiter of that country, {22} and all the coasts thereof from Arnon unto Jaboc, and from the wilderness unto Jordan. {23} Our Lord therefore the God of Israel subverted the Amorrhite, his people of Israel fighting against him, and wilt thou now possess his land? {24} Are not those things which Chamos thy god possessed, due to thee by right? But the things that our Lord God hath obtained conqueror, shall come to our possession: {25} unless perhaps thou be better than Balac the son of Sephor the king of Moab: or canst shew, that he wrangled against Israel, and fought against him, {26} when he dwelt in Hesebon, & the little towns thereof, & in Aroer, & the towns thereof, or in all the cities near Jordan, for three hundred years. Wherefore have you so long attempted nothing for reclaim? {27} Therefore I do not sin against thee, but thou doest evil against me, denouncing me unjust wars. Our Lord be judge the arbiter of this day between Israel, and between the children of Ammon. {28} And the king of the children of Ammon would not harken to the words of Jephte, which he sent him by the messengers. {29} Therefore the spirit of our Lord came upon Jephte, and circuiting Galaad, and Manasses, Maspha also of Galaad, and thence passing to the children of Ammon, {30} he vowed a vow to our Lord, saying: If thou wilt deliver the children of Ammon into my hands, {31} whosoever shalt first come forth out of the doors of my house, and shall meet me returning with peace from the children of Ammon, him will I offer an holocaust to our Lord. {32} And Jephte passed to the children of Ammon, to fight against them: whom our Lord delivered into his hands. {33} And he struck from Aroer till thou come to Mennith, twenty cities, and as far as Abel, which is set with vineyards, with a very great plague. And the children of Ammon were humbled by the children of Israel. {34}

But Jephete returning into Maspha to his house, his only begotten daughter met him with timbrels and dances. For he had not other children. {35} Whom when he saw, he rent his garments, and said: Woe is me my daughter, thou hast deceived me, and thy self art deceived: for I have opened my mouth to our Lord, and I can do no other thing. {36} To whom she answered: My father, if thou hast opened thy mouth to our Lord, do unto me whatsoever thou hast promised, the revenge & victory of thine enemies being granted to thee. {37} And she said to her father: This only grant me which I desire: Suffer me that two months I may go about the mountains, & bewail my virginity with my fellows. {38} To whom he answered: Go. And he dismissed her two months. And when she was gone with her fellows and companions, she mourned her virginity in the mountains. {39} And the two months being expired, she returned to her father, and he did to her as he had vowed, who knew not man. Thence-forth a fashion in Israel, and a custom was kept: {40} that after the compass of a year the daughters of Israel assemble together, and mourn the daughter of Jephete the Galaadite four days.

Chapter 12

Ephraites rising against Jephete, forty two thousand of them are slain. 8. Abesan is Judge. 11. After him Ahialon. 13. Then Abdon.

{1} BUT behold in Ephraim there arose a sedition. For they passing against the North, said to Jephete: Going to fight against the children of Ammon, why wouldst thou not call us, that we might go with thee? Therefore we will burn thy house. {2} To whom he answered: I and my people were at great strife against the children of Ammon: & I called you, that you should aid me, and you would not do it. {3} Which I seeing put my life in mine own hands, and passed to the children of Ammon, and our Lord delivered them into my hands. What have I deserved, that you rise against me in battle. {4} Therefore all the men of Galaad being called to him, he fought against Ephraim: and the men of Galaad struck Ephraim, because he had said: Galaad is a fugitive of Ephraim, & dwelleth in the midst of Ephraim & Manasses. {5} And the Galaadites took the fords of Jordan, by the which Ephraim was to return. And when there had come to the same, one of the number of Ephraim, flying, and had said: I beseech you let me pass: The Galaadites said to him: Art thou not an Ephraite? Who saying: I am not: {6} they asked him: Say then Schibboleth, which is interpreted an ear of corn. Who answered, Sibboleth, not being able by the same letter to express, and ear of corn. And immediately being apprehended they killed him in the very passage of Jordan. And there fell at that time of Ephraim two and forty thousand. {7} Therefore Jephete the Galaadite judged Israel six years: and he died, and was buried in his city of Galaad. {8} After him Abesan of Bethlehem judged Israel: {9} who had thirty sons, and as many daughters, which he sending abroad, gave to husbands, and took wives for his sons of the same number, bringing them into his house. Who judged Israel seven years: {10} and died and was buried in Bethlehem. {11} To whom succeeded Ahialon a Zabulonite: and he judged Israel ten years: {12} and he died and was buried in Zabulon. {13} After him, Abdon judged Israel, the son of Illel a Pharonite: {14} who had forty sons, and of them thirty nephews, mounting upon seventy ass colts, and he judged Israel eight years: {15} and he died, and was buried in Pharon of the Land of Ephraim, in the mount of Amalec.

Chapter 13

The people fall again to idolatry & are afflicted by the Philistines. 3. An Angel fortelleth Manue his wife, that she shall have a son, & that he shall be a Nazareite from his birth. 11. Confirmeth the same to Manue. 16. They offer sacrifice to God. 24. The child is born, called Samson, and blessed of God.

{1} AND again the children of Israel did evil in the sight of our Lord: who delivered them into the hands of the Philistines forty

years. {2} And there was a certain man of Saraa, and of the stock of Dan, named Manue, having a wife barren. {3} To whom an Angel of our Lord appeared, and said to her: Thou art barren and without children: but thou shalt conceive & bear a son: {4} beware therefore that thou drink not wine & sicer, nor eat any unclean thing: {5} because thou shalt conceive & bear a son, whose head the razor shall not touch: for he shall be a Nazareite of God, from his infancy, and from his mother's womb, and he shall begin to deliver Israel from the hands of the Philistines. {6} Who when she was come to her husband, said to him: A man of God came to me, having an Angelical countenance, exceeding terrible. Whom when I had asked, who he was, and whence he came, and by what name he was called, he would not tell me: {7} but this is answered: Behold thou shalt conceive and bear a son: beware thou drink not wine nor sicer, and that thou eat not any unclean thing: for the child shall be the Nazarite of God from his infancy, and from his mother's womb until the day of his death. {8} Manue therefore prayed to our Lord, and said: I beseech thee, o Lord, that the man of God, whom thou didst send, may come again, and teach us what we ought to do concerning the child that shall be born. {9} And our Lord heard Manue praying, and the Angel of our Lord appeared again to his wife sitting in the field, but Manue her husband was not with her. Who when she had seen the Angel, {10} hastened, and ran to her husband: and she told him, saying: Behold the man hath appeared to me, whom I saw before. {11} Who rose, and followed his wife: and coming to the man, said to him: Art thou he that didst speak to the woman? And he answered: I am. {12} To whom Manue, when, said he, thy word shall be fulfilled, what wilt thou that the child do? Or from what shall he keep himself? {13} And the Angel of our Lord said to Manue: From all things, which I have spoken to thy wife, let him refrain himself: {14} and whatsoever growth of the vineyard, let him not eat: wine and sicer let him not drink, let him not eat any unclean thing: and whatsoever I have commanded her, let him fulfill and keep. {15} And Manue said to the Angel of our Lord: I beseech thee that thou condescend to my petitions, and let us make to thee a kid of goats. {16} to whom the Angel answered: If thou constrain me, I will not eat thy bread: but if thou wilt make holocaust, offer it to our Lord. And Manue knew not that it was an Angel of our Lord. {17} And he said to him: What is thy name, that, if thy word shall be fulfilled, we may honour thee? {18} To whom he answered: Why asketh thou my name, which is marvelous? {19} Manue therefore took a kid of the goats: and the libaments, & put them upon a rock, offering to our Lord, who doth marvelous things: & he and his wife looked on. {20} And when the flame of the altar ascended into heaven, the Angel of our Lord ascended together in the flame. Which when Manue and his wife had seen, they fell flat on the ground, {21} & the Angel of our Lord appeared to them no more. And forthwith Manue understood that it was an Angel of our Lord, {22} and he said to his wife: Dying we shall die, because we have seen God. {23} To whom his wife answered: If our Lord would have killed us, he would not have taken of our hands holocausts and libaments, neither would he have shewed us all these things, nor have told us these things that are to come. {24} She therefore bare a son, and called his name Samson. And the child grew, and our Lord blessed him. {25} And the Spirit of our Lord began to be with him in the camp of Dan betwixt Saraa and Esthaol.

Chapter 14

Samson desirous to marry a Philistinian woman, 5. by the way killeth a lion. 8. In whose mouth after few days, finding honey, 12. he proposeth thereof a riddle to the Philistines for a wager: 15. which revealing to his wife, she telleth it to his adversaries. 19. He killeth and spoileth thirty men, so payeth the wager: and his wife taketh an other man.

{1} SAMSON therefore went down into Thamnatha, and seeing there a woman of the daughters of the Philistines, {2} he went up and told his father and his mother, saying: I saw a woman in

Thamnatha of the daughters of the Philisthiims: which I beseech you take for me to wife. {3} To whom his father and mother said: Is there not a woman among the daughters of thy brethren, and in all my people, that thou wilt take a wife of the Philisthiims, which are uncircumcised? And Samson said to his father: Take this for me: because she hath pleased mine eyes. {4} But his parents knew not that the thing was done of our Lord, & he sought an occasion against the Philisthiims, for at that time the Philisthiims had dominion over Israel. {5} Samson therefore went down with his father and mother into Thamnatha. And when they were come to the vineyards of the town, there appeared a lion's whelp cruel, and roaring, and met him. {6} And the Spirit of our Lord came upon Samson, and he tore the lion, as if he should tear a kid into pieces, having nothing at all in his hand: and this thing he would not tell to his father and mother. {7} And he went down and spake to the woman, that had pleased his eyes. {8} And after some days returning to take her, he went aside to see the carcass of the lion, and behold there was a swarm of bees in the mouth of the lion, and a honey comb. {9} Which when he had taken in his hands, he did eat in the way: and coming to his father and mother, he gave them part, who also themselves did eat: neither would he for all that, tell them, that he had taken the honey from the body of the lion. {10} His father therefore went down to the woman, and made his son Samson a feast, for so young men were accustomed to do. {11} When the citizens therefore of that place had seen him, they gave him thirty companions to be with him. {12} To whom Samson spake: I will propose you a riddle, which if you shall solve me within the seven days of the feast, I will give you thirty sindons, and as many coats: {13} but if you shall not be able to solve it, you shall give me thirty sindons, and coats of the same number. Who answered him: Propound the riddle, that we may hear it. {14} And he said to them: Out of the eater came forth meat, and out of the strong issued forth sweetness. Neither could they for three days solve the proposition. {15} And when the seventh day was come, they said to the wife of Samson: Speak to thy husband, and use persuasion to him, that he tell thee what the riddle signifieth. Which thing if thou wilt not do, we will burn thee, and thy father's house: have you therefore called us to the bridal that you might spoil us? {16} Who shed tears before Samson, and complained saying: Thou hastest me, and lovest me not: therefore the problem, which thou hast propounded to the sons of my people, thou wilt not expound to me. But he answered: I would not tell it to my father and mother, and can I tell it to thee? {17} The seven days therefore of the feast she wept before him: and at the length the seventh day for that she molested him he expounded it. Who immediately told her country men. {18} And they told it him the seventh day before the going down of the sun: What is sweeter than honey, and what, stronger than a lion? Who said to them: If you had not ploughed with my heifer, you had not found out my proposition. {19} The Spirit therefore of our Lord came upon him, {254} and he went down to Ascalon, and struck there thirty men, whose garments being taken away he gave to them, that had solved the problem. And being exceeding wrath he went up into his father's house: {20} but his wife took a husband one of his friends and bridal companions.

Chapter 15

Samson tying firebands to foxes' tails burneth the Philisthiim's corn. 6. They burn his wife and her father. 8. He beateth them and hideth himself. 10. His own countrymen to get peace with the Philisthiims, take and bind him, so meaning to deliver him. 14. But he breaketh the cords, and with the jaw bone of an ass killeth a thousand of his enemies. 18. Being exceeding dry, is refreshed with water, from the tooth of the same jaw.

{1} AND after a certain time, when the days of wheat harvest were at hand, Samson came, meaning to visit his wife, and he brought her a kid of goats. And when he would enter into her chamber as he was wont, her father prohibited him, saying: {2} I thought that thou hadst hated her, and therefore I delivered her to thy friend: but

she hath a sister, which is younger & fairer than she, let this be thy wife in stead of her. {3} To whom Samson answered: From this day there shall be no fault in me against the Philisthiims: for I will do you evils. {4} And he went, and caught three hundred foxes, & he coupled them tail to tail, and tied firebrands in the midst: {5} which kindling with fire, he let them go, that they might run abroad hither and thither. Who immediately went on into the corn of the Philisthiims. Which being set on fire, both the corn now carried together, and that which yet stood in the stalk, was all burnt, in so much that the flame consumed the vineyards also & the olivets. {6} And the Philisthiims said: Who hath done this thing? To whom it was said: Samson the son in law of the Thammathite: because he took his wife, and gave her to an other, he hath wrought these things. And the Philisthiims went up, and burnt both the woman and her father. {7} To whom Samson said: Although you have done these things, notwithstanding yet will I require revenge of you, & then I will rest. {8} And he struck them with a great plague, so that astonished they laid the calf of the leg upon the thigh. And going down he dwelt in the cave of the rock Etam. {9} Therefore the Philisthiims going up into the Land of Juda camped in the place, which afterward was called Lechi, that is, the jaw bone, where their army was spread abroad. {10} And they of the tribe of Juda said to them: Why are you come up against us? Who answered: That we may bind Samson, we are come, & may repay him the things that he hath wrought against us. {11} There went down therefore three thousand men of Juda, to the cave of the flint Etam, & said to Samson: knowest not thou that the Philisthiims reign over us? Why wouldst thou do this thing? To whom he said. As they did to me so have I done to them. {12} To bind thee, quoth they, we are come, and to deliver thee into the hands of the Philisthiims. To whom Samson: Swear, quoth he, and promised me that you kill me not. {13} They said: We will not kill thee, but will deliver thee bound. And they bound him with two new cords, and took him from the rock Etam. {14} Who when he was come to the place of the Jaw-bone and the Philisthiims shouting were come against him, the Spirit of our Lord fell upon him: and as flax is wont to be consumed at the savour of fire, so the bands wherewith he was bound were dissipated and loosed. {15} And finding a jaw bone, to wit, the jaw bone of an ass, which lay there, catching it he slew therewith a thousand men, {16} and said: In the jaw bone of an ass, in the jaw of the colt of the asses have I destroyed them, and have struck a thousand men. {17} And when he had ended these words singing, he threw the jaw bone out of his hand, and called the name of that place Ramathlechi, which is interpreted the lifting up of the jaw-bone. {18} And being very thirsty he cried to our Lord, & said: Thou hast given in the hand of thy servant this very great salvation and victory: and behold I die for thirst, and shall fall into the hands of the uncircumcised. {19} Our Lord therefore opened a great tooth in the jaw of the ass, & there issued out of it waters. Which being drunk, he refreshed his spirit, & received strength again. Therefore the name of that place was called: The fountain of him that invocated from the jawbone, until this present day. {20} And he judged Israel in the days of the Philisthiims twenty years.

Chapter 16

Samson environed in a city taketh away the gates, and carrieth them on his shoulders into a mountain. 4. Is at last deceived by Dalila, 21. his eyes put out, and scornfully abused. 26. But finally God restoring his strength, he striking two pillars, the house falleth, and with himself killeth three thousand Philisthiims.

{1} HE went also into Gaza, and saw there a woman that was an harlot, and went in unto her. {2} Which when the Philisthiims had heard, and it was bruited among them, that Samson was entered into the city, they compassed him, keepers being set in the gate of the city: & there all the night waiting with silence, that in the morning they might kill him going out. {3} But Samson slept until midnight, and then arising he took both the leaves of the gates, with their posts and lock, and laying them on his shoulders, carried

them to the top of the mountain, which looketh toward Hebron. {4} After these things he loved a woman, which dwelt in Valley Sorec, and she was called Dalila. {5} And the Princes of the Philisthiims came to her, and said: Deceive him, and learn of him, wherein he hath so great strength, and how we may be able to overcome him, and being bound to afflict him: which if thou shalt do, we will give thee every one a thousand and an hundred pieces of silver. {6} Dalila therefore spake to Samson: Tell me, I beseech thee, wherein thy greatest strength is, and what it is wherewith being bound thou canst not break forth. {7} To whom Samson answered: If I shall be bound with seven cords of sinews not yet dry, and moist as yet, I shall be weak as other men. {8} And the Princes of the Philisthiims brought unto her seven cords, as he had said: with the which she bound him, {9} ambushments lying secretly in wait near her, and in the chamber expecting the end of the thing, and she cried to him: The Philisthiims upon thee Samson. Who brake the bands, as if a man should break a thread of tow twined with spittle, when it hath taken the savour of fire: and it was not known wherein his strength was. {10} And Dalila said to him: Behold thou hast deluded me, and hast spoken false: now at the least tell me wherewith thou mayest be bound. {11} To whom he answered: If I shall be bound with new cords, that were never occupied, I shall be weak and like to other men. {12} With the which Dalila again bound him, and cried: The Philisthiims upon thee Samson, ambushments being prepared in the chamber. Who did so break the bands as threads of linen cloth. {13} And Dalila said to him again: How long deceivest thou me, and speakest false? Shew wherewith thou mayest be bound. To whom Samson answered: If thou plat seven hairs of my head with a hair lace, & fasten a nail tied round about with them in the ground, I shall be weak. {14} Which when Dalila had done, she said to him: The Philisthiims upon thee Samson. Who rising up from sleep drew out the nail with the hairs and the hair lace. {15} And Dalila said to him: How doest thou say that thou lovest me, whereas thy mind is not with me? These three times thou hast lied to me, and wouldest not tell wherein thy greatest strength is. {16} And when she molested him, and continually hung upon him for many days, not giving him space to rest, his soul fainted, and was wearied even unto death. {17} Then opening the truth of the thing, he said to her: There never came iron upon my head, because I am a Nazarite, that is to say, consecrated to God from my mother's womb: if my head shall be shaven, my strength shall depart from me, and I shall fail, and shall be as other men. {18} And she seeing that he had confessed to her all his mind, sent to the princes of the Philisthiims and willed them: Come up yet once more, for now he hath opened his heart to me. Who went up taking with them the money which they had promised. {19} But she made him to sleep upon her knees, and to lay his head in her bosom. And she called a barber, and shaved his seven hairs, and began to drive him away, and thrust him from her: for immediately the strength departed from him: {20} and she said: The Philisthiims upon thee Samson. Who arising from sleep, said in his mind: I will go forth as I did before, and will shake my self, not knowing that our Lord was departed from him. {21} Whom when the Philisthiims had apprehended, forthwith they plucked forth his eyes, and led him to Gaza bound with chains, and being shut up in prison they made him grind. {22} And now his hairs had begun to grow again, {23} and the Princes of the Philisthiims assembled in one, that they might immolate magnifical hosts to Dagon their god, and might feast, saying: Our god hath delivered our enemy Samson into our hands. {24} Which thing the people also seeing, praised their god, & said the same things: Our god hath delivered our adversary into our hands, who destroyed our country, and killed very many. {25} And rejoicing throughout their banquets, when they had now taken their good cheer, they commanded that Samson should be called, and should play before them. Who being brought out of prison played before them, and they made him to stand between two pillars. {26} Who said to the servant that governed his steps:

Suffer me to touch the pillars, on which all the house stayeth, and let me lean upon them, and rest a little. {27} And the house was full of men and women, and there were all the Princes of the Philisthiims, also from the roof and higher part, about three thousand of both sex beholding Samson playing. {28} But he invoking our Lord, said: Lord God remember me, and restore now to me mine old strength my God, that I may revenge me of mine enemies, and for the loss of two eyes may receive one revenge. {29} And taking both the pillars, on which the house rested, and holding the one in his right hand, and the other in his left, {30} he said: Let me die with the Philisthiims. And the pillars being strongly shaken, the house fell upon all the Princes, and the rest of the multitude that was there: and he killed many, more dying, than before he had killed living. {31} And his brethren going down and all his kindred, they took his body, and buried it betwixt Saraa and Esthaol in the Sepulchre of his father Manue. And he judged Israel twenty years.

Chapter 17

Michas and his mother cause a graven and molten idol to be made of silver. 5. He maketh one of his sons Priest for the idol, 10. and for the same purpose hireth also a Levite.

{1} THERE was at that time a certain man of mount Ephraim named Michas, said to his mother: The thousand and {2} who hundred silver pieces, which thou hadst separated to thy self, and concerning the which thou didst swear in my hearing, behold I have, and they are with me. To whom she said: Blessed be my son to the Lord. {3} He therefore rendered them to his mother, who had said to him: I have consecrated and vowed this silver to the Lord, that my son may receive it of my hand, & make a graven and a molten (god) & now I deliver that to thee. {4} He rendered them therefore to his mother: who took two hundred silver pieces and gave them to the silversmith, that he might make of them a graven and a molten (god) which was in the house of Michas. {5} Who separated also therein a little house of the god, and made an Ephod, and Theraphim, that is to say, a priestly vestment, and idols: and he filled the hand of one of his sons, and he became his priest. {6} In those days there was not a king in Israel, but every one did that which seemed right to himself. {7} There was also an other young man of Bethlehem Juda, of the kindred thereof: & he was a Levite, and dwelt there. {8} And going forth out of the city of Bethlehem, he would sojourn wheresoever he should find it commodious for him. And when he was come into mount Ephraim, making his journey, and had turned aside a little into the house of Michas, {9} he was demanded of him whence he came. Who answered: I am a Levite of Bethlehem Juda, and I go to dwell where I shall be able, and shall perceive it to be profitable for me. {10} And Michas said: Abide with me, and be to me a father and a priest, and I will give thee every year ten silver pieces, and a double livery, and the things that be necessary for victual. {11} He was content, and abode with the man, and was unto him as one of his sons. {12} And Michas filled his hand, and had the young man for a Priest with him, saying: {13} Now I know that God will do me good having a Priest of the Levitical kind.

Chapter 18

First sending spies to discover, {11}. six hundred armed men of the tribe of Dan go to seek possessions. 14. By the way they take the idol and idolatrical Priest from Michas, 27. surprise the town of Lais, 30. and there set up idolatry.

{1} IN those days there was not a king in Israel, and the tribe of Dan sought possession for it-self, that it might dwell therein: for until that day it had not received a lot among the other tribes. {2} Therefore the children of Dan sent five men of their stock and family most valiant from Saraa and Esthaol, that they might view the land, and diligently behold it, and they said to them: Go, and consider the land. Who going forward when they were come into

mount Ephraim, and had entered into the house of Michas, they rested there: {3} and knowing the voice of the young man the Levite, and using his lodging, they said to him: Who brought thee hither? What doest thou here? For what cause wouldest thou come hither? {4} Who answered them: These, and these things hath Michas done to me, & hath hired me for wages to be his Priest. {5} And they desired him that he would consult the Lord, that they might know whether they should go on a prosperous journey, and the thing should have effect. {6} Who answered them: Go in peace: The Lord regardeth your way, and the journey that you go. {7} The five men therefore going came to Lais, & they saw the people dwelling in it without any fear, according to the custom of the Sidonians, secure and quiet, no man at all resisting them, & of great riches, & separated far from Sidon & from all men. {8} And returning to their brethren in Saraa & Esthaol, and asking what they had done, they answered them: {9} Arise, & let us go up to them: for we have seen the Land exceeding rich & plentiful: neglect not, slack not: let us go, & possess it, it will be no labour. {10} We shall enter unto them being secure, into a most large country, & our Lord will deliver to us the place, wherein is penury of nothing of those things that grow on the earth. {11} There departed therefore from the kindred of Dan, that is to say, from Saraa and Esthaol six hundred men, furnished with warlike armour, {12} and going up they tarried in Cariathiarim of Juda: which place from that time took the name of the Tents of Dan, and it is at the back of Cariathiarim: {13} Thence they passed into mount Ephraim. And when they were come to the house of Michas, {14} the five men, that before had been sent to view the Land of Lais, said to the rest of their brethren: You know that in these houses there is an Ephod, and Theraphim, and a graven, and molten god: See what pleaseth you. {15} And when they had turned a little aside, they entered into the house of the young man the Levite, which was in the house of Michas: and saluted him with peaceable words. {16} And the six hundred men so as they were armed, stood before the door. {17} But they, that were entered the house of the young man, endeavoured to take away the graven, the Ephod, and the idols, and molten god, and the priest stood before the door, the six hundred most valiant men expecting not far off. {18} They therefore that were entered took the graven, the Ephod, the theraphim and molten god. To whom the priest said: What do you? {19} To whom they answered: Hold thy peace, and put thy finger upon thy mouth and come with us, that we may have thee for a father, and a Priest. Whether is better for thee, that thou be a Priest in the house of one man, or in one tribe and family in Israel? {20} Which when he had heard, he agreed to their words, and took the Ephod, and idols, and graven god, & departed with them. {21} Who when they went forward, & had made the children and the cattle to go before them, and all that was precious, {22} and were now far from the house of Michas, the men that dwelt in the house of Michas crying out together followed, {23} and at their back began to shout. Who looking back, said to Michas: What meanest thou? Why dost thou cry? {24} Who answered: My gods, which I made me, you have taken away, & the Priest, and all that I have, and do you say: What aileth thee? {25} And the children of Dan said to him: Beware thou speak no more unto us, and there come unto thee men provoked in mind, and thou with all thy house perish. {26} And so they went on their journey begun. But Michas seeing that they were stronger than he, returned into his house. {27} And the six hundred men took the Priest, and the things which we spake of before, and came into Lais to a people that was quiet and secure, and struck them in the edge of the sword: and the city they delivered to fire, {28} no man at all bringing them succour, for that they dwelt far from Sidon, and had with no men any society and affairs. And the city was situated in the country of Rohob: which building again they dwelt in it, {29} calling the name of the city Dan, according to the name of their father, whom Israel had begotten, which before was called Lais. {30} And they set up to

themselves the graven idol, and Jonathan the son of Gersam the son of Moyses, and his sons Priests in the tribe of Dan, until the day of their captivity. {31} And the idol of Michas remained with them all the time that the house of God was in Silo. In those days there was not a king in Israel.

Chapter 19

A Levite bringing homeward his reconciled wife, 15. at Gabaa in the tribe of Benjamin hardly getteth lodging. 25. His wife is there villainously abused by wicked men, and in the morning found dead. 29. Whereupon her husband cutteth her body, and sendeth pieces to every tribe of Israel, requiring them to revenge the wicked fact.

{1} THERE was a certain man a Levite, dwelling on the side of mount Ephraim, who took a wife of Bethlehem Juda: {2} which left him, and returned unto her father's house into Bethlehem, & abode with him four months. {3} And her husband followed her, willing to be reconciled unto her, & to speak her fair, & to bring her back with him, having in his company a servant and two asses: who received him, & brought him into her father's house. Which when his father in law had heard, and had seen him, he met him joyful. {4} and embraced the man. And the son in law tarried in the house of his father in law three days, eating with him and drinking familiarly. {5} But the fourth day arising before day, he would depart. Whom his father in law held, and said to him: Taste first a little bread, & strengthen thy stomach, and so thou shalt depart. {6} And they sat together, & did eat & drink. And the father of the young woman said to his son in law: I beseech thee that thou tarry here to day, and let us make merry together. {7} But he rising up, began as if he would depart. And nevertheless with much ado his father in law stayed him, and made him to tarry with him. {8} But when morning was come, the Levite prepared to go his journey. To whom his father in law again: I beseech thee, quoth he, that thou take a little meat, and making thy self strong, till the day be farther spent, afterward thou mayest depart. They did eat therefore together. {9} And the young man arose, that he might set forward with his wife and his servant. To whom his father in law spake again: Consider that the day is more declining to the west, and draweth nigh to evening: tarry with me to day also, and spend the day in mirth, and to morrow thou shalt depart that thou mayest go into thy house. {10} His son in law would not condescend to his words: but forthwith went forward, and came over against Jebus, which by an other name is called Jerusalem, leading with him two asses laden, and his concubine. {11} And now they were come nigh to Jebus & the day changed into night: & the servant said to his master: Come, I beseech thee, let us turn into the city of the Jebusites, and tarry in it. {12} To whom his master answered: I will not enter into the town of a strange nation, which is not of the children of Israel but I will pass as far as Gabaa: {13} and when I shall come thither, we will lodge in it, or at the least in the city of Rama {14} They passed therefore by Jebus, and went on their journey begun, and the sun went down to them beside Gabaa, which is in the tribe of Benjamin: {15} and they turned into it, that they might lodge there. Whither when they were entered, they sat in the street of the city, and no man would receive them to lodge. {16} And behold there appeared an old man, returning out of the field and from his work in the evening, who himself also was of mount Ephraim, and dwelt as a stranger in Gabaa; but the men of that country were the children of Jemini. {17} And lifting up his eyes, the old man saw the man sitting with his fardels in that street of the city, and said to him: Whence comest thou? And whither goest thou? {18} Who answered him: We departed from Bethlehem Juda, and we go to our place, which is on the side of mount Ephraim, from whence we went into Bethlehem: and now we go to the house of God, and none will receive us under his roof, {19} having straw and hay for provender of the asses, and bread and wine for the use of my self and of thy handmaid, and of the servant that is with me: we lack nothing but lodging. {20} To whom the old man answered: Peace be with thee, I will give all

things that are necessary: only, I beseech thee, tarry not in the street. {21} And he brought him into his house, and gave provender to his asses: and after they had washed their feet, he received them to a banquet. {22} They making merry, and after the labour of their journey refreshing their body with meat & drink, there came men of that city, the children of Belial (that is to say, without yoke) and besetting the old man's house, began to knock at the doors, crying to the master of the house, & saying: Bring forth the man, that entered into thy house, that we may abuse him. {23} And the old man went out to them, and said: Do not so brethren, do not this evil: because this man is entered to my lodging, and cease from this folly: {24} I have a daughter that is a virgin, & this man hath a concubine, I will bring them forth to you, that you may humble them, and fulfill your lust: only, I beseech you, work not this wickedness against nature on the man. {25} They would not agree to his words. Which the man seeing, he brought forth his concubine to them, and he delivered her to them to be illuded: whom when they had abused all the night, they let her go in the morning. {26} But the woman, when the darkness departed, came to the door of the house, where her Lord lodged, & there fell down. {27} Morning being come, the man arose, & opened the door, that he might finish his journey begun: & behold his concubine lay before the door, her hands spread on the threshold. {28} To whom he, thinking that she took her rest, spake: Arise, and let us walk, Who answering nothing, perceiving that she was dead, he took her, & laid her upon his ass, & returned into his house. {29} Which when he was entered unto, he took a sword, and cutting the carcass of his wife with her bones into twelve parts and pieces, he sent them into all the borders of Israel. {30} Which when every one had seen, they cried together: There was never such a thing done in Israel from that day, when our fathers ascended out of Aegypt, until this present time: give sentence, and decree in common what is needful to be done.

Chapter 20

[All the other tribes fighting against Benjamin, 13, because they will not punish the malefactors, 21, have the worse, 25, also the second time. 29, But the third time the Benjamites are all slain saving six hundred men.]

{1} THEREFORE all the children of Israel went forth, and were gathered together, as it were one man, from Dan to Bersabee, and the Land of Galaad, to our Lord in Maspha: {2} and all the corners of the people, and all the tribes of Israel assembled into the Church of the people of God four hundred thousand footmen warriors. {3} (Neither were the children of Benjamin ignorant that the children of Israel were come up into Maspha.) And the Levite the husband of the woman that was killed being asked, how so great wickedness had been committed, {4} answered: I came into Gabaa of Benjamin with my wife, & there I took my lodging: {5} & behold the men of that city by night beset the house wherein I tarried, meaning to kill me, and vexing my wife with incredible fury of lust, finally she died. {6} Whom being taken I did cut into pieces, and sent the parts into all the borders of your possession: because never was there so heinous an offense, and so great an abomination done in Israel. {7} You are all present the children of Israel, determine what you ought to do. {8} And all the people standing, answered as it were by the word of one man: we will not depart into our tabernacles, neither shall any man enter into his house: {9} but this will we do in common against Gabaa. {10} Let ten men be chosen of an hundred out of all the tribes of Israel, and an hundred of a thousand, and a thousand of ten thousand, to bring victuals for the army, and that we may fight against Gabaa of Benjamin, and render to it for the wicked fact, which it deserved. {11} And all Israel assembled to the city, as it were one man with one mind, and one counsel: {12} and they sent messengers to all the tribe of Benjamin, which should say: Why is there so great abomination found in you? {13} Deliver the men of Gabaa, that

have committed this heinous fact, that they may die, and the evil may be taken away out of Israel. Who would not hear the commandment of their brethren the children of Israel: {14} but out of all cities, which were of their lot, they assembled into Gabaa, to aid them, and to fight against all the people of Israel. {15} And there were found five and twenty thousand of Benjamin of them that drew sword, beside the inhabitants of Gabaa, {16} which were seven hundred most valiant men, so fighting with the left hand as with the right: and so directly casting stones with slings, that they could strike a hair also, and the stroke of the stone should not be carried awry on either part. {17} Of the men of Israel also, beside the children of Benjamin, were found four hundred thousand of them that drew swords, and were prepared to fight. {18} Who rising came into the house of God, that is, into Silo: and they consulted God, and said: Who shall be in our army General of the battle against the children of Benjamin? To whom our Lord answered: Let Judas be your captain. {19} And forthwith the children of Israel arising in the morning camped beside Gabaa: {20} and thence proceeding to fight against Benjamin, began to assault the city. {21} And the children of Benjamin issuing out of Gabaa, slew of the children of Israel that day two and twenty thousand men. {22} Again Israel having confidence in their strength and number, set the army in array in the same place, wherein they had fought before: {23} yet so that they did first go up and weep before our Lord until night: and consulted him, and said: Shall I proceed any more to fight against the children of Benjamin my brethren, or not? To whom he answered: Go up to them, and enter battle. {24} And when the children of Israel the next day had proceeded against the children of Benjamin to battle, {25} the children of Benjamin brake forth out of the gates of Gabaa: and meeting them they raged with so great a slaughter against them, that they overthrew eighteen thousand men that drew sword. {26} For the which thing all the children of Israel came into the house of God, and sitting wept before our Lord: and they fasted that day until evening, and offered to him holocausts, and pacific victims, {27} and asked him concerning their state. At that time the ark of the covenant of our Lord was there, {28} and Phinees the son of Eleazarus the son of Aaron provost of the house. They therefore consulted our Lord, and said: shall we go forth any more to fight against the children of Benjamin our brethren, or rest? To whom our Lord said: Go up, for to morrow I will deliver them into your hands. {29} And the children of Israel set ambushments round about the city of Gabaa: {30} & the third time, as once & twice, they brought forth their army against Benjamin. {31} But the children of Benjamin also issued forth boldly out of the city, & pursued a long way the adversaries flying, so that they wounded of them, as the first day & the second, & slew them turning their backs by two ways, whereof the one went into Bethel, & the other into Gabaa, and overthrew about thirty men: {32} for they thought to kill them after their accustomed manner. Who feigning artificially as though they fled, took advise to draw them away from the city, & as it were flying to bring them to the paths aforesaid. {33} Therefore all the children of Israel rising out of their seats, set their army in battle array, in the place which is called Baalhamar. The ambushments also, which were about the city, began by little & little to open themselves, {34} & to proceed from the West part of the city. Yea and other ten thousand men of all Israel provoked the inhabitants of the city to skirmishes. And the battle grew sore against the children of Benjamin: & they understood not that on every side destruction hang over them. {35} And our Lord struck them in the sight of the children of Israel, & they slew of them in that day five and twenty thousand, and an hundred men, all warriors and that drew sword. {36} But the children of Benjamin when they saw themselves to be inferior, began to fly. Which the children of Israel seeing, gave them place to fly, that they might come to the ambushments prepared, which they had set near the city. {37} Who when they had suddenly risen out of their dens, and Benjamin

turned their backs to the slayers, they entered the city, and struck it in the edge of the sword. {38} And the children of Israel had given a sign to them, whom they had laid in the ambushments, that after they had taken the city, they should kindle a fire: that the smoke ascending on high, they might shew that the city was taken. {39} Which when the children of Israel saw being in the very fight (for the children of Benjamin thought that they fled, and pursued more instantly, having slain thirty men of their army) {40} and they saw as it were a pillar of smoke to rise up from the city: Benjamin also looking back, when he saw the city taken, and the flames carried on high: {41} they that before had feigned as if they fled, turning their face resisted more manfully. Which when the children of Benjamin had seen, they were turned into flight, {42} and began to go the way of the desert, the adversaries pursuing them thither also. But they also that had fired the city, met them. {43} And so it came to pass, that on both sides they were slain of the enemies, neither was there any rest of men dying. They fell, & were overthrown on the east side of the city of Gabaa. {44} And there were that were slain in the same place, eighteen thousand men all most valiant warriors. {45} Which when they had seen, that were remaining of Benjamin, they fled into the wilderness, and went on to the rock, the name whereof is Remmon. In that flight also straggling, and going diverse ways, they slew five thousand men. And whereas they went farther, they pursued him, and slew also other two thousand. {46} And so it came to pass, that all which were slain of Benjamin in diverse places, were five and twenty thousand one hundred fighting men, most prompt to wars. {47} There remained therefore of all the number of Benjamin that could escape, and fly into the wilderness, six hundred men: and they abode in the Rock Remmon four months. {48} But the children of Israel retiring, struck all the remains of the city with the sword, from men even to beasts, and all the cities and villages of Benjamin the devouring flame did consume.

Chapter 21

The tribe of Benjamin is repaired 8. by four hundred virgins reserved in the slaughter of Jabel Galaad: 19. and by other virgins taken, that come forth of Silo to dance.

{1} THE children of Israel sware also in Maspha, and said: None of us shall give of his daughters to the children of Benjamin to wife. {2} And they came all to the house of God in Silo, and sitting in his sight until evening, lifted up their voice, & with great wailing began to weep saying: {3} Wherefore, o Lord God of Israel, is this evil done in thy people, that this day one tribe should be taken away out of us? {4} And on the morrow rising early, they built an altar: and offered there holocausts, and pacific victims, and said: {5} Who hath not ascended in the host of our Lord of all the tribes of Israel? For they had bound themselves with a great oath, when they were in Maspha, that they should be slain which had been wanting. {6} And the children of Israel being moved with repentance upon their brother Benjamin, began to say: One tribe is taken away out of Israel, {7} Whence shall they take wives? For we have all sworn in common, that we will not give our daughters to them. {8} Therefore they said: Who is there of all the tribes of Israel, that went not up to our Lord into Maspha? And behold the inhabitants of Jabel Galaad were found not to have been in that army. {9} (At that time also when they were in Silo, none of them was found there.) {10} They sent therefore ten thousand the strongest men, and commanded them: Go, and strike the inhabitants of Jabel Galaad in the edge of the sword, as well their wives as their little ones. {11} And this shall be it which you shall observe: All of the male kind, and woman that have known men, kill ye, but the virgins reserve. {12} And there were found of Jabel Galaad four hundred virgins, that knew not man's bed, and they brought them to the camp in Silo, into the Land of Chanaan. {13} And they sent messengers to the children of Benjamin, that were in the Rock Remmon, & commanded them that they should receive

them in peace. {14} And the children of Benjamin came at that time, and there were given unto them wives of the daughters of Jabel Galaad: but others they found not, which they might give them in like manner. {15} And all Israel was very sorry, and repented for the killing of one tribe out of Israel. {16} And the ancients said: What shall we do to the rest, that have not taken wives? For all the women in Benjamin are dead. {17} And we must very carefully, and with great study provide, that one tribe be not destroyed out of Israel. {18} For our own daughters we can not give them, being bound with an oath & a curse, whereby we said: Cursed be he that shall give to Benjamin any of his daughters to wife. {19} And they took counsel, and said: Behold there is an anniversary solemnity of our Lord in Silo, which is situate on the North of the city of Bethel, on the East side of the way, that goeth from Bethel to Sichem, & on the South of the town of Lebona. {20} And they commanded the children of Benjamin and said: Go, and lie hid in the vineyards. {21} And when you shall see the daughters of Silo come forth after the manner to lead dances, issue forth suddenly out of the vineyards, & catch of them every one his wife, and go into the Land of Benjamin. {22} And when their father shall come, and their brethren, and shall begin to complain against you, and to chide, we will say to them: Have pity on them: for they took them not away by the right of warriors and conquerors, but when they desired to receive them, you gave them not, and on your part the fault was committed. {23} And the children of Benjamin did as it had been commanded them: and according to their number they took away to themselves of those that led the dances, every one his wife: and they went into their possession, building cities, and dwelling in them. {24} The children of Israel also returned by their tribes and families into their tabernacles. In those days there was not a king in Israel: but every one did that which seemed right to himself.

THE BOOK OF RUTH

Chapter 1

By occasion of famine Elimelech of Bethlehem going with his wife Noemi, and two sons, into the Land of Moab, there dieth. 4. His sons marry wives of the country, and die without issue. 6. Noemi returning homewards hardly persuadeth one of her daughters in law to part from her. 15. The other, called Ruth, will needs go with her, professing the same God and Religion. 19. So these two arrive in Bethlehem.

{1} IN the days of one Judge, when the Judges ruled, there came a famine in the Land. And there went a man of Bethlehem Juda to sojourn in the land of Moab, with his wife and two children. {2} Himself was called Elimelech, and his wife Noemi: and his two sons, the one Mahalon, and the other Chelion, Ephraites of Bethlehem Juda. And entering into the country of Moab, they abode there. {3} And Elimelech the husband of Noemi died: and she remained with her sons. {4} Who took wives of the Moabites, of the which one was called Orpha, and the other Ruth. And they abode there ten years, {5} and both died, to wit, Mahalon and Chelion: and the woman remained destitute of her two children & her husband. {6} And she arose to go into her country with both her daughters in law from the country of Moab: for she had heard that our Lord had respected his people, & had given them victuals. {7} She therefore went forth from the place of her peregrination, with both her daughters in law: and being now set in the way to return into the Land of Juda, {8} she said to them: Go into your mother's house, our Lord do mercy with you, as you have done with the dead and with me. {9} Grant he unto you to find rest in the house of your husbands, which you shall take. And she kissed them. Who lifting up their voice began to weep, {10} & to say: We will go on with thee to thy people. {11} To whom she answered: Return my daughters, why come you with me? Shall I have sons any more in my womb, that you may hope for husbands of me? {12} Return my daughters, and go your ways: for I am now spent

with old age, and not fit for wedlock. Although I might conceive this night, and bear children, {13} if you would expect till they grow, and be of man's age, you shall be old women before you marry. Do not so my daughters, I beseech you: for your distress doth the more grieve me, & the hand of our Lord is come forth against me. {14} Therefore lifting up their voice they began to weep again: Orpha kissed her mother in law, and returned: Ruth cleaved to her mother in law, {15} to whom Noemi said: Behold thy kinswoman is returned to her people, and to her gods, go with her. {16} Who answered: Be not against me, to the end that I should leave thee and depart: for whither soever thou shalt go, I will go: and where thou shalt abide, I also will abide. Thy people my people, and thy God my God. {17} The land that shall receive thee dying, in the same will I die: and there will I take a place for my burial. These things do God to me, & these things add he, if death only shall not separate me and thee. {18} Noemi therefore seeing that Ruth with a steadfast mind had determined to go forward with her, would not be against it, nor persuade her any more to return to her friends: {19} and they went forth together, and came into Bethlehem. Who being entered into the city, a brute was quickly spread among them: and the women said: This is that Noemi. {20} To whom she said: Call me not Noemi (that is to say, beautiful) but call me Mara (that is to say, bitter) because with bitterness hath the Almighty very much replenished me. {21} I went forth full, and our Lord hath brought me back empty. Why therefore do you call me Noemi whom our Lord hath humbled, and the Almighty hath afflicted? {22} Noemi therefore came with Ruth the Moabite her daughter in law, from the Land of her peregrination: and returned into Bethlehem, when barley was first reaped.

Chapter 2

Ruth gathering ears of corn in Booz field, 8. he kindly biddeth her tarry with his servants. 17. At night she returneth carrying good quantity of corn, and part of the meat, which they gave her, to her mother in law.

{1} AND Elimelech her husband had a cousin, a mighty man and of great riches, named Booz. {2} And Ruth the Moabite said to her mother in law: If thou command, I will go into the field, and gather the ears of corn, that shall escape the hands of the reapers, where soever I shall find the grace of the father of the house favourable towards me. To whom she answered: Go my daughter. {3} She went therefore & gathered the ears of corn after the backs of the reapers. And it chanced that the owner of the same field was Booz, who was of the kindred of Elimelech. {4} And behold, he came out of Bethlehem, and said to the reapers: Our Lord be with you. Who answered him: Our Lord bless thee. {5} And Booz said to the young man that was overseer of the reapers: Whose maid is this? {6} To whom he answered: This is that Moabite, which came with Noemi from the country of Moab, {7} and she desired that she might gather the ears of corn that remain, following the steps of the reapers: and from morning until now she stayeth in the field, and not so much as for a very moment hath she returned home. {8} And Booz said to Ruth: Hear me daughter, go not into an other field to gather, neither depart thou from his place: but join thy self to my maids, {9} & where they have reaped, follow. For I have commanded my servants, that no man molest thee: but if thou shalt thirst also, go to the fardels, and drink the waters, whereof the servants also do drink. {10} Who falling on her face and adoring upon the ground, said to him: Whence cometh this to me, that I should find grace before thine eyes, and that thou wouldest vouchsafe to know me a strange woman? {11} To whom he answered: All things have been told me, which thou hast done to thy mother in law after the death of thy husband: and that thou left thy parents, and the land wherein thou wast born, and art come to a people, which before thou knewest not. {12} Our Lord render unto thee for thy work, and God grant thou mayest receive a full reward

of our Lord thy God of Israel, to whom thou art come, & under whose wings thou art fled. {13} Who said: I have found grace in thine eyes my Lord, which hast comforted me, and hast spoken to the heart of thy handmaid, which am not like to one of thy maids. {14} And Booz said to her: When the hour shall come to eat, come hither, and eat bread, and dip thy morsel in the vinegar. She therefore sat at the side of the reapers, and she heaped to her self polent, and did eat and was filled, & took the leavings. {15} And from thence she arose to glean the ears of corn after her manner. And Booz commanded his servants, saying: Yea & if she will reap with you, forbid her not: {16} and of your own handfuls also cast forth of purpose, and let them remain, that she may gather them without bashfulness, and gathering let no man control her. {17} She gleaned therefore in the field until evening: and that which she had gathered beating with a rod and threshing she found of barley as it were the measure of an ephi, that is, three bushels. {18} Which carrying she returned into the city, and shewed to her mother in law: moreover she brought forth, & gave her of the remains of her meat, wherewith she had been filled. {19} And her mother in law said to her: Where hast thou gathered to day, & where hast thou wrought? Blessed be he that hath had mercy on thee. And she told her with whom she had wrought: and she told the man's name, that he was called Booz. {20} To whom Noemi answered: Be he blessed of our Lord: because the same grace, which he had shewed to the living, he hath kept also to the dead. And again she said: The man is our nigh cousin. {21} And Ruth: This also, quoth she, he commanded me, that so long I should join my self to the reapers, till all the corn were reaped. {22} To whom her mother in law said: It is better my daughter, that thou go forth with his maids to reap, lest in an other man's field some may resist thee. {23} She therefore joined her self to the maids of Booz: and so long reaped with them, till the barley and the wheat were laid up in the barns.

Chapter 3

Ruth instructed by her mother in law sleepeth at Booz feet, 8. and signifying that she pertaineth to him by the law of affinity, receiveth a good answer, 14. and six measures of barley.

{1} BUT after that she was returned to her mother in law, she heard of her: My daughter, I will seek thee rest, and will provide that it may be well with thee. {2} This Booz, to whose maids thou art joined in the field, is our nigh kinsman, and this night he winnoweth the barn floor of the barley. {3} Wash therefore and anoint thy self, and put on thy better garments, and go down into the barn floor, let no man see thee, till he shall have ended eating & drinking. {4} And when he shall go to sleep, mark the place wherein he sleepeth: and thou shalt come, and discover the mantle wherewith he is covered toward his feet, and shall cast thy self down and lie there: and he will tell thee what thou must do. {5} Who answered: Whatsoever thou shalt command, that will I do. {6} And she went down into the barn floor, and did all the things which her mother in law had commanded her. {7} And when Booz had eaten, and drunken, and was made pleasant, and was gone to sleep by the heap of sheaves, she came closely, and discovering the mantle at his feet, laid her self down. {8} And behold, when it was now midnight the man was afraid, and troubled: and he saw a woman lying at his feet, {9} and said to her: Who art thou? And she answered: I am Ruth thy handmaid: spread thy mantle upon thy servant, because thou art nigh of kin. {10} And he said: Blessed art thou of our Lord my daughter, and the former mercy thou hast passed with the latter: because thou hast not followed young men either poor or rich. {11} Fear not therefore, but whatsoever thou shalt say to me, I will do to thee. For all the people that dwelleth within the gates of my city know, that thou art a woman of virtue. {12} Neither do I deny my self nigh of kin, but there is an other nearer than I. {13} Rest this night: and when morning is come, if he will retain thee by the right of nigh of

kindred, the thing is well done, but if he will not, I will take thee without all doubt, our Lord liveth, sleep until morning. {14} She slept therefore at his feet till the night was gone. Therefore she arose before men could know one an other, and Booz said: Beware lest any man know that thou camest hither. {15} And again, Spread, quoth he, thy mantle, wherewith thou art covered, and hold it with both hands. Who spreading and holding it, he measured six measures of barley, and put it upon her. Who carrying it entered into the city, {16} and came to her mother in law. Who said to her: What hast thou done daughter? And she told her all things, that the man had done to her. {17} And she said: Behold six measures of barley hath he given me, and he said: I will not have thee return empty to thy mother in law. {18} And Noemi said: Expect daughter till we see what end the thing will have. For the man will not cease until he have accomplished that which he hath spoken.

Chapter 4

Book before the ancients of the city (the nearer kinsman refusing) possessesthe inheritance of Elimelech, 10. and marrieth Ruth. 13. Hath by her a son, the grandfather of David. 18. Whose genealogy by this occasion is recited, from Phares the son of Judas the Patriarch.

{1} BOOZ therefore went up to the gate, and sat there. And when he had seen the nigh kinsman pass by, of whom the talk was had before, he said to him: Turn in a little while, and sit here: calling him by his name. Who turned in, and sat. {2} And Booz taking ten men of the city, said to them: Sit ye here. {3} Who sitting down, he spake to the nigh kinsman: Noemi, who is returned from the country of Moab, will sell the part of the field belonging to our brother Elimelech. {4} Which I would thee to understand, and would tell thee before all that sit, and the ancients of my people. If thou wilt possess it by the right of nigh kindred, buy, and possess it. But if it please thee not, tell me the same, that I may know what I ought to do. For there is no nigh kinsman saving thee, which art first, and me, who am second. But he answered: I will buy the field. {5} To whom Booz said: When thou shalt buy the field at the woman's hand, thou must take also Ruth the Moabit, which was the wife of the deceased: that thou mayest raise up the name of thy kinsman in his inheritance. {6} Who answered: I yield my right of nigh kindred: for I may not abolish the posterity of mine own family. Do thou use my privilege, which I profess that I do willingly forgo. {7} And this in old time was the manner in Israel between kinsmen, that if at any time one yielded to an other his right: that the grant might be sure, the man put off his shoe, & gave it to his neighbour, this was a testimony of yielding in Israel. {8} Booz therefore said to his kinsman: Take off thy shoe. Which immediately he loosed from his foot. {9} But to the ancients, & the whole people he said: You are witnesses this day, that I have purchased all things which were Elimelech's, and Chelion's and Mahalon's, Noemi delivering them: {10} & have taken in marriage Ruth the Moabit, the wife of Mahalon, that I may raise up the name of the deceased in his inheritance, lest his name be abolished out of his family and brethren and people. You, I say, are witnesses of this thing. {11} All the people that was in the gate answered, & the ancients: We are witnesses: Our Lord make this woman, which entereth into thy house, as Rachel, and Lia, which builded the house of Israel: that she may be an example of virtue in Ephrata, and may have a famous name in Bethlehem: {12} and that thy house may be, as the house of Phares, whom Thamar bare to Judas, of the seed which our Lord shall give thee of this young woman. {13} Booz therefore took Ruth, and had her to wife: and went in unto her and our Lord gave her to conceive, and to bear a son. {14} And the women said to Noemi: Blessed be our Lord, which hath not suffered that there should fail a successor of thy family: That his name should be called in Israel. {15} And thou shouldst have one that may comfort thy soul, and cherish thy old age. For of thy daughter in law is he born, which will love thee: and much better is she to thee, than if thou hadst seven sons. {16} And Noemi taking

the child put it in her bosom, & did the office of a nurse & of one that should carry him. {17} And the women her neighbours congratulating her, & saying: There is a son born to Noemi, called his name Obed: this is the father of Isai, the father of David {18} These are the generations of Phares: Phares begat Esron, {19} Esron begat Aram: Aram begat Aminadab, {20} Aminadab begat Nahasson, Nahasson begat Salmon, {21} Salmon begat Booz, Booz begat Obed, {22} Obed begat Isai, Isai begat David.

THE FIRST BOOK OF KINGS

Chapter 1

Elcana having two wives, the one called Anna, is barren, and for the same is reproached by the other, called Phenenna. 9. Anna voweth, and prayeth for a man child. 19. conceiveth and beareth a son, calleth him Samuel: 24. and presenteth him to the service of God in Silo.

{1} THERE was a man of Ramathaimsophim, of mount Ephraim, & his name Elcana, the son of Jeroham, the son of Eliu, the son of Thohu, the son of Suph, an Ephraite: {2} and he had two wives, the name of one was Anna, and the name of the second Phenenna. Phenenna had children: but Anna had not children. {3} And that man went up from his city upon ordinary days, to adore and sacrifice unto the Lord of hosts in Silo. And there were the two sons of Heli, Ophni and Phinees, Priests of our Lord. {4} The day came therefore, & Elcana immolated, and gave to Phenenna his wife, & to all her sons and daughters parts: {5} but to Anna he gave one part with heavy cheer, because he loved Anna. And our Lord had shut her matrice. {6} Her adversary also afflicted her, and vexed her sore, in so much that she upbraided her, that our Lord had shut her matrice: {7} and so did she every year, when the time returned, that they went up to the temple of our Lord: and so she provoked her: moreover she wept, and took not meat. {8} Elcana therefore her husband said to her: Anna, why weepest thou? And why dost thou not eat? And wherefore dost thou afflict thy heart? Am not I better to thee, than ten children? {9} And Anna arose after she had eaten and drunk in Silo. And Heli the Priest sitting upon a Stool before the posts of the house of our Lord, {10} whereas Anna had a heavy heart, she prayed to our Lord, weeping abundantly, {11} and she vowed a vow, saying: O Lord of hosts, if regarding thou wilt behold the affliction of thy servant, and wilt be mindful of me, and not forget thy handmaid, and wilt give unto thy servant a man child: I will give him to our Lord all the days of his life, & the razor shall not come upon his head. {12} And it came to pass, when she multiplied prayers before our Lord, that Heli observed her mouth. {13} Moreover Anna spake in her heart, and only her lips moved, and voice there was not heard at all. Heli therefore thought her to be drunk, {14} and said to her: How long wilt thou be drunk? Digest a little the wine, wherewith thou art wet. {15} Anna answering, Not so, quoth she, my Lord: for I am an exceeding unhappy woman, and wine and whatsoever may inebriate, I have not drunk, but I have poured out my soul in the sight of our Lord. {16} Account not thy handmaid as one of the daughters of Belial: for of the multitude of my sorrow and heaviness have I spoken until this present. {17} Then Heli said to her: Go in peace: and the God of Israel give thee thy petition, which thou hast asked him. {18} But she said: Would God thy handmaid may find grace in thine eyes. And the woman went on her way, and did eat, and her countenance was no more changed otherwise. {19} And they rose in the morning, and adored before our Lord: and they returned, & came into their house to Ramatha. And Elcana knew Anna his wife: and our Lord remembered her. {20} And it came to pass after a certain compass of days, Anna conceived & bare a son, and called his name Samuel: because she asked him of our Lord. {21} And Elcana her husband went up, and all her house, to immolate unto our Lord the solemn host, and his vow, {22} and Anna went not up: for she said to her husband: I will not go till the infant be weaned, and till I may bring him, that

he may appear before the sight of our Lord, and may remain there continually. {23} And Elcana her husband said to her. Do that which seemeth good to thee, and tarry till thou wean him: and I pray that our Lord fulfill his word. The woman therefore tarried, and gave her son suck, till she removed him from the milk. {24} And she brought him with her, after she had weaned him, with three calves, & three bushels of meal, and a flagon of wine, and she brought him to the house of our Lord in Silo. But the child was yet a little infant: {25} and they immolated a calf, and offered the child to Heli. {26} And Anna said: I beseech thee my Lord, thy soul liveth my Lord: I am that woman, which stood before thee here praying our Lord. {27} For this child did I pray, and our Lord hath given me my petition, which I asked him. {28} Therefore I also have given him to our Lord all the days, which he shall live, that he may be applied to our Lord. And they adored our Lord there. And Anna prayed, and said

Chapter 2

Anna giveth thanks in a Canticle. 11. The sons of Heli grievously sinning are reprehended, but not duly corrected by their father. 21. Anna beareth three sons more, and two daughters. 27. Heli is threatened, 34. and the death of his two sons foretold.

{1} MY heart hath rejoiced in our Lord, and my horn is exalted in my God: my mouth is dilated upon mine enemies: because I have joyed in thy salvation. {2} There is none holy as our Lord is: for neither is there an other beside thee, and there is none so strong as our God. {3} Do not multiply to speak high things boasting, let old matters depart from your mouth: because our Lord is a God of all knowledge, and to him cogitations are prepared. {4} The bow of the strong men is overcome, and the weak are girded with strength. {5} They that before were filled have hired out themselves for bread: and the hungry are filled, until the barren woman bare very many: and she that had many children was weakened. {6} Our Lord mortifieth and quickeneth, bringeth down to hell and fetcheth back again. {7} Our Lord maketh poor and enricheth, humbleth and liftest up. {8} He raiseth the needy man from the dust, and from the dung he liftest up the poor: that he may sit with Princes, and hold the throne of glory. For the poles of the earth are our Lord's, and upon them he hath set the world. {9} The feet of his Saints he will keep, and the impious shall be silent in darkness: because in his own force man shall not be strengthened. {10} Our Lord shall his adversaries fear: & upon them shall he thunder in the heavens: our Lord shall judge the ends of the earth, & shall give empire to his King, and shall exalt the horn of his Christ. {11} And Elcana went into Ramatha, unto his house: but the child ministered in the sight of our Lord before the face of Heli the Priest. {12} Moreover the sons of Heli, were the sons of Belial, not knowing our Lord, {13} nor the office of Priests to the people: but whosoever had immolated a victim, the servant of the Priest came, whilst the flesh was in boiling, and had a flesh hook with three teeth in his hand, {14} and thrust it into the kettle, or into the cauldron, or into the pot, or into the pan: and all that the flesh hook brought up, the Priest took to himself. So did they to all Israel that came into Silo. {15} Yea before they burnt the fat, the servant of the Priest came, and said to him that immolated: Give me flesh, that I may boil it for the Priest: for I will not take flesh of thee sod, but raw. {16} And he that immolated said to him: Let the fat first be burnt to day according to the manner, and take unto thee how much soever thy soul desireth. Who answering said to him: Not so: for thou shalt give it now, or else I will take it away by force. {17} Therefore the sin of the young men was exceeding great before our Lord: because men detracted from the sacrifice of our Lord. {18} But Samuel ministered before the face of our Lord: a child, girded with an ephod of linen. {19} And his mother made him a little tunic, which she brought upon the ordinary days, going up with her husband to immolate the solemn host. {20} And Heli blessed Elcana and his wife: & he said to him: Our Lord render thee seed

of this woman, for the usury that thou hast given our Lord. And they went into their place. {21} Our Lord therefore visited Anna, and she conceived, and bare three sons, and two daughters: and the child Samuel was magnified before our Lord. {22} And Heli was very old, and heard all things which his sons did to all Israel: & how they slept with the women that waited at the door of the tabernacle: {23} and he said to them: Why do you these kind of things, which I hear, very naughty things, of all the people? {24} Do not so my sons: for it is not a good report, which I do hear, that you make the people of our Lord to transgress. {25} If man shall sin against man, God may be pacified toward him: but if a man shall sin against our Lord who shall pray for him? And they heard not the voice of their father, because our Lord would kill them. {26} But the child Samuel prospered, and grew, and pleased both our Lord and men. {27} And there came a man of God to Heli, and said to him: Thus saith our Lord: Was not I openly revealed to thy father's house, when they were in Aegypt in the house of Pharao? {28} and I chose him of all the tribes of Israel for my Priest, that he might ascend to my altar, and burn to me incense, and might carry the ephod before me: and I gave to thy father's house all things of the sacrifices of the children of Israel. {29} Why have you with your heel rejected my victim, and my gifts which I commanded to be offered in the temple: and hast rather honoured thy sons than me, that you would eat the first fruits of every sacrifice of Israel my people? {30} Therefore said our Lord the God of Israel: Speaking I spake that thy house, and the house of thy father should minister in my sight for ever. But now saith our Lord: Be this far from me: but whosoever shall glorify me I will glorify him: and they that contemn me, shall be base. {31} Behold the days come: and I will cut off thy arm, and the arm of thy father's house, that there may not be an old man in thy house. {32} And thou shalt see whom thou enviest in the temple, in all prosperities of Israel, and there shall not be an old man in thy house for ever. {33} Notwithstanding I will not altogether take away a man of thee from mine altar: but that thine eyes may fail, and thy soul melt: and a great part of thy house shall die when it is come to man's age. {34} And this shall be a sign to thee, which shall come upon thy two sons, Ophni, and Phinees: In one day they shall both die. {35} And I will raise up unto me a faithful Priest, which shall do according to my heart, and my soul: and I will build him a faithful house and the same shall walk before my Christ all days. {36} And it shall come to pass, that whosoever shall remain in thy house, shall come that he may be prayed for, and shall offer a piece of silver, and a manchet of bread, and shall say: Leave me I beseech thee to one priestly part, that I may eat a morsel of bread.

Chapter 3

Samuel thrice called upon in sleep by vision from God, repaireth to Heli, 10. the fourth time our Lord revealeth to him the evil, that shall fall to Heli and his house. 16. Which he, being requested, declareth to Heli.

{1} AND the child Samuel ministered to our Lord before Heli, and the word of our Lord was precious in those days, there was no vision manifest. {2} It came to pass therefore on a certain day Heli lay in his place, & his eyes were become dim, neither could he see: {3} before the lamp of God was extinguished, Samuel slept in the temple of our Lord, where the ark of God was. {4} And our Lord called Samuel. Who answering, said: Lo here I am. {5} And he ran to Heli and said: Lo here I am: for thou didst call me. Who said: I did not call thee: return and sleep. And he went & slept. {6} And our Lord added again to call Samuel. And Samuel rising up went to Heli, & said: Lo here I am: because thou didst call me. Who answered: I did not call thee my son, return & sleep. {7} Moreover Samuel did not yet know our Lord, neither had the word of our Lord been revealed to him. {8} And our Lord added, & called Samuel yet the third time. Who rising up went to Heli, {9} & said: Lo here I am: because thou didst call me. Heli therefore understood

that our Lord called the child & said to Samuel: Go, & sleep: and if he shall call thee hereafter, thou shalt say: Speak Lord, for thy servant heareth. Samuel therefore went and slept in his place. {10} And our Lord came, and stood: and he called, as he had called twice, Samuel, Samuel. And Samuel said: Speak Lord, for thy servant heareth. {11} And our Lord said to Samuel: Behold I do a thing in Israel: which whosoever shall hear, both his ears shall tingle. {12} In that day will I raise up against Heli all things which I have spoken touching his house: I will begin, and accomplish it. {13} For I have foretold him that I would judge his house for ever, because of iniquity, for that he knew that his sons did wickedly, and hath not corrected them. {14} Therefore have I sworn to the house of Heli that the iniquity of his house can not be expiated with victims and gifts for ever. {15} And Samuel slept until morning, and opened the doors of the house of our Lord. And Samuel feared to tell the vision unto Heli. {16} Heli therefore called Samuel, and said: Samuel my son. Who answering, said: Here I am. {17} And he asked him: What is the word, that our Lord hath spoken to thee? I beseech thee conceal it not from me. These things do God to thee, and these, do he add, if thou shalt hide from me a word of all the words, which were said to thee. {18} Samuel therefore told him all the words, and did not hide them from him. And he answered: It is our Lord: let him do that which is good in his eyes. {19} And Samuel grew, and our Lord was with him, and there fell not of his words upon the ground. {20} And all Israel knew from Dan to Bersabee, that faithful Samuel was the Prophet of our Lord. {21} And our Lord added to appear in Silo, because our Lord had been revealed to Samuel in Silo, according to the word of our Lord. And the word of Samuel came to pass to all Israel.

Chapter 4

The Israelites are beaten in battle by the Philisthiims. 3. Who for their better protection and comfort, fetch the Ark of God into the camp: 10. but are beaten again, the Ark taken, and with many others the two sons of Heli are slain. 13. All which Heli understanding falleth from his seat, and breaketh his neck: 19. also his daughter in law presently travailing of child is delivered of a son.

{1} AND it came to pass in those days, the Philisthiims assembled together to fight: and Israel went forth to meet the Philisthiims into battle, & camped beside the Stone of help. Moreover the Philisthiims came into Aphec, {2} & put their army in array against Israel. And after they had joined battle, Israel turned their backs to the Philisthiims: and there were slain in the fight here & there through the fields, as it were four thousand men. {3} And the people returned to the camp: & the ancients of Israel said: Why hath our Lord struck us to day before the Philisthiims? Let us fetch unto us the ark of the covenant of our Lord from Silo, and let it come into the midst of us, that it may save us from the hand of our enemies. {4} The people therefore sent into Silo, and they took from thence the ark of the covenant of the Lord of hosts sitting upon the Cherubims: and the two sons of Heli were with the ark of the covenant of God, Ophni and Phinees. {5} And when the ark of the covenant of our Lord was come into the camp, all Israel made a shout with a great cry, and the earth sounded. {6} And the Philisthiims heard the voice of the cry, & said: What is this voice of a great cry in the camp of the Hebrews? And they knew that the ark of our lord was come into the camp {7} And the Philisthiims were afraid, saying: God is come into the camp. And they mourned, saying: {272} {8} Woe to us: for there was no so great rejoicing yesterday and the day before: woe to us. Who shall keep us from the hand of these high gods? These be the gods that struck Aegypt with all plague, in the desert. {9} Take courage, & be men, ye Philisthiims: lest you be servants to the Hebrews, as they also have served you: take courage & fight. {10} The Philisthiims therefore fought, and Israel was slain, and every man fled into his tabernacle: and there was made an exceeding great plague: and there fell of Israel thirty thousand footmen. {11} And the ark of God was taken:

the two sons also of Heli died, Ophni and Phinees. {12} And a man of Benjamin running out of the battle array, came into Silo that day, his garment rent, and sprinkled on his head with dust. {13} And when he was come, Heli sat upon a stool over against the way looking. For his heart was fearful for the ark of God. And that man after he was entered in, told it to the city: and all the city howled. {14} And Heli heard the sound of the cry, and said: What is this sound of this same tumult? But he hastened, and came, and told Heli. {15} And Heli was ninety and eight years old, & his eyes were dim, and he could not see. {16} And he said to Heli: I am he that came from the battle, & I he that fled out of the field this day. To whom he said: What is done my son? {17} And he brought the news answering: Israel, quoth he, is fled before the Philisthiims, and a great ruin is made in the people: moreover also thy two sons are dead, Ophni & Phinees: & the ark of God is taken. {18} And when he had named the ark of God, he fell from his stool backward beside the door, & his neck being broken he died. For he was an old man, & of a great age: & he judged Israel forty years. {19} And his daughter in law, the wife of Phinees, was great with child, & nigh to be delivered: & hearing the report that the ark of God was taken, & her father in law was dead, & her husband, she bowed her self & was delivered: for sudden pains were fallen upon her. {20} And in the very moment of her death, they said to her that stood about her: Fear not, because thou hast born a son. Who answered them not, nor gave heed to it. {21} And she called the child Ichabod, saying: The glory is translated from Israel, because the ark of God is taken, and for her father in law, and for her husband; {22} and she said: The glory is translated from Israel, for that the ark of God was taken.

Chapter 5

Dagon falleth down twice in presence of the Ark, his head and hands broken off. 6. The Philisthiims being sore plagued in all their cities where the ark cometh, 11. determine to send it back to the Israelites.

{1} AND the Philisthiims took the ark of God, and carried it from the Stone of help into Azotus. {2} And the Philisthiims took the ark of God, and brought it into the temple of Dagon, and set it beside Dagon. {3} And when the Azotians had risen early the next day, behold Dagon, lay flat on the ground before the ark of our Lord: and they took Dagon, and restored him into his place. {4} And again early the next day rising up, they found Dagon lying upon his face on the earth before the ark of our Lord: & the head of Dagon, & the two palms of his hands were cut off upon the threshold: {5} moreover the body only of Dagon was remaining in his place. For this cause the priests of Dagon, and all that enter into his temple, tread not upon the threshold of Dagon in Azotus until this day. {6} And the hand of our Lord was heavy upon the Azotians, and he plagued them, and struck Azotus and the coasts thereof in the secret part of the fundament. And the towns and fields bubbled forth in the midst of that country, and there came forth mice, and there was confusion of great death in the city. {7} And the men of Azotus seeing this manner of plague, said: Let not the ark of the God of Israel tarry with us: because his hand is sore upon us, and upon Dagon our God. {8} And sending they gathered together all the Princes of the Philisthiims to them, and said: What shall we do with the ark of the God of Israel? And the Gethites answered: Let the ark of the God of Israel be carried about, and they carried about the ark of the God of Israel. {9} And they carrying it about, the hand of our Lord was made through every city by an exceeding great slaughter: and it struck the men of every city, from little unto great, and they had emeroids in their secret parts. And the Gethites took counsel, and made themselves stools of skins. {10} They sent therefore the ark of God into Accaron. And when the ark of God was come into Accaron, the Accaronites cried out, saying: They have brought unto us the ark of the God of Israel, to kill us and our people. {11} They sent therefore and

gathered together all the Princes of the Philistines, who said: Dismiss the ark of the God of Israel, & let it return into his place, and not kill us with our people. {12} For there was made the fear of death in every city, and the hand of God exceeding grievous. The men also that had not died, were stricken in the secret part of the buttocks: and the howling of every city went up into heaven.

Chapter 6

The Ark is sent back with five emeroids and five mice of gold, upon a new wain drawn by two milch kine: 13. which coming directly to Bethsames are sacrificed, the wain serving for fire, the Levites keep the Ark. 19. Many others are slain looking of curiosity into it.

{1} THEREFORE the ark of God was in the country of the Philistines seven months. {2} And the Philistines called the Priests and soothsayers, saying: What shall we do with the ark of the Lord? Tell us how we may send it back into his place. Who said: {3} If you send back the ark of the God of Israel, send it not away empty, but that which you owe render unto it for sin, and then you shall be cured: and you shall know why his hand departeth not from you. {4} Who answered: What is that which we ought to render unto it for sin? And they answered: {5} According to the number of the provinces of the Philistines you shall make five golden emeroids, and five golden mice: because there hath been one plague to you, and to your Princes. And you shall make the similitudes of your emeroids, and the similitudes of the mice that have destroyed the land, and you shall give glory to the God of Israel: if perhaps he will lighten his hand from you, and from your gods and from your land. {6} Why do you harden your hearts, as Aegypt and Pharao did harden their heart? Did not he after he was stricken them dismiss them, and they departed? {7} Now therefore take and make one new wain: and two kine having calved, on which there hath no yoke been put, couple in the wain, & shut up their calves at home. {8} And you shall take the ark of the Lord, and put it in the wain, and the vessels of gold, which you have paid him for sin, you shall put into a little casket at the side thereof: and dismiss it that it may go. {9} And you shall look: and if so be that it shall go up by the way of his coasts against Bethsames, he hath done us this great evil: but if not, we shall know that his hand hath not touched us, but it hath happened by chance. {10} They therefore did in this manner: and taking two kine, that had sucking calves, yoked them to the wain, and shut up their calves at home. {11} And they laid the ark of God upon the wain, and the little casket, that had the golden mice and the similitudes of emeroids. {12} And the kine went directly by the way that leadeth to Bethsames, and they went one way, going forward and lowing: and they declined not neither to the right hand nor to the left: but the Princes also of the Philistines followed unto the borders of Bethsames. {13} Moreover the Bethsamites reaped wheat in the valley: and lifting up their eyes, they saw the ark, & were glad when they had seen it. {14} And the wain came into the field of Josue the Bethsamite, and stood there. And there was a great stone, and they did cut the wood of the wain, and laid the kine upon it an holocaust to our Lord. {15} And the Levites took down the ark of God, and the little casket, that was at the side of it, wherein were the vessels of gold, and they put it upon the great stone. The men also of Bethsames offered holocausts, and immolated victims that day to our Lord. {16} And the five Princes of the Philistines saw, and returned into Accaron that day. {17} And these are the golden emeroids, which the Philistines rendered for sin to our Lord: Azotus one, Gaza one, Ascalon one, Geth one, Accaron one: {18} and the golden mice according to the number of the cities of the Philistines, of the five provinces, from walled city unto town that was without wall, and unto Abel the great, whereupon they put the ark of our Lord, which was until that day in the field of Josue the Bethsamite. {19} But he struck of the men of Bethsames, for that they had seen the ark of our Lord: and he struck of the people seventy men, and fifty thousand of the common people. And the

people mourned, because our Lord had stricken the common people with a great plague. {20} And the men of Bethsames said: Who shall be able to stand in the sight of our Lord God this holy one? And to whom shall he go up from us? {21} And they sent messengers to the inhabitants of Cariathiarim, saying: The Philistines have brought back the ark of our Lord, come & fetch it back unto you.

Chapter 7

The Ark is brought to the house of Abinadab in Gabaa, 3. By Samuel's exhortation, the people cast away the idols and serve only God. 12. Samuel offering sacrifice and praying, Israel prevaileth against the Philistines.

{1} THEREFORE the men of Cariathiarim came, and brought back the ark of our Lord, and carried it into the house of Abinadab in Gabaa: and Eleazar his son they sanctified, that he might keep the ark of our Lord. {2} And it came to pass, from the day that the ark of our Lord abode in Cariathiarim, the days were multiplied (for it was now the twentieth year) and all the house of Israel rested after our Lord. {3} And Samuel spake to all the house of Israel, saying: If you turn to our Lord in all your heart, take away the strange gods out of the midst of you, Baalim and Astaroth: and prepare your hearts to our Lord, & serve him only, and he will deliver you from the hand of the Philistines. {4} Therefore the children of Israel took away Baalim and Astaroth, and served our Lord only. {5} And Samuel said: Gather together all Israel into Masphath, that I may pray our Lord for you. {6} And they assembled into Masphath: and they drew water, and poured it out in the sight of our Lord, and they fasted that day, and said there: We have sinned to our Lord. And Samuel judged the children of Israel in Masphath. {7} And the Philistines heard that the children of Israel were gathered together into Masphath, and the Princes of the Philistines went up to Israel. Which when the children of Israel had heard, they were afraid at the face of the Philistines. {8} And they said to Samuel: cease not to cry to our Lord God for us, that he save us from the hand of the Philistines. {9} And Samuel took one sucking lamb, and offered it a whole holocaust to our Lord: and Samuel cried to our Lord for Israel, & our Lord heard him. {10} And it came to pass, when Samuel offered the holocaust, the Philistines began battle against Israel: but our Lord thundered with a great noise in that day upon the Philistines, & terrified them, & they were slain before the face of Israel. {11} And the men of Israel issuing out of Masphath pursued the Philistines, & struck them unto the place, that was under Bethchar. {12} And Samuel took one stone, and laid it between Masphath and Sen: and he called the name of that place, The stone of help. And he said: Thus far hath our Lord holpen us. {13} And the Philistines were humbled, neither added they any more to come into the border of Israel. Therefore the hand of our Lord was made upon the Philistines, all the days of Samuel. {14} And the cities, which the Philistines had taken from Israel, were rendered to Israel, from Accaron unto Geth, and their borders: and he delivered Israel from the hand of the Philistines, and there was peace between Israel and the Amorrhite. {15} Samuel also judged Israel all the days of his life: {16} and he went every year circuiting Bethel and Galgala and Masphath, and judged Israel in the foresaid places. {17} And he returned into Ramatha: {275} for there, was his house, and there he judged Israel: he built also there an altar to our Lord.

Chapter 8

Samuel growing old, and his sons for bribes perverting judgement, the people require to have a king. 7. To whom by God's commandments, Samuel foresheweth the law of a king, to make them cease from their demand; 19. but they persist therein.

{1} AND it came to pass when Samuel waxed old, he appointed his sons judges over Israel. {2} And the name of his first begotten son was Joel: and the name of the second Abia, judges in Bersabee.

{3} And his sons walked not in his ways: but they declined after avarice, & took bribes, and perverted judgment. {4} Therefore all the ancients of Israel being assembled, came to Samuel into Ramatha. {5} And they said to him: Behold thou art old, and thy sons walk not in thy ways: appoint us a king, that he may judge us, as also all nations have. {6} And the word was misliked in the eyes of Samuel, because they had said: Give us a king, that he may judge us. And Samuel prayed to our Lord. {7} And our Lord said to Samuel: Hear the voice of the people in all things which they speak to thee. For they have not rejected thee, but me, that I should not reign over them. {8} According to all their works, which they have done from the day that I brought them out of Aegypt until this day: as they have forsaken me, and served strange gods, so do they also unto thee. {9} Now therefore hear their voice: but yet testify to them, and foretell them the right of the king, that shall reign over them. {10} Samuel therefore spake all the words of our Lord to the people which had desired a king of him, {11} and said: This shall be the right of the king, that shall reign over you: Your sons he will take, & put in his chariots, and will make them unto him the horsemen, and running footmen before his chariots. {12} & will appoint them his tribunes, & centurions, & the ploughers of his fields, & mowers of his corn, & makers of his armour and of his chariots. {13} Your daughters also will he take to make ointments, and to be cooks, and bakers. {14} Your fields also, and vineyards, and the best olivets he will take away, and give to his servants. {15} Yea and your corn also, and the revenues of your vineyards he will tithe, to give his eunuchs & servants. {16} Your servants also and handmaids, and goodliest young men, and asses he will take away and put in his work. {17} Your flocks also will he tithe, you shall be his servants. {18} And you shall cry in that day from the face of the king, which you have chosen you: and our Lord will not hear you in that day, because you desired unto yourselves a king. {19} But the people would not hear the voice of Samuel, but said: Not so: for there shall be a king over us, {20} and we also will be as all nations: and our king shall judge us, and shall go forth before us, and shall fight our battles for us. {21} And Samuel heard all the words of the people, and spake them in the ears of our Lord. {22} And our Lord said to Samuel: Hear their voice, and appoint a king over them. And Samuel said to the men of Israel: Let every man go into his city.

Chapter 9

Saul by occasion of seeking his father's asses cometh to Samuel. 15. Who had a revelation of his coming, and a commandment to anoint him. 22. He is entertained and lodged with Samuel.

{1} AND there was a man of Benjamin named Cis, the son of Abiel, the son of Seor, the son of Bechorath, the son of Aphia, the son of a man of Jemini, valiant in strength. {2} And he had a son called Saul, chosen and good: and there was not a man of the children of Israel better than he: from the shoulder and upward he appeared above all the people. {3} And the asses of Cis the father of Saul were lost: and Cis said to Saul his son: Take one of the servants with thee, and rising go, & seek the asses. Who when they had passed by mount Ephraim, {4} & by the land of Salisa, & had not found, they passed also through the land of Salim, and they were not: yea and by the Land of Jemini, and found them not. {5} And when they were come into the Land of Suph, Saul said to the servant that was with him: Come let us return, lest perhaps my father hath let alone the asses, and be careful for us. {6} Who said to him: Behold a man of God is in this city, a famous man: all that he speaketh, cometh to pass without doubt, now therefore let us go thither, if perhaps he may tell us of our way, for which we are come. {7} And Saul said to his servant: Lo we will go: what shall we carry to the man of God? The bread is spent in our males: and present we have none to give unto the man of God, nor any thing else. {8} Again the servant answered Saul and said: Behold there is found in my hand the fourth part of a sicle of silver, let us give it

to the man of God, that he may tell us our way. {9} (For in time past in Israel so every man spake, going to consult God, Come, and let us go to the seer. For he that at this day is called a Prophet, in time past was called a seer.) {10} And Saul said to his servant: Thy word is very good, come let us go. And they went into the city, wherein the man of God was. {11} And when they went up the ascent of the city, they found maids coming forth to draw water, and said to them: Is the seer here? {12} Who answering said to them: Here he is. Lo before thee, make haste now, for this day he came into the city, because this day there is a sacrifice of the people in the excelse. {13} Entering into the city immediately you shall find him, before he go up into the excelse to eat, for the people will not eat till he come: because he will bless the Host, and afterward they shall eat that are invited. Now therefore go up, because this day you shall find him. {14} And they went up into the city. And when they walked in the midst of the city, Samuel appeared coming forth against them, to go up into the excelse. {15} And our Lord had revealed the ear of Samuel one day before Saul came, saying: {16} This very hour, that now is, to morrow will I send to thee a man of the Land of Benjamin, and thou shalt anoint him ruler over my people of Israel: & he shall save my people from the hand of the Philistiims: because I have respected my people, for their cry is come to me. {17} And when Samuel had beheld Saul, our Lord said to him: behold the man, of whom I told thee, this man shall rule over my people. {18} And Saul came to Samuel in the midst of the gate, & said: Shew me, I pray thee, where is the house of the seer? {19} And Samuel answered Saul, saying: I am the seer, go up before me into the excelse, that you may eat with me to day, & I will dismiss thee in the morning: and all things that are in thy heart, will I tell thee. {20} And concerning the asses, which thou didst lose three days agone, be not careful, because they are found. And whose shall be all the best things of Israel? Not to thee and to all thy father's house? {21} And Saul answering, said: Am not I, the son of Jemini of the least tribe of Israel, and my kindred the last among all the families of the tribe of Benjamin? Why therefore hast thou spoken this word to me? {22} Samuel therefore taking Saul & his servant, brought them into the parlour, & gave them a place in the chief room of them that were invited. For there were about thirty men. {23} And Samuel said to the cook: Give the portion, which I gave thee, and commanded that thou shouldst lay it up apart with thee. {24} And the cook lifted up a shoulder, & set it before Saul. And Samuel said: Behold that which hath remained, set it before thee, & eat: because of purpose it was kept for thee, when I called the people. And Saul did eat with Samuel that day. {25} And they descended from the excelse into the town, & he spake with Saul in the top of the house: & he prepared a bed for Saul in the highest room, & he slept. {26} And when they were risen in the morning, and it began now to be light, Samuel called Saul in the high chamber, saying: Arise that I may dismiss thee. And Saul arose: and they went both forth, to wit, he and Samuel. {27} And when they came down in the uttermost part of the city, Samuel said to Saul: Speak to the servant that he go before us, and pass: but stay thou a little while, that I may tell thee the word of our Lord.

Chapter 10

Saul is anointed King, and confirmed by signs that his ordinance is of God. 10. He prophesieth, which the people doth admire. 17. Samuel calleth the people together, for appointing a king, the lot falleth on Saul. 25. And the law of the king is again mentioned.

{1} AND Samuel took a little vessel of oil, and poured upon his head, and kissed him, and said: Behold, our Lord hath anointed thee upon his inheritance to be Prince, and thou shalt deliver his people out of the hands of their enemies, that are round about them. And this shall be a sign unto thee, that God hath anointed thee to be Prince. {2} When thou shalt be departed from me this day, thou shalt find two men beside the sepulchre of Rachel in the borders of

Benjamin, in the South, and they shall say to thee: The asses are found, which thou didst go to see: and thy father letting go the asses, is careful for you, and saith: What shall I do concerning my son? {3} And when thou shalt depart thence, and pass farther, and shalt come to the oak Thabor, three men going up to God into Bethel shall find thee there, on carrying three kids, and an other three manchets of bread, and an other carrying a flagon of wine. {4} And when they have saluted thee, they will give thee two loaves, and thou shalt take them of their hand. {5} After these things thou shalt come into the hill of God, where the garrison of the Philisthiims is: and when thou shalt be entered there into the city, thou shalt meet there a flock of Prophets coming down from the excelse, and before them psaltery and timbrel, and shalm, and harp, and themselves prophesying. {6} And the Spirit of our Lord shall seize upon thee, and thou shalt prophesy with them, and shalt be changed into an other man. {7} Therefore when all these signs shall chance to thee, do whatsoever thy hand shall find, because our Lord is with thee. {8} And thou shalt go down before me into Galgala (for I will come down to thee) that thou mayest offer oblation, and immolate pacific victims: seven days shalt thou expect, till I come to thee, & I will shew thee what thou must do. {9} Therefore when he had turned away his shoulder to depart from Samuel, God changed unto him another heart, and all these things came in that day. {10} And they came to the foresaid hill, and behold a troop of Prophets meeting him: & the Spirit of our Lord seized upon him, and he prophesied in the midst of them. {11} And all that had known him yesterday and the day before, seeing that he was with the prophets, & did prophesy, said to each other: What thing hath happened to the son of Cis? What, is Saul also among the Prophets? {12} And one answered an other, saying: And who is there father? Therefore it was turned into a proverb: What, is Saul also among the Prophets? {13} And he ceased to prophesy, and came to the excelse. {14} And Saul's uncle said to him, and to his servant: Whither went you? Who answered: To seek the asses: which when we had not found we came to Samuel. {15} And his uncle said to him: Tell me what Samuel said to thee. {16} And Saul said to his uncle: He told us that the asses were found. But concerning the word of the Kingdom which Samuel had spoken to him, he told him not. {17} And Samuel called together the people of our Lord in Maspha: {18} And said to the children of Israel: Thus saith our Lord the God of Israel: I brought Israel out of Aegypt, and delivered you from the hand of the Aegyptians, and from the hand of all the kings which afflicted you. {19} But you this day have rejected your God, who only hath saved you out of all your evils and tribulations: and you have said: Not so: but appoint a king over us. Now therefore stand before our Lord by your tribes, and by your families. {20} And Samuel brought all the tribes of Israel, and the lot fell on the tribe of Benjamin. {21} And he brought the tribe of Benjamin and the kindreds thereof, & it fell upon the kindred of Metri, and it came unto Saul the son of Cis. They therefore sought him, and he was not found. {22} And after these things they consulted our Lord whether he would come thither. And our Lord answered: Behold he is hid at home. {23} They ran therefore and took him from thence: and he stood in the midst of the people, and he was higher than all the people from the shoulder and upward. {24} And Samuel said to all the people: Certes you see whom our Lord hath chosen, that there is not the like to him in all the people. And all the people cried, and said: God save the king. {25} And Samuel spake to the people the law of the Kingdom, and wrote it in a book, and laid it up before our Lord: and Samuel dismissed all the people, every one into his own house. {26} But Saul also departed into his house into Gabaa: & there went with him part of the army, they whose hearts God had touched. {27} But the children of Belial said: What, shall this fellow be able to save us? And they despised him, & brought him not presents: but he dissembled as though he heard not.

Chapter 11

Ammonites fighting against Jubes Galaad, and the city ready to yield, 5. Saul gathereth an army, 11. overthroweth the enemy, 14. and is established king.

{1} AND it came to pass as it were a month after, Naas the Ammonite ascended, and began to fight against Jubes of Galaad. And all the men of Jubes said to Naas: Make a league with us, and we will serve thee. {2} And Naas the Ammonite answered them: In this will I make a league with you, that I may pluck out the right eyes of you all, and may make you a reproach in all Israel. {3} And the ancients of Jubes said to him: Grant unto us seven days, that we may send messengers unto all the coasts of Israel: & if there shall not be that may defend us, we will come forth to thee. {4} The messengers therefore came into Gabaa of Saul: and they spake these words, in the hearing of the people: and all the people lifted up their voice, and wept. {5} And behold Saul came, following oxen out of the field, and said: What aileth the people that they weep? And they told him the words of the men of Jubes. {6} And the Spirit of our Lord seized on Saul, when he had heard these words, and his fury was exceeding wrath. {7} And taking both the oxen, he cut them into pieces, & sent them into all the coasts of Israel by messengers, saying: Whosoever shall not go forth, and follow Saul and Samuel, so shall it be done to his oxen. Therefore the fear of our Lord invaded the people, and they went forth as it were one man. {8} And he numbered them in Bezem: and there were of the children of Israel three hundred thousand: and of the men of Juda thirty thousand. {9} And they said to the messengers that came: Thus shall you say to the men, that are in Jubes Galaad: To morrow, when the sun shall wax hot, you shall have relief. The messengers therefore came, & told the men of Jubes: Who were glad. {10} And they said: In the morning we will come forth to you: & you shall do to us whatsoever shall please you. {11} And it came to pass, when the morrow was come, Saul set the people into three parts: & entered into the midst of the camp in the morning watch, and struck Ammon until the day waxed hot, & the rest were dispersed, so that there were not left among them two together. {12} And the people said to Samuel: Who is this that said: what, shall Saul reign over us? Give us the men and we will kill them. {13} And Saul said: No man shall be killed this day, because our Lord this day hath relieved Israel: {14} And Samuel said to the people: Come and let us go into Galgal, and let us renew there a Kingdom. {15} And all the people went into Galgal, and there they made Saul king before our Lord in Galgal, and they immolated there pacific victims before our Lord. And Saul rejoiced there, and all the men of Israel exceedingly.

Chapter 12

Samuel being justified by the people for his good behaviour, 6. chargeth them with ingratitude towards God, 14. admonishing them, and shewing by a sign, that they offended in demanding a king, 20. Exhorteth them now to serve God, promiseth to pray for them, [279] and forewarneth that they shall receive as they deserve.

{1} AND Samuel said to all Israel: Behold I have heard your voice according to all things which you have spoken to me, and I have appointed a king over you. {2} And now the king goeth before you: and I am wachsen old and have gray hairs: moreover my sons are with you: therefore having conversed with you from my youth until this day, lo I am ready. {3} Speak of me before our Lord, and before his Christ, whether I have taken any man's oxe, or ass: If I have calumniated any man, if I have oppressed any man, if I have taken gift of any man's hand: and I will contemn that same this day, and will restore it to you. {4} And they said thou hast not calumniated us, nor oppressed us, nor taken ought of any man's hand. {5} And he said to them: Witness is our Lord against you, and witness is his Christ in this day, that you have not found any thing in my hand. And they said: Witness. {6} And Samuel said to the people: Our Lord who made Moyses & Aaron, & brought our fathers out of the Land of Aegypt is present. {7} Now therefore

stand, that I may contend in judgment against you before our Lord, concerning all the mercies of our Lord, which he hath done with you, and with your fathers: {8} how Jacob entered into Aegypt, and your fathers cried to our Lord: and our Lord sent Moyses and Aaron, and brought your fathers out of Aegypt: and placed them in this place. {9} Who forgat our Lord their God, and he delivered them in the hand of Sisara master of the host of Hasor, and in the hand of the Philisthiims, and in the hand of the king of Moab, and they fought against them {10} But afterward they cried to our Lord, & said: We have sinned, because we have forsaken our Lord, & have served Baalim & Astaroth: now therefore deliver us from the hand of our enemies, & we will serve thee. {11} And our Lord sent Jerobaal, & Badan, & Jephte, & Samuel, and delivered you from the hand of your enemies round about, & you dwelt securely. {12} But you seeing that Naas, king of the children of Ammon was come against you, you said to me: Not so, but a king shall reign over us: whereas our Lord your God did reign among you. {13} Now therefore your king is ready, whom you have chosen and desired: behold our Lord hath given you a king. {14} If you shall fear our Lord, and serve him, & hear his voice, and not exasperate the mouth of our Lord: both you, & the king which reigneth over you, shall be followers of our Lord your God: {15} But if you will not hear the voice of our Lord, but shall exasperate his words, the hand of our Lord shall be upon you, & upon your fathers. {16} But now also stand, & see this great thing which our Lord will do in your sight. {17} Is it not wheat harvest to day? I will call upon our Lord, & he will give noises & rain: and you shall know, & see that you have done great evil to your selves in the sight of our Lord, desiring a king over you. {18} And Samuel cried to our Lord, & our Lord gave noises & rain in that day {19} And all the people feared exceedingly our Lord and Samuel. And all the people said to Samuel: Pray for thy servants to our Lord thy God, that we die not. For we have added evil to all our sins, that we desired unto us a king. {20} And Samuel said to the people: Fear not, you have done all this evil: but yet depart not from the back of our Lord, but serve our Lord in all your heart. {21} And decline not after vain things, which shall not profit you, nor deliver you, because they are vain. {22} And our Lord will not forsake his people for his great name: because our Lord hath sworn to make you a people to himself. {23} And far from me be this sin in our Lord, that I should cease to pray for you, and I will teach you the good and right way. {24} Therefore fear our Lord, and serve him in truth and from your whole heart. For you have seen the great works which he hath done among you. {25} But if you shall persevere in malice, both you and your king shall perish together.

Chapter 13

Saul and Jonathas prevail in battle against the Philisthiims. 5. Who increasing their forces, the Israelites for fear fly away and hide themselves. 8. Samuel not coming to the camp, Saul presumeth to offer sacrifice, 11, for which Samuel reproveth him, and declareth that his Kingdom shall be translated to an other. 17. The Philisthiims oppress the Israelites, and deprive them of armour.

{1} A child of one year was Saul when he began to reign, and two years he reigned over Israel. {2} And Saul chose to himself three thousand of Israel: and there were with Saul two thousand in Machmas, and in the mount of Bethel: and a thousand with Jonathas in Gabaa of Benjamin. Moreover the rest of the people he sent back every man into their tabernacles: {3} And Jonathas struck the garrison of the Philisthiims, which was in Gabaa. Which when the Philisthiims had heard, Saul sounded with the trumpet in all the land, saying: Let the Hebrews hear. {4} And all Israel heard this manner of bruit: Saul hath stricken the garrison of the Philisthiims: & Israel took courage against the Philisthiims. The people therefore cried after Saul in Galgal. {5} And the Philisthiims were gathered together to fight against Israel, thirty thousand chariots, and six thousand horsemen, and the rest of the common people, as the sand which is in the sea shore very much.

And going up they camped in Machmas at the East of Bethaven. {6} Which when the men of Israel had seen themselves put in a strait (for the people was afflicted) they hid themselves in caves, and in secret places, in rocks also, and in dens, and in cisterns. {7} And the Hebrews passed Jordan into the Land of Gad and Galaad. And when Saul was yet in Galgal, all the people was sore afraid, which followed him. {8} And he expected seven days according to the appointment of Samuel, and Samuel came not into Galgal, and the people slipt away from him. {9} Saul therefore said: Bring me the holocaust, and the pacifics. And he offered the holocaust. {10} And when he had finished offering the holocaust, behold Samuel came: and Saul went forth to meet him & salute him. {11} And Samuel spake to him. What hast thou done? Saul answered: Because I saw that the people slipt from me, and thou wast not come according to the days appointed, moreover the Philisthiims were gathered together into Machmas, {12} I said: Now will the Philisthiims come down to me into Galga, and I have not pacified the face of our Lord. Compelled by necessity, I offered the holocaust. {13} And Samuel said to Saul: Thou hast done foolishly, neither hast thou kept the commandments of our Lord thy God, which he commanded thee. Which if thou hadst not done, even now had our Lord prepared thy Kingdom over Israel for ever, {14} but thy Kingdom shall no farther arise. Our Lord hath sought him a man according to his heart: and him hath our Lord commanded to be Prince over his people, because thou hast not observed the things which our Lord commanded. {15} And Samuel arose & went up from Galgal into Gabaa of Benjamin. And numbered the people, which were found with him, as it were six hundred men. {16} And Saul and Jonathas his son, and the people that were found with them, was in Gabaa of Benjamin: moreover the Philisthiims had pitched in Machmas. {17} And there issued forth to prey from the camp of Philisthians three companies. One company went on against the way of Ephra to the Land of Saul. {18} Moreover an other went by the way of Bethhoron, and the third had turned it-self to the way of the border, in the valley Seboim against the desert. {19} Moreover there was not found an iron smith in all the Land of Israel, for the Philisthiims had so provided, lest perhaps the Hebrews should make sword or spear. {20} All Israel therefore went down to the Philisthiims, that every man might whet his plough culter, and spade, and axe, and rake. {21} Therefore the edges of the shares, and spades, and forks with three teeth, and axes were blunt, even to the goadprick, which was to be mended. {22} And when the day was come to fight, there was not found sword and spear in the hand of all the people, that was with Saul and Jonathas, except Saul and Jonathas his son. {23} And the station of the Philisthiims went forth, to pass up into Machmas.

Chapter 14

Jonathas trusting in God, accompanied with one man, his father not knowing, goeth into the Philisthium's camp, killeth twenty men, and troublith their whole army. 16. Saul understanding the same, approacheth with his army, and they get a great victory. 24. But Saul having commanded under pain of death, that none should eat till night, Jonathas for tasting a little honey (though ignorant of the prohibition) is judged to die. 45. But the people oppose themselves, and deliver him from death. 47. Saul prospereth in his Kingdom, with his family.

{1} AND it chanced on a certain day, that Jonathas the son of Saul said to the young man that bare his armour: Come and Let us pass to the garrison of the Philisthiims, which is beyond yonder place. But to his father he told not this same thing. {2} Moreover Saul abode in the utmost part of Gabaa under the pomegranate tree, which was in Magron: and the people with him was about six hundred men. {3} And Achias the son of Achitob the brother of Ichabod the son of Phinees, which was born of Heli the Priest of our Lord in Silo, bare the ephod. But the people also was ignorant whither Jonathas was gone. {4} And there were between the ascents, by the which Jonathas endeavoured to pass unto the garrison of the Philisthiims, rocks standing up on both sides, and as

it were in manner of teeth steep broken rocks on either side, the name of one Boses, and the name of the other Sene: {5} one rock standing out toward the North over-against Machmas, and the other to the South, against Gabaa. {6} And Jonathas said to the young man that bare his armour: Come, let us pass to the station of these uncircumcised, if happily our Lord will make for us: because it is not hard for our Lord to save either in many or in few. {7} And his esquire said to him: Do all things which please thy mind: go whither thou desirest, and I will be with thee wheresoever thou wilst. {8} And Jonathas said: Behold we pass to these men. And when we shall appear to them, {9} if they shall speak to us in this manner: Tarry till we come to you: let us stand in our place, & not go up to them. {10} But if they shall say: Come up to us: let us go up, because our Lord hath delivered them in our hands, this shall be a sign unto us. {11} Both of them therefore appeared to the station of the Philisthiims: and the Philisthiims said: Behold the Hebrews come out of the caves, wherein they were hid. {12} And the men of the garrison spake to Jonathas and to his esquire, and said: Come up to us, and we will shew you a thing. And Jonathas said to his esquire: Let us go up, follow me: for our Lord hath delivered them into the hands of Israel. {13} And Jonathas went up on his hands and feet creeping, and his esquire after him. Therefore some fell before Jonathas, other some his esquire following slew. {14} And the first slaughter, which Jonathas and his esquire made, was as it were of twenty men, in the half part of an acre, which a yoke of oxen is wont to plough in a day. {15} And there was made a miracle in the camp, through the fields: yea and all the people of their garrison which had gone to take preys, was astonished, and the land was troubled: and it happened as a miracle from God. {16} And the watchmen of Saul, which were in Gabaa of Benjamin, looked, and lo a multitude overthrown, and flying hither and thither. {17} And Saul said to the people, which was with him: Enquire, and see who is gone from us. And when they had sought, it was found that Jonathas was not present and his esquire. {18} And Saul said to Achias: Bring the ark of our Lord. (for the ark of God was there that day with the children of Israel.) {19} And when Saul spake to the Priest, there arose a great tumult in the camp of the Philisthiims: and it grew by little and little, and sounded more clearly. And Saul said to the Priest: Draw together thy hand. {20} Saul therefore and all the people that was with him shouted together, and they came to the place of the fight: and behold every man's sword had been turned to his neighbour, and a slaughter exceeding great. {21} But the Hebrews also which had been with the Philisthiims yesterday and the day before, and went up with them in the camp, returned to be with Israel, which were with Saul and Jonathas. {22} All the Israelites also which had hid themselves in mount Ephraim, hearing that the Philisthiims were fled, joined themselves with their fellows in battle. And there were with Saul as it were ten thousand men. {23} And our Lord in that day saved Israel. And the fight reached as far as Bethaven. {24} And the men of Israel were joined among themselves in that day: and Saul adjured the people, saying: Cursed be the man that shall eat bread until evening, till I be revenged of mine enemies. And the whole people did eat no bread: {25} and all the common people of the land came into a forest, wherein was honey upon the face of the field. {26} The people therefore entered into the forest, and there appeared dropping honey, and no man put his hand to his mouth, for the people feared the oath. {27} But Jonathas had not heard when his father adjured the people: & he put forth the tip of the rod which he had in his hand, and dipped it into a honey comb: and he turned his hand to his mouth, and his eyes were illuminated. {28} And one of the people answering, said: Thy father hath bound the people with an oath, saying: Cursed be the man that shall eat bread this day. (And the people was faint). {29} And Jonathas said: My father hath troubled the land: your selves have seen that mine eyes are illuminated, because I have tasted a little of this honey: {30} how much more if the people had eaten of the prey of their

enemies, which they found? Had there not been made a greater plague in the Philisthiims? {31} They struck therefore in that day the Philisthiims from Machmas unto Aialon. And the people was wearied exceedingly: {32} and being turned to the prey took sheep, and oxen, and calves, and slew them on the ground: and the people did eat with blood. {33} And they told Saul saying that the people had sinned to our Lord, eating with blood. Who said: You have transgressed: Roll to me even now a great stone. {34} And Saul said: Disperse your selves among the common people, and tell them that every man bring me his oxe and ram, and kill ye them upon this same, and eat, and you shall not sin to our Lord eating with blood. All the people therefore brought every man his oxe in his hand until night: and slew them there. {35} And Saul built an altar to our Lord; and then first did he begin to build an altar to our Lord. {36} And Saul said: Let us fall upon the Philisthiims by night, and let us spoil them till it wax light in the morning, neither let us leave a man of them. And the people said: Do all that seemeth good in thine eyes. And the Priest said: Let us approach hither to God. {37} And Saul consulted our Lord: Shall I pursue the Philisthiims? Wilt thou deliver them into the hands of Israel? And he answered him not in that day. {38} And Saul said: Bring hither all the corners of the people: and know, and see by whom this sin hath chanced to day. {39} Our Lord the Savior of Israel liveth, that if it were done by Jonathas my son, he shall die without revoking. Whereunto none of the people gainsaid him. {40} And he said to all Israel: Be you separated into one side, and I with Jonathas my son will be on the other side. And the people answered Saul: Do what seemeth good in thine eyes. {41} And Saul said to our Lord: Lord God of Israel, give a sign: and Jonathas was caught and Saul, and the people went forth. {42} And Saul said: Cast ye lot between me, and Jonathas my son. And Jonathas was taken. {43} And Saul said to Jonathas: Tell me what thou hast done. And Jonathas told him, and said: Tasting I tasted in the tip of the rod which was in mine hand a little honey, & behold I die. {44} And Saul said: These things do God to me, & these things add he, that dying thou shalt die Jonathas. {45} And the people said to Saul: Shall Jonathas then die, which hath made this great salvation in Israel? This is unlawful: our Lord liveth, if there shall fall a hair from his head upon the ground, because with God hath he wrought to day. The people therefore delivered Jonathas, that he should not die. {46} And Saul retired, neither did he pursue the Philisthiims: moreover the Philisthiims departed into their places. {47} And Saul, his kingdom being established over Israel, fought round about against all his enemies, against Moab, & the children of Ammon, and Edom, and the kings of Soba, and the Philistians: and whither soever he turned himself, he overcame. {48} And gathering together an army, he struck Amalec, and delivered Israel from the hand of the spoilers thereof. {49} And the sons of Saul, were Jonathas and Jesu. And Melchisua: and the names of his two daughters, the name of the first born Merob, and the name of the younger Michol. {50} And the name of Saul's wife, Achinoam the daughter of Achimaas: and the name of the Prince of his host Abner, the son of Ner, the cousin german of Saul by the father. {51} Moreover Cis was the father of Saul, and Ner the father of Abner, the son of Abiel. {52} And there was mighty battle against the Philistians all the days of Saul. For whomsoever Saul had seen a valiant man, and fit for battle, he joined him to himself.

Chapter 15

Saul is commanded utterly to destroy the Amalecites, 8. but he taking Agag their king spareth his life, & chief of the prey. 10. For which disobedience (20. though pretending that the best things were reserved for sacrifice) he is deposed from his Kingdom. 24. Then acknowledgeth his fault. 32. Samuel cutteth Agag in pieces, 35. and mourneth for Saul.

{1} AND Samuel said to Saul: Our Lord sent me to anoint thee king over his people Israel; now therefore hear the voice of our Lord: {2} Thus saith the Lord of hosts: I have recounted whatsoever Amalec hath done to Israel: how he resisted them in

the way when they came up out of Aegypt. {3} Now therefore go, and strike Amalec, and destroy all that he hath: spare him not, and covet not ought of his things: but kill from man unto woman, both child & suckling, oxe and sheep, camel and ass. {4} Saul therefore commanded the people, and numbered them as it were lambs: two hundred thousand footmen, & ten thousand of the men of Juda. {5} And when Saul was come unto the city of Amalec, he laid ambusments in the torrent. {6} And Saul said to the Cinite: Go ye, retire & depart from Amalec: lest perhaps I wrap thee in with him, for thou hast done mercy with all the children of Israel, when they descended out of Aegypt. And the Cinite departed out of the midst of Amalec. {7} And Saul struck Amalec from Hevila, until thou come to Sur, which is over-against Aegypt. {8} And he apprehended Agag the king of Amalec alive: but all the common people he slew in the edge of the sword. {9} And Saul and the people spared Agag, & the best flocks of sheep & herds, & the garments & rams, & all things, that were fair, neither would they destroy them: but whatsoever was vile and refuse, that they destroyed. {10} And the word of our Lord was made to Samuel, saying: {11} It repented me that I have made Saul king: because he hath forsaken me, & hath not fulfilled my words in work. And Samuel was stricken sad, and cried to our Lord all the night. {12} And when Samuel had risen in the night, to go to Saul in the morning, it was told Samuel, that Saul was come into Carmelus, and had erected to himself a triumphant arch, and returning was passed, & gone into Galgal. Samuel therefore came to Saul, and Saul offered an holocaust to our Lord of the first of the preys, which he had brought from Amalec. {13} And when Samuel was come to Saul, Saul said to him: Blessed be thou to our Lord, I have fulfilled the word of our Lord. {14} And Samuel said: And what is this voice of flocks, which soundeth in mine ears, and of herds, which I hear? {15} And Saul said: They have brought them from Amalec: for the people hath spared the better sheep and herds that they might be immolated to our Lord thy God, but the rest we have slain. {16} And Samuel said to Saul: Suffer me, and I will shew thee what our Lord hath spoken to me this night. And he said to him: Speak. {17} And Samuel said: When thou wast a little one in thine own eyes, was thou not made chief in the tribes of Israel? And our Lord anointed thee to be king over Israel, {18} and our Lord sent thee on the way, and said: Go, and kill the sinners of Amalec, and thou shalt fight against them until the utter destruction of them. {19} Why therefore hast thou not heard the voice of our Lord: but art turned to the prey, & hast done evil in the eyes of our Lord? {20} And Saul said to Samuel: Yea I have heard the voice of our Lord, & have walked in the way by which our Lord sent me, & have brought Agag the king of Amalec, & Amalec I have slain. {21} But the people took of the prey, sheep and oxen, the principal of those things which were slain, to immolate to our Lord their God in Galgal. {22} And Samuel said: why? Will our Lord have holocausts and victims, and not rather that the voice of our Lord be obeyed? For BETTER IS OBEDIENCE THAN VICTIMS: and to harken rather than to offer the fat of rams. {23} Because it is as it were the sin of enchantment, to resist, & as it were the wickedness of idolatry, to refuse to obey. For as much therefore as thou hast rejected the word of our Lord, our Lord hath rejected thee, that thou shalt not be king. {24} And Saul said to Samuel: I have sinned, because I have transgressed the saying of our Lord, and thy words, fearing the people, and obeying their voice. {25} But now bear I beseech thee my sin, and return with me, that I may adore our Lord. {26} And Samuel said to Saul: I will not return with thee, because thou hast rejected the word of our Lord, and our Lord hath rejected thee that thou shalt not be king over Israel. {27} And Samuel turned himself to depart: but he caught the hem of his cloak, which also did rend. {28} And Samuel said to him: Our Lord hath rent the Kingdom of Israel from thee this day, and hath delivered it to thy neighbour better than thou. {29} Moreover the Triumpher in Israel will not spare, and he

will not be turned with repentance: for neither is he a man that he may repent. {30} But he said: I have sinned: howbeit now honour me before the ancients of my people, and before Israel, & return with me, that I may adore our Lord thy God. {31} Samuel therefore returning followed Saul: & Saul adored our Lord. {32} And Samuel said: Bring unto me Agag the king of Amalec. And Agag was presented to him very fat, trembling. And Agag said: Doth bitter death thus separate? {33} And Samuel said: As thy sword hath made women without children, so shall thy mother among women be without children. And Samuel hewed him into pieces before our Lord in Galgal. {34} And Samuel departed into Ramatha: but Saul ascended unto his house into Gabaa. {35} And Samuel saw Saul no more unto the day of his death: but yet Samuel lamented Saul because it repented our Lord that he had appointed him king over Israel.

Chapter 16

Samuel by God's commandment anointeth David king. 14. God's spirit parteth from Saul, and a wicked spirit vexeth him. 16. The vexation is mitigated by David's playing on a harp.

{1} AND our Lord said to Samuel: How long dost thou mourn Saul, whom I have rejected that he rule not over Israel? Fill thy horn with oil, and come, that I may send thee to Isai the Bethlehemite: for I have provided me a king among his sons. {2} And Samuel said: How shall I go? For Saul will hear of it, and will kill me. And our Lord said: A calf of the herd shalt thou take in thy hand, and shalt say: I am come to immolate unto our Lord. {3} And thou shalt call Isai to the victim, and I will shew thee what thou must do, and thou shalt anoint whomsoever I shall shew to thee. {4} Samuel therefore did as our Lord spake to him. And he came into Bethlehem, and the ancients of the city marveled meeting him, and they said: Is thy entrance peaceable? {5} And he said: Peaceable: I am come to immolate unto our Lord, be ye sanctified and come with me that I may immolate. He therefore sanctified Isai and his sons, and called them to the sacrifice. {6} And when they were entered in, he saw Eliab, and said: Is there before our Lord his Christ? {7} And our Lord said to Samuel: Respect not his countenance, nor the tallness of his stature: because I have rejected him, neither do I judge according to the look of man: for man seeth those things which appear, but our Lord beholdeth the heart. {8} And Isai called Aminadab, and brought him before Samuel. Who said: Neither this hath our Lord chosen. {9} And Isai brought Samma, of whom he said: This also hath not our Lord chosen. {10} Isai therefore brought his seven sons before Samuel: & Samuel said to Isai: Our Lord hath not chosen of these. {11} And Samuel said to Isai: Are all thy sons now fully come? Who answered: Yet there is left a little one, & he feedeth sheep. And Samuel said to Isai: Send, and bring him: for neither will we sit down till he come hither. {12} He sent therefore, and brought him. And he was red and beautiful to behold, and of a comely face. And our Lord said: Arise, and anoint him, for he it is. {13} Samuel therefore took the horn of oil, & anointed him in the midst of his brethren: and the Spirit of our Lord from that day & so forward was directed upon David: & Samuel rising went into Ramatha. {14} And the Spirit of our Lord departed from Saul, and a wicked spirit vexed him, from our Lord. {15} And the servants of Saul said to him: Behold an evil spirit of God vexeth thee. {16} Let our Lord command, and thy servants which are before thee will seek a man skilful to play on the harp, that when the evil spirit of our Lord shall take thee, he may play with his hand, and thou bear it more easily. {17} And Saul said to his servants: Provide me therefore some man that playeth well, and bring him to me. {18} And one of the servants answering, said: Behold I have seen the son of Isai the Bethlehemite skilful to play, and very valiant in strength, and a warlike man, and wise in his words, & a beautiful man: and our Lord is with him. {19} Saul therefore sent messengers to Isai saying: Send unto me David thy son, which is in

the pastures. {20} Isai therefore took an ass loaden with loaves, and a flagon of wine, and one kid of the goats, and sent it by the hand of David his son to Saul. {21} And David came to Saul, and stood before him: but he loved him exceedingly, and was made his esquire. {22} And Saul sent to Isai, saying: Let David stand in my sight: for he hath found grace in mine eyes. {23} Therefore whensoever the evil spirit of our Lord caught Saul, David took his harp, & struck with his hand, & Saul was refreshed, and waxed better, for the evil spirit departed from him.

Chapter 17

Goliath a Philistine challengeth any one of Israel to combat. 12. David being sent by his father to visit his brethren, 23. and hearing all Israel so reproachfully provoked, offereth to undertake the challenge: 34. shewing by former acts that he dare accept it. 37. And so by God's special help wherein he trusteth, 49. overthroweth the challenger with a stone of his sling, and cutteth off his head with his own sword. 51. the Philistines flying are slain, and David bringeth the man's head to Saul.

{1} AND the Philisthiims gathering together their companies unto battle, assembled into Socho of Juda: and camped between Socho and Azeca in the borders of Dommim. {2} Moreover Saul and the children of Israel being gathered together came into the valley of Terebinth, and they put the army in array to fight against the Philisthiims. {3} And the Philisthiims stood upon the mountain on this side, and Israel stood upon the mountain on the other side: and the valley was between them. {4} And there came forth a man that was a bastard from the camp of the Philistians, named Goliath, of Geth, in height six cubits and a palm: {5} and a helmet of brass upon his head, & he was clothed with a coat of mail linked. Moreover the weight of his coat of mail was five thousand sicles of brass: {6} and he had brassen boots on his thighs, and a target of brass covered his shoulders. {7} And the shaft of his spear was as it were a weaver's beam, and the very iron of his spear had six hundred sicles of iron: and his esquire went before him. {8} And standing he cried against the bands of Israel, & said to them: Why came you prepared to fight? Am not I a Philistine, and you the servants of Saul? Choose out a man of you, and let him descend to fight hand to hand. {9} If he shall be able to fight with me, & strike me, we will be servants to you: but if I shall prevail, & shall beat him, you shall be servants, & shall serve us. {10} And the Philistine said: I have defied the bands of Israel this day: Give me a man, and let him fight with me hand to hand. {11} And Saul and all the Israelites hearing such words of the Philistians, were astonished, and feared exceedingly. {12} And there was David the son of a man that was an Ephrathite, of whom there was mention before, of Bethlehem Juda, whose name was Isai, who had eight sons, and he was in the days of Saul an old man, and aged among men. {13} And his three elder sons went after Saul into battle: and the names of his three sons, which went to battle, were Eliab the first begotten, and the second Abinadab, the third also Samma: {14} and David was the youngest. The three elder therefore having followed Saul, {15} David went, and returned from Saul, to feed his father's flock in Bethlehem. {16} But the Philistine came forth morning and evening, and stood forty days. {17} And Isai said to David his son: Take for thy brethren an ephi of potent, and these ten loaves, and run into the camp to thy brethren, {18} and these ten little cheeses thou shalt carry to the tribute: and shalt visit thy brethren, if they do well: and learn with whom they are placed. {19} And Saul, and they, and all the children of Israel fought in the Valley of Terebinth against the Philisthiims. {20} David therefore arose in the morning, & commended the flock to the keeper: and he went loaded as Isai had commanded him. And he came to the place Magala, and to the host, which issuing out to fight had made a shout in the battle. {21} For Israel had put themselves in array, and the Philisthiims on the contrary side were prepared. {22} David therefore leaving the vessels which he had brought, under the hand of him that was keeper at the baggage, ran to the place of the battle, and asked if all things went well with his brethren. {23}

And when he yet spake to them, that man the bastard appeared coming up, named Goliath, the Philistine of Geth, coming up from the camp of the Philistians: and he speaking these self-same words, David heard them. {24} And all the Israelites when they had seen the man, fled from his face, fearing him exceedingly. {25} And some one of Israel said: Have you seen this man that came up, to defy Israel he came up? The man therefore that shall strike him, the king will give him his daughter, and he will make his father's house without tribute in Israel. {26} And David spake to the men that stood with him, saying: What shall be given to the man that shall beat this Philistine, and shall take away the reproach from Israel? For who is this uncircumcised Philistine, which hath upbraided the armies of the living God? {27} And the people reported unto him the self-same word, saying: These things shall be given to the man, that shall strike him. {28} Which when Eliab his eldest brother had heard, when he spake with others, he was angry against David, and said: Wherefore camest thou? And why hast thou left those few sheep in the desert? I know thy pride, and the wickedness of thy heart: that to see the battle thou art come down. {29} And David said: What have I done? Is there not cause to speak? {30} And he went a little aside from him to an other, and said the self-same word. And the people answered him as before. {31} And the words which David spake were heard, and told in the sight of Saul. {32} To whom when he was brought, he spake unto him: Let not any man's heart be discouraged in him: I thy servant will go, and will fight against the Philistine. {33} And Saul said to David: Thou art not able to resist this Philistine, nor to fight against him, because thou art a child, but he is a man of war from his youth. {34} And David said to Saul: Thy servant did feed his father's flock, and there came a lion, or a bear, and took a ram out of the midst of the flock: {35} and I pursued them, and struck them, & plucked them out of their mouth, and they arose up against me, and I caught their chin, & I strangled and slew them. {36} For both the lion and the bear did I thy servant kill: therefore this uncircumcised Philistine also shall be as it were one of them. Now will I go & take away the reproach of the people: for who is this uncircumcised Philistine, which hath been so hardy to curse the host of the living God? {37} And David said: Our Lord which hath delivered me from the hand of the lion, and of the bear, he will deliver me from the hand of this Philistine. And Saul said to David: Go, & our Lord be with thee. {38} And Saul clothed David with his raiments, & put an helmet of brass upon his head, and vested him with a coat of mail. {39} David therefore being girded with his sword over his raiment, began to prove if he could go armed: for he was not accustomed. And David said to Saul: I can not go so, because I am not used, & he laid them off. {40} And he took his staff, which he had always in his hands, & he chose him five most bright stones out of the torrent, and cast them into the shepherds scrip, which he had with him, & he took a sling in his hand, & went forth against the Philistine. {41} And the Philistine went, going, & approaching against David, and his esquire before him. {42} And when the Philistine had seen and beheld David, he despised him. And he was a young man red, and beautiful to behold. {43} And the Philistine said to David: Why, am I a dog, that thou comest to me with a staff? And the Philistine cursed David in his gods, {44} and said to David: Come to me, & I will give thy flesh to the fowls of the air and the beasts of the earth. {45} And David said to the Philistine: Thou comest to me with a sword & spear, & shield, but I come to thee in the name of the Lord of hosts, the God of the bands of Israel, whom thou hast defied {46} this day, and our Lord shall give thee in my hand, & shall strike thee, and take away thy head from thee: and I shall give the carcasses of the camp of the Philisthiims this day to the fowls of the air, and to the beasts of the earth: that all the earth may know that there is a God in Israel. {47} And all this assembly shall know, that not in sword, nor in spear, doth our Lord save, for it is his battle, & he will deliver you into our hands. {48} When the

Philistian therefore was risen up, & came & approached against David, David made haste, & ran to the battle against the Philistian. {49} And he put his hand into his scrip, and took one stone, and cast it with the sling, and fetching it about struck the Philistian in the forehead, and he fell on his face upon the earth. {50} And David prevailed against the Philistian with sling and stone, and he struck, and slew the Philistian. And whereas David had no sword in his hand, {51} he ran, and stood upon the Philistian, and took his sword, and drew it out of the scabbard, and slew him, & cut off his head. And the Philisthiims seeing that the strongest of them was dead, did fly. {52} And the men of Israel & Juda rising up shouted, & pursued the Philistians till they came into a valley to the gates of Accaron, and there fell wounded of the Philisthiims in the way of Saraim, as far as Geth, and as far as Accaron. {53} And the children of Israel returning, after they had pursued the Philistians, invaded their camp. {54} And David taking the head of the Philistian brought it into Jerusalem: but his armour he laid in his tabernacle. {55} And at the same time that Saul saw David going forth against the Philistian, he said to Abner the Prince of the army: Of what stock is this young man descended, Abner? And Abner said: Thy soul liveth, o king, if I know. {56} And the king said: Ask thou whose son this young man is. {57} And when David was returned, after the Philistian was slain, Abner took him, and brought him in before Saul, having the head of the Philistian in his hand. {58} And Saul said to him: O young man, of what progeny art thou? And David said: I am the son of thy servant Isai the Bethlehemite.

Chapter 18

David and Jonathas enter league of friendship. 6. Saul hearing David praised above himself is offended, 10. and vexed with an evil spirit attempteth twice to kill him. 17. Promiseth to give him his eldest daughter in marriage, but giveth her to an other, 20. and giveth him the younger, thereby to overthrow him: 25. putting him also in more danger, by requiring of him an hundred prepuces of Philisthiims. 27. David bringeth him two hundred, and his fame increaseth.

{1} AND it came to pass, when he had finished to speak unto Saul, the soul of Jonathas was joined fast to the soul of David, and Jonathas loved him as his soul. {2} And Saul took him in that day, and did not grant unto him to return into his father's house. {3} And David and Jonathas entered a league, for he loved him as his soul. {4} For Jonathas stripped himself of the coat wherewith he was clothed, and gave it to David, and the rest of his garments, unto his sword, and bow, and unto his belt. {5} David also went forth to all things wheretosoever Saul sent him, & he behaved himself wisely: and Saul placed him over the men of war, & he was accepted in the eyes of all the people, & specially in the eyes of Saul's servants. {6} Moreover when David returned, after he struck the Philistian, the women came forth from all the tribes of Israel, singing & dancing to Saul the king, in timbrels of joy, & in cornets. {7} and the women sang, playing and saying: Saul struck a thousand, and David ten thousand. {8} And Saul was exceeding angry, & this word was displeasant in his eyes, and he said: They have given David ten thousand, & to me they have given a thousand: what remaineth for him but only the Kingdom? {9} Therefore Saul did not look upon David with right eyes from that day and afterward. {10} And a day after, the evil spirit of God invaded Saul, and he prophesied in the midst of his house. And David played with his hand as every day. And Saul held a spear, {11} and threw it, thinking that he could nail David to the wall, and David declined from his face the second time. {12} And Saul feared David because our Lord was with him, and was departed from himself. {13} Saul therefore removed him from him, and made him a tribune over a thousand men, and he went out and came in before all the people. {14} Also in all his ways David dealt wisely, and our Lord was with him. {15} Saul therefore saw that he was exceeding wise, and he began to beware of him. {16} But all Israel and Juda loved David, for he came in and went out before them. {17} And Saul said to David: Behold my elder

daughter Merob, her will I give thee to wife, only be thou a valiant man, and fight the battles of our Lord. And Saul thought saying: Be not my hand upon him, but let the hands of the Philistians be upon him. {18} And David said to Saul: What am I, or what is my life, or the kindred of my father in Israel, that I should be made the son in law of the king? {19} And it came to pass, at what time Merob the daughter of Saul should have been given to David, she was given to Hadriel the Molathite to wife. {20} But David loved Michol the other daughter of Saul. And it was told Saul, and it pleased him. {21} And Saul said: I will give her to him, that she may be a scandal unto him, & that the hand of the Philistians may be upon him. And Saul said to David: In two things thou shalt be my son in law this day. {22} And Saul commanded his servants: Speak to David secretly out of my presence, saying: Behold thou pleasest the king, and all his servants love thee. Now therefore be thou the king's son in law. {23} And the servants of Saul spake all these words in the ears of David. And David said: Doth it seem unto you a small matter to be the son in law of a king? But I am a poor man, and of small ability. {24} And the servants of Saul reported, saying: These manner of words hath David spoken. {25} And Saul said: Speak thus to David: The king needeth no dowry, but only an hundred prepuces of the Philistians, that revenge may be made of the king's enemies. Moreover Saul thought to deliver David into the hands of the Philistians. {26} And when his servants had reported to David the words that Saul had said, the word was liked in the eyes of David, to be made the king's son in law. {27} And after few days David rising up, went with the men that were under him, and he struck of the Philisthiims two hundred men, and brought their prepuces, and numbered them to the king, that he might be his son in law, Saul therefore gave him Michol his daughter to wife. {28} And Saul saw, and understood that our Lord was with David. And Michol the daughter of Saul loved him. {29} And Saul began more to fear David: and Saul became enemy to David all days. {30} And the Princes of the Philistians went forth: and from the beginning of their going forth, David behaved himself more wisely, than all the servants of Saul, and his name was made renowned exceedingly.

Chapter 19

Saul intending to kill David is pacified by Jonathas. 9. Nevertheless attempteth again to kill him, and missing his purpose, 11. sendeth soldiers to take and bring him back that he may be slain, but Michol his wife helpeth him away, and excuseth her self to her father, as if she had done it for fear. 18. David and Samuel flying into Najoth. 20. Again Saul sendeth soldiers after them three times, and they all do prophesy. 22. Then himself pursueth David, and also prophesieth.

{1} AND Saul spake to Jonathas his Son, and to all his servants, that they should kill David. Moreover Jonathas the son of Saul loved David exceedingly. {2} And Jonathas told David, saying: Saul my father seeketh to kill thee: wherefore look to thy self I beseech thee in the morning, and thou shalt abide secretly, and shalt be hid. {3} But I going forth will stand beside my father, in the field wheresoever he shall be: and I will speak of thee to my father, and whatsoever I shall see, I will tell thee. {4} Jonathas therefore spake good words of David to Saul his father, and said to him: Sin not, o king, against thy servant David, because he hath not sinned toward thee, and his works are very good for thee. {5} And he put his life in his hand, and struck the Philistian, and our Lord made great salvation to all Israel. Thou hast seen & didst rejoice, why therefore sinnest thou in innocent blood killing David, who is without fault? {6} Which when Saul had heard, being pacified with the voice of Jonathas, he sware: Our Lord liveth, he shall not be slain. {7} Jonathas herefore called David and shewed him all these words, and Jonathas brought in David to Saul, and he was before him, as he had been yesterday and the day before. {8} And there was battle raised again, and David going forth, fought against the Philisthiims, and struck them with a great slaughter, and they fled from his face. {9} And the evil spirit of our Lord came upon Saul, and he sat in his house, and held a spear: moreover

David played with his hand. {10} And Saul endeavoured to nail David to the wall with his spear. And David declined from the face of Saul: and the spear without making wound pierced the wall, & David fled, and was saved that night. {11} Saul therefore sent of his guard into David's house, that they should keep him, & that he might be killed in the morning: Which when Michol his wife had told David, saying: Unless thou save thy self this night, to morrow thou shalt die: {12} she let him down through a window. Moreover he went and fled away, and was saved. {13} And Michol took a statua, and put it upon the bed, and a hairy skin of goats she laid at the head thereof, and covered it with garments. {14} And Saul sent sergeants, that should take away David by force, and it was answered that he was sick. {15} And again Saul sent messengers to see David, saying: Bring him to me in the bed, that he may be slain. {16} And when the messengers were come, there was found a statua upon the bed, & skins of goats at the head thereof. {17} And Saul said to Michol: Why hast thou mocked me, and let go mine enemy that he might fly? And Michol answered Saul: Because he said to me: Let me go, otherwise I will kill thee. {18} But David flying was saved, and came to Samuel in Ramatha, & told him all things that Saul had done to him: and he and Samuel went and abode in Najoth. {19} And it was told Saul by some saying: Behold David is in Najoth in Ramatha. {20} Saul therefore sent sergeants to take away David: who when they had seen a troop of Prophets prophesying, and Samuel standing over them, the spirit of our Lord came also on them, and they also began to prophesy. {21} Which when it was told Saul, he sent other messengers: but they also did prophesy. And again Saul sent the third messengers: who also prophesied. And Saul being wrath for anger, {22} went also himself into Ramatha, and came as far as the great cistern, which is in Socho, and asked, and said: In what place are Samuel and David? And it was told him: Lo they are in Najoth in Ramatha. {23} And he went into Najoth in Ramatha, and the Spirit of our Lord came upon him, and he walked going, and he prophesied till he came into Najoth in Ramatha. {24} And he stripped himself of his garments, and prophesied with the rest before Samuel, and sang naked all that day and night. Whereupon there went out also a proverb: What, is Saul also among the Prophets.

Chapter 20

Jonathas comforteth David, 3. confirmeth their former league. 18. By an appointed sign (24. endeavouring first, but in vain, to pacify his father) 35. certifieth David of his father's malice against him. 41. They meet again secretly, and sorrowfully part each from other.

{1} BUT David also fled from Najoth, which is in Ramatha, and coming spake before Jonathas: What have I done? What is mine iniquity, and what sin of mine against thy father, that he seeketh my life? {2} Who said to him: God forbid, thou shalt not die: for neither will my father do any thing great or little, unless he first tell me: this word therefore only hath my father concealed from me? No, this shall not be. {3} And he sware again to David. And David said: Thy father surely knoweth that I have found grace in thy sight, & will say: Let not Jonathas know this, lest perhaps he be sad. Yea more, our Lord liveth, and thy soul liveth, by one degree only (as I may so say) I and death are divided. {4} And Jonathas said to David: Whatsoever thy soul shall say to me, I will do for thee. {5} And David said to Jonathas: Behold the calends are to morrow, and I after the manner am wont to sit beside the king to eat: dismiss me therefore that I may be hid in the field until the evening of the third day. {6} If thy father looking inquire for me, thou shalt answer him: David desired me, that he might go quickly into Bethlehem his city: because there be solemn victims to all of his tribe. {7} If he shall say: Well; peace shall be to thy servant: but if he be angry, know that his malice is complete. {8} Do mercy therefore toward thy servant: because thou hast caused me thy servant to enter the league of our Lord with thee. But if there be any iniquity in me, do thou kill me, and bring me not in to thy father. {9} And Jonathas

said: Be this far from thee, for neither can it be, that I should not tell thee, if I shall certainly know that my father's malice is complete against thee. {10} And David answered Jonathas: Who shall bring me word, if thy father answer thee perhaps any thing sharply of me? {11} And Jonathas said to David: Come, let us go forth abroad into the field: and when they were both gone forth into the field, {12} Jonathas said to David: Lord God of Israel, if I shall search out my father's meaning, to morrow or the day after, and some good thing be upon David, and I send not immediately unto thee, and make thee know thereof, {13} these things do our Lord to Jonathas, and these things add he. But if my father's malice shall persevere against thee, I will reveal thine ear, and will dismiss thee, that thou mayest go in peace, and our Lord be with thee, as he hath been with my father. {14} And if I live, thou shalt do me the mercy of our Lord, but if I die, {15} thou shalt not take away thy mercy from my house for ever, when our Lord shall have rooted out the enemies of David, every one out of the land: take he away Jonathas from his house, and our Lord require it of the hands of David's enemies. {16} Jonathas therefore made a league with the house of David: & our Lord required it of the hands of David's enemies. {17} And Jonathas added to swear unto David, because he love him, for as his own soul, so he loved him. {18} And Jonathas said to him: To morrow are the calends, and thou shalt be asked for: {19} for thy sitting will be inquired of till after to morrow. Thou shalt therefore go down in haste, and shalt come to the place, where thou must be hid in the day, when it is lawful to work, and thou shalt sit beside the stone which is named Ezel. {20} And I will shoot three arrows near it, and will shoot as it were exercising my self at a mark. {21} I will send also a boy saying to him: Go, and fetch me the arrows. {22} If I shall say to the boy: Lo, the arrows are on this side thee, take them up: come thou to me, because there is peace to thee, and there is no evil, our Lord liveth. But if I shall speak thus to the boy: Lo the arrows are beyond thee: Go in peace, because our Lord hath dismissed thee. {23} And concerning the word which I and thou have spoken, our Lord be between thee and me for ever. {24} David therefore was hid in the field, and the calends came, and the king sat down to eat bread. {25} And when the king was set upon his chair (according to the custom) which was beside the wall, Jonathas arose, and Abner sat at the side of Saul, and David's place appeared void. {26} And Saul said nothing that day, for he thought it had chanced perhaps unto him, that he was not clean, nor purified. {27} And when the second day was come after the calends, again David's place appeared empty. And Saul said to Jonathas his son: Why came not the son of Isai neither yesterday nor to day to eat? {28} Jonathas answered Saul: He desired me instantly, that he might go into Bethlehem, {29} and he said: Let me go, because there is a solemn sacrifice in the city, one of my brethren hath sent for me: now therefore if I have found grace in thy sight, I will go quickly, & see my brethren. For this cause he came not to the king's table. {30} But Saul being wrath against Jonathas, said to him: Thou son of a woman which of her own accord ravisheth a man, am I ignorant that thou lovest the son of Isai unto thine own confusion, & to the confusion of thine ignominious mother? {31} For all the days, that the son of Isai shall live upon the earth, thou shalt not be established, nor thy Kingdom. Therefore now presently send, and bring him to me: because he is the son of death. {32} And Jonathas answering Saul his father, said: Why shall he die? What hath he done? {33} And Saul caught a spear to strike him. And Jonathas understood that it was determined of his father, that he would kill David. {34} Jonathas therefore rose from the table in anger of fury, and did not eat bread the second day of the calends. For he was stricken heavy upon David, because his father had confounded him. {35} And when the morning appeared, Jonathas came into the field according to the appointment with David, and a little boy with him, {36} and said to his boy: Go, & fetch me the arrows, which I shoot. And when the boy had run, he shot an other arrow beyond

the boy. {37} The boy therefore came to the place of the arrow, which Jonathas had shot: and Jonathas cried behind the back of the boy, and said: Lo the arrow is there further beyond thee. {38} And Jonathas cried again behind the back of the boy, saying: Make haste speedily, stand not. And Jonathas his boy gathered up his arrows, and brought them to his master: {39} and he was altogether ignorant, what was done: for only Jonathas and David knew the matter. {40} Jonathas therefore gave his armour to the boy, and said to him: Go, and carry them into the city. {41} And when the boy was gone, David rose out of the place, which did bend to the South, and falling flat on the ground, adored thrice: & kissing one an other, they wept together, but David more. {42} Jonathas therefore said to David: Go in peace: whatsoever we have sworn both of us in the name of our Lord, saying: Our Lord be between me and thee, and between my seed and thy seed for ever. {43} And David arose, and departed: but Jonathas also entered into the City.

Chapter 21

In case of necessity Achimelech the Priest giveth hallowed bread to David, 8. also the sword which he had taken from Goliath. 10. Then David going to Achis king of Geth, is forced to feign himself mad.

{1} AND David came into Nobe to Achimelech the Priest: and Achimelech was astonished, because David was come. And he said to him: Why art thou alone, and none is with thee? {2} And David said to Achimelech the Priest: The king hath commanded me a word and said: Let no man know the thing, for which thou art sent by me, & what manner of precepts I have given thee, for my servants also I have appointed into such and such a place. {3} Now therefore if thou have any thing at hand, yea if but five loaves, give me, or whatsoever thou shalt find. {4} And the Priest answered David, saying: I have no lay breads at hand, but only holy bread, if the servants be clean, especially from women? {5} And David answered the Priest, and said to him: And truly, if the matter be concerning women, we have refrained our selves from yesterday and the day before, when we came forth, and the vessels of the servants were holy. Moreover this way is polluted, but it also shall be sanctified this day in the vessels. {6} The Priest therefore gave him hallowed bread; for neither was any bread there, but only the loaves of proposition, which had been taken away from the face of our Lord, that hot loaves might be set down. {7} And there was there a certain man of the servants of Saul that day, within the tabernacle of our Lord, & his name was Doeg an Idumite, the mightiest of Saul's pastors. {8} And David said to Achimelech: Hast thou here at hand a spear, or a sword? Because mine own sword, and mine own weapons I took not with me. For the king's word hastened forward. {9} And the Priest said: Lo here the sword of Goliath the Philistine, whom thou slewest in the Valley of Terebinth, is wrapped up in a mantle behind the Ephod: if thou wilt take this, take it: for neither is here any other beside that. And David said: there is none other like to that, give me it. {10} David therefore arose, and fled that day from the face of Saul: and came to Achis the king of Geth, {11} & the servants of Achis said to him, when they had seen David: Is not this David the king of the land? Did they not sing in dances to this man saying: Saul struck a thousand, and David ten thousand? {12} But David put these words in his heart, and feared exceedingly at the face of Achis the king of Geth. {13} And he changed his countenance before them, and slipt down between their hands and he stumbled at the doors of the gate, and his spittle ran down upon his beard. {14} And Achis said to his servants: You have seen the man mad: why have you brought him to me? {15} Do we lack mad men, that you have brought in this fellow, to play the mad man in my presence? Shall this man enter into my house?

Chapter 22

David with a great retinue goeth to king of Moab, 5. but by advice of Gad the Prophet returneth into Juda. 6. Saul lamenting that many conspire against him, 9. Doeg accuseth Achimelech, 14. who justifieth both David and himself. 16. He and all the Priests with much people in Nobe are slain by Saul's commandment. 20. only Abiathar escaping flyeth to David.

{1} DAVID therefore went from thence, and fled to the cave of Odollam. Which when his brethren had heard, and all his father's house, they went down to him thither. {2} And there were gathered unto him all that were in distress, and oppressed with debt, and of a pensive heart, and he was made their Prince, and there were with him about four hundred men. {3} And David departed from thence into Maspha which is Moab: and he said to the king of Moab: Let my father and my mother tarry with you, I beseech thee, till I know what God will do to me. {4} And he left them before the face of the king of Moab, and they abode with him all the days that David was in garrison. {5} And Gad the Prophet said to David. Tarry not in garrison, depart, and go into the Land of Juda. And David departed, and came into the forest of Haret. {6} And Saul heard that David had appeared, and the men that were with him. And Saul when he abode in Gabaa, and was in the wood which is in Rama, holding a spear in his hand, and all his servants that stood about him, {7} he said to his servants that stood about him: Hear me now ye children of Jemini: will the son of Isai give to all you fields, and vineyards, and make all you tribunes, and centurions: {8} because you have all conspired against me, and there is none that telleth me, especially where my son also hath entered league with the son of Isai? There is none of you that pitith my case, neither is there that telleth me: for that my son hath raised up my servant against me, lying in wait for me until this day. {9} And Doeg the Idumite which stood by, and was the chief among the servants of Saul, answering, I saw, quoth he, the son of Isai in Nobe with Achimelech the son of Achitob the Priest. {10} Who consulted our Lord for him, and gave him victuals, yea and the sword of Goliath the Philistine he gave to him. {11} The king therefore sent to call for Achimelech the Priest the son of Achitob & all his father's house, the Priests that were in Nobe, who came all to the king. {12} And Saul said to Achimelech: Hear thou son of Achitob. Who answered: I am ready, my Lord. {13} And Saul said to him: Why have you conspired against me, thou, and the son of Isai, and hast given him bread and a sword, & hast consulted our Lord for him, that he might rise up against me, continuing a traitor until this day? {14} And Achimelech answering the king, said: And who amongst all thy servants faithful as David, and the king's son in law, and going forth at thy commandment, & glorious in thy house? {15} Did I begin this day to consult our Lord for him? Far be this from me: let not the king suspect such a thing against his servant, in all the house of my father: for thy servant knew not any thing concerning this business, either little or great. {16} And the king said: Dying thou shalt die Achimelech, thou, and all thy father's house. {17} And the king said to the couriers, that stood about him. Turn your selves, and kill the Priests of our Lord, for their hand is with David, knowing that he was fled, and they told me not. And the king's servants would not extend their hands upon the Priests of our Lord. {18} And the king said to Doeg: Turn thou, and run upon the Priests. And Doeg the Idumite being turned, ran upon the Priests, and murdered in that day eighty five men revested with an ephod of linen. {19} And Nobe the city of the Priests he struck in the edge of the sword, men and women, and children, and sucklings, and oxe and ass and sheep in the edge of the sword. {20} But one son of Achimelech the son of Achitob, escaping, whose name was Abiathar, fled to David, {21} and told him that Saul had slain the Priests of our Lord. {22} And David said to Abiathar: I knew in that day when Doeg the Idumite was there, without doubt he would tell Saul, I am guilty of all the souls of thy father. {23} Abide with me, fear not: if any man shall seek my life, he shall seek thy life also, and with me thou shall be preserved.

Chapter 23

The city of Ceila oppugned by the Philistines is relieved by David. 7. who fearing to be there betrayed, 13. flyeth into the desert of Ziph. 16. Jonathas repaireth secretly to him, and they confirm again their former league. {19} The Ziphians promise to betray David: 27. but Saul leaveth for a while to persecute him, being forced to defend the land from the Philistines invading it.

{1} AND they told David, saying: Behold the Philistines oppugn Ceila, and spoil the barns. {2} David therefore consulted our Lord, saying: Shall I go, and strike these Philistines? And our Lord said to David: Go, and thou shalt strike the Philistines, and shalt save Ceila. {3} And the men that were with David, said to him: Behold we resting here in Jury are afraid, how much more if we shall go into Ceila against the bands of the Philistines? {4} Again therefore David consulted our Lord. Who answering said to him: Arise, and go into Ceila: for I will deliver the Philistines in thy hand. {5} David therefore and his men went into Ceila, and fought against the Philistines, and drove away their beasts, and struck them with a great slaughter, and David saved the inhabitants of Ceila. {6} Moreover at that time, when Abiathar the son of Achimelech fled to David into Ceila, he went down having with him an ephod. {7} And it was told Saul that David was come into Ceila: and Saul said: Our Lord hath delivered him into my hands, & he is shut up being entered the city, where in are gates and locks. {8} And Saul commanded all the people, that they should go down into Ceila to fight, and besiege David and his men. {9} Which when David understood, that Saul secretly prepared evil against him, he said to Abiathar the Priest: Apply the Ephod. {10} And David said: Lord God of Israel, thy servant hath heard a bruit, that Saul determineth to come into Ceila, to destroy the city for me: {11} Will the men of Ceila deliver me into his hands? And will Saul come down, as thy servant hath heard? Lord God of Israel tell thy servant. And our Lord said: He will come down. {12} And David said: Will the men of Ceila deliver me, and the men that are with me, into the hands of Saul? And our Lord said: They will deliver thee. {13} David therefore arose and his men, about six hundred, and going out of Ceila, wandered hither and thither uncertain: and it was told Saul that David was fled from Ceila, and was saved: for which cause he dissembled to go forth. {14} But David abode in the desert in most strong places, & he tarried in the mount of the desert Ziph, in a shadowed hill. Saul notwithstanding sought him always: and our Lord delivered him not into his hands. {15} And David saw that Saul was gone forth to seek his life. Moreover David was in the desert Ziph, in a wood. {16} And Jonathas the son of Saul arose, and went to David into the wood, and strengthened his hands in God, and said to him: {17} Fear not; for neither shall the hand of Saul my father find thee, and thou shalt reign over Israel, & I shall be second to thee, yea and my father knoweth this. {18} Both therefore made a league before our Lord: and David abode in the wood: but Jonathas returned into his house. {19} And the Ziphites went up unto Saul in Gabaa, saying: Lo, doth not David lie hid with us in the most safe places of the wood, in the hill Hachila, which is on the right hand of the desert? {20} Now therefore, as thy soul hath desired, come down, & it shall be our charge to deliver him into the king's hands. {21} And Saul said: Blessed be ye of our Lord, because you have pitied my case. {22} Go therefore I pray you, and prepare diligently, and deal curiously, and consider the place, where his foot is, and who hath seen him there, for he thinketh of me, that I craftily lie in wait for him. {23} Consider and see all his lurking holes, wherein he is hid, and return to me with the certainty of the thing, that I may go with you. Yea and if he shall stop up himself into the earth, I will search him out among all the thousands of Juda. {24} But they rising went into Ziph before Saul: and David and his men were in the desert Maon, in the champion country at the right hand of Jesimon. {25} Saul therefore and his company went to seek him: and it was told David, and forthwith he went down to the rock, and abode in the desert Maon, which when Saul had heard, he pursued David in the desert Maon. {26} And Saul went at the side of the mountain on the one

part: and David and his men were in the side of the mountain on the other part: moreover David despaired that he could escape from the face of Saul: Saul therefore & his men in manner of a ring compassed David & his men, to take them. {27} And a messenger came to Saul, saying: Make haste, and come, because the Philistines have poured in themselves upon the land. {28} Saul therefore returned leaving off to pursue David, and he went to meet the Philistines. For this cause they called that place, The Rock dividing.

Chapter 24

Saul chancing to come into a cave, David being hid with others in the same place, only cutteth the skirt of his cloak. 5. which after shewing, Saul acknowledgeth his fault, and ceaseth for a time to persecute him.

{1} DAVID therefore went up from thence, and dwelt in the safest places of Engaddi. {2} And when Saul was returned, after he pursued the Philistines, they told him, saying: Behold, David is in the desert Engaddi. {3} Saul therefore taking unto him three thousand chosen men of all Israel, went forth to search out David & his men, yea over the steep broken rocks, which are accessible only to wild goats. {4} And he came to the sheepcotes, which fell in his way as he went, and there was a cave, which Saul entered into, to do his easement: moreover David and his men lay hid in the inner part of the cave. {5} And the servants of David said to him: Behold the day, whereof our Lord said to thee: I will deliver thee thine enemy, that thou mayest do to him as it shall seem good in thine eyes. David therefore arose, and cut off the hem of Saul's cloak softly. {6} After this David's heart struck him, for that he had cut off the hem of Saul's cloak. {7} And he said to his men: Our Lord be merciful unto me, that I do not this thing to my master the anointed of our Lord, that I should lay my hand upon him, because he is the anointed of our Lord. {8} And David persuaded his men with words, and permitted them not to rise against Saul: moreover Saul rising out of the cave, went on his journey begun. {9} And David rose up after him: and going out of the cave, cried behind Saul's back, saying: My lord king. And Saul looked back behind him: and David bowing himself flat toward the ground adored, {10} and said to Saul: Why dost thou hear the words of men that say: David seeketh evil against thee? {11} Lo this day thine eyes have seen, that our Lord delivered thee in my hand, in the cave, and I had a cogitation to kill thee, but mine eye hath spared thee. For I said: I will not extend mine hand upon my Lord, because he is the anointed of our Lord. {12} But rather see and know, o my father, the hem of thy cloak in my hand, that when I did cut off the hem of thy cloak, I would not extend my hand upon thee. Mark, and see, that there is no evil in my hand, nor iniquity, neither have I sinned against thee: but thou liest in wait for my life, to take it away. {13} Our Lord judge between me and thee, and our Lord revenge me of thee, but be not my hand upon thee. {14} As also it is said in the old proverb: FROM THE IMPIOUS shall impiety proceed: be not therefore my hand upon thee: Whom dost thou persecute, o king of Israel? {15} Whom dost thou persecute? Thou persecutest a dead dog, and a flea. {16} Our Lord be judge, and judge between me and thee, and he see, and judge my cause, and deliver me out of thy hand. {17} And when David had fully ended speaking such words to Saul, Saul said: Is this thy voice my son David? And Saul lifted up his voice, and wept: {18} and said to David: Thou art juster than I: for thou hast done me good turns, and I have rendered thee evil. {19} And thou hast shewed this day what good things thou hast done to me: how our Lord delivered me into thy hand, and thou hast not killed me. {20} For who when he hath found his enemy, will let him go in a good way? But our Lord render thee this good turn, for that which thou hast wrought toward me this day. {21} And now because I know that thou most certainly shalt reign, and have the Kingdom of Israel in thy hand: {22} swear to me in our Lord, not to destroy my seed after me, nor

to take away my name from the house of my father. {23} And David sware to Saul. Saul therefore went into his house: and David and his men went up into safer places.

Chapter 25

Samuel dieth & is mourned. 3. David requesting, 10. and not obtaining victuals of Nabal, 13. threateneth to kill him. 14. But his wife Abigail prudently preventeth the revenge, 18. by sending victuals, 23. and giving good words. 37. All which when Nabal understandeth, he fainteth, and after ten days dieth. 39. David marrieth Abigail: also Achinoam: 44. and his wife Michol is given to an other.

{1} AND Samuel died, and all Israel was gathered together, and they mourned for him, and buried him in his house in Ramatha. And David rising went down into the desert of Pharan. {2} And there was a certain man in the wilderness of Maon, & his possession in Carmel, & that man was exceeding great: and he had three thousand sheep, & a thousand goats: and it chanced that his flock was shorn in Carmel. {3} And the name of the man was Nabal: & the name of his wife Abigail. And that woman was very wise and beautiful: moreover her husband hard, and very ill, and malicious: and he was of the kindred of Caleb. {4} When David therefore heard in the desert, that Nabal sheared his flock, {5} he sent ten young men, and said to them: Go up into Carmel, & you shall come to Nabal, and shall salute him in my name peaceably. {6} And you shall say: Peace be to my brethren, and to thee, and peace to thy house, and to all whatsoever thou hast, be peace. {7} I have heard, that thy shepherds which were with us in the desert did shear: we have never molested them, neither hath ought been wanting to them at any time of the flock, all the time that they were with us in Carmel. {8} Ask thy servants, and they will tell thee. Now therefore let thy servants find grace in thine eyes: for we are come in a good day, whatsoever thy hand shall find, give thy servants, and thy son David. {9} And when David's servants were come, they spake to Nabal all these words in David's name: and so held their peace. {10} But Nabal answering the servants of David, said: Who is David? And what is the son of Isai? There are servants multiplied now a days which fly from their masters. {11} Shall I then take my breads, and my waters, and the flesh of my cattle, which I have killed for my shearers, and give to men whom I know not whence they are? {12} Therefore the servants of David returned by their way, and returning came & told him all the words that he had said. {13} Then said David to his servants: Every man gird him with his sword. And they were every one girded with their swords. And David also was girded with his sword: and there followed David about four hundred men: moreover two hundred remained at the baggage. {14} But to Abigail the wife of Nabal one of their servants told, saying: Behold David hath sent messengers from the desert, to bless our master, and he disdained them: {15} these men were good enough to us, & not troublesome: neither did ever any thing perish all the time, that we have conversed with them in the desert: {16} they were in stead of a wall to us both in the day and in the night, all the days that we fed the flocks with them. {17} Wherefore consider, and think what thou hast to do, for malice is accomplished against thy husband, & against thy house, and he is the son of Belial, so that no man can speak to him. {18} Abigail therefore made haste, and took two hundred loaves, and two bottles of wine, and five muttons ready drest, and five measures of polent, and an hundred branches of raisins, and two hundred masses of dry figs, and laid them upon asses, {19} and said to her servants: Go before me; lo, I will follow you at your back: but she told not her husband Nabal. {20} When she therefore had gotten upon an ass, and came down to the foot of the mountain, David and his men came down meeting her, whom she also met. {21} And David said: In vain verity have I preserved all things that were this man's in the desert, and there perished nothing of all that pertained to him, & he hath rendered me evil for good. {22} These things do God to the enemies of David, & these things add he, if I shall leave of all things that pertain to him until morning, any thing

pissing against the wall. {23} And when Abigail had seen David, she made haste, & light from her ass, & fell down before David upon her face, & adored upon the earth, {24} and fell at his feet, & said: In me my Lord be this iniquity: let thy handmaid speak I beseech thee in thine ears: and hear the words of thy servant. {25} Let not my lord the king I pray thee, set his heart upon this naughty man Nabal: because according to his name, he is a fool, and folly is with him: but I thy handmaid saw not thy servants my lord, whom thou didst send. {26} Now therefore my lord, our Lord liveth, and thy soul liveth, who hath stayed thee that thou shouldst not come unto blood, and hath saved thy hand to thee: and now be thine enemies as Nabal, & they that seek evil to my lord. {27} Wherefore receive this benediction, which thy handmaid hath brought to thee my lord: and give to thy servants that follow thee my lord. {28} Take away the iniquity of thy handmaid: for our Lord making will make to my lord a faithful house, because thou my lord dost fight the battles of our Lord: let not malice therefore be found in thee all the days of thy life. {29} For if a man shall rise, persecuting thee, & seeking thy life, the life of my lord shall be kept, as in the bundle of the living, with our Lord thy God: Moreover the life of thine enemies shall be whirled, as in the violence, and whurl of a sling. {30} When our Lord therefore shall do to thee, my lord, all good things, which he hath spoken concerning thee, and shall constitute thee Prince over Israel, {31} this shall not be an occasion of sobbing to thee, and a scruple of heart to my Lord, that thou hast shed innocent blood, or thy self hast revenged thy self: and when our Lord hath bestowed these benefits upon my lord, thou shalt remember thy handmaid. {32} And David said to Abigail: Blessed be our Lord the God of Israel, who hath sent thee this day to meet me, and blessed be thy speech, {33} and blessed be thou, which hast stayed me to day, that I might not go to blood, and revenge me with mine own hand. {34} Otherwise our Lord liveth, the God of Israel, who hath stayed me that I should not do thee any evil, unless thou hadst quickly come to meet me, there had not remained to Nabal until morning light, any pissing against a wall. {35} And David took of her hand all things which she had brought him, and said to her: Go peaceably into thy house, behold I have heard thy voice, and have honoured thy face. {36} And Abigail came to Nabal: and behold he had a feast in his house, as it were the feast of a king, and Nabal's heart was pleasant: for he was drunk exceedingly: and she told him not a word little or great until morning. {37} But early when Nabal had digested his wine, his wife told him these words, & his heart was dead inwardly, & he became as a stone. {38} And when ten days had passed, our Lord struck Nabal, & he died. {39} Which when David had heard that Nabal was dead, he said: Blessed be our Lord, who hath judged the cause of my reproach at the hand of Nabal, and hath kept his servant from evil, and the malice of Nabal hath our Lord rendered upon his head. David therefore sent, and spake to Abigail, that he might take her to himself to wife. {40} And David's servants came to Abigail into Carmel, and spake to her, saying: David hath sent us unto thee, to take thee to his wife. {41} Who arising adored flat toward the earth, and said: Lo let thy servant be as an handmaid, to wash the feet of the servants of my lord. {42} And Abigail arose, and made haste, and gat upon an ass, and five women went with her, waiting maids, and followed the messengers of David, and became his wife. {43} Yea and Achinoam also did David take of Jezrahel: and both were his wives. {44} But Saul gave Michol his daughter David's wife to Phalti, the son of Lais, who was of Gallim.

Chapter 26

The Ziphians bewraying the place, Saul besiegeth David: 5. who by night going where Saul and his men are asleep, 9. hurteth him not: 12. but taketh from him his spear and bottle of water 14. & sheweth what he hath done. 21. Saul again confesseth his fault, and promiseth peace.

{1} AND there came Ziphites unto Saul in Gabaa, saying: Behold

David is hid in the hill Hachila, which is over-against the wilderness. {2} And Saul arose, and went down into the desert Ziph, and with him three thousand men of the chosen of Israel, to seek David in the desert Ziph. {3} And Saul camped in Gabaa Hachila, which was over-against the wilderness in the way: and David dwelt in the desert. And seeing that Saul was come after him into the desert. {4} he sent discoverers, and learned that he was come thither most certainly. {5} And David arose secretly, and came to the place where Saul was: and when he had seen the place wherein Saul slept, and Abner the son of Ner, the Prince of his war, and Saul sleeping in the tent, and the rest of the multitude round about him, {6} David spake to Achimelech the Hethite, and Abisai the son of Sarvia the brother of Joab, saying: Who will go down with me to Saul into the camp? And Abisai said: I will go with thee. {7} David therefore and Abisai came to the people by night, and found Saul lying and sleeping in the tent, & his spear fixed in the ground at his head: and Abner, & the people sleeping round about him. {8} And Abisai said to David: God hath shut up thine enemy this day into thy hands: now therefore I will thrust him through with my spear in the earth once, and twice shall not need. {9} And David said to Abisai: Kill him not: for who shall extend his hand upon the anointed of our Lord, & shall be innocent? {10} And David said: Our Lord liveth, unless our Lord shall strike him, or his day come to die, or descending into battle he perish: {11} Our Lord be merciful unto me, that I extend not my hand upon the anointed of our Lord. Now therefore take the spear which is at his head, and cup of water & let us go. {12} David therefore took the spear, and cup of water, which was at Saul's head, and they went away: and there was none that saw, or understood, or awaked, but all slept, because the dead sleep of our lord had fallen upon them. {13} And when David had passed over against, and stood in the top of the mountain far off, & a good space between them, {14} David cried to the people, and to Abner the son of Ner, saying: Wilt thou not answer, Abner? And Abner answering said: Who art thou, that criest & disquietest the king? {15} And David said to Abner: Art not thou a man? And who is like thee in Israel? Why therefore hast thou not kept thy lord the king? For one of the multitude hath entered in to kill the king thy lord. {16} This thing is not good, which you have done: Our Lord liveth, you are the children of death, which have not kept your lord, the anointed of our Lord. Now therefore behold where the king's spear is, & where the cup of water is, which was at his head. {17} And Saul knew David's voice, & said: Is this thy voice, my son David? And David said: My voice, my lord king, {18} and he said: For what cause doth my lord persecute his servant? What have I done? Or what evil is there in my hand? {19} Now therefore hear, I pray, my lord king, the words of thy servant: If our Lord stir thee up against me, let there be odour of sacrifice: but if the sons of men, they are cursed in the sight of our Lord, which have cast me out this day, that I should not dwell in the inheritance of our Lord, saying: Go, serve strange gods. {20} And now let not my blood be shed upon the earth before our Lord, for the king of Israel is come forth to seek one flea, as the perdix is pursued in the mountains. {21} And Saul said: I have sinned, return my son David, for I will no more do thee evil, for that my life hath been precious in thine eyes to day: for it appeareth that I have done foolishly, & have been ignorant of very many things. {22} And David answering, said: Behold the king's spear, let one of the king's servants pass, and take it. {23} And our Lord will reward every one according to his justice and fidelity, for our Lord hath delivered thee this day into my hand, and I would not extend my hand upon the anointed of our Lord. {24} And as thy life hath been magnified to day in mine eyes, so be my life magnified in the eyes of our Lord, and deliver he me from all distress. {25} Saul therefore said to David: Blessed art thou my son David: and truly doing thou shalt do, and prevailing thou shalt prevail. And David went into his way, and Saul returned into his place.

Chapter 27

David for more security goeth again to Achis king of Geth, 5. obtaineth of him the city of Siceleg (6. by which means it becometh subject to the kings of Juda) 8. and maketh preys upon the enemies of king Achis.

{1} AND David said in his heart: at length I shall fall one day into the hands of Saul: is it not better that I fly, and be saved in the Land of the Philistians, that Saul may despair, and cease to seek me in all the coasts of Israel? I will fly therefore his hands. {2} And David arose, and went himself, and the six hundred men with him, to Achis the son of Maoch, the king of Geth. {3} And David dwelt with Achis in Geth, he & his men; every man & his house: & David & his two wives, Achinoam the Jezrahelite, & Abigail the wife of Nabal of Carmel. {4} And it was told Saul that David was fled into Geth, and he added no more to seek him. {5} And David said to Achis: If I have grace in thy sight, let there a place be given me in one of thy cities of this country, that I may dwell there: for why abideth thy servant in the city of the king with thee? {6} Achis therefore gave him in that day Siceleg: for which cause Siceleg became the king's of Juda until this day. {7} And the number of the days that David dwelt in the country of the Philistians, was four months. {8} And David went up, and his men, and drave preys out of Gessuri, and Gerzi, and from the Amalecites: for these villages were inhabited in the land in old time, as men go to Sur, as far as the Land of Aegypt. {9} And David struck all the land, neither left he any man or woman: and taking the sheep, & oxen, and asses, & camels, and garments, he returned & came to Achis. {10} And Achis said to him: Whom hast thou set upon to day? David answered: Against the south of Juda, and against the south of Jeraniel, and against the south of Ceni. {11} David gave life neither to man nor woman, neither brought them into Geth, saying: Lest perhaps they speak against us. These things did David, and this was decreed of him all the days that he dwelt in the country of the Philistians. {12} Achis therefore did credit David, saying: Many evils hath he wrought against his people Israel: Therefore he shall be my servant for ever.

Chapter 28

The Philistians fighting against Saul, David promiseth fidelity to Achis. 3. Saul destroyeth magicians, 6. but God not answering him, 7. seeketh a woman that hath a Pythonical spirit, 12. & willeth her to raise up Samuel. 15. Who appearing foretellet him, that he, and his sons shall die the next day.

{1} AND it came to pass that in those days the Philistines gathered together their companies, that they might be prepared to battle against Israel: and Achis said to David: Knowing know thou now, that thou shalt go forth with me in the camp, thou, and thy men. {2} And David said to Achis: Now thou shalt know what thy servant will do. And Achis said to David: And I will appoint thee keeper of my head all days. {3} And Samuel was dead, and all Israel mourned for him, and buried him in Ramatha his city. And Saul took all the magicians & soothsayers out of the land. {4} And the Philistines were gathered together, & came & camped in Sunam: and Saul also gathered together all Israel, & came into Gelboe. {5} And Saul saw the camp of the Philistines, and feared, and his heart was afraid exceedingly. {6} And he consulted our Lord, and he answered him not, neither by dreams, nor by Priests nor by Prophets. {7} And Saul said to his servants: Seek me a woman that hath a pythonical spirit, and I will go to her, and will ask as her. And his servants said to him: There is a woman that hath a pythonical spirit in Endor. {8} He therefore changed his habit and was clothed with other garments, and he went himself, and two men with him, and they came to the woman in the night, and said to her: Divine unto me in the pythonical spirit, and raise me up whom I shall tell thee. {9} And the woman said to him: Lo, thou knowest what great things Saul hath done, and how he hath razed the magicians and soothsayers out of the land: why therefore

dost thou lie in wait for my life, that I may be slain? {10} And Saul sware unto her in our Lord, saying: Our Lord liveth, there shall no evil happen unto thee for this thing. {11} And the woman said to him: Whom shall I raise up to thee? Who said: Raise me up Samuel. {12} And when the woman had seen Samuel, she cried out with a loud voice, and said to Saul: Why hast thou deceived me? For thou art Saul. {13} And the king said to her: Fear not: what sawest thou? And the woman said to Saul: I saw gods coming out of the earth. {14} And he said to her: What manner of form hath he? Who said: An old man is come up, and he is clothed with a mantle. And Saul understood that it was Samuel, and he bowed himself upon his face on the earth, and adored. {15} And Samuel said to Saul: why hast thou disquieted me, that I should be raised up? And Saul said, I am in great distress: for the Philisthiims fight against me, and God is departed from me, and would not hear me, neither in the hand of Prophets, nor by dreams: therefore I have called thee, that thou shouldest shew me what I shall do. {16} And Samuel said: Why askest thou, whereas our Lord is departed from thee, and is passed to thine adversary? {17} For our Lord will do to thee as he spake in my hand, and he will cut thy Kingdom out of thy hand, & will give it to thy neighbour David: {18} because thou hast not obeyed the voice of our Lord, neither didst thou the wrath of his fury in Amalec. Therefore that which thou sufferest hath our Lord done to thee this day. {19} And our Lord will give Israel also with thee into the hands of the Philisthiims: and to morrow thou and thy sons shall be with me: yea the camp also of Israel will our Lord deliver into the hands of the Philisthiims. {20} And forthwith Saul fell stretched forth on the ground, for he feared much the words of Samuel, and there was no strength in him, because he had not eaten bread all that day. {21} That woman therefore went unto Saul (for he was very much troubled) and said to him: Behold thy handmaid hath obeyed thy voice, and I have put my life in my hand: and I heard the words, which thou spakest to me. {22} Now therefore hear thou also the voice of thy handmaid, and I will set before thee a morsel of bread, that eating thou mayest recover strength, and be able to go on thy journey. {23} Who refused, and said: I will not eat. But his servants and the woman forced him, & at length hearing their voice, he arose from the ground, and sat upon the bed. {24} And that woman had a pasture fed calf in the house, and she made haste, and killed him: and taking meal kneaded it, and baked azymes, {25} and set before Saul, and before his servants, who when they had eaten rose up, and walked all that night.

Chapter 29

David going with the Philisthiims towards the war, the Princes urge and force the king to send him back.

{1} THEREFORE all the companies of the Philisthiims were gathered together into Aphec: and Israel also camped upon the fountain, which was in Jezrahel. {2} And the Princes indeed of the Philisthiims marched in hundreds and thousands: but David and his men were in the last company with Achis. {3} And the Princes of the Philisthiims said to Achis: What mean these Hebrews? And Achis said to the Princes of the Philisthiims: Do you not know David, which was the servant of Saul the king of Israel, and is with me many days, or years, and I have not found any thing in him, since the day that he fled to me, until this day? {4} But the Princes of the Philisthiims were angry against him, and said to him: Let this man return, and abide in his place, wherein thou hast appointed him, & let him not go down with us into battle, lest he become an adversary to us, when we shall begin to fight: for how can he otherwise pacify his lord, but in our heads? {5} Is not this David, to whom they sang in dances, saying: Saul hath struck his thousands, and David his ten thousands? {6} Achis therefor called David, and said to him: The Lord liveth, thou art just, and good in my sight: and thy going out, and thy coming in is with me in the camp: and I have not found in thee any evil, since the day that thou

camest to me until this day: but thou pleasest not the nobles. {7} Return therefore, and go in peace, and offend not the eyes of the Princes of the Philisthiims. {8} And David said to Achis: For what have I done, and what hast thou found in me thy servant, since the day that I have been in thy fight, until this day, that I may not come, and fight against the enemies of my lord the king? {9} And Achis answering spake to David: I know that thou art good in my sight, as an Angel of God: but the Princes of the Philisthiims have said: He shall not go up with us into battle. {10} Therefore arise in the morning, thou, and the servants of thy lord, which came with thee: and when you are risen in the night, and it shall begin to wax light, go forward. {11} David therefore arose in the night, he and his men, that they might set forward in the morning, and return to the land of the Philisthiims: and the Philisthiims went up into Jezrahel.

Chapter 30

David returning to Siceleg, findeth it burned and spoiled, and himself in danger of the people: 7. By our Lord's warrant he pursueth the enemy, 11. taketh a guide: 17. recovereth all that was taken away: 22. rewardeth the soldiers, also those that stayed with the baggage, 25. making it a law for the time to come, that the keepers of the baggage shall have like share with those that fight in battle.

{1} AND when David & his men were come to Siceleg the third day, the Amalecites had made an invasion on the south side into Siceleg, & had stricken Siceleg, & burnt it with fire. {2} And had led away women captive out of it, from the less unto the great: and had not killed any man, but had led them with them, & went on their journey. {3} When David therefore and his men were come to the city, and had found it burnt with fire, and their wives and their sons, and their daughters to be led away captive, {4} David and the people that was with him, lifted up their voices, and mourned till tears failed them. {5} For the two wives also of David were led away captive, Achinoam the Jezraelite, and Abigail the wife of Nabal of Carmel. {6} And David was stricken very sad: for the people would have stoned him, because the soul of every man was bitterly affected upon their sons, and daughters: but David was strengthened in our Lord his God. {7} And he said to Abiathar the Priest the son of Achimelech: Apply unto me the Ephod. And Abiathar applied the Ephod to David, {8} and David consulted our Lord, saying: Shall I pursue these thieves, and shall I take them or not? And our Lord said to him: Pursue them: for thou shalt take them without doubt, & take from them the prey. {9} David therefore went himself, and the six hundred men that were with him, and they came unto the Torrent Besor: & some being weary stayed. {10} But David himself, and four hundred men pursued: for two hundred stayed, who being weary could not pass the Torrent Besor. {11} And they found an Aegyptian in the field, and brought him to David: and they gave him bread to eat, and water to drink, {12} and also a piece of a mass of dry figs, and two bunches of resins. Who when he had eaten, his spirit returned, and he was refreshed: for he had not eaten bread, nor drunken water three days and three nights. {13} David therefore said to him: Whose art thou? Or whence? And wither goest thou? Who said: I am a young man of Aegypt, the servant of an Amalecite: and my master hath left me, because I began to be sick three days agone. {14} For we brake forth at the south side of Cerethi, and against Juda, and at the south of Caleb, and burnt Siceleg with fire. {15} And David said to him: Canst thou bring me to this company? Who said: Swear to me by God, that thou wilt not kill me, nor deliver me into the hands of my lord, and I will bring thee to this company. And David sware to him. {16} Who when he had brought them, behold they sat upon the face of all the earth, eating & drinking, and as it were keeping a festival day, for all the prey and spoils which they had taken out of the Land of the Philisthiims, and out of the Land of Juda. {17} And David struck them from evening until the evening of the next day, and there escaped not any of them, but four hundred young men, which had gotten upon camels, and were fled. {18} David therefore rescued all things that

the Amalecites had taken, and he rescued his two wives. {19} Neither was there any wanting from little to great, as well of their sons as of their daughters, and of the spoils, and what things soever they had taken, David brought all again. {20} And he took all the flocks and herds, and drove them before his face: and they said: This is the prey of David. {21} And David came to the two hundred men, {302} which being weary had stayed, neither were able to follow David, and he had bidden them to rest in the Torrent Besor: who came forth to meet David, and the people that were with him. And David coming to the people, saluted them peaceably. {22} And every naughty, and wicked fellow of the men, that had gone with David, answering, said: Because they came not with us, we will not give them any thing of the prey, which we have recovered: but let their wife and children suffice every man, whom when they had received, let them depart. {23} But David said: You shall not do so my brethren, of these things, which our Lord hath delivered to us, and hath kept us, and hath given the thieves, that were broken out against us, into our hands: {24} neither shall any man hear you upon this talk. For there shall be equal portion of him that went down into battle, and of him that abode at the baggage, and they shall divide alike. {25} And this hath been done from that day, and ever after it was decreed, and ordained as a law in Israel. {26} David therefore came into Siceleg, and sent gifts of the prey to the ancients of Juda his neighbours, saying: Take a benediction of the prey of our Lord's enemies. {27} To them that were in Bethel, and that were in Ramoth toward the South, and them that were in Gether, {28} and them in Aroer, and them in Sephamoth, and them in Esthamo, {29} and them in Rachal, and them in the cities of Jerameel, and them in the cities of Semi, {30} and them in Harama, and them in the lake of Asan, and them in Athach, {31} and them in Hebron, and to the rest that were in those places, in the which David had tarried, and his men.

Chapter 31

Saul with his sons are slain in battle. 7. The Philisthiims possess the place, and hang the dead bodies on a wall, 11. but valiant men of Jabel Galaad take them away, and burn them, bury their bones, and fast seven days.

{1} AND the Philisthiims fought against Israel, and the men of Israel fled before the face of the Philisthiims, and fell being slain in mount Gelboe. {2} And the Philisthiims fell upon Saul, and upon his sons, and they struck Jonathas, and Abinadab, and Melchisua the sons of Saul, {3} and the whole weight of the battle was turned upon Saul: and the archers overtook him, and he was sore wounded of the archers. {4} And Saul said to his esquire: Draw out thy sword, and strike me: lest perhaps these uncircumcised come, and kill me, mocking me. And his esquire would not: for he was frightened with exceeding fear. Saul therefore caught his sword, and fell upon it. {5} Which when his esquire had seen, to wit, that Saul was dead, himself also fell upon his sword and died with him. {6} Saul therefore died, and his three sons, and his esquire, and all his men in that day together. {7} And the children of Israel, that were beyond the valley, and beyond Jordan, seeing that the men of Israel were fled, and that Saul was dead, and his sons, they left their cities, and fled: and the Philisthiims came, and dwelt there. {8} And when the next day was come, the Philisthiims came to spoil them that were slain, and they found Saul and his three sons, lying in mount Gelboe, {9} And they did cut off Saul's head, and spoiled him of his armour, and sent into the land of the Philistians round about, that it should be declared in the temple of their idols, and among their people. {10} And they did put his armour in the temple of Astaroth, but his body they hung on the wall of Bethsam. {11} Which when the inhabitants of Jabel Galaad had heard whatsoever the Philisthiims had done to Saul, {12} all the most valiant men arose, and walked all the night, and took the body of Saul, and the bodies of his sons, from the wall of Bethsam: and they came to Jabel Galaad, and burnt them there: {13} and

they took their bones, and buried them in the wood of Jabel, and fasted seven days.

THE SECOND BOOK OF KINGS

Chapter 1

David hearing that Saul and Jonathas are slain, {11}, mourneth with all his family, weeping and fasting. 13. Causeth him to be slain who affirmed that he had killed king Saul. 18. He traineth up archers: 19. and inviteth also all Israel to mourn.

{1} AND it came to pass, after that Saul was dead, that David returned from the slaughter of Amalec, and tarried in Siceleg two days. {2} And in the third day there appeared a man coming out of Saul's camp, his garments torn, and sprinkled on the head with dust, and as he came to David, he fell upon his face, and adored. {3} And David said unto him: Whence comest thou? Who said to him: I fled out of the camp of Israel. {4} And David said unto him: What is the matter that is done? Tell me. Who said: The people is fled out of the battle, and many of the people are overthrown & dead: yea Saul also and Jonathas his son are dead. {5} And David said to the young man that told him: How knowest thou that Saul is dead, and Jonathas his Son? {6} And the young man that told him, said: By chance I came into mount Gelboe, and Saul leaned upon his spear: moreover the chariots and horsemen approached unto him, {7} and turning backward, and seeing me he called. To whom when I had answered, Here I am, {8} he said to me: Who art thou? And I said to him: I am an Amalecite. {9} And he said to me: Stand upon me and kill me, because anguishes hold me, and as yet all my life is in me. {10} And standing upon him, I killed him: for I knew that he could not live after the fall: and I took the Diadem that was on his head, & the bracelet from his arm, & have brought to thee my lord hither. {11} And David taking his garments rent them, and all the men that were with him, {12} and they mourned, & wept, & fasted until evening upon Saul & upon Jonathas his son, and upon the people of our Lord, & upon the house of Israel, because they were fallen by the sword. {13} And David said to the young man that had told him: Whence art thou? Who answered: I am the son of a man a stranger of Amalec. {14} David said to him: Why didst thou not fear to put to thy hand to kill the anointed of our Lord? {15} And David calling one of his servants, said: Go run upon him. Who struck him, & he died. {16} And David said to him: Thy blood be upon thine own head: for thine own mouth hath spoken against thee, saying: I have slain the anointed of our Lord. {17} And David mourned this kind of mourning upon Saul, and upon Jonathas his son. {18} And he commanded that they should teach the children of Juda the bow, as it is written in the Book of the just.) And he said: Consider, O Israel, for them that be dead wounded upon thy high places. {19} The Nobles, O Israel, are slain upon thy mountains: how are the valiant fallen? {20} Tell it not in Geth, neither tell ye it in the high ways of Ascalon: lest perhaps the daughters of the Philisthiims be glad, lest the daughters of the uncircumcised rejoice. {21} Mountains of Gelboe, let neither dew nor rain come upon you, neither be they fields of the first fruits: because there was the shield of the valiants cast away, the shield of Saul, as though he were not anointed with oil. {22} From the blood of the slain, from the fat of the valiants, the arrow of Jonathas never returned backward, and the sword of Saul did not return empty. {23} Saul and Jonathas amiable, {304} and comely in their life, in death also were not divided: swifter than eagles, stronger than lions. {24} Ye daughters of Israel weep upon Saul, who clothed you with scarlet in delicacies, who gave golden ornaments to your attire. {25} How have the valiants fallen in battle? Jonathas been slain in thy high places? {26} I am sorry for thee, my brother Jonathas, exceeding beautiful and amiable above the love of women. As the mother loveth her only son, so did I love thee. {27} How have the strong fallen, and the weapons of war perished?

Chapter 2

David is received and anointed king of Juda. 5. He commendeth those of Jabes Galaad, which buried Saul. 8. Isbosheth the son of Saul reigneth over the rest of Israel. 12. Whereby riseth sharp war between Abner and Joab, chief Captains of the two kings. 30. Many more are slain of Abner's party than of Joab's.

{1} THEREFORE after these things David consulted our Lord, saying: Shall I go up into one of the cities of Juda? And our Lord said to him: Go up, And David said: Whither shall I go up? And he answered him: Into Hebron. {2} David therefore went up, and his two wives, Achinoam the Jezrahelite, and Abigail the wife of Nabal of Carmel: {3} yea and the men also that were with him, David brought every one with his household: and they abode in the towns of Hebron. {4} And the men of Juda came, and anointed David there, to reign over the house of Juda. And it was told David, that the men of Jabes Galaad had buried Saul. {5} David therefore sent messengers unto the men of Jabes Galaad, and said unto them: Blessed be you to our Lord, which have done this mercy with your lord Saul, and have buried him. {6} And now our Lord certes will render you mercy and truth: but I also will requite you the good turn, for that you have done this thing. {7} Let your hands be strengthened, and be ye stout men: for although your lord Saul be dead, yet the house of Juda hath anointed me to be their king. {8} But Abner the son of Ner Prince of Saul's army, took Isbosheth the son of Saul, and led him about through the camp, {9} and ordained him king over Galaad, & over Gessuri, & over Jezrahel, & over Ephraim, and over Benjamin, and over all Israel. {10} Forty years old was Isbosheth the son of Saul when he began to reign over Israel, and he reigned two years: and only the house of Juda followed David. {11} And the number of the days, that David abode, reigning in Hebron over the house of Juda, was seven years and six months. {12} And Abner the son of Ner went forth, and the servants of Isbosheth the son of Saul, out of the camp into Gabaon. {13} Moreover Joab the son of Sarvia, and the servants of David went forth, and met them beside the people of Gabaon, and when they were come together into one place, they sat one over-against an other: these on the one side of the pool, and they on the other. {14} And Abner said to Joab: Let the young men rise, and play before us. And Joab answered: Let them rise. {15} There rose therefore and passed twelve in number, of Benjamin, of Isbosheth's part the son of Saul, and twelve of the servants of David. {16} And every one taking the head of his mate, sticked his sword into the side of his adversary, and they fell together: and the name of the place was called: The field of the valiants, in Gabaon. {17} And there rose a very sore battle in that day: & Abner was put to flight, and the men of Israel, by the servants of David. {18} And there were there the three sons of Sarvia, Joab, and Abisai, & Asael: moreover Asael was a most swift runner, as it were one of the roes, that abide in the woods. {19} And Asael pursued Abner, and declined not to the right hand nor to the left omitting to pursue Abner. {20} Abner therefore looked back behind him, and said: Art thou Asael? Who answered: I am. {21} And Abner said to him: Go to the right hand, or to the left, and apprehend one of the young men, and take to thee his spoils. But Asael would not leave but urged him. {22} And again Abner said to Asael: Retire, and do not follow me, lest I be compelled to stick thee to the ground, and I shall not be able to lift up my face to Joab thy brother. {23} Who contemned to hear, and would not go aside: Abner therefore struck him with his spear turned back in the privy parts, and thrust him through, and he died in the same place: and all that passed by that place, wherein Asael fell & died, did stay. {24} But whiles Joab and Abisai pursued Abner flying, the sun went down: & they came as far as the hill of the water conduit, that is over-against the valley the way of the desert in Gabaon. {25} And the children of Benjamin were assembled together to Abner: and being gathered in a plump into one troop, they stood in the top of one hill. {26} And Abner cried out to Joab, and said: Shall thy sword rage unto utter

destruction? Knowest thou not that desperation is dangerous? How long deferrest thou to say to the people, that they leave to pursue their brethren? {27} And Joab said: Our Lord liveth, if thou hadst spoken, in the morning had the people retired from pursuing their brethren. {28} Joab therefore sounded the trumpet, and all the army stood neither did they pursue Israel any further, nor enter into fight. {29} And Abner and his men went through the champion country, all that night: and they passed Jordan, and having viewed all Beth-horon, came to the camp. {30} Moreover Joab returning, after he had left Abner, assembled all the people: and there wanted of David's servants nineteen men, beside Asael. {31} But the servants of David struck of Benjamin, and of the men that were with Abner, three hundred three score, who also died. {32} And they took Asael, and buried him in the sepulchre of his father in Bethlehem: and Joab, and the men that were with him, walked all the night, and in the very twilight they came into Hebron.

Chapter 3

Isbosheth's forces daily decay, David increaseth in power, and hath many sons. 7. Abner upon occasion of a slander breaketh from Isbosheth, and serveth David, bringing Michol to him, and much people of Israel. 23. Joab of emulation and revenge killeth Abner. 28. For which David is offended with Joab, 31. and mourneth for Abner.

{1} THERE was made therefore long strife between the house of Saul, & between the house of David: David prospering & always stronger than himself, but the house of Saul decreasing daily. {2} And there were sons born to David in Hebron: & his first begotten was Amnon of Achinoam the Jezrahelite. {3} And after him Cheleah of Abigail the wife of Nabal of Carmel: moreover the third Absalom, the son of Maacha the daughter of Tolmai king of Gessur. {4} And the fourth Adonias, the son of Haggith: and the fifth Saphathia, the son of Abital. {5} The sixth also Jethraam of Eglal the wife of David. These were born to David in Hebron. {6} Therefore when there was battle between the house of Saul & house of David, Abner the son of Ner ruled the house of Saul. {7} And Saul had a concubine named Respha, the daughter of Aia. And Isbosheth said to Abner: {8} Why didest thou go in to my father's concubine? Who being wrath exceedingly for the words of Isbosheth, said: What am I a dog's head against Juda this day, which have done mercy upon the house of Saul thy father, and upon his brethren and nearest friends, and have not delivered thee into the hands of David, and hast thou sought against me that thou mightest charge me for a woman to day? {9} These things do God to Abner, and these things add he to him, unless as our Lord hath sworn to David, so I do truth to him. {10} That the Kingdom be transferred from the house of Saul, and the throne of David be exalted over Israel, and over Juda, from Dan to Bersabee. {11} And he could not answer him any thing, because he feared him. {12} Abner therefore sent messengers to David for himself saying: Whose is the land? And that they should say: Make amity with me, and my hand shall be with thee: and I will reduce unto thee all Israel. {13} Who said: Very well; I will make amity with thee: but one thing I desire of thee, saying: Thou shalt not see my face before thou bring Michol the daughter of Saul: and so thou shalt come, and see me. {14} And David sent messengers to Isbosheth the son of Saul, saying: Restore my wife Michol, which I betrothed to me for an hundred prepuces of the Philisthiims. {15} Isbosheth therefore sent, and took her from her husband Phaltiel, the son of Lais. {16} And her husband followed her weeping as far as Behurim: and Abner said to him: Go, and return. Who returned. {17} Abner also spake to the ancients of Israel, saying: Both yesterday and the day before you sought David that he might reign over you. {18} Now therefore do so: because our Lord hath spoken to David, saying: In the hand of my servant David I will save my people Israel from the hands of the Philisthiims, and of all their enemies. {19} And Abner spake also to Benjamin. And he went to speak unto David in Hebron all things which pleased Israel, and all Benjamin. {20} And he came to David into Hebron with twenty men: and David

made a feast to Abner, and to his men that came with him. {21} And Abner said to David: I will rise, that I may gather unto thee my lord king all Israel, and may enter a league with thee, & thou mayest reign over all, as thy soul desireth. When David therefore had brought Abner on the way, and he was gone in peace, {22} forthwith David's servants and Joab came, having slain the robbers, with a prey exceeding great: and Abner was not with David in Hebron, because he had now dismissed him, and he was departed in peace. {23} And Joab, and all the army which were with him, came afterward: it was therefore told Joab, that Abner the son of Ner came to the king, and he dismissed him, and he departed in peace. {24} And Joab went in to the king, & said: What hast thou done? Behold Abner came to thee: why didst thou dismiss him & he is gone & departed? {25} knowest thou not Abner the son of Ner, that to this end he came to thee, that he might deceive thee, & might know thy going out, & thy coming in, & understand all things that thou doest? {26} Joab therefore being gone from David, sent messengers after Abner, and brought him back from the cistern Sira, David being ignorant thereof. {27} And when Abner was returned into Hebron, Joab brought him aside to the midst of the gate, to spake unto him in guile: and struck him there in the privy parts, & he died, in revenge of the blood of Asael his brother. {28} Which when David had heard, that the thing was now done, he said: I am innocent, and my Kingdom before God for ever from the blood of Abner the son of Ner, {29} & come it upon the head of Joab, & upon all his father's house: neither let there fail of the house of Joab one having a flux of seed, & a leper, and holding the distaff, and falling by the sword, & lacking bread. {30} Joab therefore & Abisai his brother slew Abner, because he had killed Asael their brother in Gabaon in the battle. {31} And David said to Joab, and to all the people, that were with him: Rent your garments, and be girded with sack cloths, & mourn before the funeral of Abner. Moreover king David followed the bier. {32} And when they had buried Abner in Hebron, king David lifted up his voice, and wept upon the grave of Abner: and all the people also wept. {33} And the king mourning and lamenting Abner, said: Not as cowards are wont to die, hath Abner died. {34} Thy hands were not bound, and thy feet were not laden with fetters: but as men are wont to fall before the children of iniquity, so art thou fallen. And all the people doubling it wept upon him. {35} And when all the multitude was come to take meat with David, when it was yet clear day, David sware, saying: These things do God to me, and these add he, if before sun set I shall taste bread or any thing else. {36} And all the people heard, and all things pleased them which the king did in the sight of all the people. {37} And all the people knew, and all Israel in that day, that it was not the king's doing, that Abner the son of Ner was slain. {38} The king also said to his servants: Are you ignorant that a Prince, and the greatest is slain this day in Israel? {39} But I as yet delicate, & anointed king: moreover the sons of Sarvia are hard to me: our Lord reward him that doeth evil according to his malice.

Chapter 4

Baana and Rechab secretly kill Isbosheth: 8. bring his head to David. 8. Who condemning their fact, putteth them to death.

{1} AND Isbosheth the son of Saul heard that Abner was slain in Hebron: and his hands were weakened, and all Israel was troubled. {2} And the son of Saul had two men captains of robbers, the name of one Baana, & the name of the other Rechab, the sons of Rhemmon the Berothite of the sons of Benjamin: for Berot also was accounted in Benjamin. {3} And the Berothites fled into Gethaim, and were there strangers until that time. {4} And Jonathas the son of Saul had a son lame in his feet: for he was five years old, when the tidings came of Saul and Jonathas from Jezrahel. His nurse therefore taking him, fled: and when she made haste to fly, he fell, & was made lame: and he was called

Miphiboseth. {5} Therefore the sons of Rhemmon the Berothite, Rechab and Baana coming, entered into the house of Isbosheth in the heat of the day: who slept upon his bed at noon. And the Portress of the house that winnowed wheat, was asleep. {6} And they entered into the house secretly taking ears of corn, and Rechab and Baana his brother struck him in privy parts and fled. {7} And when they were entered into the house, he slept upon his bed in a parlour, and striking them killed him: and taking away his head they went by the way of the desert all night. {8} And brought the head of Isbosheth to David into Hebron: & they said to the king: Behold the head of Isbosheth the son of Saul thine enemy, who sought thy life: and our Lord hath given my lord the king this day revenge of Saul, and of his seed. {9} But David answering Rechab and Baana his brother, the sons of Rhemmon the Berothite, said to them: Our Lord liveth, which hath delivered my soul out of all distress, {10} for so much as him that told me, and said: Saul is dead, who thought that he told prosperous things, I apprehended, and slew him in Siceleg, to whom I should have given a reward for his tidings. {11} How much more now when wicked men have slain an innocent man in his own house, upon his bed, shall I not require his blood of your hand, and take you away from the earth? {12} David therefore commanded his servants, and they slew them, and cutting off their hands and feet, hanged them over the pool in Hebron: but the head of Isbosheth they took, and buried in the sepulchre of Abner in Hebron.

Chapter 5

With general consent David is anointed king of all Israel. 7. He taketh the tower of Sion in Jerusalem, destroying the Jebusites. 9. Buildeth there a new house: 13. marrieth more wives, and hath more children. 17. The Philistines rising against him are overthrown, 22. also the second time.

{1} AND all the tribes of Israel came to David in Hebron, saying: Behold we are thy bone and thy flesh. {2} Yea and yesterday also & the day before when Saul was king over us, thou wast he that didst lead us forth & bring back Israel: & our Lord said to thee: Thou shalt feed my people Israel, and thou shalt be Prince over Israel. {3} The ancients also of Israel came to the king into Hebron, & king David made a league with them in Hebron before our Lord: and they anointed David to be king over Israel. {4} Thirty years old was David when he began to reign, and he reigned forty years. {5} In Hebron he reigned over Juda seven years and six months: and in Jerusalem he reigned three and thirty years over all Israel & Juda. {6} And the king went, & all the men that were with him, into Jerusalem, to the Jebusite in the habiter of the land, & they said to David: Thou shalt not come in hither, unless thou take away the blind & the lame, saying: David shall not come in hither. {7} But David took the tower of Sion, this is the city of David. {8} For David had proposed in that day a reward to whosoever should strike the Jebusite, and touch the gutters of the house tops, and take away the blind and the lame that hated the soul of David: therefore it is said in the proverb: The blind and the lame shall not enter into the temple. {9} And David dwelt in the tower, and called it, The city of David: & built round about from Mello and inwards. {10} And he went prospering and growing up, and our Lord the God of hosts was with him. {11} Hiram also the king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons for walls: and they built a house for David. {12} And David knew that our Lord had confirmed him king over Israel, and that he exalted his Kingdom over his people Israel. {13} David therefore took yet concubines and wives of Jerusalem, after he was come from Hebron: and there were born to David other sons also and daughters: {14} And these be the names of them, that were born to him in Jerusalem, Samua, and Sobab, and Nathan, and Salomon, {15} and Jebahar and Elisua, and Nepheg, {16} and Japhia, and Elisama, and Elioda, and Eliphaleth. {17} The Philistines therefore heard that they had anointed David to be king over Israel: and they went up all to seek David: which when David had heard, he went

down into a hold. {18} And the Philistines coming were spread in the Vale Raphaim. {19} And David consulted our Lord, saying: Shall I go up to the Philistines? And wilt thou give them into my hand? And our Lord said to David: Go up, because delivering I will give the Philistines in thy hand. {20} David therefore came into Baal Pharasim: and struck them there, and said: Our Lord hath divided mine enemies before me, as waters are divided, therefore the name of the place was called Baal Pharasim. {21} And they left there their graven gods: which David, and his men took. {22} And the Philistines added yet to go up, and spread themselves in the Vale Raphaim. {23} And David consulted our Lord: Shall I go up against the Philistines, and wilt thou deliver them into my hands? Who answered: Go not up against them, but fetch a compass behind their back, & thou shalt come to them over against the pear trees. {24} And when thou shalt hear the sound of one going in the top of the pear-trees, then shalt thou enter battle: because then will our Lord go forth before thy face, to strike the camp of the Philistines. {25} David therefore did as our Lord had commanded him, and he struck the Philistines from Gabaa, until thou come to Gezer.

Chapter 6

With great solemnity David bringeth the Ark of God from Abinadab's house. 6. Oza for touching it is suddenly slain. 9. Whereupon David fearing to bring it to his own house, leaveth it in the house of Obededom three months. {12}, then fetcheth it, dancing before it, though Michol scorn his devotion. 17. He offereth sacrifices, distributeth gifts, blesseth the people. 23. And Michol is barren.

{1} AND David again gathered all the chosen of Israel, thirty thousand, and went, and all the people that was with {2} And David arose, him of the men of Juda, to bring the ark of God, upon which was invoked the name of the Lord of hosts, which sitteth in the Cherubins upon it. {3} And they laid the ark of God upon a new wain: and took it out of the house of Abinadab, who was in Gabaa: and Oza and Ahio the sons of Abinadab, did drive the new wain. {4} And when they had taken it out of the house of Abinadab, who was in Gabaa, Ahio keeping the ark of God went before the ark. {5} But David, and all Israel played before our Lord in all wrought wood, both on harps and lutes and timbrels & citterns and cymbals. {6} And after they came to the Floor of Nachon, Oza put forth his hand to the ark of God, and held it: because the oxen spurned, and made it lean aside. {7} And our Lord was wrath with indignation against Oza, and struck him for the rashness: who died there before the ark of God. {8} And David was stricken sad, for that our Lord had stricken Oza, & the name of that place was called: The striking of Oza until this day. {9} And David feared our Lord in that day, saying: How shall the ark of our Lord come unto me? {10} And he would not have the ark of our Lord turn in to himself into the city of David: but he caused it to turn in unto the house of Obededom the Gethite. {11} And the ark of our Lord dwelt in the house of Obededom the Gethite three months: & our Lord blessed Obededom, & all his house, {12} And it was told king David, that our Lord had blessed Obededom, & all that he had for the ark of God. David therefore went, & brought away the ark of God out of the house of Obededom, into the city of David with joy. {13} And when they had passed, that carried the ark of our Lord, six passes, he immolated an oxe and a ram. {14} And David danced with all his might before our Lord, moreover David was girded with a linen ephod. {15} And David, & all the house of Israel brought the ark of testament of our Lord in jubilation, & in sound of trumpet. {16} And when the ark of our Lord was entered into the city of David, Michol the daughter of Saul looking forth through a window, saw king David leaping, & dancing before our Lord: and she despised him in her heart. {17} And they brought in the ark of our Lord, & set it in his place in the midst of the tabernacle, which David had pitched for it: & David offered holocausts, & pacifics before our Lord. {18} And when he had accomplished offering holocausts and pacifics, he blessed the

people in the name of the Lord of hosts. {19} And he distributed to all the multitude of Israel as well man as woman, to every one, one cake of bread, and one roasted piece of beef, and flour fried with oil: and all the people went, every man into his house. {20} And David returned to bless his own house: and Michol the daughter of Saul coming forth to meet David, said: How glorious was the king of Israel to day uncovering himself before the handmaids of his servants, and was naked, as if one of the ribalds should be naked. {21} And David said unto Michol: Before our Lord, which hath chosen me rather than thy father, and than all his house, and commanded me that I should be duke over the people of our Lord in Israel, {22} both will I play, & will become more vile than I have been: and I will be humble in mine eyes, and with the handmaids, of whom thou speakest, I will appear more glorious. {23} Therefore unto Michol the daughter of Saul was there no child born unto the day of her death.

Chapter 7

David's good purpose to build a Temple is deferred by God's appointment. 12. with promise that his son shall perform it, and be established in the Kingdom. 18. For all which he rendereth thanks to God.

{1} AND it came to pass when the king sat in his house, and our Lord had given him rest on every side from all his enemies, {2} he said to Nathan the Prophet: Dost thou see that I dwell in a house of cedar, & the ark of God is set in the midst of skins? {3} And Nathan said to the king: All that is in thy heart, go do, because our Lord is with thee. {4} And it came to pass in that night: and behold the word of our Lord to Nathan, saying: {5} Go, and speak to my servant David: Thus saith our Lord: Shalt thou build me a house to dwell in? {6} For neither have I dwelt in house from the day that I brought the children of Israel out of the Land of Aegypt, until this day: but I walked in tabernacle, and in tent. {7} Throughout all the places, that I have passed with all the children of Israel, speaking did I speak to one of the tribes of Israel, which I commanded to feed my people Israel, saying: why did you not build me a house of cedar? {8} And now these things shalt thou say to my servant David: Thus saith the Lord of hosts: I took thee out of the pastures following the flocks, that thou shouldest be Prince over my people Israel: {9} and I have been with thee wheresoever thou hast walked, and have slain all thine enemies from thy face: and have made thee a great name, according to the name of the great ones, that are in the earth. {10} And I will appoint a place for my people Israel, and will plant it, and they shall dwell under it, and shall be troubled no more: neither shall the children of iniquity add to afflict them as before. {11} From the day that I appointed Judges over my people Israel: {12} and I will give thee rest from all thine enemies. And our Lord foretelleth thee, that our Lord will make thee a house. {12} And when thy days shall be accomplished, and thou shalt sleep with thy fathers, I will raise up thy seed after thee, which shall come forth of thy womb, and I will establish his Kingdom. {13} He shall build a house to my name, and I will establish the throne of his Kingdom for ever. {14} I will be to him for a father, and he shall be to me for a son: who if he shall do any thing unjustly, I will rebuke him in the rod of men, and in the plagues of the sons of men. {15} But my mercy I will not take away from him, as I took from Saul, whom I removed from thy face. {16} And thy house shall be faithful, and thy Kingdom for ever before thy face, and thy throne shall be firm continually. {17} According to all these words, & according to all this vision, so did Nathan speak to David. {18} And David went in, & sat before our Lord, & said: Who am I, o Lord God, & what is my house, that thou hast brought me thus far? {19} But this also hath seemed little in thy sight, o Lord God, unless thou didst speak also of the house of thy servant for a long time: for this is the law of Adam, Lord God. {20} What can David therefore add yet, to speak unto thee? For thou knowest thy servant, o Lord God. {21} For thy word, and

according to thy heart thou hast done all these great things, so that thou wouldest notify it to thy servant. {22} Therefore art thou magnified, o Lord God, because there is none like to thee, neither is there a God besides thee, in all things that we have heard with our ears. {23} And what nation is there in the earth as thy people Israel, for the which God hath gone, that he might redeem it to be his people, & might make himself a name, & do for them great wonders, and horrible things upon the earth, before the face of thy people, whom thou redeemedst to thy self out of Aegypt, from the nations & from their gods. {24} For thou hast confirmed the people Israel to be an everlasting people: and thou Lord God art become their God. {25} Now therefore, o Lord God, raise up for ever the word, that thou hast spoken upon thy servant & upon his house, & do as thou hast spoken, {26} that thy name may be magnified for ever, and it may be said: The Lord of hosts is God over Israel. And the house of thy servant David shall be established before our Lord, {27} because thou, o Lord of hosts God of Israel, hast revealed the ear of thy servant, saying: A house I build thee: therefore hath thy servant found his heart to pray thee with this prayer. {28} Now therefore, o Lord God, thou art God, & thy words shall be true: for thou hast spoken to thy servant these good things. {29} Begin therefore, & bless the house of thy servant, that it may be for ever before thee: because thou Lord God hast spoken, by thy blessing shall the house of thy servant be blessed for ever.

Chapter 8

Diverse nations and countries to which Israel payed tribute, are subdued by David, and pay tribute to Israel. 16. Chief officers are mentioned.

{1} AND it came to pass, after these things David struck the Philisthiims, and humbled them, & David took the bridle of tribute out of the hand of the Philisthiims. {2} And he struck Moab, & measured them with a cord, making them even with the earth: & he measured two cords, one to kill, & one to save alive: & Moab became serving David under tribute. {3} And David struck Adarezer the son of Rohob king of Soba, when he went forth to have dominion over the river Euphrates. {4} And David having taken of his part a thousand seven hundred horsemen, & twenty thousand footmen, hoghsinewed all the chariot horses: & he left of them a hundred chariots. {5} There came also Syria of Damascus to bring aid unto Adarezer the king of Soba: and David struck of Syria two & twenty thousand men. {6} And David put a garrison in Syria of Damascus: & Syria became serving David under tribute: and our Lord preserved David in all things to whatsoever he went forth. {7} And David took the golden armour, which the servants of Adarezer had, and brought them into Jerusalem. {8} And out of Bete, and out of Beroth the cities of Adarezer king David took brass exceeding much. {9} And Tou the king of Emath heard that David had stricken all the force of Adarezer, {10} And Tou sent Joram his son to king David, to salute him congratulating, and to give thanks: for that he had overthrown Adarezer, and stricken him. For Tou was enemy to Adarezer, and in his hand were vessels of gold, & vessels of silver, & vessels of brass: {11} which also king David sanctified to our Lord with the silver and gold, that he had sanctified of all the nations, which he had subdued {12} of Syria, & Moab, and the children of Ammon, and the Philisthiims, and Amalec, & of the spoils of Adarezer the son of Rohob king of Soba. {13} David also made himself a name when he returned having taken Syria in the Vale of Salt-pits, eighteen thousand being slain: {14} & he put soldiers in Idumea, and placed a garrison: and all Idumea was made to serve David: & our Lord preserved David in all things to whatsoever he proceeded. {15} And David reigned over all Israel: David also did judgment and justice to all his people. {16} And Joab the son of Sarvia was over the army: moreover Josaphat the son of Ahilud was recorder: {17} and Sadoc the son of Achitob, and Achimelech the son of Abiathar, were Priests: and Saraias, scribe: {18} And Banaias the son Joiada

was over the Cerethi and Phelethi: and the sons of David Princes.

Chapter 9

Miphiboseth a lame son of Jonathas is piously relieved by David: 9. giving to his use the particular inheritance of Saul.

{1} AND David said: Is there any think you that is remaining of the house of Saul, that I may do mercy with him for Jonathas' sake? {2} And there was of the house of Saul a servant named Siba, whom when the king had called unto him, he said to him: Art thou Siba? And he answered: I am so thy servant. {3} And the king said: Is there any remaining of the house of Saul, that I may do with him the mercy of God? And Siba said to the king: There is yet living a son of Jonathas, lame of his feet. {4} Where is he? Quoth he. And Siba said to the king: Behold he is in the house of Machir the son of Ammiel in Lodabar. {5} King David therefore sent, and took him out of the house of Machir the son of Ammiel of Lodabar. {6} And when Miphiboseth the son of Jonathas the son of Saul was come to David, he fell on his face, and adored. And David said: Miphiboseth? Who answered: Here I am thy servant. {7} And David said to him: Fear not, because doing I will do mercy on thee for Jonathas thy father, and I will restore the lands of Saul thy father, and thou shalt eat bread upon my table always. {8} Who adoring him, said: Who am I thy servant, that thou hast respect upon a dead dog like unto me? {9} The king therefore called Siba the servant of Saul, and said to him: All things whatsoever were Saul's, and all his house, I have given to thy master's son. {10} Till for him therefore the land, thou and thy sons, and thy servants: and thou shalt bring in meats for thy master's son, that he may be maintained: and Miphiboseth the son of thy Lord shall eat always bread upon my table. And Siba had fifteen sons, and twenty servants. {11} And Siba said to the king: As thou my lord king hast commanded thy servant, so will thy servant do: and Miphiboseth shall eat upon my table, as one of the sons of the king. {12} And Miphiboseth had a little son called Micha: and all the kindred of the house of Siba served Miphiboseth. {13} Moreover Miphiboseth dwelt in Jerusalem: because he did eat always of the king's table: and he was lame on both feet.

Chapter 10

Hanon king of Ammon for evil entreating David's men, sent unto him of courtesy, 7. is justly plagued, with his confederates. 15. Also the second time they are overthrown by David.

{1} AND it came to pass after these things, that the king of the children of Ammon died, and Hanon his son reigned for him. {2} And David said: I will do mercy with Hanon the son of Naas, as his father hath done mercy with me. David therefore sent, comforting him by his servants upon his father's death. But when the servants of David were come into the land of the children of Ammon, {3} the Princes of the children of Ammon said to Hanon their lord: Thinkest thou that for the honour of thy father, David hath sent comforters unto thee, and not rather that he might search and spy into the city, and overthrow it, hath David sent his servants unto thee? {4} Hanon therefore took the servants of David, and shaved the one half of their beard, and cut away half their garments unto the buttocks, and sent them away. {5} Which when it was told David, he sent to meet them: for the men were confounded very foully, and David commanded them: Tarry in Jericho, till your beard be grown, and then return. {6} And the children of Ammon seeing that they had done injury to David, sent, and hired for wages the Syrian of Rohob, and the Syrian of Soba, twenty thousand footmen, and of the king Maacha a thousand men, and of Istob twelve thousand men. {7} Which when David had heard, he sent Joab and the whole army of warriors. {8} The children therefore of Ammon issued forth, and set their men in array before the very entrance of the gate: but the Syrian of Soba, and Rohob, and Istob, and Maacha were by themselves in the field. {9} Joab

therefore seeing that there was battle prepared against him, both before him and behind him, he picked out of all the chosen of Israel, and directed his army against the Syrian: {10} and the rest of the people he delivered to Abisai his brother, who directed his army against the children of Ammon. {11} And Joab said: If the Syrian shall prevail against me, thou shalt aid me: and if the children of Ammon shall prevail against thee, I will aid thee. {12} Play the man, and let us fight for our people, and the city of our God: and our Lord will do that which is good in his sight. {13} Joab therefore and the people that were with him, began to fight against the Syrians: Who immediately fled from his face. {14} And the children of Ammon seeing that the Syrians were fled, they also fled from the face of Abisai, and entered into the city: and Joab returned from the children of Ammon, and came to Jerusalem. {15} Therefore the Syrians seeing that they were fallen before Israel, they gathered themselves together. {16} And Adarezer sent, and fetched out the Syrians, that were beyond the river, and brought their army: and Sobach the master of Adarezer's war, was their chief captain. {17} Which when it was told David, he gathered together all Israel, and passed over Jordan, and came into Helam: and the Syrians put themselves in array against David, & fought against him. {18} And the Syrians fled from the face of Israel, and David slew of the Syrians seven hundred chariots, and forty thousand horsemen: and Sobach the Prince of the war he struck: who forthwith died. {19} And all the kings that were to aid Adarezer, seeing themselves overcome of Israel, were afraid and fled, eight and fifty thousand before Israel. And they made peace with Israel: and served them, and the Syrians were afraid any more to aid the children of Ammon.

Chapter 11

David overcome with concupiscence committeth adultery with Betsabee: 6. not finding other means to hide the crime, causeth her husband Urias to be slain. 27. Then marrieth her, she beareth a son, and God is offended.

{1} AND it came to pass the year turning about, at such time when kings are wont to proceed to battles, David sent Joab, and his servants with him, and all Israel, and they spoiled the children of Ammon, and besieged Rabba: but David remained in Jerusalem. {2} Whilst these things were in doing, it chanced that David arose from his bed after noon, and walked in the top of the king's house: and he saw a woman washing her self, over-against the roof of his house: and the woman was very beautiful. {3} The king therefore sent, and inquired what woman it was. And it was told him, that she was Betsabee the daughter of Eliam, the wife of Urias the Hethite. {4} David therefore sending messengers took her, who when she was entered in to him, he slept with her: and forth with she was sanctified from her uncleanness: {5} and she returned into her house having conceived a child. And sending she told David, and said: I have conceived. {6} And David sent to Joab, saying: Send Urias the Hethite. And Joab sent Urias to David. {7} And Urias came to David. And David asked how well Joab did, & the people, and how the war was ordered. {8} And David said to Urias: Go into thy house, and wash thy feet. And Urias went forth out of the king's house, & the king's meat followed him. {9} But Urias slept before the gate of the king's house, with the other servants of his lord, and went not down to his own house. {10} And it was told David of them that said: Urias went not into his house. And David said to Urias: Didst thou not come from thy journey? Why didst thou not go down into thy house? {11} And Urias said to David: The Ark of God and Israel & Juda dwell in pavillions, & my lord Joab and the servants of my lord abide upon the face of the earth: and shall I enter into my house, to eat and to drink, and sleep with my wife? By thy health, and by the health of thy soul I will not do this thing. {12} David therefore said to Urias: tarry here also this day, and to morrow I will dismiss thee. Urias tarried in Jerusalem that day and the next: {13} and David called him to eat

before him and to drink, and he made him drunk: who going out at even, slept on his couch with the servants of his lord, and went not down into his house. {14} The morning therefore was come, and David wrote a letter to Joab: and sent it by the hand of Urias, {15} writing in the letter: Set ye Urias in the front of the battle, where the fight is strongest: and leave him, that being stricken he may die. {16} Therefore when Joab besieged the city, he put Urias in the place where he knew the strongest men were. {17} And the men issuing out of the city, fought against Joab, and there fell of the people of the servants of David, and Urias also the Hethite died. {18} Joab therefore sent, and told David all the story of the battle: {19} and he commanded the messenger, saying: When thou hast told all the story of the battle to the king, {20} if thou see him to be angry, and he say: Why approached you to the wall, to fight? Knew you not that many weapons are thrown from above of the wall? {21} Who struck Abimelec the son of Jerobaal? Did not a woman cast upon him a piece of a millstone from the wall, and slew him in Thebes? Why approached you near the wall? Thou shalt say: Also thy servant Urias the Hethite is slain. {22} The messenger therefore departed, and came, and told David all things that Joab had commanded him, {23} And the messenger said to David: The men have prevailed against us, and they issued forth to us into the field: and we violently pursued them even to the gate of the city. {24} And the archers shot arrows at thy servants from off the wall above: and there died of the king's servants, yea and thy servant Urias the Hethite is dead. {25} And David said to the messenger: Thus shalt thou say to Joab: Let not this thing discomfort thee: for the event of war is diverse: now this man, and now that man the sword consumeth: encourage thy warriors against the city, that thou mayest destroy it, and exhort them. {26} Also the wife of Urias heard, that Urias her husband was dead, & she mourned for him. {27} And the mourning being past, David sent and brought her in into his house, & she became his wife, and she bare him a son: and this thing which David had done, was unpleasant before our Lord.

Chapter 12

Nathan the Prophet by a parable induceth David to condemn himself of great sin, 7. blameth and threateneth him for the same. 13. But upon his confession denounceth remission of his sin, with reservation of temporal punishment, 15. the death of the child. 24. Betsabee beareth an other son, who is called Salomon. 26. The city of Rabbath is taken, and a rich crown with other prey.

{1} OUR Lord therefore sent Nathan to David: Who when he was come to him, he said unto him: There were two men in one city, one rich, and the other poor. {2} The rich man had sheep, and oxen exceeding many. {3} But the poor man had nothing at all, beside one little ewe, which he had bought and nourished, and which had grown in his house together with his children, eating of his bread, and drinking of his cup, & sleeping in his bosom: & it was to him as a daughter. {4} And when a certain stranger was come to the rich man, he sparing to take of his own sheep and oxen, to make a feast for that stranger, which was come to him, took the poor man's ewe, & made meats thereof for the man that was come to him. {5} And David being exceedingly wrath with indignation against that man, said to Nathan: Our Lord liveth, the man that hath done this is the child of death. {6} He shall render the ewe fourfold, because he hath done this thing, & hath not spared. {7} And Nathan said to David: Thou art that man. Thus saith our Lord the God of Israel: I anointed thee to be king over Israel, & I delivered thee from the hand of Saul, {8} and gave thee the house of thy lord, & the wives of thy lord in thy bosom, and have given thee the house of Israel and Juda: & if these things be little, I will add far greater things unto thee. {9} Why therefore hast thou contemned the word of the Lord, that thou wouldest do evil in my sight? Urias the Hethite thou hast smitten with the sword, and his wife thou hast taken to thy wife, and hast slain him with the sword of the children of Ammon. {10} For which thing the sword shall not depart from thy house for ever, because thou hast despised me, and hast taken the

wife of Urias the Hethite, to be thy wife. {11} Therefore thus saith our Lord: Behold, I will raise upon thee evil out of thine own house, and will take thy wives before thine eyes, and give them to thy neighbour, and he shall sleep with thy wives in the sight of this sun. {12} For thou hast done it secretly: but I will do this word in the sight of all Israel, and in the sight of the sun. {13} And David said to Nathan: I have sinned to our Lord. And Nathan said to David: Our Lord also hath taken away thy sin: thou shalt not die. {14} Nevertheless, because thou hast made the enemies of our Lord to blaspheme, for this thing, the son that is born to thee dying shall die. {15} And Nathan returned into his house. Our Lord also struck the child, which the wife of Urias had born to David, and he was past hope. {16} And David besought our Lord for the child: and David fasted a fast, and going in aside, lay upon the ground. {17} And the ancients of his house came, being earnest with him, that he would rise from the ground: who would not, neither did he eat meat with them. {18} And it chanced the seventh day that the infant died: and the servants of David feared to tell him, that the child was dead. For they said: Behold when the child yet lived, we spake to him, and he heard not our voice: how much more if we shall say, The child is dead, will he afflict himself? {19} When David therefore saw his servants muttering, he understood that the infant was dead: and he said to his servants: Is the child dead? Who answered him: He is dead. {20} David therefore rose from the ground; and was washed and anointed: and when he had changed his garment, he entered into the house of our Lord: and adored, and came into his own house, and he called for bread, and he did eat. {21} And his servants said unto him: What thing is this, that thou hast done? For the infant, when he yet lived, thou didst fast and weep: but the child being dead, thou didst rise up, and hast eaten bread. {22} Who said: For the infant, whiles he yet lived, I fasted and wept; for I said: Who knoweth if perhaps our Lord will give him to me, and the infant may live? {23} But now because he is dead, why do I fast? Shall I be able to call him again any more? I shall go to him rather: but he shall not return to me. {24} And David comforted Bethsabee his wife, & going in unto her, slept with her: Who bare a son, & he called his name Salomon, & our Lord loved him. {25} And he sent by the hand of Nathan the Prophet, & called his name, Amiable to our Lord, because our Lord loved him. {26} Joab therefore fought against Rabbath of the children of Ammon, & won the king's city. {27} And Joab sent messengers to David, saying: I have fought against Rabbath, & the City of waters is to be taken. {28} Now therefore gather the rest of the people, & besiege the city, & take it: lest when the city shall be wasted of me, the victory be ascribed to my name. {29} David therefore gathered all the people, and went forth against Rabbath, and when he had fought, he took it. {30} And he took the crown of their king from his head, in weight a talent of gold, having most precious stones, and it was put upon David's head. Yea & the prey of the city he carried away exceeding much: {31} bringing forth also the people thereof sawed them, and drew round about over them chariots shod with iron: and he divided them with knives, and drew them through in form of bricks: so did he to all the cities of the children of Ammon: and David returned, and all the army into Jerusalem.

Chapter 13

Amnon ravisheth Thamar. 20. For which Absalom killeth him, 37. and flyeth into Gessur.

{1} AND it came to pass after these things, that Amnon the son of David loved the sister of Absalom the son of David, being very beautiful, called Thamar, {2} & was fond on her exceedingly, so that for the love of her he was sick: because whereas she was a virgin, it seemed unto him hard to do any thing un honestly with her. {3} But Amnon had a friend, named Jonadab, the son of Semmaa David's brother, a very wise man: {4} Who said to him: Why art thou so worn away with leanness the king's son, day by

day? Why dost thou not tell me? And Amnon said to him: I love Thamar the sister of my brother Absalom. {5} To whom Jonadab answered: Lie upon thy bed, and feign sickness: and when thy father shall come to visit thee, say to him: Let my sister Thamar, I pray, come to me, to give me meat, and to make me broth, that I may eat of her hand. {6} Amnon therefore lay down & began as it were to be sick: & when the king came to visit him, Amnon said to the king: Let Thamar my sister come, I beseech you, that she may make in my sight two little suppings, & I may take meat of her hand. {7} David therefore sent home to Thamar, saying: Come into the house of Amnon thy brother, & make him broth. {8} And Thamar came into the house of Amnon her brother, & he lay: who taking meal tempered it, & resolving it in his sight she made suppings. {9} And taking that which she had boiled, she poured it out, and set it before him, & he would not eat: and Amnon said: Put forth all from me. And when they had put forth all. {10} Amnon said to Thamar: Bring in the meat into the parlor, that I may eat of thy hand. Thamar therefore took the suppings, which she had made, and carried it in to Amnon her brother in the parlor. {11} And when she had offered him the meat, he caught her, and said: Come, lie with me my sister. {12} Who answered him: Do not so my brother, do not ravish me: for this is not lawful in Israel. Do not this folly. {13} For I shall not be able to bear my reproach, and thou shalt be as one of the foolish in Israel: but rather speak to the king, & he will not deny me to thee. {14} But he would not rest at her petitions, but prevailing by force ravished her, & lay with her. {15} And Amnon hated her with exceeding great hatred so that the hatred was greater wherewith he hated her, than the love with the which before he loved her. And Amnon said to her: Arise, & go. {16} Who answered him: This evil, which now thou doest against me expelling me, is greater than that which thou didst before. And he would not hear her: {17} but calling the servant, that ministered to him, he said: Thrust this woman out from me, and shut the door after her. {18} Who was clothed with a garment down to the foot; for the king's daughters that were virgins, used such kind of garments. His servant therefore thrust her out, and shut the door after her. {19} Who sprinkling ashes on her head, renting her long garment, and her hands upon her head, went going on, and crying. {20} And Absalom her brother said to her: hath Amnon thy brother lien with thee? But now sister hold thy peace, he is thy brother: neither afflict thou thy heart for this thing. Thamar therefore tarried pining in the house of Absalom her brother. {21} And when David the king had heard these words, he was grieved exceedingly. et noluit contristare spiritum Amnon filii sui, quoniam diligebat eum, quia primogenitus erat ei. {22} Moreover Absalom spake not to Amnon neither good nor evil: for Absalom hated Amnon because he had ravished Thamar his sister. {23} And it came to pass after the space of two years, that the sheep of Absalom were shorn in Baalhasor, which is beside Ephraim: and Absalom called all the king's sons, {24} and he came to the king, & said to him: Behold thy servant's sheep are to be shorn: Let the king, I pray, with his servants come to his servant. {25} And the king said to Absalom: Do not so my son, request not that we come all, & charge thee. And when he was earnest with him, and he would not go, he blessed him. {26} And Absalom said: If thou wilt not come, at the least let Amnon my brother, I beseech thee, come with us. And the king said to him: It is not necessary that he go with thee. {27} Absalom therefore was earnest with him, and he let Amnon and all the king's sons go with him. And Absalom made a feast as it were the feast of a king. {28} And Absalom had commanded his servants, saying: Mark when Amnon shall be drunk with wine, and I shall say to you: Strike him, and kill him, fear not: for it is I that command you: take courage, and play the valiant man. {29} Therefore the servants of Absalom did against Amnon, as Absalom had commanded them. And all the king's sons rising gat up every one upon their mules, and fled. {30} And when they yet went on in their way, a rumour came to David,

saying: Absalom hath stricken all the king's sons, and there is not left of them so much as one. {31} The king therefore rose up, and rent his garments: and fell upon the ground, and all his servants, that stood about him, rent his garments. {32} But Jonadab the son of Semmaa David's brother answering, said: Let not my lord the king think, that all the king's sons be slain: Amnon only is dead, because he was put in the mouth of Absalom since the day that he ravished Thamar his sister. {33} Now therefore let not my lord the king put this word upon his heart, saying: All the king's sons are slain: because Amnon only is dead. {34} And Absalom fled: and the servant that was the scout-watch, lifted up his eyes, and looked: and behold much people came by a by-way on the side of the mountain. {35} And Jonadab said to the king: Lo the king's sons be come: according to the words of thy servant so is it done. {36} And when he had ceased to speak, the king's sons also appeared: and entering in they lifted up their voice, and wept: yea the king also and all his servants bewailed with an exceeding great weeping. {37} Moreover Absalom flying, went to Tholomai the son of Ammiud the king of Gessur, David therefore mourned for his son all days. {38} And Absalom when he was fled, and come into Gessur, was there three years. {39} And king David ceased to pursue Absalom, because he was comforted upon the death of Amnon.

Chapter 14

Joab suborning a woman first to propose the suit by a parable, 21. obtaineth pardon for Absalom, 24. but so that he appeareth not in the king's presence. 25. He is exceeding fair, hath three sons and one daughter, 29. Joab refusing to deal further for his free release, Absalom burneth his corn. 31. Then Joab procureth his access to the king.

{1} AND Joab the son of Sarvia, understanding that the king's heart was turned to Absalom, {2} he sent to Thecua, and took thence a prudent woman: and he said to her: Feign that thou mournest, & put on a mourning garment, & be not anointed with oil, that thou mayest be as a woman now a long time mourning for one dead. {3} And thou shalt go in unto the king, & shalt speak to him these manner of words. And Joab put the words in her mouth. {4} Therefore when the woman of Thecua was gone in to the king, she fell before him upon the ground and adored, & said: Save me, o king. {5} And the king said to her: What matter hast thou? Who answered: Alas, I am a widow woman: for my husband is dead. {6} And thy handmaid had two sons: who fell at words against each other in the field, & there was none to stay them: & the one struck the other, & slew him. {7} And behold the whole kindred rising against thy handmaid, saith: Deliver him that hath stricken his brother, that we may kill him for the life of his brother, whom he hath slain, & may clean destroy the heir: and they seek to extinguish my sparkle, which is left, that there may no name remain to my husband, nor reliques upon the earth. {8} And the king said to the woman: Go into thy house, and I will give commandment for thee. {9} And the woman of Thecua said to the king: Upon me, my lord, be the iniquity, and upon the house of my father: but be the king & his throne innocent. {10} And the king said: He that shall gainsay thee bring him to me, and he shall add no more to touch thee. {11} Who said: Let the king remember our Lord his God, that the next of blood be not multiplied to revenge, and that they kill not my son. Who said: Our Lord liveth, there shall not fall of the hairs of thy son upon the earth. {12} The woman therefore said: Let thy handmaid speak to my lord the king a word. And he said: Speak. {13} And the woman said: Why hast thou thought such a thing against the people of God, and why hath the king spoken this word, that he would sin, and not bring again his banished one? {14} We do all die, and as waters that return not, we fall down on the earth: neither will God have a soul to perish, but revoketh, meaning that he perish not altogether that is cast off. {15} Now therefore I come, that I may speak to my lord the king this word, the people being present. And thy handmaid said: I will speak to the king, if by any means the king may do the word of his

handmaid. {16} And the king hath heard, to deliver his handmaid out of the hand of all, that would destroy me out of the inheritance of our Lord, and my son together. {17} Let thy handmaid therefore say, that the word of my lord the king be made as a sacrifice. For even as an Angel of God, so is my lord the king, that he is moved neither with blessing nor cursing: Wherefore our Lord also thy God is with thee. {18} And the king answering, said to the woman: Hide not from me the thing that I ask thee. And the woman said to him: Speak my lord king. {19} And the king said: Is the hand of Joab with thee in all these things? The woman answered, & said: By the health of thy soul, my lord king, it is neither on the left hand, nor on the right of all these things, which my lord the king hath spoken: for thy servant Joab, he commanded me, and he put all these words into the mouth of thy handmaid. {20} That I should change the form of this speech, thy servant Joab commanded this: and thou my lord king, art wise, as an Angel of God hath wisdom, that thou understandest all things upon the earth. {21} And the king said to Joab: Behold I being pacified have done thy word: Go therefore, & call again the boy Absalom. {22} And Joab falling upon his face unto the earth, adored, and blessed the king; and Joab said: This day thy servant hath understood, that I have found grace in thy sight my lord king for thou hast done the word of thy servant. {23} Joab therefore arose and went into Gessur, and brought Absalom into Jerusalem. {24} But the king said: Let him return into his house, and not see my face. Absalom therefore returned into his house, & the king's face he saw not. {25} Moreover like as Absalom, there was not a man in all Israel so beautiful, & exceeding comely: from the sole of the foot to the crown there was no blemish in him. {26} And when he polled his hair (once a year he was polled, because his bush did burden him) he weighed the hair of his head at two hundred sicles, of the common weight. {27} And there were born to Absalom three sons: and one daughter, named Thamar, of a goodly beauty. {28} And Absalom abode in Jerusalem two years, and saw not the king's face. {29} He therefore sent to Joab, to send him to the king: who would not come to him. And when he had sent the second time, and he would not come to him, {30} he said to his servants: You know the field of Joab beside my field, that hath barley harvest: go therefore and burn it with fire. The servants therefore of Absalom burnt the corn with fire. And Joab's servants coming, renting their garments, said: The servants of Absalom have burnt part of the field with fire. {31} And Joab arose, & came to Absalom in his house, & said: Why have thy servants burnt my corn with fire? {32} And Absalom answered Joab: I sent to thee beseeching thee that thou wouldest come unto me, & I might send thee to the king, & thou shouldst say to him: Wherefore came I out of Gessur? It was better for me to be there: I beseech thee therefore that I may see the face of the king: & if he be mindful of mine iniquity, let him kill me. {33} Joab therefore entering in to the king, told him all things: and Absalom was called, and he entered in to the king: and adored upon the face of the earth before him: and the king kissed Absalom.

Chapter 15

Absalom getteth favour of the people, 7. and conspireth in Hebron against his father. 14. Who flying, 19. with difficulty permitteth Ethhai a stranger to go with him. 24. But sendeth Sadoc, and other Priests and levites with the ark back into the city. 31. Sendeth Chusai to defeat Achitophel's counsel.

{1} THEREFORE after these things Absalom made him self chariots, and horsemen, and fifty men, that should go before him. {2} And Absalom rising early, stood beside the entrance of the gate, and every man that had business to the king's judgment, did Absalom call to him, and said: Of what city are thou? Who answering said: Of such a tribe of Israel am I, thy servant. {3} And Absalom answered him: Thy words seem unto me good and just. But there is none to hear thee appointed of the king. And Absalom said: {4} Oh who would appoint me judge over the land, that all might come to me which have business, and I might judge justly!

{5} Yea and when a man came unto him to salute him, he put forth his hand, and taking him, kissed him. {6} And this did he to all Israel coming for judgment, to be heard of the king, and he incited the hearts of the men of Israel. {7} And after forty years, Absalom said to king David: Let me go, and pay my vows which I have vowed to our Lord in Hebron. {8} For thy servant vowing did vow, when he was in Gessur of Syria, saying: If our Lord will bring me again into Jerusalem, I will sacrifice to our Lord. {9} And king David said to him: Go in peace. And he arose, and went into Hebron. {10} And Absalom sent spies into all the tribes of Israel, saying: forthwith as you shall hear the sound of the trumpet, say ye: Absalom reigneth in Hebron. {11} Moreover with Absalom there went two hundred men out of Jerusalem being called, going with a simple heart, and utterly ignorant of the cause. {12} Absalom also sent for Achitophel the Gilonite, David's counsellor, from his city Gilo. And when he immolated victims, there was made a strong conspiracy, & the people running together increased with Absalom. {13} A messenger therefore came to David, saying: All Israel with all their heart followeth Absalom. {14} And David said to his servants, that were with him in Jerusalem: Arise let us fly: for there will be no escape for us from the face of Absalom: make haste to go out, lest coming perhaps he overtake us, and force ruin upon us, and strike the city in the edge of the sword. {15} And the king's servants said to him: all things whatsoever our lord the king shall command, we thy servants will gladly execute. {16} The king therefore went forth, and all his house on foot: & the king left ten women his concubines to keep the house. {17} And the king going forth & all Israel on their feet, stood far from the house: {18} and all his servants walked by him, and the legions Cerethi and Phelethi, and all the Gethites, valiant warriors, six hundred men which had followed him from Geth, footmen, went before the king. {19} And the king said to Ethai the Gethite: Why comest thou with us? Return and dwell with the king, because thou art a stranger, and art come forth out of thy place. {20} Yesterday thou camest, and to day shalt thou be forced to go forth with us? But I will go whither I shall go: return, and lead back thy brethren with thee, and our Lord will do with thee mercy and verity, because thou hast shewed grace and fidelity. {21} And Ethai answered the king, saying: The Lord liveth, and my lord the king liveth: for that in what place soever thou shalt be, my lord king, either in death, or in life, there will thy servant be. {22} And David said to Ethai: Come, and pass. And Ethai the Gethite passed, and all the men that were with him, and the rest of the multitude. {23} And they all wept with a loud voice, and all the people passed: the king also went over the Torrent Cedron, and all the people marched against the way, that looketh to the desert. {24} And Sadoc also the Priest came, and all the Levites with him carrying the ark of the covenant of God, and they set down the ark of God: & Abiathar ascended, till all the people was fully passed, which was come forth of the city. {25} And the king said to Sadoc: Carry back the Ark of God into the city: if I shall find grace in the sight of my Lord, he will bring me again, and will shew me it, and his tabernacle. {26} But if he shall say to me: Thou pleasest me not: I am ready, let him do that which is good before him. {27} And the king said to Sadoc the Priest: O seer return into the city in peace: and Achimaas thy son, and Jonathas the son of Abiathar, your two sons let them be with you. {28} Behold I will be hid in the champion of the desert, till there come word from you advertising me. {29} Sadoc therefore and Abiathar carried back the Ark of God into Jerusalem: and they tarried there. {30} Moreover David went up mount Olivet, climbing & weeping, going bare foot, & his head covered, yea & all the people which was with him, there head covered went up weeping. {31} And it was told David that Achitophel also was in the conspiracy with Absalom, & David said: Infatuate, O Lord I beseech thee, the counsel of Achitophel. {32} And when David went up to the top of the mount, wherein he would adore our Lord, behold there met him Chusai the Arachite, his garment rent & his

head full of earth. {33} And David said to him: If thou come with me, thou shalt be a burden to me: {34} but if thou return into the city, and wilt say to Absalom: I am thy servant, o king: as I have been thy father's servant, so I will be thy servant: thou shalt defeat the counsel of Achitophel. {35} And thou hast with thee Sadoc and Abiathar the Priests, and every word whatsoever thou shalt hear from out of the king's house, thou shalt tell Sadoc and Abiathar the Priests. {36} And there are with them their two sons Achimaas the son of Sadoc, and Jonathas the son of Abiathar: and you shall send by them unto me every word whatsoever you shall hear. {37} Chusai therefore the friend of David coming into the city, Absalom also entered into Jerusalem.

Chapter 16

Siba bringing victuals obtaineth (by false suggestion) his master Miphiboseth's inheritance. 5. Semei curseth, and throweth stones at the king, who nevertheless forbiddeth to kill him. 15. Absalom entereth into Hierusalem, 16. entertaineth Chusai, 20. and by Achitophel's advise lieth with his father's concubines.

{1} AND when David had passed a little the top of the Mount, Siba the servant of Miphiboseth appeared coming to meet him, with two asses, which were loaden with two hundred loaves, and an hundred bunches of raisins, an hundred masses of figs, & a bottle of wine. {2} And the king said to Siba: What mean these things? And Siba answered: The asses are for the king's household to sit on: and the loaves and the figs to eat for thy servants, and the wine to drink if any man shall faint in the desert. {3} And the king said: Where is thy master's son? And Siba answered the king: He hath remained in Jerusalem, saying: This day will the house of Israel restore me the kingdom of my father: {4} And the king said to Siba: Let all things be thine that were Miphiboseths. And Siba said: I beseech thee let me find grace before thee, my lord king. {5} King David therefore came as far as Bahurim: & behold there came forth thence a man of the kindred of the house of Saul named Semei, the son of Gera, & he proceeded going forth, & cursed. {6} And he threw stones against David, & against all the servants of king David: & the whole people & all the warriors went on the right, & the left side of the king. {7} And thus spake Semei when he cursed the king: Come forth, come forth thou man of blood, & man of Belial. {8} Our Lord hath repaid thee all the blood of the house of Saul: because thou hast invaded the Kingdom for him, and our Lord hath given the Kingdom into the hand of Absalom thy son: and behold thine evils press thee, because thou art a man of blood. {9} And Abisai the son of Sarvia said to the king: Why curseth, this dead dog, my lord thy king? I will go, and strike off his head. {10} And the king said: What is it to me and you, ye sons of Sarvia? Let him alone that he may curse: for our Lord hath commanded him to curse David: and who is he that dare say, why hath he so done? {11} And the king said to Abisai, and to all his servants: Behold my son, that came out of my womb, seeketh my life: how much more the son of Jemini? Let him alone that he may curse according to the precept of our Lord: {12} if perhaps our Lord may respect mine affliction, and our Lord may render me good for this day's cursing. {13} David therefore walked and his company in the way with him. And Semei by the bank on the hill's side, went over-against him, cursing, and casting stones against him, and sprinkling earth. {14} The king therefore came, and all the people with him weary, and they were refreshed there. {15} But Absalom and all his people entered into Jerusalem, yea and Achitophel with him. {16} And when Chusai the Arachite David's friend was come to Absalom, he said to him: God save thee, o king, God save thee, o king. {17} To whom Absalom, is this, quoth he, thy kindness toward thy friend? Why wentest thou not with thy friend? {18} And Chusai answered Absalom: Not so: because I will be his, whom our Lord hath chosen, and all this people, and all Israel, and with him will tarry. {19} Yea that I may add this also, whom shall I serve? Not the king's son? As I have served thy father, so will I serve thee also. {20} And Absalom said to Achitophel:

Consult what we ought to do. {21} And Achitophel said to Absalom: Go into the concubines of thy father, which he hath left to keep the house: that when all Israel shall hear that thou hast defiled thy father, their hands may be strengthened with thee. {22} They pitched therefore a tent for Absalom in the house top, and he went in to his father's concubines before all Israel. {23} And the counsel of Achitophel, which he gave in those days, as if a man should consult God: so was all the counsel of Achitophel, both when he was with David, and when he was with Absalom.

Chapter 17

Achitophel counselleth Absalom presently to assault his father with forces, 7. Chusai persuadeth contrary, 15. and secretly advertiseth the king thereof, 23. Achitophel hangeth himself, 25. Absalom appointeth Amasa General of his army, 27. Other friends bring victuals to the king's camp.

{1} ACHITOPHEL therefore said to Absalom: I will choose me twelve thousand men; & rising I will pursue David this night. {2} And falling upon him (for as much as he is weary, & of weakened hands) I will strike him: and when all the people is fled, that is with him, I shall strike the king being desolate. {3} And I shall reduce all the people, as one man is wont to return: for thou seekest one man: & all the people shall be in peace. {4} And his saying pleased Absalom, & all the ancients of Israel. {5} But Absalom said: Call Chusai the Arachite, & let us hear what he also saith. {6} And when Chusai was come to Absalom, Absalom said to him: This manner of speech spake Achitophel; shall we do it or not? What counsel givest thou? {7} And Chusai said to Absalom It is not good counsel, that Achitophel hath given this time. {8} And again Chusai inferred: Thou knowest thy father, and the men that are with him, to be very valiant, and of fell courage, as if a bear in the wood her whelps being taken away should rage: yea and thy father is a man of war, neither will he abide with the people. {9} Perhaps he lieth now hid secretly in caves, or in some one place where he list: and when any one shall fall in the beginning, there shall one hear whosoever shall hear it, and say: There is made a slaughter in the people that followed Absalom. {10} And every one of the most valiant whose heart is as it were a lion's, shall faint for fear: for all the people of Israel know thy father to be a valiant man, and that all be strong which are with him. {11} But this seemeth unto me to be good counsel: Let all Israel be gathered to thee, from Dan to Bersabee, as the sand of the sea innumerable: and thou shalt be in the midst of them. {12} And we shall set upon them in what place soever they shall be found: and we shall cover them, as dew is wont to fall upon the earth: and we shall not leave of the men, that are with him, not so much as one. {13} And if he shall enter into any city, all Israel shall cast ropes upon that city round about, and we will draw it into the torrent, that there be not found thereof not so much as a little stone. {14} And Absalom said, and all the children of Israel: The council of Chusai the Arachite is better than the counsel of Achitophel: and by the will of our Lord was the profitable counsel of Achitophel defeated, that our Lord might bring in evil upon Absalom. {15} And Chusai said to Sadoc and Abiathar the Priests: In this and this manner gave Achitophel counsel to Absalom, and to the Ancients of Israel: and I gave such and such counsel. {16} Now therefore send quickly, and tell David, saying: Tarry not this night in the champion of the desert, but without delay pass over: lest perhaps the king be swallowed up, and all the people that is with him. {17} And Jonathas and Achimaas stood by the Fountain Rogel: there went a maid and told them: and they went forward, to report the message to king David: for they could not be seen, nor enter into the city. {18} And a certain boy saw them, and told Absalom: but they making haste entered into the house of a certain man in Bahurim, who had a well in his court, and they went down into it. {19} And a woman took and spread a covering over the mouth of the well, as it were drying sod barley: and so the thing was not known. {20} And when Absalom's servants were come into the house, they said to the

woman: Where is Achimas and Jonathas? And the woman answered them: They passed in haste, having tasted a little water. But they that sought, when they had not found, returned into Jerusalem. {21} And when these were gone, they went up out of the well, and going on told king David, and said: Arise ye, and pass quickly the river: because this manner of counsel hath Achitophel given against you. {22} David therefore arose, and all the people that was with him, and they passed over Jordan, until it waxed light, and not one at all was remaining, which did not pass the river. {23} Moreover Achitophel seeing that his counsel was not executed, saddled his ass, and rose and went into his house, and into his city: and taking order with his house hanged himself, and was buried in the sepulchre of his father. {24} But David came into the Camp, and Absalom passed over Jordan, he and all the men of Israel with him. {25} But Absalom appointed Amasa for Joab over the army: and Amasa was the son of a man, which was called Jethra of Jezrael, who went in to Abigail the daughter of Naas, the sister of Sarvia which was the mother of Joab. {26} And Israel camped with Absalom in the Land of Galaad. {27} And when David was come into the Camp, Sobi the son of Naas of Rabbath the sons of Ammon, and Machir the Son of Ammiel of Lodabar, and Berzellai the Galaadite of Rogelim, {28} presented unto him, hangings, and tapestry, and earthen vessels, wheat, and barley, and meal, and potent, and beans, and rice, and fried peas, {29} and honey, and butter, sheep, and fat calves, and they gave to David & the people that was with him, to eat: for they suspected that the people with hunger and thirst was faint in the desert.

Chapter 18

King David disposeth his army in three parts, giving special charge to save Absalom alive, 9. Whom nevertheless (hanging by the hairs of his head in an oak) Joab killeth: 16. and saveth the common people, 19. Which David understanding greatly bewaileth Absalom.

{1} DAVID therefore having viewed his people, appointed over them tribunes & centurions, {2} and gave the third part of the people under the hand of Joab, and the third part under the hand of Abisai the son of Sarvia the brother of Joab, and the third part under the hand of Ethai, who was of Geth: & the king said to the people: I also will go forth with you. {3} And the people answered: Thou shalt not go forth: for whether we shall fly, it will be no great importance to them of us: or whether the half part of us shall fall, they will not greatly care: because thou alone art accounted for ten thousands: it is better therefore that thou be in the city to aid us. {4} To whom the king said: What seemeth good to you, that will I do. The king therefore stood beside the gate: and all the people went forth by their troops, by hundreds and by thousands. {5} And the king commanded Joab, & Abisai, and Ethai, saying: Save me the child Absalom. And all the people heard the king commanding all the Princes for Absalom. {6} The people therefore went out into the field against Israel, & the battle was fought in the forest of Ephraim. {7} And the people of Israel was slain there of David's army, and there was made a great slaughter in that day, of twenty thousand. {8} And the battle there was dispersed upon the face of all the earth, and there were many more, whom the forest had consumed of the people, than they whom the sword devoured in that day. {9} And it chanced that Absalom met the servants of David, sitting on a mule: and when the mule was gone in under a thick oak and a great, his head struck to the oak: & he hanging between heaven & earth, the mule that he rode upon passed through. {10} And one saw this & told Joab: saying: I saw Absalom hang upon an oak. {11} And Joab said to the man that told him: If thou sawest him, why didst thou not nail him to the earth, & I had given thee ten sicles of silver, and one belt? {12} Who said to Joab: If thou wouldest pay down in my hands a thousand pieces of silver, I would not lay my hands upon the king's son: for in our hearing the king commanded thee, & Abisai, and Ethai, saying: Keep me the child Absalom. {13} Yea and if I had

done against my life boldly, this could not have been hid from the king, and thou wouldest have stand against it? {14} And Joab said: Not as thou wilt, but I will set upon him before thee. He took therefore three lances in his hand, and thrust them in the heart of Absalom: and when as yet he panted for life sticking on the oak. {15} There ran ten young men the squires of Joab, and striking they killed him. {16} And Joab sounded the trumpet, and stayed the people, that they should not pursue Israel flying, willing to spare the multitude. {17} And they took Absalom, and cast him in the forest into a great pit, and they heaped upon him an exceeding great heap of stones: but all Israel fled into their tabernacles. {18} Moreover Absalom had erected to himself, whiles he yet lived, a title which is in the king's Valley: for he said: I have no son, and this shall be a monument of my name. And he called the title by his name, and it is called The hand of Absalom, until this present day. {19} And Achimaas the son of Sadoc said: I will run, and tell the king, that our Lord hath done him judgment of the hand of his enemies. {20} To whom Joab said: Thou shalt not be messenger this day, but thou shalt carry the message an other day: to day I will not have thee carry the message, for the king's son is dead. {21} And Joab said to Chusai: Go, and tell the king what thou hast seen. Chusai adored Joab, and ran. {22} And again Achimaas the son of Sadoc said to Joab: What letteeth if I also run after Chusai? And Joab said to him: Why wilt thou run my son? Thou shalt not be carrier of good tidings. {23} Who answered: But what if I run? And he said to him: Run. Achimaas therefore running a near way, out went Chusai. {24} And David sat between the two gates: and the watchmen that was in the top of the gate upon the wall, lifting up his eyes, saw a man running alone. {25} And crying out he told the king: and the king said: If he be alone, there are good tidings in his mouth. And he making haste, and coming nearer, {26} the watchman saw an other man running, and crying aloud in the top, he said: There appeareth unto me an other man running alone. And the king said: And this is a good messenger. {27} And the watchman, I behold, said he, the running of the former, as it were the running of Achimaas the son of Sadoc. And the king said: he is a good man, & cometh bringing good news. {28} And Achimaas crying, said to the king: God save thee, o king. And adoring the king before him flat to the earth, he said: Blessed be our Lord thy God, who hath shut up the men that have lifted up their hands against my lord the king. {29} And the king said: Is the child Absalom safe? And Achimaas said I saw a great tumult, when thy servant Joab sent, o king, me thy servant: other thing I know not. {30} To whom the king: Pass, said he, & stand here. And when he had passed, & stood, {31} Chusai appeared, and coming he said: I bring good tidings my lord king: for our Lord hath judged for thee this day of the hand of all that have risen against thee. {32} And the king said to Chusai: Is the child Absalom safe? To whom Chusai answering, said: Let the enemies of my lord the king become as the child, and all that rise against him unto evil. {33} The king therefore being made sorry, went up into the high chamber of the gate, and wept. And thus he spake, going: My son Absalom, Absalom my son: who would grant me that I might die for thee, Absalom my son, my son Absalom?

Chapter 19

David moved by Joab's admonition 8. ceaseth mourning for Absalom, and reconcileth the rebels. 19. Semei is pardoned. 24. Miphiboseth cleareth himself of his servant's false accusation, yet recovereth not his whole right. 32. Berzillai is courteously entreated. 40. The other tribes contend with Juda for their affection to the king.

{1} AND it was told Joab, that the king wept, and mourned for his son: victory was turned into mourning that day {2} And the to all the people: for the people heard it said in that day: The king sorroweth upon his son. {3} And the people shunned that day to enter into the city, as a people turned, & flying out of battle is wont to shrink aside. {4} Moreover the king covered his head, and cried with a loud voice: O my son Absalom, o Absalom my son, o my

son. {5} Joab therefore entering in to the king, into his house, said: Thou hast confounded this day the countenances of all thy servants, that have saved thy life, and the life of thy sons, and thy daughters, and the life of thy wives, and the life of thy concubines. {6} Thou lovest them that hate thee, and thou hatest them that love thee: and thou hast shewed this day that thou carest not for thy nobles, and for thy servants: and indeed I know now, that if Absalom lived, and all we had been slain, then it would please thee. {7} Now therefore arise, and come forth, and speaking unto them satisfy thy servants: for I swear to thee by our Lord, that if thou wilt not go forth, not one verily will remain with thee this night: and this shall be worse for thee, than all the evils which have come upon thee from thy youth until this present. {8} The king therefore arose and sat in the gate: and it was told all the people that the king sat in the gate: and all the multitude came forth before the king, but Israel fled into their tabernacles. {9} All the people also strove in all the tribes of Israel, saying: The king hath delivered us out of the hand of our enemies, he hath saved us from the 'head' of the Philistians: and now he fled out of the land for Absalom. {10} But Absalom whom he anointed over us, is dead in the battle: how long are you still, and reduce not the king? {11} But king David sent to Sadoc and Abiathar the Priests, saying: speak to the Ancients of Juda, saying: Why come you last to bring back the king into his house? (And the saying of all Israel was come to the king in his house.) {12} You are my brethren, you my bone, and my flesh, why do you last bring back the king? {13} And say ye to Amasa: Art not thou my bone, and my flesh? These things do God to me, and these add he, if thou be not the chief captain of warfare before me always for Joab. {14} And he inclined the heart of all the men of Juda, as it were of one man: and they sent to the king, saying: Return thou, and all thy servants. {15} And the king returned, and came as far as Jordan, and all Juda came as far as Galgal to meet the king, and to bring him over Jordan. {16} And Semei the son of Gera the son of Jemini of Bahurim made haste, and went down with the men of Juda to meet king David, {17} with a thousand men of Benjamin, and Siba the servant of the house of Saul: and his fifteen sons, & twenty servants were with him; & rushing into Jordan, {18} passed the fords before the king, that they might help over the king's household, and do according to his commandment. And Semei the son of Gera prostrate before the king, when he had now passed Jordan, {19} said to him: Impute not to me my lord the iniquity, nor remember the injuries of thy servant in the day that thou my lord king wentest out of Jerusalem, nor put it in thy heart o king. {20} For I thy servant acknowledge my sin: and therefore this day I am first come of all the house of Joseph, and am descended to meet my lord the king. {21} But Abisaï the son of Sarvia answering, said: What, shall Semei for these words not be slain, because he reviled the anointed of our Lord? {22} And David said: What is to me and you ye sons of Sarvia? Why are you made this day as satan to me? Shall there a man be killed in Israel to day? Do I not know that this day I am made king over Israel? {23} And the king said to Semei: Thou shalt not die. And he sware to him. {24} Miphiboseth also the son of Saul came down to meet the king, his feet unwashed, and his beard not polled: and he had not washed his garments from the day that the king went forth, until the day of his return in peace. {25} And when he had met the king at Jerusalem, the king said to him: Why camest thou not with me Miphiboseth? {26} And he answering, said: My lord king, my servant contemned me: and I thy servant spake to him that he should saddle me an ass, that getting on I might go with the king: for I thy servant am lame. {27} Moreover he hath also accused me thy servant to thee my lord king: but thou my lord king art as an Angel of God, do what pleaseth thee. {28} For neither was my father's house ought else, but guilty of death to my lord king: and thou hast put me thy servant among the guests of thy table? What just complaint therefore have I? Or what can I further cry out to the king? {29} The king therefore said to him: What speakest thou any

more? That is determined which I have spoken: Thou and Siba divide the possessions. {30} And Miphiboseth answered the king: Yea let him take all, for so much as my lord king is returned peaceably into his house. {31} Berzellai also the Galaadite, coming down from Rogelim, brought the king over Jordan, being ready also to attend on him beyond the river. {32} And Berzellai the Galaadite was very old, that is to say, of four score years, and he gave the king victuals, when he abode in the field: for he was an exceeding rich man. {33} The king therefore said to Berzellai: Come with me, that thou mayest rest secure with me in Jerusalem. {34} And Berzellai said to the king: How many are the days of the years of my life, that I should go up with the king into Jerusalem? {35} I am this day four score years old, are my senses quick to discern sweet or sour? Or can meat or drink delight thy servant? Or can I hear more the voice of singing men and singing women? Why should thy servant be a burden to my lord the king? {36} I thy servant will go forward a little from Jordan with thee: I need not this recompense, {37} but I beseech thee that I thy servant may return, and die in my city, and be buried by the sepulchre of my father, and my mother. But there is thy servant Chamaam, let him go with thee, my lord king, and do to him whatsoever seemeth good to thee. {38} The king therefore said to him: Let Chamaam pass on with me, and I will do for him whatsoever shall please thee, and all that thou shalt ask of me, thou shalt obtain. {39} And when all the people and the king had passed Jordan, the king kissed Berzellai, and blessed him: and he returned into his place. {40} The king therefore passed into Galgal, and Chamaam with him, and all the people of Juda had brought over the king, and the half part only of the people of Israel were present. {41} Therefore all the men of Israel concurring to the king, said to him: why have our brethren the men of Juda stolen thee, and brought the king and his household over Jordan, and all the men of David with him? {42} And every man of Juda answered the men of Israel: Because the king is nearer to me: why art thou angry for this matter? Have we eaten any thing of the king's, or were there gifts given us? {43} And a certain man of Israel answered the men of Juda, and said: I am greater by ten parts with the king, and to me pertaineth David more than to thee: Why hast thou done me wrong, and it was not told me first, that I might bring back my king? And the men of Juda answered more sharply than the men of Israel.

Chapter 20

Seba raiseth rebellion, is pursued by Joab. (10. Who in the way treacherously killeth Amasa.) 13. Abela is besieged, because Seba saveth himself there. 20. But his head being cut off and cast over the wall to Joab, the army departeth. 23. Chief men in office are mentioned.

{1} IT chanced also that there was there a man of Belial, named Seba, the son of Bochri, a man of Jemini: and he sounded the trumpet, and said: We have no part in David, nor inheritance in the son of Isai: Return into thy tabernacles Israel. {2} And all Israel was separated from David, and followed Seba the son of Bochri: but the men of Juda struck to their king from Jordan unto Jerusalem. {3} And when the king was come into his house to Jerusalem, he took the ten women his concubines, which he had left to keep the house, and he delivered them into custody, allowing them victuals: and he went not in unto them, but they were shut up until the day of their death living in widowhood. And the king said to Amasa: {4} Call me together all the men of Juda against the third day, and be thou present. {5} Amasa therefore went to call together Juda, and tarried beyond the time appointed which the king had assigned him. {6} And David said to Abisai: Now will Seba the son of Bochri more afflict us, than Absalom: take therefore the servants of thy lord, and pursue him, lest perhaps he find fenced cities, and escape us. {7} There went forth therefore with him Joab's men, Cerethi also and Phelethi: and all the strong men issued forth of Jerusalem to pursue Seba the son of Bochri. {8} And when they were beside the great stone, which is in Gabaon,

Amasa coming met them. Moreover Joab was clothed with a strait coat according to the measure of his stature, and upon it girded with a sword hanging down to the flank, in a scabbard, which being made for the purpose could with light moving come forth and strike. {9} Joab therefore said to Amasa: God save thee my brother. And he held, with his right hand the chin of Amasa, as it were kissing him. {10} But Amasa marked not the sword, which Joab had, who struck him in the side, & poured out his bowels on the ground, neither added he the second wound, and he died. And Joab, and Abisai his brother pursued Seba the son of Bochri. {11} In the mean time certain men, when they stood by the carcass of Amasa, of Joab's company, said: Lo he that would have been for Joab the companion of David. {12} And Amasa imbrued with blood, lay in the midst of the way. A certain man saw this, that all the people, stayed to see him, and he removed Amasa out of the way into the field, and covered him with a garment, that they which passed might not stay because of him. {13} He therefore being removed out of the way, every man passed following Joab to pursue Seba the son of Bochri. {14} Moreover he had passed through all the tribes of Israel unto Abela, & Bethmaacha: and all the chosen men were gathered together unto him. {15} They therefore came, and assaulted him in Abela, and in Bethmaaca, & they compassed the city with munitions, & the city was besieged: and all the multitude, that was with Joab, laboured to destroy the walls. {16} And a wise woman cried out from the city: Hear ye, hear ye, tell Joab: Approach hither, and I will speak with thee. {17} Who when he was come to her, she said to him: Art thou Joab? And he answered, I am. To whom she spake thus: Hear the words of thy handmaid. Who answered: I do hear. {18} And she again said: A saying was used in the old proverbs: They that ask, let them ask in Abela: and so they prospered. {19} Am not I she that answer truth in Israel, and thou seekest to subvert the city, and to overthrow a mother city in Israel? Why throwest thou down headlong the inheritance of our Lord? {20} And Joab answering, said: God forbid, God forbid that I should, I do not throw down, nor destroy. {21} The matter is not so, but a man of mount Ephraim, Seba the son of Bochri by name, hath lifted up his hand against king David: Deliver him only, and we will depart from the city. And the woman said to Joab: Behold his head shall be thrown to thee off the wall. {22} She therefore went to all the people, and spake to them wisely: who threw the head of Seba the son of Bochri being cut off, to Joab. And he sounded the trumpet, and they departed from the city, every one into their tabernacles: and Joab returned to Jerusalem unto the king. {23} Joab therefore was over all the army of Israel: and Banaias the son of Joiada over the Cerethites and Phelethites. {24} But Aduram over the tributes: moreover Josaphat the son of Ahilud, was register. {25} And Siva, a scribe: and Sadoc and Abiathar, priests. {26} And Ira the Jairite was the priest of David.

Chapter 21

Famine oppressing Israel three years, for the sin of Saul against the Gabaonites. 6. seven of Saul's race (7. Miphiboseth saved) are crucified. 12. Their bones with Saul's and Jonathas are buried in the Land of Benjamin. 15. David hath four great battles and victories against the Philistines.

{1} AND there came a famine in the days of David three years continually: and David consulted the oracle of our Lord. And our Lord said: For Saul, and his bloody house, because he slew the Gabaonites. {2} The king therefore calling the Gabaonites, said to them. (Moreover the Gabaonites were not of the children of Israel, but the relics of the Amorrhites: For the children of Israel had sworn to them, and Saul would strike them of zeal, as it were for the children of Israel & Juda.) {3} David therefore said to the Gabaonites: What shall I do for you? And what shall be the expiation for you, that you may bless the inheritance of our Lord? {4} And the Gabaonites said to him: We have no question upon silver and gold, but against Saul, and against his house: neither will

we that a man be slain of Israel. To whom the king said: What will you then that I do for you? {5} Who said to the king? The man, that hath wasted us and oppressed us unjustly, we must so destroy, that there be not so much as one left of his stock in all the coasts of Israel. {6} Let there be given us seven men of his children, that we may crucify them to our Lord in Gabaa of Saul, once the chosen of our Lord. And the king said: I will give them. {7} And the king spared Miphiboseth the son of Jonathas the son of Saul, for the oath of our Lord, that had been between David, and between Jonathas the son of Saul. {8} The king therefore took the two sons of Respha the daughter of Aia, whom she bare to Saul, Armoni, and Miphiboseth: and the five sons of Michol the daughter of Saul, which she bare to Hadriel the son of Berzellai, that was of Molathi, {327} {9} and gave them into the hands of the Gabaonites: who crucified them on a hill before our Lord: and these seven died together in the first days of harvest, when the reaping of barley began. {10} And Respha the daughter of Aia taking a hair-cloth, spread it under her upon the rock from the beginning of harvest, till water dropped upon them from heaven: and she suffered not the birds to tear them by day, nor the beasts by night. {11} And the things were told David, which Respha had done, the daughter of Aia, the concubine of Saul. {12} And David went, and took the bones of Saul, and the bones of Jonathas his son from the men of Jabel Galad, who had stolen them out of the street of Bethsan, in the which the Philistines hanged them when they had killed Saul in Gelboe. {13} And he carried thence the bones of Saul, and the bones of Jonathas his son: and gathering the bones of them that were crucified, {14} they buried them with the bones of Saul and of Jonathas his son in the Land of Benjamin, in the side, in the sepulchre of Cis his father: and they did all things that the king had commanded, and God was made propitious again to the land after these things. {15} And there was a battle made again of the Philistians against Israel, and David went down, and his servants with him, and fought against the Philistines. And David fainting, {16} Jesbabenob, which was of the kindred of Arapha, the iron of whose spear weighed three hundred ounces, & he was girded with a new sword, assayed to strike David. {17} And Abisai the son of Sarvia rescued him, and striking the Philistine killed him. Then swore David's men, saying: Thou shalt no more go forth with us into battle, lest thou put out the lamp of Israel. {18} There was also a second battle in Gob against the Philistians: then struck Sobochai of Husathi, Saph of the stock of Arapha of the kindred of the giants. {19} There was also a third battle in Gob against the philistians, in the which Adeodatus the son of the Forest a broiderer the Bethlehemite struck Goliath the Gethite, the shaft of whose spear was as it were a weaver's beam. {20} The fourth battle was in Geth: in the which was a tall man, that had six fingers and six toes on each hand and foot, that is four and twenty, and he was of the race of Arapha. {21} And he blasphemed Israel: and Jonathan the son of Samaa the brother of David struck him. {22} These four were born of Arapha in Geth, and they fell by the hand of David, and of his servants.

Chapter 22

King David's Canticle of thanksgiving, for his delivery from all enemies: 44. With a Prophecy of the rejection of the Jews, and vocation of the Gentiles.

{1} AND David spake to our Lord the words of this song, in the day that our Lord delivered him out of the hand of all his enemies, and out of the hand of Saul. {2} And he said: Our Lord is my rock, and my strength, and my Saviour. {3} God is my strong one, I will hope in him: my shield, and the horn of my salvation: my lifter up, and my refuge: my Saviour, from iniquity thou wilt deliver me. {4} Our Lord praise-worthy will I invoke: and from mine enemies I shall be save. {5} Because the pangs of death have compassed me: the streams of Belial have terrified me. {6} The ropes of hell have compassed me: the snares of death have prevented me. {7} In my

tribulation I will invoke our Lord, & I will cry to my God: and he will hear my voice out of his holy temple, and my cry shall come to his ears. {8} The earth quaked and trembled, the foundations of the mountains were stricken, and shaken, because he was angry with them. {9} A smoke arose out of his nostrils, and a fire from his mouth shall devour: coals were kindled from him. {10} And he bowed the heavens, and descended: and mist under his feet. {11} And he ascended upon the Cherubins, and flew: and slid over the wings of the wind. {12} He put darkness round about him a cover: stilling waters out of the clouds of heaven. {13} By the shining in his presence: the coals of fire were kindled. {14} Our Lord will thunder from heaven: and the high one will give his voice. {15} He shot his arrows and dispersed them: lightning, and consumed them. {16} And the overflowings of the sea appeared, and the foundations of the world were discovered at the rebuking of our Lord, at the breathing of the spirit of his fury. {17} He sent from high heaven, and took me, and drew me out of many waters. {18} He delivered me from my most mighty enemy, and from them that hated me: because they were stronger than I. {19} He prevented me in the day of my affliction, and our Lord became my stay. {20} And he brought me forth into latitude, he delivered me, because I well pleased him. {21} Our Lord will reward me according to my justice: and according to the cleanness of my hands will he render to me. {22} Because I have kept the ways of our Lord, and have not done impiously, from my God. {23} For all his judgments are in my sight: and his precepts I have not removed from me. {24} And I shall be perfect with him; and shall keep my self from mine iniquity. {25} And our Lord will restore unto me according to my justice: and according to the cleanness of my hands in the sight of his eyes. {26} With the holy one thou shalt be holy: and with the strong perfect. {27} With the elect thou shalt be elect: and with the perverse thou shalt be perverted. {28} And the poor people thou wilt save: and the haughty in thine eyes thou wilt humble. {29} Because thou art my lamp, o Lord: and thou wilt illuminate my darkness. {30} For in thee I will run girded: in my God I will leap over the wall. {31} God, his way immaculate, the word of our Lord is examined by fire: he is the shield of all that trust in him. {32} Who is God beside our Lord: and who is strong beside our God? {33} God who hath girded me with strength: and made even my perfect way. {34} Making my feet equal with the Harts, and setting me upon my high places. {35} Teaching my hands unto battle: and framing mine arms as it were a brazen bow. {36} Thou hast given me the shield of thy salvation: and thy mildness hath multiplied me. {37} Thou shalt enlarge my steps under me: and mine ankles shall not fail. {38} I will pursue mine enemies, and bruise them: and will not return till I consume them. {39} I will consume and break them, that they rise not: they shall fall under my feet. {40} Thou hast girded me with strength to battle: thou hast bowed under me them that resist me. {41} Mine enemies thou hast made to turn to me the back: them that hated me, and I shall destroy them. {42} They shall cry, and there shall not be to save, to our Lord, and he will not hear them. {43} I will destroy them as the dust of the earth: as the mire of the streets will I bruise and break them. {44} Thou wilt save me from the contradictions of my people: thou wilt keep me to be the head of the Gentiles: the people which I know not, will serve me. {45} The children aliens will resist me, with the hearing of the ear they will obey me. {46} The children aliens are fallen away, and shall be straitened in their distresses. {47} Our Lord liveth, and my God is blessed: and the strong God of my salvation shall be exalted. {48} God which givest me revenges, and throwest down peoples under me. {49} Which bringest me out from mine enemies, and from them that resist me dost lift me up: from the wicked man thou shalt deliver me. {50} Therefore will I confess unto thee, o Lord, among the Gentiles, and will sing to thy name. {51} Magnifying the salutations of his king, and doing mercy to his Christ David, and to his seed for ever.

Chapter 23

The last words of David concerning reward of the good 6. and punishment of the bad. 8. A Catalogue of David's valiant men.

{1} AND these are David's last words. David the son of Isai said: The man said, to whom it was appointed concerning the Christ of the God of Jacob, the excellent Psalmist of Israel: {2} The Spirit of our Lord hath spoken by me, and his words by my tongue. {3} The God of Israel said to me, the Strong one of Israel hath spoken, the Dominatour of men, the just ruler in the fear of God. {4} As the light of the morning when the sun riseth, {329} early without clouds glistereth, and as by rain grass springeth out of the earth. {5} Neither is my house so great with God, that he should enter with me an eternal covenant firm in all things & assured. For all my salvation, & all my will: neither is there ought thereof that springeth not. {6} And transgressors shall be plucked up as thorns every one: which are not taken with hands. {7} And if a man will touch them, he shall be armed with iron and a lanced staff, and kindled with fire they shall be burnt unto nothing. {8} These be the names of the valiants of David. Sitting in his chair the wisest Prince amongst three, he is as it were the most tender little worm of the wood, which killed eight hundred at one brunt. {9} After him, Eleazar the son of his uncle the Ahohite among the three valiants, that were with David when they defied the Philisthiims, and were gathered thither into battle. {10} And when the men of Israel were gone up, he stood and struck the philistians till his hand fainted, and waxed stiff with the sword: and our Lord made a great victory that day: and the people that was fled, returned to take away of the spoils of them that were slain. {11} And after him Semma the son of Age of Arari. And the Philisthiims were gathered together in their ward: for there was there a field full of rice. And when the people was fled from the face of the Philisthiims, {12} he stood in the midst of the field, and defended it, and struck the Philisthians: and our Lord gave great salvation. {13} Moreover also before there went down three, which were Princes among thirty, & came to David in the harvest time into the cave of Odollam: and the camp of the Philistians was placed in the Vale of the giants. {14} And David was in a hold: moreover the ward of the Philisthians was then in Bethlehem. {15} David therefore desired, & said: O that some man would give me drink of the water of the cistern, that is in Bethlehem beside the gate. {16} Three valiants therefore brake into the camp of the Philistians, and drew water out of the cistern of Bethlehem, that was beside the gate, and brought it to David: but he would not drink, but offered it to our Lord, {17} saying: Our Lord be merciful to me, that I do not this thing: shall I drink the blood of these men that went, & the peril of their lives? Therefore he would not drink. These things did the three strongest. {18} Abisai also the brother of Joab the son of Sarvia, was Prince of three, it is he that lifted up his spear against three hundred, whom he slew, renowned among three, {19} and the noblest of three, and he was the chief of them, but to the three first he caught not. {20} And Banaias the son of Joiada the most valiant man, of great works, of Cabseel: he struck the two lions of Moab, and he went down, and struck the lion in the midst of the cistern in the days of snow. {21} He also struck the Aegyptian, a man worthy to be a spectacle, having in his hand a spear: therefore when he came down to him with a rod, by force he wrested the spear out of the hand of the Aegyptian, and slew him with his own spear. {22} These things did Banaias the son of Joiada. {23} And he renowned among the three valiants, which were the nobler among thirty: but unto the three he caught not: and David made him of his secret counsel. {24} Asael the brother of Joab among the thirty, Elahanan the son of his uncle of Bethlehem. {25} Semma of Harodi, Elica of Harori, {26} Heles of Phalti, Hira the son of Acces of Thecua, {27} Abiezer of Anathoth, Mobonnai of Husati, {28} Selmon the Ahohite, Maherai the Netophathite, {29}

Heled the son of Baana, he also a Netophathite, Ithai the son of Ribai of Gabaath of the children of Benjamin, {30} Banaia the Pharathonite, Heddai of the Torrent Gaas, {31} Abialbon the Arbatite, Azmaveth of Beromi, {32} Eliaba of Salaboni: The sons of Jassen, Jonathan, {33} Semma of Orori, Ahiam the son of Sarar the Ararite, {34} Eliphelet the son of Aasbai the son of Machati, Eliam the son of Achitophel the Gelonite, {35} Hesrai of Carmel, Pharai of Arbi, {36} Igaal the son of Nathan of Soba, Bonni of Gadi, {37} Selec of Ammoni, Naharai the Berothite the squire of Joab the son of Sarvia, {38} Ira the Jethrite, Gareb he also a Jethrite, {39} Urias the Hethite. All thirty seven.

Chapter 24

For David's sin in numbering the people, 11. three sorts of punishments are proposed to his election: 14. of which he chooseth the plague, and seventy thousand die in three days. 16. God sheweth mercy. 17. David prayeth, 18. buildeth an altar, 25. and the plague ceaseth.

{1} AND the fury of our Lord added to be angry against Israel, & stirred up David among them saying: Go, number Israel and Juda. {2} And the king said to Joab the General of his army: Walk through all the tribes of Israel from Dan to Bersabee, and number ye the people, that I may know the number thereof. {3} And Joab said to the king: Our Lord thy God increase thy people, as much more as now it is, and again multiply it an hundred fold in the sight of my lord the king: but what meaneth my lord the king by this kind of thing? {4} Howbeit the king's word more prevailed than the words of Joab, and of the chief of the army: and Joab went forth, and the captains of the soldiers from the face of the king, to number the people of Israel. {5} And when they had passed Jordan, they came into Aroer to the right hand of the city, which is in the Vale of Gad. {6} And by Jazer they passed into Galaad, and into the lower country of Hodsi, and they came into the woody country of Dan. And going about near Sidon, {7} they passed nigh to the walls of Tyre, and all the land of the Hevite, and the Chananite, and they came to the south of Juda into Bersabee: {8} and having viewed the whole land, after nine months and twenty days, they were come to Jerusalem. {9} Joab therefore gave the number of the description of the people to the king, and there were found of Israel eight hundred thousand strong men, that could draw sword: and of Juda five hundred thousand fighting men. {10} But David's heart struck him, after the people was numbered: and David said to our Lord: I have sinned very much in this fact: but I pray the Lord to transfer the iniquity of thy servant, because I have done exceeding foolishly. {11} David therefore arose in the morning, and the word of our Lord was made to Gad the Prophet and Seer of David, saying: {12} Go, and speak to David: Thus saith our Lord: Choice is given thee of three things, choose one of them which thou wilt, that I may do it to thee. {13} And when Gad was come to David, he told him, saying: Either famine shall come to thee seven years in thy land: or three months thou shalt fly thy adversaries, and they shall pursue thee: or certes three days the pestilence shall be in thy land. Now therefore deliberate, and see what word I shall answer to him that sent me. {14} And David said to Gad: I am distressed exceedingly: but it is better that I fall into the hands of our Lord (for his mercies be many) than into the hands of men. {15} And our Lord sent the pestilence in Israel, from morning unto the time appointed, and there died of the people from Dan to Bersabee seventy thousand men. {16} And when the Angel of our Lord had stretched forth his hand over Jerusalem to destroy it, our Lord had pity upon the affliction, and said to the Angel that struck the people: It is sufficient: now hold thy hand: and the Angel of our Lord was beside the floor of Areuna the Jebusite. {17} And David said to our Lord when he saw the Angel striking the people: I am he that have sinned, I have done wickedly: these that are the sheep, what have they done? Let thy hand, I beseech thee, be turned against my father's house. {18} And Gad came to David in that day, and said to him: Go up, and build an

altar to our Lord in the floor of Areuna the Jebusite. {19} And David went up according to the word of Gad, which our Lord had commanded him. {20} And Areuna looking, perceived the king and his servants to come towards him. {21} And going forth he adored the king with his face bowing to the earth, and said: What is the cause that my lord the king cometh to his servant? To whom David said: That I may buy of thee the floor, and build an altar to our Lord, & the slaughter may cease which rageth among the people. {22} And Areuna said to David: Let my lord the king take, and offer, as it pleaseth him: thou hast the oxen for holocaust, and the wain, and the yokes of the oxen for provision of wood. {23} Areuna gave all things to the king: and Areuna said to the king: The Lord thy God receive thy vow. {24} To whom the king answering, said: Not so as thou wilt, but I will buy it of thee at a price, and I will not offer to our Lord my God holocausts given gratis. David therefore bought the floor, and the oxen, for fifty sicles of silver: {25} and David built there an altar to our Lord, and offered holocausts and pacifics: and our Lord became merciful to the land, and the plague was stayed from Israel.

THE THIRD BOOK OF KINGS

Chapter 1

King David waxing old, Abisag a Sunamite is brought to him. 5. Adonias pretending to reign, 11. Nathan and Bethsabee obtain 28. that Salomon is declared and anointed king. 41. Whereupon Adonias (his followers parting to their houses) 50. flyeth to the altar in the tabernacle: but upon promise of safety doth homage to Salomon.

{1} AND king David was old, and had many days of age: & when he was covered with cloths, he was not warmed. {2} His servants therefore said to him: Let us seek for our lord the king a young woman a virgin, and let her stand before the king, and cherish him, and sleep in his bosom, and warm our lord the king. {3} They sought therefore a beautiful young woman in all the coasts of Israel, and they found Abisag a Sunamite, & brought her to the king. {4} And the damsel was exceeding beautiful, and she slept with the king, and served him, but the king did not know her. {5} And Adonias the son of Haggith was elevated, saying: I will reign. And he made himself chariots & horsemen, & fifty men, that should run before him. {6} Neither did his father control him at any time, saying: Why didst thou this? And he also was very beautiful, the second born after Absalom. {7} And he had talk with Joab the son of Sarvia, and with Abiathar the priest, who furthered Adonias' side. {8} But Sadoc the Priest, and Banaias the son of Joiada, and Nathan the Prophet, and Semei, and Rei, and the strength of David's army was not with Adonias. {9} Adonias therefore having immolated rams and calves, and all fat beasts beside the Stone Zoheloth, which was nigh to the Fountain Rogel, called all his brethren the sons of the king, and all the men of Juda the servants of the king: {10} But Nathan the Prophet, and Banaias, and all the strong ones, and Salomon his brother he called not. {11} Nathan therefore said to Bethsabee the mother of Salomon: Hast thou not heard that Adonias the son of Haggith hath reigned, & our lord David is ignorant thereof? {12} Now therefore come, take counsel of me, & save thy life, & thy son Salomon's. {13} Go, & enter into king David, & say to him: Didst not thou my lord king swear to me thy handmaid, saying: Salomon thy son shall reign after me, and he shall sit in my throne? Why then reigneth Adonias? {14} And whilst thou art yet speaking there with the king, I will come after thee, & make up thy words. {15} Bethsabee therefore went in to the king in the chamber: and the king was exceeding old, and Abisag the Sunamite ministered to him. {16} Bethsabee bowed herself, and adored the king. To whom the king said: What is thy will? Quoth he. {17} Who answering said: My lord, thou didst swear to thy handmaid by our Lord thy God, That Salomon thy son shall reign after me, and he shall sit in my throne. {18} And behold now Adonias reigneth, thou my lord the king not knowing thereof.

{19} He hath killed oxen, and all fat things, and many rams, and called all the king's sons. Abiathar also the Priest, and Joab the General of the warfare: but Salomon thy servant he called not. {20} Notwithstanding my lord king, the eyes of all Israel look upon thee, that thou wouldest shew them, who shall sit in thy throne my lord king after thee. {21} And it shall be when my lord king sleepeth with his fathers, I & my son Salomon shall be sinners. {22} As she was yet spaking with the king, {33} Nathan the Prophet came. {23} And they told the king, saying: Nathan the Prophet is here. And when he was gone in to the king, and had adored bowing to the earth, {24} Nathan said: My lord king, didst thou say: Let Adonias reign after me, and let him sit upon my throne? {25} Because he is gone down to day, and hath immolated oxen, and fatlings, and many rams, and called all the king's sons, and the captains of the army, Abiathar also the Priest: and they eating and drinking before him, and saying: God save the king Adonias: {26} me thy servant, and Sadoc the Priest, and Banaias the son of Joiada, and Salomon thy servant he called not. {27} Is this word proceeding from my lord the king, and hast thou not told me thy servant who should sit upon the throne of my lord the king after him? {28} And king David answered, saying: Call unto me Bethsabee. Who when she was entered in to the king, and stood before him, {29} the king sware, and said: Our Lord liveth, which hath delivered my soul from all distress, {30} that as I swear to thee by our Lord the God of Israel, saying: Salomon thy son shall reign after me, and he shall sit upon my throne for me, so will I do this day. {31} And Bethsabee bowing her countenance unto the earth adored the king, saying: God save my lord for ever. {32} King David also said: Call me Sadoc the priest, and Nathan the prophet, & Banaias the son of Joiada. Who when they were entered in before the king, {33} he said to them: Take with you the servants of your lord, and set Salomon my son upon my mule: and bring him into Gihon. {34} And let Sadoc the priest anoint him there, and Nathan the prophet to be king over Israel: and you shall sound the trumpet, and shall say: God save king Salomon. {35} And you shall go up after him, and he shall come, and shall sit upon my throne, and he shall reign for me: and I will ordain him that he be Prince over Israel, and over Juda. {36} And Banaias the son of Joiada answered the king, saying: Amen: so speak our Lord the God of my lord the king. {37} As our Lord hath been with my lord the king, so be he with Salomon, and make his throne higher than the throne of my lord, king David. {38} Sadoc therefore the Priest, and Nathan the Prophet went down, and Banaias the son of Joiada, and Cerethi, and Phelethi: and they set Salomon upon the mule of king David, and brought him into Gihon. {39} And Sadoc the priest took a horn of oil out of the tabernacle, and anointed Salomon: and they sounded the trumpet, and all the people said: God save king Salomon. {40} And all the multitude went up after him, and the people singing on shalms, and rejoicing with great gladness, and the earth sounded of their cry. {41} And Adonias heard, and all that were invited of him, and the feast was ended: yea & Joab hearing the voice of the trumpet, said: What meaneth the cry of the city making a tumult? {42} As he yet spake, came Jonathas the son of Abiathar the Priest: to whom Adonias said: Come in, because thou art a stout man, and bringest good news. {43} And Jonathas answered Adonias: Not so: for our lord king David hath appointed Salomon king, {44} and hath sent with him Sadoc the Priest, and Nathan the Prophet, and Banaias the son of Joiada, and Cerethi, and Pherethi, and they have set him upon the king's mule. {45} And Sadoc the Priest, and Nathan the Prophet have anointed him king in Gihon: & they are gone up thence rejoicing, and the city sounded: this is the voice that you heard. {46} Yea and Salomon sitteth upon the throne of the Kingdom. {47} And the king's servants entering in, have blessed our lord, king David, saying: God amplify the name of Salomon above thy name, and magnify his throne above thy throne. And the king adored in his bed: {48} and he hath thus spoken: Blessed be our Lord the God of Israel,

who hath given this day one sitting in my throne, mine eyes seeing it. {49} They therefore were terrified, and they all arose, that had been invited of Adonias, and every man went his way. {50} And Adonias fearing Salomon arose, & went, & held the horn of the altar. {51} And they told Salomon, saying: Behold Adonias fearing king Salomon, hath taken hold of the horn of the altar, saying: Let king Salomon swear to me this day, that he will not kill his servant with the sword. {52} And Salomon said: If he be a good man, there shall not so much as one hair of his, fall upon the ground: but if evil shall be found in him, he shall die. {53} King Salomon therefore sent, and brought him out from the altar: and going in he adored king Salomon: and Salomon said to him: Go to thy house.

Chapter 2

David giveth godly precepts to Salomon. 5. Willeth him to punish certain offenders: {10}, and dieth. 12. Salomon reigneth 13. Adonias, by intercession of Bethsabee requesteth to have Abisag to wife: 22. but is put to death for demanding her. 26. Abiathar the Priest is banished, and deposed, for conspiring with Adonias. 28. Joab also for the same cause, and former crimes is slain. 35. Semei is confined in Jerusalem, 40. & for transgressing his limits, together with old faults is likewise slain.

{1} AND the days of David approached that he should die, and he commanded his son Salomon, saying: {2} I enter into the way of all flesh: take courage, and play the man. {3} And observe the watches of our Lord thy God, that thou walk in his ways, and keep his ceremonies, and his precepts & judgments, and testimonies as is written in the law of Moyses: that thou mayst understand all things which thou doest, and whithersoever thou shalt turn thy self: {4} that our Lord may confirm his words, which he hath spoken of me, saying: If thy children shall keep their ways, and shall walk before me in truth, in all their heart, and in all their soul, there shall not altogether be taken from thee a man out of the throne of Israel. {5} Thou knowest also what Joab the son of Sarvia hath done to me, what he did to the two Princes of the army of Israel, to Abner the son of Ner, & Amasa the son of Jether: whom he slew, & shed the blood of war in peace, and put the blood of battle in his belt, which was about his loins, and in his shoe, which was on his feet. {6} Thou shalt do therefore according to thy wisdom, and shalt not bring his hoar head peaceably unto hell. {7} But to the sons also of Berzellai the Galaadite thou shalt render kindness, and they shall eat on thy table: for they met me when I fled from the face of Absalom thy brother. {8} Thou shalt also with thee Semei the son of Gera the son of Jemini of Bahurim, who cursed me with a wicked curse, when I went to the Camp; but because he came down to meet me when I passed Jordan, and I swear to him by our Lord, saying: I will not kill thee with the sword; {9} do not thou suffer him to be guiltless. But thou art a wise man, so that thou knowest what thou shalt do to him, and thou shalt bring his hoar hair with blood unto hell. {10} David therefore slept with his fathers, & was buried in the city of David. {11} And the days that David reigned in Israel, are forty years: in Hebron he reigned seven years, in Jerusalem thirty three. {12} And Salomon sat upon the throne of David his father, & his Kingdom was confirmed exceedingly. {13} And Adonias the son of Haggith entered in to Bethsabee the mother of Salomon. Who said to him: Is thy coming peaceable? Who answered: Peaceable. {14} And he added: I have a word to speak with thee. To whom she said: Speak. And he: {15} Thou knowest, quoth he, that the kingdom was mine, & all Israel had purposed to make me over them to be their king: but the kingdom is transposed, & is made my brother's: for it was appointed him of our Lord. {16} Now therefore I desire one petition of thee; Confound not my face. Who said to him: Speak. {17} And he said: I pray, speak to Salomon the king (for he can not deny thee any thing) that he give me Abisag the Sunamite to wife. {18} And Bethsabee said: Well, I will speak for thee to the king. {19} Bethsabee therefore came to king Salomon, to speake unto him for Adonias: & the king arose to meet her, & adored her, & sat down upon his throne: & a throne was set for the king's

mother, who sat on his right hand. {20} And she said to him: One little petition I desire of thee, confound not my face. And the king said to her: My mother ask: for it behoveth not that I turn away thy face. {21} Who said: Let Abisag the Sunamite be given to Adonias thy brother to wife. {22} And king Salomon answered, and said to his mother: Why doest thou ask Abisag the Sunamite for Adonias? Ask for him also the Kingdom: for he is my brother elder than I, & hath Abiathar the priest, & Joab the son of Sarvia. {23} Therefore king Salomon sware by our Lord, saying: These things do God to me, & these add he, because Adonias hath spoken this word against his life. {24} And now, our Lord liveth which hath established me, & placed me upon the throne of David my father, and which hath made me a house, as he spake, this day shall Adonias be slain. {25} And king Salomon sent by the hand of Banaias the son of Joiada, who slew him, & he died. {26} To Abiathar also the priest the king said: Go into Anathoth to thy field, and thou indeed art a man of death: but to day I will not kill thee, because thou didst carry the ark of our Lord God before David my father, & hast sustained labour in all things, wherein my father laboured. {27} Salomon therefore cast out Abiathar, that he should not be the priest of our Lord, that the word of our Lord might be fulfilled, which he spake concerning the house of Heli in Silo. {28} And then a messenger came to Joab, for that Joab had turned after Adonias, and after Salomon had not turned: Joab therefore fled into the tabernacle of our Lord, & caught the horn of the altar. {29} And it was told king Salomon, that Joab was fled into the tabernacle of our Lord, and was beside the altar: and Salomon sent Banaias the son of Joiada, saying: Go, kill him {30} And Banaias came to the tabernacle of our Lord, and said to him: Thus saith the king: Come forth. Who said: I will not come forth, but here will I die. Banaias reported his word to the king, saying: Thus spake Joab, and thus he answered me. {31} And the king said to him: Do as he hath spoken: and kill him, and bury him, and thou shalt remove the innocent blood, which hath been shed of Joab, from me, and from the house of my father. {32} And our Lord shall render his blood upon his head, because he murdered two just men, and better than himself: and slew them with his sword, my father David not knowing, Abner the son of Ner, general of the warfare of Israel, and Amasa the son of Jether general of the army of Juda: {33} and their blood shall return upon the head of Joab, and upon the head of his seed for ever. But to David & his seed & his house, & to his throne be peace for ever from our Lord. {34} Banaias therefore the son of Joiada went up, and setting upon him slew him: and he was buried in his house in the desert. {35} And the king appointed Banaias the son of Joiada for him over the army, and Sadoc the priest he placed for Abiathar. {36} The king also sent, and called Semei, and said to him: Build thee a house in Jerusalem, and dwell there: and thou shalt not go out thence hither and thither. {37} But what day soever thou shalt go out, and shalt pass the Torrent Cedron, know that thou art to be slain: thy blood shall be upon thy head. {38} And Semei said to the king: The saying is good: as my lord the king hath spoken, so will thy servant do. Semei therefore dwelt in Jerusalem many days. {39} And it came to pass after three years, that the servants of Semei fled to Achis the son of Maacha the king of Geth: and it was told Semei that his servants were gone into Geth. {40} And Semei arose, and saddled his ass, & went to Achis into Geth to require his servants, & he brought them out of Geth. {41} And it was told Salomon that Semei went into Geth out of Jerusalem, & was returned. {42} And sending he called him, & said to him: Did I not testify to thee by our Lord, & told thee before: What day soever thou going out shalt pass hither and thither, know that thou shalt die? And thou didst answer me: The saying is good, which I have heard. {43} Why then hast thou not kept the oath of our Lord, and the precept that I commanded thee? {44} And the king said to Semei: Thou knowest all the evil, whereof thy heart is privy to thy self, which thou didst to David my father: our Lord hath rendered thy malice upon thy head. {45} And

king Salomon be blessed, and the throne of David shall be stable before our Lord for ever. {46} The king therefore commanded Banaias the son of Joiada: who going out, struck him, and he died.

Chapter 3

King Salomon marrieth Pharao's sister. Offereth victims in high places. 5. Admonished by God in his sleep to demand what he will, he asketh wisdom to govern his people. 10. Which God granteth him with much riches also and glory. 16. He decideth a controversy between two women contending about a living child and a dead.

{1} THE kingdom therefore was established in the hand of Salomon, and he was joined in affinity to Pharao the king of Aegypt: for he took his daughter, and brought her into the city of David, until he accomplished building his own house, and the house of our Lord, and the wall of Jerusalem round about. {2} But yet the people immolated in the excelses: for there was no temple built to the name of our Lord until that day. {3} And Salomon loved our Lord, walking in the precepts of David his father, saving that he immolated in the excelses, and burnt incense. {4} He went therefore into Gabaon, to immolate there: for that was a very great excelse: a thousand hosts for holocaust did Salomon offer upon that altar in Gabaon. {5} And our Lord appeared to Salomon in a dream by night, saying: Ask what thou wilt that I may give it thee. {6} And Salomon said: Thou hast done great mercy with thy servant David my father, even as he walked in thy sight in truth, and justice, and a right heart with thee: for thou hast kept thy great mercy, and hast given him a son sitting upon his throne, as it is this day. {7} And now Lord God, thou hast made thy servant to reign for David my father, but I am a little child, and ignorant of my going out and coming in. {8} And thy servant is in the midst of the people, which thou hast chosen, a people infinite, which can not be numbered and counted for the multitude. {9} Thou shalt therefore give to thy servant a docible heart, that he may judge the people, and discern between good & evil. For who shall be able to judge this people, this thy people great in number? {10} The word therefore was liked before our Lord, that Salomon had asked such a thing. {11} And our Lord said to Salomon: Because thou hast asked this thing, and hast not desired for thy self many days, nor riches, nor the lives of thine enemies, but hast desired wisdom for thy self to discern judgment: {12} behold I have done unto thee according to thy words, and have given thee a wise heart and intelligent, in so much that none before thee hath been like thee, nor shall arise after thee. {13} Yea and these things, which thou didst not ask, I have given thee; to wit, riches, and glory, so that none hath been like thee among the kings all days heretofore. {14} And if thou wilt walk in my ways, and keep my precepts, & my commandments, as thy father walked, I will make thy days long. {15} Therefore Salomon awaked, and perceived that it was a dream: and when he was come to Jerusalem, he stood before the ark of covenant of our Lord, and offered holocausts, and made pacific victims, and a great feast to all his servants. {16} Then came there two women harlots, to the king, and stood before him: {17} of which one said: I beseech thee, my lord, I and this woman dwelt in one house, and I was delivered of a child beside her in the chamber. {18} And the third day, after that I was delivered, she also was delivered, and we were together, and no other person with us in the house, except we two. {19} And this woman's child died in the night. For sleeping she oppressed him. {20} And rising in the dead time of the night, she took my child from the side of me, thy handmaid being asleep, and laid it in her bosom: and her child that was dead, she put in my bosom. {21} And when I was risen in the morning to give my child milk, he appeared dead: whom more diligently beholding when it was clear day, I found that it was not mine which I bare. {22} And the other woman answered: It is not so as thou sayst, but thy child is dead, and mine liveth. On the contrary part she said: Thou liest: for my child liveth, and thy child is dead. And in this manner they strove before the king. {23} Then said the king: This woman saith: My

child liveth, and thy child is dead. And this hath answered, No, but thy child is dead, and mine liveth. {24} The king therefore said: Bring me a sword. And when they had brought a sword before the king, {25} Divide, quoth he, the living child into two parts, and give the half part to one, and half to the other. {26} But the woman, whose child was alive, said to the king (for her bowels were moved upon her child) I beseech thee my lord, give her the child alive, and kill it not. On the contrary part she said: be it neither mine, nor thine, but let it be divided. {27} The king answered, and said: Give unto this woman the infant alive, and let it not be killed, for this is the mother thereof. {28} All Israel therefore heard the judgment that the king had judged, and they feared the king, seeing the wisdom of God to be in him to do judgment.

Chapter 4

Chief men of Salomon's Kingdom are recited by their names, and offices. 22. likewise the provision of victuals for his house, 26. and number of his horses. 29. His wisdom excelleth all others. 32. He writ many parables and verses, and learnedly discoursed of all things.

{1} AND king Salomon was reigning over all Israel: he had: Azarias the son of Sadoc the {2} and these were the princes which priest: {3} Elihoreph, and Ahia the sons of Sisa Scribes: Josaphat the son of Ahilud, register: {4} Banaias the son of Joiada, over the army: and Sadoc, and Abiathar priests. {5} Azarias the son of Nathan, over them that assisted the king: Zabud the son of Nathan priest, the king's friend: {6} and Ahizar governor of the house: and Adoniram the son of Abda over the tributes. {7} And Salomon had twelve governors over all Israel, which served out victuals for the king and for his house: for every one ministered necessities, each man his month in the year. {8} And these are their names: Benhur in mount Ephraim. {9} Bendecar, in Macces, and in Salebim, and in Bethsames, and in Elon, and in Bethhanan. {10} Benhesed in Aruboth: his was Socho, and all the land Epher. {11} Benabinadab, whose was all Nepha Dor, had Tapheth the daughter of Salomon to wife. {12} Bana the son of Ahilud governed Thanach and Mageddo, and all Bethsan, which is beside Sarthana under Jezrahel, from Bethsan unto Abelmehula over against Jecmaan. {13} Bengaber in Ramoth Galaad: had Avothjair the son of Manasses in Galaad, he was chief in all the country of Argob, which is in Basan, three score cities great and walled, which had brazen locks. {14} Ahinadab the son of Addo was chief in Manaim. {15} Achimaas in Nephthali: yea he also had Basemath the daughter of Salomon in marriage. {16} Baana the son of Husi, in Aser, and in Baloth. {17} Josaphat the son of Pharue, in Issachar. {18} Semei the son of Ela, in Benjamin. {19} Gaber the son of Uri, in the land of Galaad in the land of Sehon the king of the Amorrhite, & of Og the king of Basan, over all things that were in that Land. {20} Juda and Israel innumerable, as the sand of the sea in multitude: eating, and drinking, and rejoicing. {21} And Salomon was in his dominion, having all the Kingdoms with him from the river of the land of the Philisthiims unto the border of Aegypt: of them that offered him presents, & served him all the days of his life. {22} And the provision of Salomon was every day thirty measures of flour, & threescore measures of meal, {23} ten fat oxen and twenty pasture-fed, & a hundred rams, beside the venison of harts, roes, and buffles, and fatted fowl. {24} For he possessed all the country, which was beyond the river, from Thapsa unto Gaza, and all the kings of those countries: and he had peace on every side round about. {25} And Juda and Israel dwelt without any fear, every one under his vine, and under his fig tree, from Dan unto Bersabee all the days of Salomon. {26} And Salomon had forty thousand stalls of chariot-horses, and twelve thousand for the saddle. {27} And the foresaid governors of the king fed them: yea and the necessaries of king Salomon's table they gave forth with great care in their time. {28} Barley also and straw for the horses, and beasts, they brought to the place, where the king was, according as it was appointed them. {29} God also gave wisdom to Salomon and

prudence exceeding much, and latitude of heart as the sand that is in the sea shore. {30} And the wisdom of Salomon passed the wisdom of all them in the east, and of the Aegyptians, {31} and he was wiser than all men: wiser than Ethan the Ezralite, and Heman, and Chalcol, & Dorda the sons of Mahol, and he was renowned in all nations round about. {32} Salomon also spake three thousand parables: and his songs were a thousand & five. {33} And he disputed of trees from the cedar that is in Libanus, unto the hyssop which cometh out of the wall: & he discoursed of beasts, and fowls, and creeping worms, and fishes. {34} And there came from all people to hear the wisdom of Salomon, and from all the kings of the earth, which heard his wisdom.

Chapter 5

Hiram king of Tyre granteth timber and workmen for building the Temple: Salomon allowing victuals, and paying wages. 13. the number of work men and overseers.

{1} HIRAM also the king of Tyre sent his servants to Salomon: for he heard that they had anointed him king for his father: because Hiram had been David's friend at all time. {2} And Salomon sent to Hiram, saying: {3} Thou knowest the will of David my father, and that he could not build a house to the name of our Lord his God, because of wars imminent round about, until our Lord put them under the sole of his feet. {4} But now our Lord my God hath given me rest round about: and there is no satan, nor ill encounter. {5} Wherefore I purpose to build a temple to the name of our Lord my God, as our Lord hath spoken to David my father, saying: Thy son, whom I will give for thee upon thy throne, he shall build a house to my name. {6} Command therefore that thy servants cut me down cedars out of Libanus, and let my servants be with thy servants: and I will give thee the hire of thy servants whatsoever thou wilt ask, for thou knowest how there is not in my people a man that hath skill to hew wood as the Sidonians. {7} When Hiram therefore had heard the words of Salomon, he rejoiced exceedingly, and said: Blessed be the Lord God this day, who hath given unto David a son most wise over this people so great in number. {8} And Hiram sent to Salomon, saying: I have heard whatsoever thou hast willed me: I will do all thy will in cedar trees, and fir trees. {9} My servants shall bring them down from Libanus to the sea: and I will put them in boats in the sea, unto the place which thou shalt signify to me; & will land them there, and thou shalt take them: and thou shalt allow me necessaries, that there be meat given for my house. {10} Therefore Hiram gave Salomon cedar trees, and fir trees, according to all his will. {11} And Salomon allowed Hiram twenty thousand cores of wheat, for provision for his house, and twenty cores of most pure oil: these things did Salomon give to Hiram every year. {12} Our Lord also gave wisdom to Salomon, as he spake to him: & there was peace between Hiram & Salomon, and both made a league. {13} And king Salomon chose workmen out of all Israel, and the taxed number was of thirty thousand men. {14} And he sent them into Libanus, ten thousand every month by course, so that two months they were in their houses: and Adoniram was over this taxing. {15} And Salomon had seventy thousand of them that carried burdens, and eighty thousand hewers of stones in the mountains: {16} besides the overseers which were over every work, in number three thousand, and three hundred that commanded the people, & them that did the work. {17} And the king commanded, that they should take great stones, chosen stones for the foundation of the temple, and should square them: {18} which the masons of Salomon, and masons of Hiram hewed: moreover the Gibilians prepared timber and stones, to build the house.

Chapter 6

In the year four hundred and four score, after the Israelites came from Aegypt, Salomon, the fourth year of his reign, beginneth to build the Temple. 2. The principal parts with the greatness, form, and ornaments thereof are described. 38. It is in building seven years.

{1} AND it came to pass in the four hundred and four score year of the coming forth of the children of Israel out of the Land of Aegypt, in the fourth year, the month Zio (that is the second month) of the reign of Salomon over Israel, he began to build a house to our Lord. {2} And the house, which king Salomon built to our Lord, had three score cubits in length, & twenty cubits in breadth, and thirty cubits in height. {3} And there was a porch before the temple of twenty cubits of length, according to the measure of the breadth of the temple: and it had ten cubits of breadth before the face of the temple. {4} And he made in the temple oblique windows. {5} And he built upon the wall of the temple lofts round about, in the walls of the house round about the temple and the oracle, and he made sides round about. {6} The loft that was underneath, had five cubits of breadth, & the middle loft was of six cubits in breadth, and the third loft had seven cubits of breadth. And he put beams in the house round about on the outside, that they might not cleave to the walls of the temple. {7} And the house when it was built, was built of stones hewed and perfected: and hammer, and hatchet, and all the tool of iron were not heard in the house when it was built. {8} The door of the middle side was in the wall of the house on the right hand: and by winding stairs they went up into the middle room, and from the middle into the third. {9} And he built the house, and finished it: he covered also the house with ceilings of cedar trees. {10} And he built a loft over all the house five cubits of height, and he covered the house with cedar timber. {11} And the word of our Lord came to Salomon, saying: {12} This house, which thou buildest, if thou wilt walk in my precepts, and to my judgments, and keep all my commandments, going in them, I will establish my word to thee, which I spake to David thy father. {13} And I will dwell in the midst of the children of Israel, and will not forsake my people Israel. {14} Salomon therefore built the house, and finished it. {15} And he built the walls of the house on the inside, with cedar lofts, from the pavement of the house to the top of the walls, and to the roofs, he covered it with cedar trees on the inside: and he covered the floor of the house with boards of fir. {16} And he built lofts of cedar timber of twenty cubits at the hinder part of the temple, from the pavement to the higher parts: and he made the inner house of the oracle to be Sanctum Sanctorum. {17} Moreover the temple it self was forty cubits before the doors of the oracle. {18} And all the house was covered within with cedar, having roundels, and the joints thereof cunningly wrought, and the engravings standing out: all things were covered with boards: neither could there a stone appear in the wall at all. {19} And he made the oracle in the midst of the house, in the inner part, that he might put the ark of covenant of our Lord there. {20} Moreover the oracle had twenty cubits in length, and twenty cubits of breadth, and twenty cubits in height. And he covered and sealed it with most pure gold. And the altar also he decked with cedar. {21} The house also before the oracle he covered with most pure gold, and fastened on plates with nails of gold. {22} And there was nothing in the temple that was not covered with gold: yea and all the altar of the oracle he covered with gold. {23} And he made in the oracle two Cherubs of olive trees, of ten cubits in height. {24} One wing of a cherub of five cubits, and the other wing of a cherub five cubits: that is, having ten cubits, from the end of one wing unto the end of the other wing. {25} Of ten cubits also was the second cherub: in like measure, and the work was one in both cherubs, {26} that is to say, one cherub had the height of ten cubits, and in like manner the second cherub. {27} And he put the cherubs in the midst of the inner temple: and the cherubs extended their wings, and the one wing touched the wall, and the wing of the second cherub touched the other wall: and the other wings in the middle part of the temple touched each other. {28} He covered also the cherubs with gold. {29} And all the walls of the temple round about he graved with diverse engravings and carving: & he made in them cherubs, and

palm trees, and diverse pictures, as it were standing out of the wall, and coming forth. {30} Yea the pavement also of the house he covered with gold within and without. {31} And in the entrance of the oracle he made little doors of the timber of olivetrees, and five corner posts. {32} And two doors of olivetimber: and he graved in them pictures of Cherubs, and figures of Palm trees, and graven works standing out very much; and he covered them with gold: and he covered as well the Cherubs and the palmtrees, and the other things with gold. {33} And he made in the entrance of the temple posts of olivetimber four square: {34} and two doors of fir trees, one against an other: and either door was double, & so opened with folding leaves. {35} And he graved Cherubs, and palmtrees, and engravings appearing very much: and he covered all with golden plates in square work by rule. {36} And he built the inner court with three rows of stones polished, & one row of cedar timber. {37} In the fourth year was the house of our Lord founded, in the month of Zio: {38} and in the eleventh year in the month Bul (that is the eighth month) the house was perfected in all the works thereof, and in all the implements thereof: and he was building it seven years.

Chapter 7

Salomon's palace, 2. his house in the forest, 8. and the Queen's house is built. 13. Two great brazen pillars: 23. a sea (or laver) 27. ten brazen feet: 38. ten less lavatories, and other vessels, and implements pertaining to the Temple, adorned with images of Angels, and other creatures, are further described.

{1} AND his own house Salomon built in thirteen years, and brought it to perfection. {2} He built also the house of the forest of Libanus of an hundred cubits in length, & fifty cubits in breadth, and thirty cubits in height: and four score galleries between pillars of cedar: for he had cut cedar trees into pillars. {3} And he decked the whole vault with boards of cedar, which was held up with five & forty pillars, And one order had fifteen pillars, {4} set one against another, {5} and looked one over against another, with equal space between the pillars, & over the pillars square beams in all equal. {6} And the porch of the pillars he made of fifty cubits in length, and thirty cubits in breadth: and an other porch before the greater porch: and pillars, and tops upon the pillars. {7} He made also the porch of the throne, wherein the seat of judgment is; and covered it with cedar wood from the pavement unto the top. {8} And the little house, where they sat in judgment, was in the midst of the porch of like work. He made also a house for the daughter of Pharao (which Salomon had taken to wife) of such work, as also this porch. {9} All of chosen stones, which were sawed by a certain rule and measure both within and without: from the foundation to the top of the walls, and without unto the greater court. {10} And the foundations of chosen stones, great stones of ten or eight cubits. {11} And above there were hewed chosen stones of equal measure, and in like manner of cedar. {12} And the greater court round with three rews of hewed stones, and one rew of planed cedar, moreover also in the inner court of the house of our Lord, and in the porch of the house. {13} King Salomon also sent, and took Hiram from Tyre, {14} the son of a widow woman of the tribe of Nephthali, his father, a Tyrian, an artificer in brass, and full of wisdom, and intelligence, and skill to make all work of brass. Who when he was come to king Salomon, made all his work. {15} And he cast two brazen pillars, of eighteen cubits in height one pillar: and a line of twelve cubits compassed both pillars. {16} He made also two little heads, which should be put upon the heads of the pillars, cast of brass: five cubits high one little head, and five cubits the other little head: {17} and as it were in manner of a net, & of chains knit one to the other with marvelous work. Both little heads of the pillars were cast: seven rews of little nets in one little head, & seven little nets in the other little head. {18} And finished the pillars, and two rews round about every net, that they might cover the little heads, which were over the top of the pomegranates: in like manner did he also to the second little head. {19} And the little heads, that were upon the heads of the pillars, were made as it

were with lily work, in the porch, of four cubits. {20} And again other little heads in the top of the pillars above, according to the measure of the pillar against the little nets: and of the pomegranates were two hundred rews round about the second little head. {21} And he set two pillars in the porch of the temple: & when he had erected the pillar on the right hand, he called the name thereof Jachin: in like manner he erected the second pillar, & called the name thereof Booz. {22} And upon the heads of the pillars he put a work in manner of a lily: and the work of the pillars was perfected. {23} He made also a sea of founder's work, of ten cubits from brim to brim, round in compass, the height thereof was of five cubits, and a cord of thirty cubits did compass it round about. {24} And the graving under the brim compassed it, ten cubits going about the lavatory: there were two rews of chamfered furrowed gravings cast. {25} And it stood upon twelve oxen, of which three looked to the North, and three to the West, and three to the South, and three to the East, and the sea was over them: whose hinder parts were all hid inward. {26} And the thickness of the lavatory was of three ounces: and the brim thereof as it were the brim of a chalice, and the leaf of crisped lily: it contained two thousand bates. {27} And he made ten brazen feet, of four cubits in length every foot, and four cubits in breadth, and three cubits in height. {28} And the very work it self of the feet, was entergraven: and entergravings between the jointures. {29} And between the little crowns and the plaits, lions, and oxen, and Cherubs: and in the jointures likewise above: and under the lions & oxen as it were bands of brass hanging down. {30} And four wheels at every foot, and axletrees of brass: and at four sides as it were little shoulders under the lavatory cast, looking one against an other. {31} The mouth also of the lavatory was inward in the top of the head: and that which appeared outward, was of one cubit all round, and together it had one cubit and a half: and in the corners of the pillars were diverse engravings: and the middle enterpillars, square not round. {32} The four wheels also which were at the four corners of a foot, joined one to an other under the foot: one wheel had in height a cubit and a half. {33} And they were such wheels as are accustomed to be made in a chariot: and their axletrees and spokes, and strakes, and naves, all cast. {34} For those four little shoulders also at every corner of one foot, were cast out of the foot and joined together. {35} And in the top of the foot was a certain roundness of half a cubit, so wrought, that the lavatory might be put thereon, having the engravings thereof, and diverse carvings of it-self. {36} He graved also in those ceilings, which were of brass, and in the corners, cherubs, and lions, and palmrees, as it were in the similitude of a man standing, that they seemed not to be engraven, but put to round about. {37} After this manner made he ten feet, of one casting and measure, and like graving. {38} He made also ten lavatories of brass: one lavatory contained forty bates, and it was of four cubits: also at every foot, that is ten, he put so many lavatories. {39} And he set the ten feet, five on the right side of the temple, and five on the left: and the sea he put on the right side of the temple against the East toward the South. {40} Hiram therefore made cauldrons, and shovels, & little pots, and perfected all the work of king Salomon in the temple of our Lord. {41} Two pillars, and two cords of the little heads upon the little heads of the pillars: and two little nets, to cover the two cords, that were over the heads of the pillars. {42} And four hundred pomegranates in the two nets: two rews of pomegranates in every net, to cover the cords of the little heads, which were upon the heads of the pillars. {43} And ten feet, and ten lavatories upon the feet. {44} And one sea, and twelve oxen under the sea. {45} And cauldrons, & shovels, and little pots. All the vessels that Hiram made to king Salomon in the house of our Lord, were of bright latten. {46} In the champion country of Jordan did the king cast those things in a clay ground, between Sacoth & Sarthan. {47} And Salomon placed all the vessels: but for the exceeding great multitude the brass could not be weighed. {48} And Salomon

made all the vessels in the house of our Lord: an altar of gold, and a table, whereupon the loaves of proposition should be put, of gold: {49} and candlesticks of gold, five on the right hand, and five on the left against the oracle, of pure gold: and as it were little flowers, and lamps about of gold: and golden snuffers, {50} and water pots, and fleshhooks, and phials, and mortars, and censers, of most pure gold: and the hinges of doors of the inner Sanctum Sanctorum, and of the doors of the house of the temple, were of gold. {51} And Salomon perfected all the work that he did in the house of our Lord, and brought in the things that David his father had sanctified, silver and gold, and the vessels, and laid them in the treasures of the house of our Lord.

Chapter 8

The ark is brought in, and the temple dedicated. 10. A glorious cloud replenisheth it. 14. Salomon prayeth long to God, 55. blesseth the people, 62. and many victims are offered in this solemn festivity.

{1} THEN were gathered together all the ancients of Israel with the princes of the tribes, and the heads of the families of the children of Israel to king Salomon into Jerusalem: that they might carry the Ark of the covenant of our Lord out of the city of David, that is, out of Sion. {2} And all Israel assembled to king Salomon in the month of Ethanim, on a solemn day, that is the seventh month. {3} And all the ancients of Israel came, and the Priests took the ark, {4} and carried the ark of our Lord, and the tabernacle of covenant, and all the vessels of the Sanctuary, that were in the tabernacle: and the Priests and the Levites carried them. {5} And King Salomon, and all the multitude of Israel which was assembled unto him, went with him before the ark, and they immolated sheep and oxen without estimation and number. {6} And the priests brought in the ark of the covenant of our Lord into his place, into the oracle of the temple, into Sanctum Sanctorum under the wings of the Cherubs. {7} For the Cherubs spread their wings over the place of the ark, and covered the ark, and the bars thereof above. {8} And whereas the bars stood out, and the ends of them appeared without in the Sanctuary before the oracle, they appeared no farther outward, which also were there until this present day. {9} And in the ark there was nothing else but two tables of stone, which Moyses put in it in Horeb, when our Lord made the covenant with the children of Israel, when they came out of the Land of Aegypt. {10} And it came to pass, when the Priests were gone out of the Sanctuary, a cloud filled the house of our Lord, {11} and the Priests could not stand and minister for the cloud: for the glory of our Lord had filled the house of our Lord. {12} Then said Salomon: Our Lord said that he would dwell in a cloud. {13} Building I have built a house for thy habitation, thy most firm throne for ever. {14} And the king turned his face, and blessed all the Church of Israel: for all the Church of Israel stood. {15} And Salomon said: Bless be our Lord the God of Israel, who spake by his mouth to David my father, & in his own hands hath perfected it, saying: {16} Since the day that I brought my people Israel out of Aegypt, I chose no city of all the tribes of Israel, that a house might be built, and my name might be there: but I chose David to be over my people Israel. {17} And David my father would have built a house to the name of our Lord the God of Israel: {18} and our Lord said to David my father: In that thou hast thought in thy heart to build a house to my name, thou hast done well, casting this same thing in thy mind. {19} Nevertheless thou shalt not build me a house, but thy son, that shall come forth of thy reins, he shall build a house to my name. {20} Our Lord hath confirmed his word, which he spake: & I stand for David my father, & sit upon the throne of Israel, as our Lord hath spoken: and I have built a house to the name of our Lord the God of Israel. {21} And I have appointed there a place for the ark, wherein the covenant of our Lord is, which he made with our fathers, when they came out of the Land of Aegypt. {22} And Salomon stood before the altar of

our Lord in the sight of the assembly of Israel, and extended his hands toward heaven, {23} and said: Lord God of Israel, there is no God like to thee in heaven above, and upon the earth beneath: which keepest covenant and mercy with thy servants, that walk before thee in all their heart. {24} Which hast kept to thy servant David my father, the things that thou hast spoken to him: by mouth thou didst speak, and with thy hands thou hast accomplished, as this day proveth. {25} Now therefore Lord God of Israel, keep unto thy servant David my father the things which thou hast spoken to him, saying: There shall not be taken away of thee a man before me, which sitteth upon the throne of Israel: yet so if thy children shall keep their way, that they walk before me as thou hast walked in my sight. {26} And now Lord God of Israel, let thy words be established, which thou hast spoken to thy servant David my father. {27} Is it then to be thought that indeed God dwelleth upon the earth? For if heaven, and the heavens of heavens can not contain thee, how much more this house, which I have built? {28} But look toward the prayer of thy servant, & to his petitions, o Lord my God: hear the hymn and the prayer, which thy servant prayeth before thee this day: {29} that thy eyes be opened upon this house night and day: upon the house, whereof thou saidst: My name shall be there: that thou hear the prayer, which thy servant prayeth in this place to thee. {30} That thou hear the request of thy servant & of thy people Israel, whatsoever they shall pray for in this place, & thou shalt hear in the place of thy habitation in heaven: and when thou hast heard, thou shalt be merciful, {31} If a man shall sin against his neighbour, & shall have any oath, wherewith he is held fast bound: & shall come because of the oath before thine altar into thy house, {32} thou shalt hear in heaven: and shalt do, and judge thy servants, condemning the impious, and rendering his way upon his head, and justifying the just, and rewarding him according to his justice. {33} If thy people Israel shall fly their enemies (because they will sin against thee) & doing penance and confessing to thy name, shall come, and pray, & beseech thee in this house; {34} hear in heaven, & forgive the sin of thy people Israel, and thou shalt reduce them unto the land, which thou gavest to their fathers. {35} If the heaven shall be shut, and it rain not, because of their sins, and praying in this place, they do penance to thy name, and shall be converted from their sins through their affliction: {36} hear them in heaven, and forgive the sins of thy servants, and of thy people Israel: and shew them a good way wherein they may walk, and give rain upon thy land, which thou has given to thy people in possession. {37} If famine arise in the land, or pestilence, or corrupt air, or blasting, or locust, or rust, and their enemy afflict them besieging the gates, all plague, all infirmity, {38} all cursing, and banning, that shall chance to any man of thy people Israel: if any man shall know the wound of his heart, and shall spread forth his hands in this house, {39} thou shalt hear in heaven, in the place of thy habitation, and shalt be merciful again, and shalt so do that thou give to every one according to his ways, as thou shalt see his heart (for thou only knowest the heart of all the children of men) {40} that they fear thee all the days, which they live upon the face of the land, which thou hast given our fathers. {41} Moreover also the stranger, which is not of thy people Israel, when he shall come from a far country for thy name (for thy great name shall be heard of, and thy strong hand, {42} and thy stretched out arm every where) when therefore he shall come, and shall pray in this place, {43} thou shalt hear in heaven, in the firmament of thy habitation, & thou shalt do all things, for the which the stranger shall invocate thee: that all the peoples of the earth may learn to fear thy name, as thy people Israel, and may prove that thy name is invoked upon this house, which I have built. {44} If thy people shall go forth to war against their enemies, by the way, whithersoever thou shalt send them, they shall pray to thee against the way of the city, which thou hast chosen, and against the house, which I have built to thy name, {45} and thou shall hear in heaven their prayers, and their

petitions, and shall do judgment for them. {46} But if they shall sin to thee (for there is no man which sinneth not) and thou being wrath shalt deliver them to their enemies, and they shall be led captive into the land of their enemies far or near, {47} and shall do penance in their heart in the place of captivity, and converted shall beseech thee in their captivity, saying: We have sinned, we have done wickedly, we have dealt impiously: {48} and shall return to thee in all their heart, and all their soul, in the land of their enemies, to the which they shall be led captive: and shall pray to thee against the way of their land, which thou gavest to their fathers, & of the city which thou hast chosen, & of the temple which I have built to thy name: {49} thou shalt hear in heaven, in the firmament of thy throne their prayers, and their petitions, and shall do their judgment for them: {50} and shalt be merciful to thy people, which sinned to thee, and to all their iniquities wherewith they have transgressed against thee: & thou shalt give mercy before them that shall have them captives, that they may have compassion on them. {51} For they are thy people, and thine inheritance, whom thou hast brought out of the Land of Aegypt, from the midst of the iron furnace. {52} That thy eyes be open to the petition of thy servant, & of thy people Israel, and thou hear them in all things for which they shall invoke thee. {53} For thou hast separated them to thee for an inheritance from all the peoples of the earth, as thou hast spoken by Moyses thy servant, when thou didst bring our fathers out of Aegypt, Lord God. {54} And it came to pass, when Salomon had accomplished praying to our Lord all this prayer and petition, he rose from the sight of the altar of our Lord: for he had fastened both knees on the ground, and had spread his hands toward heaven. {55} He stood therefore and blessed all the assembly of Israel with a loud voice, saying: {56} Blessed be our Lord, which hath given rest to his people Israel, according to all things that he hath spoken: there hath not failed so much as one word of all the good things, that he spake by Moyses his servant. {57} Be our Lord God with us, as he hath been with our fathers, not forsaking, nor rejecting us. {58} But incline he our hearts to him, that we may walk in all his ways, and keep his commandments, and his ceremonies, and judgments whatsoever he commanded our fathers. {59} And be these my words, wherewith I have prayed before our Lord, approaching to our Lord God day and night, that he may do judgment for his servant, and for his people Israel day by day: {60} that all the people of the earth may know, that our Lord he is God, and there is none other besides him. {61} Let our heart also be perfect with our Lord God, that we walk in his decrees, and keep his commandments, as also this day. {62} Therefore the king, and all Israel with him, did immolate victims before our Lord. {63} And Salomon killed pacific hosts, which he immolated to our Lord, of oxen two and twenty thousand, and of sheep an hundred twenty thousand: and they dedicated the temple of our Lord, the king, and the children of Israel. {64} In that day the king sanctified the midst of the court, that was before the house of our Lord: for he made the holocaust there, and sacrifice, and fat of the pacifics: because the brazen altar, that was before our Lord, was too little, and could not take the holocaust, and sacrifice, and fat of the pacifics. {65} Salomon therefore made in the time a solemn festivity, and all Israel with him, a great multitude from the entrance of Emath unto the River of Aegypt, before our Lord God, seven days and seven days, that is, fourteen days. {66} And in the eight day he dismissed the people: Who blessing the king, went into their tabernacles rejoicing, and with a joyful heart for all the good things, that our Lord had done to David his servant, and to Israel his people.

Chapter 9

Our Lord appearing again to Salomon. 4. admonisheth him and his people to keep the precepts. 6. threatening punishment if they do not. 10. The king of Tyre receiveth twenty cities of Salomon, but liketh them not. 14. Salomon buildeth more cities and towns. 20. Maketh diverse nations tributary. 24. The Queen repaireth to her house. 25. The king offereth victims thrice every year. 26. And fetcheth gold from Ophir.

{1} AND it came to pass when Salomon had perfected the building of the house of our Lord, & the king's house, and all that he wished & would have done, {2} our Lord appeared to him the second time, as he had appeared to him in Gabaon. {3} And our Lord said to him: I have heard thy prayer & thy petition which thou hast prayed before me: I have sanctified this house, which thou hast built, that I might put my name there for ever, and mine eyes and my heart shall be there always. {4} Thou also if thou wilt walk before me, as thy father walked, in simplicity of heart, and in equity, and wilt do all things, which I have commanded thee, and wilt keep my ordinances and my judgments: {5} I will set the throne of thy Kingdom over Israel for ever, as I have spoken to David thy father, saying: There shall not be taken away a man of thy stock from the throne of Israel. {6} But if by revolting you and your children shall turn away, not following me, nor keeping my commandments, and my ceremonies, which I have proposed to you, but shall go and worship strange gods, and adore them: {7} I will take away Israel from the face of the land, which I have given them, and the temple which I have sanctified to my name, I will cast away from my sight, and Israel shall be for a proverb, and for a fable to all peoples. {8} And this house shall be for an example: every one that shall pass by it, shall wonder, and hiss, and say: Why hath the Lord done thus to this land, and to this house? {9} And they shall answer: Because they have forsaken the Lord their God, which brought their fathers out of the Land of Aegypt, and have followed strange gods, and adored them, and worshipped them: therefore hath the Lord brought upon them all this evil. {10} And twenty years being complete, after that Salomon had built the two houses, that is, the house of our Lord, and the house of the king, {11} (Hiram the king of Tyre ministering to Salomon cedar trees & fir trees, and gold according to all that he had need) then Salomon gave to Hiram twenty towns in the Land of Galilee. {12} And Hiram went from Tyre, to see the towns which Salomon had given him, and they pleased him not, {13} and he said: Are these the cities, which thou hast given me, brother? And he called them the land Chabul, until this day. {14} Hiram also sent to king Salomon an hundred and twenty talents of gold. {15} This is the sum of the expenses, which king Salomon offered to build the house of our Lord, and his own house, and Mello, and the wall of Jerusalem, and Heser, and Mageddo, and Gazer. {16} Pharao the king of Aegypt came up and took Gazer, and burnt it with fire: And the Chananite, that dwelt in the city, he slew, and gave it for a dowry to his daughter the wife of Salomon. {17} Salomon therefore built Gazer, and Bethhoron the lower, {18} and Balaath, and Palmira in the Land of the wilderness. {19} And all the villages, that pertained to him, and were without wall, he fenced, and the cities of the chariots, and the cities of the horsemen, and whatsoever pleased him to build in Jerusalem, and in Libanus, and in all the land of his dominion. {20} All the people, that was remaining of the Amorrhites, and Hethites, and Pherezites, and Hevites, and Jebusites, that are not of the children of Israel: {21} their children, that were remaining in the land, to wit, those whom the children of Israel could not abolish: Salomon made tributaries, until this day. {22} But of the children of Israel Salomon appointed not any man to serve, but they were men of war, and his servants, and Princes, and captains, and overseers of the chariots and horses. {23} And there were Princes over all the works of Salomon, made overseers, five hundred fifty, which had the people subject, and commanded over their appointed works. {24} And the daughter of Pharao went up out of the city of David into her house, which Salomon had built her: then did he build Mello. {25} Salomon also offered three times every year holocausts, and pacific victims upon the altar, which he had built to our Lord, and he burnt incense before our Lord: and the temple was perfected. {26} King Salomon also made a navy in Asiongaber, which is beside Ailath in the shore of the Redsea in the Land of Idumea. {27} And Hiram sent in that navy his men,

that were mariners & skilful of the sea, with the servants of Salomon. {28} Who when they were come into Ophir, the gold taken thence of four hundred and twenty talents, they brought to king Salomon.

Chapter 10

The Queen of Saba coming to king Salomon, admireth his wisdom, magnificence, and order of government. 10. She giveth and receiveth gifts. 14. Salomon receiveth much gold diverse ways: 16. maketh golden targets, 18. a magnificent throne, 21. and many golden vessels. 25. Many bring him presents. 26. He hath many chariots, horsemen, 27. abundance of silver. 28. Merchants of diverse Kingdoms sell him horses.

{1} BUT the queen of Saba also having heard the fame of Salomon, in the name of our Lord came to prove him in hard propositions. {2} And entering into Jerusalem with a great train, and riches, and camels carrying spices, and gold exceeding infinite, and precious stones, she came to king Salomon, and spake him to all things that she had in her heart. {3} And Salomon interpreted to her all the words, that she proposed: there was not a word, that the king could be ignorant of, and could not answer her. {4} And the queen of Saba seeing all the wisdom of Salomon, and the house which he had built, {5} and the meats of his table, and the habitations of his servants, and the orders of them that served, and their garments, cup-bearers, and the holocausts which he offered in the house of our Lord: she had no longer spirit, {6} and she said to the king: The report is true, which I have heard in my country, {7} concerning thy words, and concerning thy wisdom, and I did not believe them that told me, till my self came, and saw with mine eyes, & have proved that the half hath not been told me: greater is thy wisdom, and thy works, than the rumour, which I have heard. {8} Blessed are thy men, and blessed are thy servants, which stand before thee always, and hear thy wisdom. {9} Be the Lord thy God blessed, whom thou hast pleased, and that hath set thee upon the throne of Israel, for that the Lord hath loved Israel for ever, and hath appointed thee king, to do judgment and justice. {10} She therefore gave to the king an hundred and twenty talents of gold, and spices exceeding much, and precious stones: There was no more brought so much spice, as that which the queen of Saba gave to king Salomon. {11} (But the navy also of Hiram, which carried gold out of Ophir, brought from Ophir thyne trees exceeding many, and precious stones. {12} And the king made of the thyne trees the porches of the house of our Lord, and of the king's house, and harps & vials for the singers: there were not such thyne trees brought, nor seen until this present day. {13} And king Salomon gave to the queen of Saba all that she would, and asked of him: beside those things, which of himself he offered her for a royal gift. Who returned, and went into her country with her servants. {14} And the weight of the gold, that was brought to Salomon every year, was of six hundred sixty six talents of gold: {347} {15} beside that, which the men brought, that were over the tributes, and merchants, and all that sold light wares, and all the kings of Arabia, and the Dukes of the land. {16} Salomon also made two hundred shields of most pure gold, six hundred sicles of gold did he allow for the plates of one shield. {17} And three hundred targets of tried gold: and three hundred pounds of gold garnished one target: and the king put them in the house of the forest of Libanus. {18} King Salomon also made a great throne of ivory: and covered it with gold exceeding yellow, {19} which had six steps: and the top of the throne was round in the hinder part: and two hands on either side holding the seat: and two lions stood at every hand. {20} And twelve little lions standing upon the six steps on either side: there was not such a work made in all Kingdoms. {21} Yea and all the vessels, out of the which king Salomon drunk, were of gold: and all the furniture of the house of the forest of Libanus of most pure gold: there was no silver, neither was it thought of any price in the days of Salomon, {22} because the king's navy, once in three years, went with the navy of Hiram on the sea into Tharsis, bringing thence gold, & silver, & the teeth of elephants, and apes, &

peacocks. {23} King Salomon therefore was magnified above all the kings of the earth in riches, & wisdom. {24} And all the earth desired to see Salomon's face, that they might hear his wisdom, which God had given in his heart. {25} And every one presented him gifts, vessels of silver and gold, garments, and instruments for war, spices also, and horses, and mules every year. {26} And Salomon gathered together the chariots and horsemen, and there amounted to him a thousand four hundred chariots, and twelve thousand horsemen: and he disposed them in fenced cities, and with the king in Jerusalem. {27} And he made that there was as great abundance of silver in Jerusalem, as of stones: and of cedar trees he caused such a multitude, as if it were sycamore trees, which grow in the plains. {28} And there were horses brought for Salomon out of Aegypt, and Coa, for the king's merchants bought them out of Coa, and brought them at a set price. {29} And a chariot of four horses came out of Aegypt, for six hundred sicles of silver, and one horse for an hundred and fifty. And after this manner did all the kings of the Hethites and of Syria sell horses.

Chapter 11

Salomon loving and marrying many women of diverse nations, is drawn by them to idolatry. 9. God therefore offended suffereth Adad an Idumean, 23. Razon king of Damascus. 26. and Hieroboom his own servant to make war against him. 29. Ahias the Prophet foretelleth Hieroboom, that he shall reign over ten tribes, leaving but two to Salomon's heirs, 38. with promise to prosper, if he serve God. 42. Salomon dieth.

{1} AND king Salomon loved many women strangers, the daughter also of Pharao, and Moabites, & Ammonites, Idumeians, and Sidonians, & Hethieans: {2} of the nations, whereof our Lord said to the children of Israel: You shall not go in unto them, neither shall any of them come in unto yours: for they will most certainly turn away your hearts to follow their gods. To these therefore was Salomon coupled in most fervent love. {3} And he had wives as it were queens seven hundred, and concubines three hundred: and the women turned away his heart. {4} And when he was now old, his heart was depraved by women, that he followed strange gods: neither was his heart perfect with our Lord his God, as the heart of David his father. {5} But Salomon worshipped Astarthee the goddess of the Sidonians, and Moloch the idol of the Ammonites. {6} And Salomon did that which was not liked before our Lord, and he accomplished not to follow our Lord, as David his father. {7} Then built Salomon a temple to Chamos the idol of Moab, in the mount that is against Jerusalem, and to Moloch the idol of the children of Ammon. {8} And in this manner did he to all his wives that were strangers, which burnt frankincense, & immolated to their gods. {9} Therefore our Lord was wrath with Salomon, because his mind was turned away from our Lord the God of Israel, who had appeared unto him the second time, {10} and had commanded him concerning this word, that he should not follow strange gods, & he kept not the things which our Lord commanded him. {11} Our Lord therefore said to Salomon: Because thou hast done this, and hast not kept my covenant, and my precepts, which I have commanded thee, breaking I will rent asunder thy Kingdom, and will give it to thy servant. {12} Nevertheless in thy days I will not do it because of David thy father: out of the hand of thy son I will rent it, {13} neither will I take away the whole Kingdom, but one tribe I will give to thy son for David my servant, and Jerusalem, which I have chosen. {14} And our Lord raised up an adversary to Salomon, Adad an Idumite of the king's seed, who was in Edom. {15} For when David was in Idumea, and Joab the general of the warfare was gone up to bury them that were slain, and had slain all male kind in Idumea, {16} for Joab tarried there six months, and all Israel, till he slew all male kind in Idumea. {17} Adad himself fled, & the men of Idumea of his father's servants with him, to go into Aegypt: and Adad was a little boy. {18} And when they rose out of Madian, they came into Pharan, and they took with them men of Pharan, and entered into Aegypt to Pharao the king of Aegypt: who gave him a house, and appointed him

meats, and assigned him land. {19} And Adad found grace before Pharaoh exceedingly, in so much that he gave him to wife the german sister of his wife Taphnes the queen. {20} And the sister of Taphnes bare him a son Genubath, and Taphnes brought him up in the house of Pharaoh: & Genubath was dwelling at Pharaoh's house with his children. {21} And when Adad in Aegypt had heard, that David slept with his fathers, and that Joab the general of the warfare was dead, he said to Pharaoh: Dismiss me, that I may go into my country. {22} And Pharaoh said to him: For what lackest thou with me: that thou seekest to go into thine own country? But he answered: Nothing: yet I beseech thee that thou dismiss me. {23} God also raised up to him an adversary, Razon the son of Eliada, who had fled Adarezer the king of Soba his Lord: {24} and he gathered men against him, and he became the captain of thieves, when David killed them: and they went to Damascus, and dwelt there, and they made him king in Damascus, {25} and he was an adversary to Israel all the days of Solomon: and this is the evil of Adad, and hatred against Israel, and he reigned in Syria. {26} Jeroboam also the son of Nabath, an Ephrathite of Sareda, the servant of Solomon, whose mother was called Serva, a woman widow, lifted up his hand against the king. {27} And this is the cause of his rebellion against him, because Solomon built Melo, and filled up the breach of the city of David his father. {28} And Jeroboam was a strong man and mighty: and Solomon seeing the young man of a good wit and industrious, had made him chief over the tributes of all the house of Joseph. {29} It came to pass therefore at that time, that Jeroboam went out of Jerusalem, and the Prophet Ahias the Silonite found him in the way, covered with a new cloak: and they two only were in the field. {30} And Ahias taking his new cloak, wherewith he was covered, cut it into twelve parts. {31} And he said to Jeroboam: Take unto thee ten pieces: for thus saith our Lord the God of Israel: Behold I will rent the Kingdom out of the hand of Solomon, and will give thee ten tribes. {32} But one tribe shall remain to him for my servant David, and Jerusalem the city, which I have chosen of all the tribes of Israel: {33} because he hath forsaken me, and hath adored Astarthee the goddess of the Sidonians, and Chamos the god of Moab, and Moloch the god of the children of Ammon: and hath not walked in my ways, to do justice before me, and my precepts, and judgments, as David his father. {34} Neither will I take away all the Kingdom out of his hand, but I will make him Prince all the days of his life, for David my servant, whom I chose, who kept my commandments & my precepts. {35} But I will take away the Kingdom out of his son's hand, and will give thee ten tribes: {36} and to his son I will give one tribe, that there may remain a lamp to David my servant at all times before me in Jerusalem, the city which I have chosen, that my name might be there. {37} And thee will I take, and thou shalt reign over all things, that thy soul desireth, and thou shalt be king over Israel. {38} If therefore thou wilt hear all things, that I shall command thee, and wilt walk in my ways, and do that which is right before me, keeping my commandments and my precepts, as David my servant did: I will be with thee, and will build thee a faithful house, as I built a house to David, and I will deliver Israel to thee: {39} and I will afflict the seed of David upon this, but yet not always. {40} Solomon therefore would have killed Jeroboam: who arose, and fled into Aegypt to Sesac the king of Aegypt, and was in Aegypt until the death of Solomon. {41} And the rest of the words of Solomon, and all that he did, and his wisdom: behold they are all written in the Book of the words of the days of Solomon. {42} And the days that Solomon reigned in Jerusalem over all Israel, are forty years. {43} And Solomon slept with his fathers, and was buried in the city of David his father, & Roboam his son reigned for him.

Chapter 12

Roboam following youngmen's counsel. 16. Jeroboam possessed ten tribes of his Kingdom. 21. Which he endeavouring to recover by war, is admonished by a Prophet to cease. 26. Hieroboam

setteth up golden calves to be adored, making temples, altars, and Priests fit for his purpose.

{1} AND Roboam came into Sichem: for thither was all Israel gathered together to make him king. {2} But Jeroboam the son of Nabat, when he was yet in Aegypt fugitive from the face of king Salomon, hearing of his death; returned out of Aegypt. {3} And they sent and called him: Jeroboam therefore came, and all the multitude of Israel, and they spake to Roboam, saying. {4} Thy father laid a most hard yoke upon us: thou therefore diminish now a little of thy father's most hard empire, and of the most heavy yoke, that he laid upon us, and we will serve thee. {5} Who said to them: Go until the third day, and return to me. And when the people was gone, {6} King Roboam took counsel with the ancients, that assisted before Salomon his father, whiles he yet lived, and he said: What counsel do you give me, that I may answer this people? {7} Who said to him: If this day thou wilt yield to this people, and condescend to them, and grant to their petition, & wilt speak to them gentle words, they will be thy servants always. {8} Who left the counsel of the ancients, which they had given him, and admitted youngmen, that had been brought up with him, & waited on him, {9} and he said to them: What counsel give you me, that I may answer this people, which have said to me: Make the yoke lighter which thy father hath put upon us? {10} And the youngmen that had been brought up with him, said: Thus speak to this people, which have spoken to thee, saying: Thy father aggravated our yoke, do thou ease it. Thus shalt thou speak to them: My least finger is grosser than the back of my father. {11} And now my father laid upon you a heavy yoke, but I will add upon your yoke: my father beat you with scourges, but I will beat you with scorpions. {12} Jeroboam therefore came, and all the people to Roboam the third day, as the king had spoken, saying: Return to me the third day. {13} And the king answered the people rough words, leaving the counsel of the ancients, which they had given him, {14} and he spake to them according to the counsel of the youngmen, saying: My father made your yoke heavy, but I will add to your yoke: my father beat you with whips, but I will beat you with scorpions. {15} And the king condescended not to the people: because our Lord was turned away from him, that he might raise up his word, which he had spoken in the hand of Ahias the Silonite, to Jeroboam the son of Nabat. {16} The people therefore seeing that the king would not hear them, answered him, saying: What part have we in David? Or what inheritance in the son of Isai? Go into thy tabernacles Israel, now see to thy house David. And Israel went into their tabernacles. {17} But over the children of Israel, whosoever dwelt in the cities of Juda, Roboam reigned. {18} King Roboam therefore sent Aduram, who was over the tributes: and all Israel stoned him, and he died, moreover king Roboam in haste went up into his chariot, and fled into Jerusalem: {19} and Israel revolted from the house of David, until this present day. {20} And it came to pass when all Israel had heard, that Jeroboam was returned, they sent, and called him, an assembly being gathered, and they made him king over all Israel, neither did any man follow the house of David beside the tribe of Juda only. {21} And Roboam came to Jerusalem, and gathered together all the house of Juda, and the tribe of Benjamin, an hundred fourscore thousand chosen men warriors, to fight against the house of Israel, and to reduce the kingdom to Roboam the son of Salomon. {22} But the word of our Lord came to Semeias the man of God, saying: {23} Speak to Roboam the son of Salomon, the king of Juda, and to all the house of Juda, and Benjamin, and the rest of the people, saying: {24} Thus saith our Lord: You shall not go up, neither shall you fight against your brethren the children of Israel: let every man return into his house, for this word is done by me. They heard the word of our Lord, & returned from their journey as our Lord had commanded them. {25} And Jeroboam built Sichem in mount Ephraim, and dwelt there: and departing thence he built Phanuel. {26} And Jeroboam said in his heart: Now will the Kingdom return to the house of David, {27} if this people shall go up to

make sacrifices in the house of our Lord into Jerusalem: and the heart of this people will be turned to their lord Roboam the king of Juda, and they will kill me, and return to him. {28} And finding out a devise he made two golden calves, and said to them: Go up no more into Jerusalem: Behold thy gods Israel, which brought thee out of the Land of Aegypt. {29} And he put one in Bethel, and the other in Dan: {30} and this thing was an occasion of sin: for the people went to adore the calf, as far as Dan. {31} And he made temples in the excelses, and Priests of the abjects of the people, which were not of the children of Levi. {32} And he appointed a solemn day in the eighth month, the fifteenth day of the month, after the similitude of the solemnity, that was celebrated in Juda. And going up he made in like manner an altar in Bethel, to immolate to the calves, which he had framed: and he ordained in Bethel priests of the excelses, which he had made. {33} And he went upon the altar, which he had built in Bethel, the fifteenth day of the eighth month, which he had forged out of his own heart: and he made a solemnity to the children of Israel, and went up upon the altar, to burn incense.

Chapter 13

A Prophet sent from Juda to Bethel foretelleth the birth of Josias, and destruction of Jeroboam's altar, 4. whose hand being suddenly withered, 6. is restored by the Prophet's prayer. 11. The same Prophet is deceived by an other Prophet, and slain by a lion. 33. Jeroboam proceedeth in impiety.

{1} AND behold a man of God came out of Juda, in the word of our Lord into Bethel, Jeroboam standing upon the altar, and censing. {2} And he cried out against the altar in the word of our Lord, and said: Altar, altar, thus saith our Lord: Behold a child shall be born to the house of David, named Josias, and he shall immolate upon thee priests of the excelses, which now do burn frankincense on thee, and he shall burn men's bones upon thee. {3} And he gave a sign in that day, saying: This shall be the sign, that our Lord hath spoken: Behold the altar shall be cloven, and the ashes on it shall be poured out. {4} And when the king had heard the word of the man of God, which he cried out against the altar in Bethel, he stretched forth his hand from the altar, saying: Take him. And his hand withered, which he stretched forth against him: neither was he able to draw it back upon him. {5} The altar also was cloven, and the ashes were poured out of the altar, according to the sign which the man of God had told before in the word of our Lord. {6} And the king said to the man of God: Beseech the face of our Lord thy God, and pray for me, that my hand may be restored me. And the man of God besought the face of our Lord, and the king's hand was restored to him, and it became as it was before. {7} And the king spake to the man of God: Come home with me, that thou mayst dine, and I will give thee gifts. {8} And the man of God answered the king: If thou wouldest give me the half part of thy house, I will not come with thee, nor eat bread, nor drink water in this place: {9} for so was it enjoined in the word of our Lord commanding: Thou shalt not eat bread, nor drink water, nor return by the way that thou camest. {10} He departed therefore by an other way, and returned not by the way, that he came into Bethel. {11} And a certain Prophet being old dwelt in Bethel, to whom his sons came and told him all the works, that the man of God had done that day in Bethel: and the words which he had spoken to the king, they told their father. {12} And their father said to them: What way went he? His sons shewed him the way, by which the man of God was gone, which came out of Juda. {13} And he said to his sons: Saddle me an ass. Who when they had saddled it, he got up, {14} and went after the man of God, and found him sitting under a terebinth: and he said to him: Art thou the man of God that camest out of Juda? He answered: I am he. {15} And he said to him: Come home with me, that thou mayst eat bread. {16} Who said: I can not return, nor come with thee, neither will I eat bread, nor drink water in this place: {17} because our Lord spake to me in the word of our Lord, saying: Thou shalt not

eat bread, and thou shalt not drink water there, nor return by the way thou wentest. {18} Who said to him: I also am a Prophet like to thee: and an Angel hath spoken to me in the word of our Lord, saying: Bring him back with thee into thy house, that he may eat bread, and drink water. He deceived him, {19} and brought him back with him: he did eat therefore bread in his house, and drunk water. {20} And when they sat at the table, the word of our Lord came to the Prophet, that brought him back. {21} And he cried out to the man of God, which came out of Juda, saying: Thus saith our Lord: Because thou hast not been obedient to the mouth of our Lord, and hast not kept the commandment which our Lord thy God commanded thee, {22} and hast returned, and eaten bread, and drunk water in the place wherein he commanded thee that thou shouldest not eat bread, nor drink water, thy dead body shall not be brought into the sepulchre of thy fathers. {23} And when he had eaten and drunk, he saddled his ass for the Prophet, whom he brought back. {24} Who when he was gone, a lion found him in the way, and killed him, and his body was cast forth in the way: and the ass stood by him, and the lion stood by the dead body. {25} And behold, men passing by saw the dead body cast in the way, and the lion standing beside the body. And they came and divulged it in the city, wherein that old Prophet dwelt. {26} Which when that Prophet heard, which had brought him back out of the way, he said: It is the man of God, that was disobedient to the mouth of our Lord, and our Lord hath delivered him to the lion, & he hath torn him, and killed him according to the word of our Lord, that he spake to him. {27} And he said to his sons: Saddle me an ass. Who when they had saddled, {28} and he was gone, he found his dead body cast forth in the way, and the ass and the lion standing by the corpse: the lion did not eat of the dead body, nor hurt the ass. {29} The Prophet therefore took the corpse of the man of God, and laid it upon the ass, and returning brought it into the city of the old Prophet, that they might mourn for him. {30} And he laid his corpse in his own sepulchre: and they mourned for him: Alas, alas my brother. {31} And when they had mourned for him, he said to his sons: When I shall be dead, bury me in the sepulchre, wherein the man of God is buried: beside his bones lay my bones. {32} For assuredly the word shall come to pass, which he hath foretold in the word of our Lord against the altar that is in Bethel: and against all the temples of the excelses, that are in the cities of Samaria. {33} After these words Jeroboam returned not from his wicked way, but on the contrary part he made of the most abject of the people Priests of the excelses: Whosoever would, he filled his hand, and he was made a Priest of the excelses. {34} And for this cause did the house of Jeroboam sin, and was overthrown, and destroyed from the face of the earth.

Chapter 14

Ahias the Prophet foresheweth the ruin of Hieroboam's family: 12. namely the death of his son, for whom being sick, the mother consulteth the Prophet. 20. Hieroboam dieth, and his son Nadab reigneth. 21. Some also of the people of Juda committing idolatry and other sins. 25. the king of Aegypt invadeth and sacketh Hierusalem. 31. Roboam dieth and his son Abias reigneth.

{1} AT that time Abia the son of Jeroboam was sick. Arise, and change thy habit, that thou be {2} And Jeroboam said to his wife: not known to be the wife of Jeroboam, & go into Silo, where Ahias the Prophet is, which spake to me, that I should reign over this people. {3} Take also in thy hand ten loaves, & cracknels, & a vessel of honey, & go to him: for he will shew thee what shall happen to this child. {4} The wife of Jeroboam did as he had spoken: and rising up went into Silo, and came into the house of Ahias: but he could not see, because his eyes were dim for age. {5} And our Lord said to Ahias: Behold the wife of Jeroboam cometh in, to consult thee concerning her son that is sick: thus and thus shalt thou speak to her. When she therefore entered in, and dissembled to be that she was, {6} Ahias heard the sound of her feet entering in at the door, and said: Come in Jeroboam's wife: Why doest thou feign thy self to be an other woman? But I am sent

to thee a heavy messenger. {7} Go, and tell Jeroboam: Thus saith our Lord the God of Israel: Because I have exalted thee out of the midst of the people, and made thee Prince over my people Israel, {8} and have rent the Kingdom of the house of David, and given it to thee, and thou hast not been as my servant David, who kept my commandments; and followed me in all his heart, doing that which was well liked in my sight: {9} but has wrought evil above all, that have been before thee, and hast made thee strange and molten gods, that thou mightest provoke me to anger, and hast rejected me behind thy back: {10} therefore behold I will bring in evils upon the house of Jeroboam, and will strike of Jeroboam him that pisseth to the wall, and the inclosed, and the vilest in Israel: and I will cleanse the remains of the house of Jeroboam, as dung is wont to be cleansed till all be pure. {11} They that shall die of Jeroboam in the city, them the dogs shall eat: and they that shall die in the field, them the fowls of the air shall devour: because our Lord hath spoken. {12} Thou therefore arise, and go into thy house: and in the very entrance of thy feet into the city, the child shall die, {13} & all Israel shall mourn for him, and shall bury him: for this only of Jeroboam shall be brought into the sepulchre, because upon him hath been found a good word from our Lord the God of Israel, in the house of Jeroboam. {14} And our Lord will appoint to himself a king over Israel, that shall strike the house of Jeroboam in this day, and in this time: {15} and our Lord the God of Israel shall strike it, as a reed is wont to be moved in the water: and he shall pluck out Israel from this good country, which he gave to their fathers, and shall scatter them over the River: because they have made to themselves groves, to provoke our Lord. {16} And our Lord shall deliver Israel for the sins of Jeroboam, who hath sinned, and made Israel to sin. {17} The wife therefore of Jeroboam arose, and departed, and came into Thersa: and when she entered the threshold of the house, the child died, {18} and they buried him. And all Israel mourned for him according to the word of our Lord, which he spake in the hand of his servant Ahias the Prophet. {19} But the rest of the words of Jeroboam, how he fought, and how he reigned, behold they are written in the Book of the words of the days of the kings of Israel. {20} And the days, that Jeroboam reigned, are two and twenty years: and he slept with his fathers: and Nadab his son reigned for him. {21} Moreover Roboam the son of Salomon reigned in Juda: one and forty years old was Roboam when he began to reign: seventeen years reigned he in Jerusalem the city, which our Lord chose to put his name there, of all the tribes of Israel. And his mother's name was Naama an Ammonite. {22} And Judas did evil before our Lord, and provoked him above all things, that their fathers had done, in their sins which they sinned. {23} For they also built them altars, & statues, & groves upon every high hill, and under every tree full of green leaves: {24} yea and effeminate were in the land, and they did all the abominations of the gentiles, which our Lord destroyed before the face of the children of Israel. {25} And in the fifth year of the reign of Roboam, Sesac the king of Aegypt came up into Jerusalem, {26} and took the treasures of the house of our Lord, and the king's treasures, and all things he spoiled: the shields also of gold, which Salomon had made: {27} for the which Roboam made brazen shields, and delivered them into the hand of the captains of shield-bearers, and of them that kept watch before the door of the king's house. {28} And when the king went into the house of our Lord, they that had the office to go before, carried them: and afterward they recarried them to the armoury of the shield-bearers. {29} And the rest of the words of Roboam, and all that he did, behold they are written in the Book of the words of the days of the kings of Juda. {30} And there was war between Roboam and Jeroboam always. {31} And Roboam slept with his fathers, and was buried with them in the city of David: and his mother's name was Naama an Ammonite: and Abias his son reigned for him.

Chapter 15

Abias reigneth wickedly in Juda three years. 8. After him his son Asa succeeding destroyeth idolatry, reigning forty one years. 16. Who having wars with the king of Israel, maketh league with the king of Syria. 24. Asa dying Josaphat succeedeth. 25. Nadab reigneth wickedly two years in Israel, is then slain by Baasa of the tribe of Issachar, 29. and his whole family is destroyed. 33. Baasa also reigneth wickedly twenty four years.

{1} THEREFORE in the eighteenth year of king Jeroboam the son of Nabat, Abias reigned over Juda. {2} Three years reigned he in Jerusalem: the name of his mother was Maacha the daughter of Abessalom. {3} And he walked in all the sins of his father, which he had done before him: neither was his heart perfect with our Lord his God, as the heart of David his father. {4} But for David's sake our Lord his God gave him a lamp in Jerusalem, that he might raise up his son after him, and establish Jerusalem: {5} because David had done right in the eyes of our Lord, & had not declined from all things, which he commanded him, all the days of his life, except the matter of Urias the Hethite. {6} But there was war between Roboam and Jeroboam all the time of his life. {7} And the rest of the words of Abias, and all that he did, are they not written in the Book of the words of the kings of Juda? And there was war between Abias and Jeroboam. {8} And Abias slept with his fathers, and they buried him in the city of David: and Asa his son reigned for him. {9} In the twentieth year therefore of Jeroboam the king of Israel reigned Asa the king of Juda. {10} And he reigned one and forty years in Jerusalem. His mother's name was Maacha, the daughter of Abessalom. {11} And Asa did right before the sight of our Lord, as David his father: {12} and he took away the effeminate out of the land, and he purged all the filth of the idols, which his fathers had made. {13} Moreover he removed also Maacha his mother, that she should not be Princess in the sacrifice of Priapus, and in the grove which she had consecrated: and he destroyed her den, and brake the most filthy idol, and burnt it in the torrent cedron: {14} but the excelses he did not take away. Otherwise the heart of Asa was perfect with our Lord all his days: {15} and he carried in those things, which his father had sanctified & vowed, into the house of our Lord, silver and gold, and vessels. {16} And there was war between Asa and Baasa the king of Israel all their days. {17} Baasa also the king of Israel went up into Juda, and built Rama, that no man might go out or come in of Asa's side the king of Juda. {18} Asa therefore taking all the silver and gold that remained in the treasures of the house of our Lord, and in the treasures of the king's house, gave it into the hands of his servants: and he sent to Benadad the son of Tabremon the son of Hezion, the king of Syria, which dwelt in Damascus, saying: {19} There is a league between me and thee, and betwixt my father and thy father: therefore I have sent thee gifts, silver and gold: and I desire thee that thou come, and make void the league, that thou hast with Baasa the king of Israel, and he may retire from me. {20} Benadad agreeing to king Asa, sent the Princes of his army into the cities of Israel, and they struck Ahion, & Dan, & Abeldomum of Maacha, & all Cenneroth, to wit, all the Land of Nephthali. {21} Which when Baasa had heard, he intermitted to build Rama, & returned into Thersa. {22} But king Asa sent word into all Juda, saying: Let no man be excused, and they took stones from Rama, and the timber thereof, wherewith Baasa had built, & Asa of it built Gabaa Benjamin and Maspera. {23} But the rest of all the words of Asa, & all his forces, & all that he did, & the cities that he built, are not these written in the Book of the words of the days of the kings of Juda? Howbeit in the time of his old age he was diseased in his feet. {24} And he slept with his fathers, & was buried with them in the city of David his father. And Josaphat his son reigned for him. {25} But Nadab the son of Jeroboam reigned over Israel the second year of Asa the King of Juda: and he reigned over Israel two years. {26} And he did that which is evil in the sight of our Lord, & walked in the ways of his father, and in his sins, wherewith he made Israel to sin. {27} And Baasa the son of Ahias of the house of Issachar, lay in

wait against him, & struck him in Gebbethon, which is a city of the Philisthiims: for Nadab & all Israel besieged Gebbethon. {28} Baasa therefore slew him in the third year of Asa the King of Juda, and reigned for him. {29} And when he reigned, he struck all the house of Jeroboam: he left not so much as one soul of his seed, till he destroyed him according to the word of our Lord, which he had spoken in the hand of Ahias the Silonite, {30} for the sins of Jeroboam, which he had sinned, & wherewith he had caused Israel to sin, and for the offence, wherewith he provoked our Lord the God of Israel. {31} But the rest of the words of Nadab, and all that he wrought, are not these things written in the Book of the words of the days of the kings of Israel? {32} And there was war between Asa and Baasa the King of Israel all their days. {33} In the third year of Asa the King of Juda, reigned Baasa the son of Ahias over all Israel in Thersa four & twenty years. {34} And he did evil before our Lord, and walked in the ways of Jeroboam, and in his sins, wherewith he made Israel to sin.

Chapter 16

Jehu for prophesying the destruction of Baasa and his house, 7. is slain. 8. Yet his son Ela reigned two years. 9. Then Zambri rebelleth, killeth Ela, and reigneth. 16. Part of the people choosing Amri (Prince of the army) their king. 18. Zambri desperately burneth himself and the king's palace. 21. An other part follow Thebni as king till his death. 23. Amri reigneth twelve years wickedly. 29. His son Achab succeedeth, marrieth Jezabel, and serveth Baal. 34. In the mean time Hiel repaireth Jericho.

{1} AND the word of our Lord came to Jehu the son of Hanani against Baasa, saying: {2} For so much as I have exalted thee out of the dust, and set thee duke over my people Israel, but thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, that thou mightest anger me with their sins: {3} behold, I will cut down the posterity of Baasa, and the posterity of his house, and I will make thy house as the house of Jeroboam the son of Nabat. {4} Whosoever of Baasa shall die in the city, him shall the dogs eat: and whosoever of his shall die in the country, him shall the fowls of the air devour. {5} But the rest of the words of Baasa, and whatsoever he did, and his battles, are not these things written in the Book of the words of the days of the kings of Israel? {6} Baasa therefore slept with his fathers, and was buried in Thersa: and Ela his son reigned for him. {7} And when the word of our Lord came in the hand of Jehu the son of Hanani the Prophet against Baasa, and against his house, & against all the evil, that he had done before our Lord, to anger him in the works of his hands, that it should be made as the house of Jeroboam: for this cause he slew him, that is to say, Jehu the son of Hanani, the Prophet. {8} In the six and twentieth year of Asa the King of Juda, reigned Ela the son of Baasa over Israel in Thersa two years. {9} And his servant Zambri rebelled against him, the captain of the half part of the horsemen: and Ela was in Thersa drinking, and drunken in the house of Arsa the governor of Thersa. {10} Zambri therefore rushing in, struck and slew him in the seven & twentieth year of Asa the King of Juda, and he reigned for him. {11} And when he reigned, and sat upon his throne, he struck all the house of Baasa, and he left not of it one that could piss against a wall, and his kinsfolk and friends. {12} And Zambri destroyed all the house of Baasa, according to the word of our Lord, that he had spoken to Baasa in the hand of Jehu the Prophet, {13} for all the sins of Baasa, and the sins of Ela his son, who sinned, and made Israel to sin, provoking our Lord the God of Israel in their vanities. {14} But the rest of the words of Ela, and all that he did, are not these written in the Book of the words of the days of the kings of Israel? {15} In the seven and twentieth year of Asa the king of Juda, reigned Zambri seven days in Thersa: moreover the army besieged Gebbethon a city of the Philisthiims. {16} And when they heard that Zambri had rebelled, and slain the king, all Israel made Amri their king, who was General of the warfare over Israel that day, in the camp. {17} Amri therefore went up, and all Israel with him from Gebbethon, and they besieged Thersa. {18} And Zambri

seeing that the city should be taken, he went into the palace, & burnt himself with the king's house: and he died {19} in his sins, which he had sinned doing evil before our Lord, and walking in the way of Jeroboam, and in his sin, wherewith he made Israel to sin. {20} But the rest of the words of Zambri, and of his treason, and tyranny, are not these things written in the Book of the words of the days of the kings of Israel? {21} Then was the people of Israel divided into two parts: the half part of the people followed Thebni the son of Gineth, to make him king: & the half part Amri. {22} But the people that was with Amri, prevailed over the people that followed Thebni the son of Gineth: and Thebni died, and Amri reigned. {23} In the one and thirtieth year of Asa the king of Juda Amri reigned over Israel, twelve years: in Thersa he reigned six years. {24} And he bought the mount of Samaria of Somer for two talents of silver: & he built it, and he called the city which he had built by the name of Semer the lord of the mount of Samaria. {25} And Amri did evil in the sight of our Lord, & wrought wickedly above all, that were before him. {26} And he walked in all the way of Jeroboam the son of Nabat, and in his sins wherewith he made Israel to sin: that they might anger our Lord the God of Israel in their vanities. {27} But the rest of the words of Amri, and the battles he made, are not these things written in the Book of the words of the days of the kings of Israel? {28} And Amri slept with his fathers, and was buried in Samaria, and Achab his son reigned for him. {29} But Achab the son of Amri reigned over Israel the eight & thirtieth year of Asa the king of Juda. And Achab the son of Amri reigned over Israel in Samaria two and twenty years. {30} And Achab the son of Amri did evil in the sight of our Lord above all that were before him. {31} Neither did it suffice him that he walked in the sins of Jeroboam the son of Nabat: besides he took to wife Jezabel the daughter of Ethbaul the king of the Sidonians. And he went, and served Baal, and adored him. {32} And he set an altar to Baal in the temple of Baal, which he had built in Samaria, {33} and he planted a grove: and Achab added in his work, provoking our Lord the God of Israel above all the kings of Israel, that were before him. {34} In his days Hiel of Bethel built Jericho: in Abiram his first born he founded it, and in Segub his last he set up the gates thereof: according to the word of our Lord, which he spake in the hand of Josue the son of Nun.

Chapter 17

Elias by his prayer shutteth the heaven from raining. 2. Is fed by a crow, 8. and by a widow of Sarepta. 13. Whose pot of meal, and barrel of oil diminisheth not. 17. Her son dieth, and is raised to life.

{1} AND Elias the Thesbite of the inhabitants of Galaad said to Achab: Our Lord liveth the God of Israel, in whose sight I stand, if there shall be these years dew and rain, but according to the words of my mouth. {2} And the word of our Lord came to him, saying: {3} Depart from hence, and go against the East, and be hid in the Torrent Carith, which is against Jordan, {4} and there thou shalt drink of the torrent: and I have commanded the ravens that they feed thee there. {5} He therefore went, and did according to the word of our Lord: and when he was gone, he sat in the Torrent Carith, which is against Jordan. {6} The ravens also brought him bread and flesh in the morning, in like manner bread and flesh in the evening, and he drank of the torrent. {7} But after certain days the torrent was dried: for it had not rained upon the earth. {8} Therefore the word of our Lord came to him, saying: {9} Arise, and go into Sarepta of the Sidonians, and thou shalt tarry there: for I have commanded a widow woman there to feed thee. {10} He arose and went into Sarepta. And when he was come to the gate of the city, the widow woman appeared to him gathering sticks, and he called her, and said to her: Give me a little water in a vessel, that I may drink. {11} And when she went to fetch it, he cried after her saying: Bring me also, I beseech thee, a morsel of bread in thy hand. {12} who answered: Our Lord thy God liveth, I have no

bread, but so much meal in a pot as a hand can hold, and a little oil in a vessel: behold I gather two sticks, that I may go in, and dress it for me & my son, that we may eat, and die. {13} To whom Elias said: fear not, but go, and do as thou hast said: but first make for me of the same meal a little hearth cake, & bring it to me: & for thy self & thy son thou shalt make afterward. {14} For thus saith our Lord the God of Israel: The pot of meal shall not fail, nor the vessel of oil be diminished until the day, wherein our Lord will give rain upon the face of the earth. {15} Who went and did according to the word of Elias: and he did eat, and she, and her house: and from that day {16} the pot of meal failed not, and the vessel of oil was not diminished, according to the word of our Lord, which he spake in the hand of Elias. {17} And it came to pass after these things, the son of the woman, the good wife of the house, fell sick, & the sickness was very vehement, so that there remained no breath in him, {18} She therefore said to Elias: what is to me and thee thou man of God? Comest thou unto me, that mine iniquities might be remembered, and thou mightest kill my son? {19} And Elias said to her: Give me thy son. And he took him from her bosom, and carried him into the upper chamber where himself abode, and laid him upon his bed. {20} And he cried to our Lord, and said: O Lord my God, what, the widow also with whom I am after a sort sustained, hast thou afflicted, that thou wouldest kill her son? {21} And he stretched forth, and measured himself upon the child three times, and he cried to our Lord, and said: O Lord my God, let the soul of this child, I beseech thee, return into his body. {22} And our Lord heard the voice of Elias: and the soul of the child returned into him, and he revived. {23} And Elias took the child, and brought him down from the upper chamber into the lower house, and delivered him to his mother, and said to her: Behold thy son liveth. {24} And the woman said to Elias: Now, in this I have known that thou art a man of God, and the word of our Lord in thy mouth is true.

Chapter 18

The third year of famine, Elias meeting the chief governor of Achab's house, hardly persuadeth him to tell Achab, that he is present. 17. Achab blameth Elias; but Elias freely avoucheth that not he, but Achab troubleth Israel. 19. By a miracle four hundred and fifty false prophets are convinced. 40. and are slain. 41. Elias prayeth and it raineth.

{1} AFTER many days the word of our Lord came to Elias, the third year, saying: Go, and shew thy self to Achab, that I may give rain upon the face of the earth. {2} Elias therefore went to shew himself to Achab: and there was sore famine in Samaria. {3} And Achab called Abdias the governor of his house: And Abdias did fear our Lord very much. {4} For when Jezabel killed the Prophets, of our Lord, he took an hundred Prophets, and hid them by fifty and fifty in caves, and fed them with bread and water. {5} Achab therefore said to Abdias: Go into the land to all the fountains of waters, and into all valleys, if perhaps we may find grass, and save the horses and mules, and the beasts may not utterly perish. {6} And they divided the countries between them, that they might go circuit about them: Achab went one way, and Abdias an other way severally. {7} And when Abdias was in the way, Elias met him: who when he knew him, fell on his face, and said: My lord, art not thou Elias? {8} To whom he answered: I am. Go, and tell thy lord: Elias is here. {9} And he said: What have I sinned, that thou deliverest me thy servant into the hand of Achab, that he may kill me? {10} Our Lord thy God liveth, there is no nation or Kingdom, whither my lord hath not sent to seek thee; and all answering: He is not here; he adjured all kingdoms and nations, for that thou wast not found. {11} And now thou sayest to me: Go, and tell thy lord, Elias is here. {12} And when I am departed from thee, the Spirit of our Lord will carry thee into a place, that I know not: and I entering in shall tell Achab, and not finding thee, he will kill me: and thy servant feareth our Lord from his infancy. {13} Hath it not been told thee my lord, what I did when Jezabel killed the Prophets of our Lord, that I hid of the Prophets of our Lord an hundred men,

by fifty and fifty in caves, and fed them with bread and water? {14} And now thou sayst: Go, and tell thy lord: Elias is here: that he may kill me? {15} And Elias said: The Lord of hosts liveth, before whose face I stand, this day will I appear to him. {16} Abdias therefore went to meet Achab, and told him: and Achab came to meet Elias. {17} And when he had seen him, he said: Art thou he that doest trouble Israel? {18} And he said: not I have troubled Israel, but thou, and the house of thy father, who have forsaken the commandments of our Lord, & have followed Baalim. {19} Nevertheless send now, and gather unto me all Israel in the mount of Carmel, and the Prophets of Baal four hundred fifty, and the Prophets of the groves four hundred, which eat of Jezabel's table. {20} Achab sent to all the children of Israel, and gathered together the Prophets in the mount of Carmel. {21} And Elias coming to all the people, said: How long halt you on two sides? If our Lord be God, follow him: but if Baal, follow him. And the people did not answer him a word. {22} And Elias said again to the people: I only remain a Prophet of our Lord: and the Prophets of Baal are four hundred and fifty men. {23} Let two oxen be given us, and let them choose to themselves one oxe, and cutting it into pieces let them lay it upon wood, but put no fire under: and I will dress the other oxe, and will lay it upon wood, and put no fire under. {24} Invoke ye the names of your gods, & I will invoke the name of my Lord: and the God that shall hear by fire, let the same be God. And all the people answering said, A very good proposition. {25} Elias therefore said to the Prophets of Baal: Choose you one oxe, and make it first, because you are many: and invoke the names of your gods, and put no fire under. {26} Who when they had taken the oxe, which he gave them, they dressed it: and they invoked the name of Baal from morning until midday, saying: Baal hear us. And there was no voice, nor any that answered: and they leaped over the altar, that they had made. {27} And when it was now midday, Elias jested at them, saying: Cry with a louder voice: for he is God, and perhaps he speaketh, or is in his inn, or in the way, or at the least he sleepeth, that he must be waked. {28} They cried therefore with a loud voice, and cut themselves after their rite with knives and lancets, till they were all imbrued with blood. {29} And after the midday was past, and whilst they prophesied, the time was come, when they used to offer sacrifice, neither voice was heard, nor any did answer, nor attend them praying: {30} Elias said to all the people: Come unto me. And the people coming to him, he repaired the altar of our Lord, that was destroyed. {31} And he took twelve stones according to the number of the tribes of the children of Jacob, to whom the word of our Lord came, saying: Israel shall be thy name. {32} And he built of the stones an altar in the name of our Lord: and he made a water gutter, as it were by two furrows round about the altar, {33} And he laid the wood in order, and divided the oxe in joints, and laid it upon the wood, {34} and said: Fill four buckets with water, and pour upon the holocaust, and upon the wood. And again he said: Do it also the second time. Who having done it the second time, he said: The third time also do the same. And they did so the third time, {35} and the waters ran about the altar, and the trough of the conduit was filled. {36} And when it was now time that the holocaust should be offered, Elias the Prophet coming said: Lord God of Abraham, and Isaac, and Israel, shew this day that thou art the God of Israel, and I thy servant, and that according to thy commandment I have done all these things. {37} Hear me Lord, hear me that this people may learn, that thou art our Lord God, and thou hast converted their heart again. {38} And the fire of our Lord fell, and devoured the holocaust, and the wood, and the stones, licking also the dust, and the water, that was in the water gutter. {39} Which when all the people had seen, they fell on their face, and said: Our Lord he is God, our Lord he is God. {40} And Elias said to them: Apprehend the Prophets of Baal, and let not one escape of them. Whom when they had taken, Elias brought them to the Torrent Cison, and killed them there. {41} And Elias said to Achab: Go up, eat and drink:

because there is sound of much rain. {42} Achab went up to eat and drink: and Elias went up into the top of Carmel, and flat on the earth put his face between his knees, {43} and he said to his servant: Go up, and look toward the sea. Who when he was gone up, and had looked, he said: There is nothing. And again he said to him: Return seven times {44} And in the seventh time: Behold a little cloud as it were a man's foot came up from the sea. Who said: Go up and say to Achab: Yoke thy chariot and go down, lest the rain prevent thee. {45} And when he turned himself hither and thither, behold the heavens were darkened, and clouds, and wind, and there fell great rain. Achab therefore going up went into Jezrahel: {46} and the hand of our Lord was made upon Elias, and his loins girded he ran before Achab, until he came into Jezrahel.

Chapter 19

Elias flying Jezabel, in the desert eateth a hearth cake and drinketh water, brought by an Angel, and so goeth forty days and nights unto mount Horeb. 9. Lamenting that he alone is left of the Prophets of God. 15. God commandeth him to return to Damascus, and anoint Hazael king of Syria, Jehu king of Israel, and Eliseus a Prophet: 18. and telleth him, there remain seven thousand in Israel, which have not bowed to Baal.

{1} AND Achab told Jezabel all things that Elias had done, and how he had killed all the prophets with the sword. {2} And Jezabel sent a message to Elias, saying: These things do the gods to me, and these add they, if this hour to morrow I make not thy soul as the soul of one of them. {3} Elias therefore was afraid, and rising he went whither soever his will carried him: and he came into Bersabee of Juda, and left his servant there, {4} and went forward into the desert, one day's journey. And when he was come, and sat unto a juniper tree, he desired for his soul to die, and said: It sufficeth me Lord, take my soul: for I am not better than my fathers. {5} And he cast himself down, & slept in the shadow of the juniper tree: & behold an Angel of our Lord touched him, and said to him: Arise, and eat. {6} He looked, and behold at his head hearth-baked bread, and a vessel of water: he therefore did eat, & drink, & he slept again. {7} And the Angel of our lord returned the second time, & touched him, & said to him: Arise, eat: for thou hast yet a great way to go. {8} Who when he was risen, did eat & drink, and walked in the strength of that meat forty days, & forty nights, unto the mount of God, Horeb. {9} And when he was come thither, he tarried in a cave, and behold the word of our Lord unto him, and he said to him: What doest thou here Elias? {10} But he answered: With zeal have I been zealous for our Lord the God of hosts, because the children of Israel have forsaken thy covenant: thy altars have they destroyed, and thy Prophets they have slain with the sword, and I alone am left, and they seek my life to take it away. {11} And he said to him: Come forth, and stand in the mount before our Lord: and behold our Lord passeth, and a great wind and strong, overthrowing mountains and breaking rocks before our Lord: not in the wind is our Lord, and after the wind an earth quake: not in the earth quake is our Lord, {12} and after the earth quake fire: not in the fire is our Lord, & after the fire a whistling of a gentle wind. {13} Which when Elias had heard, he covered his face with his mantle, and coming forth stood in the door of the cave, and behold a voice unto him, saying: What doest thou here Elias? {14} And he answered: With zeal have I been zealous for our Lord the God of hosts: because the children of Israel have forsaken thy covenant: thine altars they have destroyed, and thy Prophets they have slain with the sword, and I alone am left, and they seek my life to take it away. {15} And our Lord said to him: Go, and return into thy way by the desert of Damascus: and when thou art come thither thou shalt anoint Hazael king over Syria, {16} and Jehu the son of Namsi thou shalt anoint king over Israel: and Eliseus the son of Saphat, which is of Abelmeula, thou shalt anoint prophet for thee. {17} And it shall be, whosoever shall escape the sword of Hazael, him Jehu shall kill: and whosoever shall escape the sword of Jehu, him shall Eliseus kill. {18} And I will leave me in Israel seven thousand men, whose knees have not

been bowed before Baal, and every mouth, that hath not adored him kissing his hands. {19} Elias therefore departing thence, found Eliseus the son of Saphat, ploughing with twelve yoke of oxen, and he was one of them that ploughed with twelve yoke of oxen: and when Elias came to him, he cast his mantle upon him. {20} Who forthwith leaving the oxen ran after Elias, and said: Let me kiss, I pray thee, my father, and my mother, and so I will follow thee. And he said to him: Go, and return: for that which was my part, I have done to thee. {21} And returning from him, he took a yoke of oxen, and killed them, and sod the flesh with the plough of the oxen, and gave to the people, and they did eat: and rising up he departed, and followed Elias, and ministered to him.

Chapter 20

The Syrians threatening and besieging Samaria, 13. God signifieth by a Prophet to Achab, that he shall have the victory, 20. which he obtaineth: 23. Also the second year fighting in the champion. 31. But saving the king of Syrian's life, and making league with him, 35. one of the children of the Prophets being slain, for not striking when he was so commanded, 37. an other denounceth revenge to Achab; for not killing the Syrian king.

{1} MOREOVER Benadad the king of Syria, gathered together all his host, and two and thirty kings with him, & horses, & chariots: & going up fought against Samaria, and besieged it. {2} And sending messengers to Achab the king of Israel into the city, {3} he said: Thus saith Benadad: Thy silver, and thy gold is mine: and thy wives, and thy principal children be mine. {4} And the king of Israel answered: According to thy word my lord king, I am thine, and all that is mine. {5} And the messengers returning, said: Thus saith Benadad, which sent us unto thee: Thy silver, and thy gold, and thy wives, and thy children thou shalt give me. {6} To morrow therefore this very hour I will send my servants to thee, and they shall search thy house, and the house of thy servants: and all that pleases them, they shall put in their hands, and take away. {7} And the king of Israel called all the ancients of the land, and said: Mark, and see that he seeketh to intrap us. For he sent to me for my wives, and children, and for the silver and gold: and I said not nay. {8} And all the ancients, and all the people said to him: Hear not, neither agree unto him. {9} He therefore answered the messengers of Benadad: Tell my lord the king: All things for the which thou didst send to me thy servant in the beginning I will do: but this thing I can not do. {10} And the messengers returning made report unto him, who sent again, and said: These things do the gods to me, and these add they, if the dust of Samaria shall suffice for the handfuls of all the people, that followeth me. {11} And the king of Israel answering, said: Tell him Let not the girded glory as the ungirded. {12} And it came to pass, when Benadad had heard this word, himself & the kings drank in pavilions, and he said to his servants: Beset the city, and they did beset it. {13} And behold a Prophet coming to Achab the king of Israel, said to him: Thus saith our Lord, Hast thou in deed seen all this exceeding great multitude? Behold, I will deliver them into thy hand this day: that thou mayst know, that I am the Lord. {14} And Achab said: By whom? And he said to him: Thus saith our Lord: By the servants of the princes of the provinces. And he said: Who shall begin to fight? And he said: Thou. {15} He therefore mustered the servants of the Princes of the provinces, and he found the number of two hundred thirty two: and he mustered after them the people, all the children of Israel, seven thousand. {16} And they went forth at noon. But Benadad drank all drunken in his tent. And two and thirty kings with him, which were come to aid him. {17} The servants thereof of the Princes of the provinces issued forth in the forefront. Benadad therefore sent. Who told him, saying: Men are come forth out of Samaria. {18} And he said: Whether they come for peace, take them alive: or else to fight, alive take ye them. {19} The servants therefore of the Princes of the provinces issued forth, and the rest of the army followed: {20} and every one struck the man that came against him: and the Syrians fled, and Israel pursued them. Benadad also the king of Syria fled on horseback with his

horsemen. {21} Moreover the king of Israel issuing forth struck the horses and chariots, & he struck Syria with a great slaughter. {22} (And a Prophet coming to the king of Israel, said to him: Go, & take courage, & know, & see what thou doest: for the year following the king of Syria will come up against thee.) {23} But the servants of the king of Syria said to him: The gods of the mountains be their gods, therefore have they overcome us: but it is better that we fight against them in the champion, and we shall overcome them. {24} Thou therefore do this word: Remove all the kings from thine army, and put captains for them: {25} and repair the number of soldiers, that are slain of thine, and horses according to the old horses, & chariots according to the chariots, which thou hadst before: and we will fight against them in the champion, and thou shalt see that we shall overcome them. He believed their counsel, and did so. {26} Therefore after a year was passed, Benadad mustered the Syrians, and went up into Aphec, to fight against Israel. {27} Moreover the children of Israel were mustered, and taking victuals they went forth on the contrary side, and camped against them, as it were two little flocks of goats: but the Syrians filled the land. {28} (And a man of God coming, said to the king of Israel: Thus saith our Lord: Because the Syrians have said: The Lord is God of the mountains, and is not God of the Valleys, I will give all this great multitude into thy hand, and you shall know that I am the Lord.) {29} And seven days did these, and they direct their armies one against the other, and in the seventh day was the battle fought, and the children of Israel struck of the Syrians an hundred thousand footmen in one day. {30} And they that remained in Aphec, fled into the city: and the wall fell upon seven and twenty thousand men, that were left. Moreover Benadad flying entered the city, into a chamber that was within a chamber, {31} and his servants said to him: Behold, we have heard that the kings of the house of Israel are merciful: Let us therefore put sackcloths on our loins, and cords on our heads, and go forth to the king of Israel: perhaps he will save our lives {32} They girded their loins with sackcloths, and put cords on their heads, and came to the king of Israel, and said to him: Thy servant Benadad saith: Let my soul live, I beseech thee. And he said: If he be yet alive, he is my brother. {33} Which the men took for good luck: and in haste caught the word of his mouth, and said: Thy brother Benadad. And he said to them: Go and bring him to me. Benadad therefore came out to him, and he lifted him up into his chariot. {34} Who said to him: The cities which my father took from thy father, I will render: do thou make thee streets in Damascus, as my father made in Samaria, and I confederate will depart from thee. He therefore made a league, and dismissed him. {35} Then a certain man of the children of the Prophets said to his fellow in the word of our Lord: Strike me. But he would not strike. {36} To whom he said: Because thou wouldest not hear the word of our Lord, behold thou shalt depart from me, and a lion shall strike thee. And when he was departed a little from him, a lion found him, and slew him. {37} But finding also an other man, he said to him: Strike me. Who struck him, and wounded him. {38} The Prophet therefore went, and met the king in the way, and with sprinkling of dust changed his face and his eyes. {39} And when the king passed by, he cried to the king, and said: Thy servant went forth to fight hand strokes: and when a certain man was fled, one brought him to me, and said: Keep this man: who if he shall slip away, thy life shall be for his life, or thou shalt pay a talent of silver. {40} And whilst I being troubled turned hither and thither, suddenly he appeared not. And the king of Israel said to him: This is thy judgment, which thy self hast decreed. {41} But he forthwith wiped off the dust from his face, and the king of Israel knew him, that he was of the prophets. {42} Who said to him: Thus saith our Lord Because thou hast let go out of thy hand a man worthy to die, thy life shall be for his life, and thy people for his people. {43} The king of Israel therefore returned into his house, contemning to hear, & raging came into Samaria.

Chapter 21

Naboth for denying his vineyard to king Achab, is by queen Jezabel's commandment falsely accused, and stoned to death. 10. Achab hastening to possess the vineyard, Elias the Prophet threateneth him many evils, 23, and no less to Jezabel: both being obstinate in sin. 27. Yet Achab for fear of punishment, doth external works of penance, and thereby escapeth part of the temporal plagues.

{1} AND after these words, at that time Naboth the Jezrahelite had a vineyard, which was in Jezrahel, beside the palace of Achab the king of Samaria. {2} Achab therefore spake to Naboth, saying: Give me thy vineyard, that I may make me a garden of herbs, because it is nigh, and joining to my house, and I will give thee for it a better vineyard: or if thou think it more commodious for thee, the price of silver, so much as it is worth. {3} To whom Naboth answered: Our Lord be merciful to me, that I give not the inheritance of my fathers to thee. {4} Achab therefore came into his house with indignation and fretting upon the word that Naboth the Jezrahelite had spoken to him, saying: I will not give thee the inheritance of my fathers. And casting himself upon his bed, he turned away his face to the wall, and did not eat bread. {5} And Jezabel his wife went in unto him, and said to him: What is this matter, whereupon thy soul is grieved? And why eatest thou not bread? {6} Who answered her: I speake to Naboth the Jezrahelite, and said to him: Give me thy vineyard, taking money for it: or if it please thee, I will give thee a better vineyard for it. And he said: I will not give thee my vineyard. {7} Jezabel therefore his wife said to him: Thou art of great authority, and doest well govern the Kingdom of Israel: Arise, and eat bread, and be of good cheer, I will give thee the vineyard of Naboth the Jezrahelite. {8} She therefore wrote letters in the name of Achab, and signed them with his ring, and sent to the ancients, and the chief men that were in his city, and dwelt with Naboth. {9} And this was the tenor of the letters: Proclaim a fast, and make Naboth sit among the chief of the people, {10} and suborn two men the children of Belial against him, and let them bear false testimony: that he hath blessed God and the king: and bring him forth, and stone him, and so let him die. {11} His citizens therefore the ancients and chief men, that dwelt with him in the city, did as Jezabel had commanded them, and as it was written in the letters which she sent to them: {12} they proclaimed a fast, and made Naboth sit among the chief of the people. {13} And two men the children of the devil being brought forth, they made them sit against him: but they, as devilish men, gave testimony against him before the multitude: Naboth hath blessed God and the king: for the which thing they brought him forth without the city, and killed him with stones. {14} And they sent to Jezabel, saying: Naboth is stoned, and is dead. {15} And it came to pass, when Jezabel had heard that Naboth was stoned, and dead, she spake to Achab: Arise, and possess the vineyard of Naboth the Jezrahelite, who would not agree unto thee, and give it taking money: for Naboth liveth not, but is dead. {16} Which when Achab had heard, to wit, that Naboth was dead, he arose, and went down into the vineyard of Naboth the Jezrahelite, to possess it. {17} The word of our Lord therefore came to Elias the Thesbite, saying: {18} Arise, and go down to meet Achab the king of Israel, who is in Samaria: behold he goeth down to the vineyard of Naboth, to possess it: {19} and thou shalt speak to him, saying: Thus saith our Lord: Thou hast slain, moreover also thou hast possessed. And after these words thou shalt add: Thus saith our Lord: In this place, wherein the dogs have licked the blood of Naboth, they shall lick thy blood also. {20} And Achab said to Elias: Hast thou found me thine enemy? Who said: I have found thee, for that thou art sold, to do evil in the sight of our Lord. {21} Behold I will bring evil upon thee, and will cut down thy posterity, and will kill of Achab him that pisseth against the wall, and the inclosed, and the last in Israel. {22} And I will make thy house, as the house of Jeroboam the son of Nabat, and as the house of Baasa the son of Ahias: because thou hast done to provoke me to anger, and hast

made Israel to sin. {23} But of Jezabel also our Lord spake, saying: The dogs shall eat Jezabel in the field of Jezrahel. {24} If Achab die in the city, the dogs shall eat him: but if he die in the field, the fowls of the air shall eat him. {25} Therefore there was not such an other as Achab, who was sold to do evil in the sight of our Lord: for his wife Jezabel set him on, {26} and he became abominable, in so much that he followed the idols, which the Amorrites had made, whom our Lord consumed before the face of the children of Israel. {27} Therefore when Achab had heard these words, he rent his garments, and covered his flesh with haircloth, and fasted, and slept in sackcloth, and walked casting down his head. {28} And the word of our lord came to Elias the Thesbite, saying: {29} Hast thou not seen Achab humbled before me? Therefore, because he hath humbled himself for my sake, I will not bring in the evil in his days, but in his son's days will I bring the evil upon his house.

Chapter 22

Achab king of Israel consulting and believing false Prophets rather than Micheas a true Prophet, accompanied with Josaphat king of Juda, resolveth to fight against the Syrians for Ramoth Galaad. 26. Committeeth Micheas to prison, 29. proceedeth to the war, 34. is slain, and Ochozias succeedeth. 41. Josaphat refuseth to traffic longer with Ochozias, dieth, & his son Joram reigneth. 52. Ochozias followeth the evil steps of his parent.

{1} THERE passed therefore three years without war between Syria and Israel. third year, Josaphat the king of Juda went {2} And in the down to the king of Israel. {3} (And the king of Israel said to his servants: are you ignorant that Ramoth Galaad is ours, and we neglect to take it out of the hand of the king of Syria?) {4} And he said to Josaphat: Wilt thou come with me to fight into Ramoth Galaad? {5} And Josaphat said to the king of Israel: As I am, so thou also: my people and thy people are one: and my horsemen thy horsemen. And Josaphat said to the king of Israel: Ask, I beseech thee, this day the word of our Lord. {6} The king of Israel therefore assembled the prophets, about four hundred men, and he said to them: Shall I go into Ramoth Galaad to fight, or sit still? Who answered: Go up, and our Lord will give it into the king's hand. {7} And Josaphat said: Is there not here some prophet of our Lord, that we may ask by him? {8} And the king of Israel said to Josaphat: There is one man left, by whom we may ask our Lord: but I hate him, because he doeth not prophesy unto me good, but evil, Micheas the son of Jemla. To whom Josaphat said: Speak not so, o king. {9} The king of Israel therefore called a certain eunuch, and said to him: Make haste, and bring hither Micheas the son of Jemla. {10} And the king of Israel, and Josaphat the king of Juda sat each in his throne clothed with royal attire, in a court beside the door of the gate of Samaria, & all the Prophets prophesied before them. {11} And Sedecias the son of Chanaana made himself horns of iron, and said: Thus saith our Lord: With these shalt thou strike Syria, till thou destroy it. {12} And all the prophets in like manner prophesied, saying: Ascend into Ramoth Galaad, and go prosperously, & our Lord will deliver into the king's hands. {13} But the messenger, that went to call Micheas, spake to him, saying: Behold the words of the prophets with one mouth preach good things to the king: let thy word therefore be like to theirs, and speak good things. {14} To whom Micheas said: Our Lord liveth, whatsoever our Lord shall tell me, that will I speak. {15} He therefore came to the king, and the king, said to him: Micheas, shall we go into Ramoth Galaad to fight, or sit still? To whom he answered: Ascend, and go prosperously, and our Lord will deliver it into the king's hands. {16} But the king said to him: I adjure thee again and again, that thou speak not to me but that which is true in the name of our Lord. {17} And he said: I saw all Israel dispersed in the mountains, as sheep not having a shepherd, and our Lord said: These have no master, let every man return into his house in peace. {18} (Therefore the king of Israel said to Josaphat: Did I not tell thee, that he doth not Prophesy me good, but always evil?) {19} But he adding, said: Therefore hear the word of our Lord: I saw our Lord sitting upon his throne, and all

the host of heaven assisting him on the right hand and on the left: {20} and our Lord said: Who shall deceive Achab the king of Israel, that he may go up, and fall in Ramoth Galaad? And one saith these manner of words, and an other otherwise. {21} And there came forth a spirit, and stood before our Lord, and said: I will deceive him. To whom our Lord spake: Wherein? {22} And he said: I will go forth, and be a lying spirit in the mouth of all his prophets. And our Lord said: Thou shalt deceive, and shalt prevail: go forth, and do so. {23} Now therefore behold our Lord hath given the spirit of lying in the mouth of all thy prophets, that are here, and our Lord hath spoken evil against thee. {24} And Sedecias the son of Chanaana came, and smote Micheas on the cheek, and said: Hath the Spirit of our Lord left me, and hath it spoken to thee? {25} And Micheas said: Thou shalt see in that day, when thou shalt enter into thy chamber, within the chamber to be hid. {26} And the king of Israel said: Take Micheas, & let him tarry with Amon the governor of the city, and with Joab the son of Amelech, {27} and tell them: Thus saith the king: Cast this man into prison, and feed him with bread of tribulation, and water of distress, till I return in peace. {28} And Micheas said: If thou return in peace, our Lord hath not spoken in me. And he said: Hear all ye peoples. {29} Therefore the king of Israel went up, and Josaphat the king of Juda into Ramoth Galaad. {30} The king of Israel therefore said to Josaphat: Take armour, and go into the battle, and put on thine own garments. Moreover the king of Israel changed his habit, and went into the battle. {31} And the king of Syria had commanded the princes of his chariots thirty and two, saying: You shall not fight against any lesser, or greater, but against the king of Israel only. {32} When therefore the Princes of the chariots had seen Josaphat, they suspected that he was the king of Israel, & making a violent assault they fought against him: and Josaphat cried out. {33} And the Princes of the chariots perceived that he was not the king of Israel, and they ceased from him. {34} And a certain man bent his bow; directing the arrow at all adventure, and by chance he struck the king of Israel between the lungs and the stomach. But he said to his cochere: Turn thy hand, and carry me out of the army, because I am grievously wounded. {35} The battle therefore was fought that day, and the king of Israel stood in his chariot against the Syrians, and he died in the evening: and the blood of the wound ran into the midst of the chariot, {36} and the herald sounded in all the army before the sun set, saying: Every man return into his city, and into his country. {37} And the king died, and was carried into Samaria: and they buried the king in Samaria, {38} & washed his chariot in the pool of Samaria, and the dogs licked his blood, and they washed the reins of the bridle, according to the word of our Lord which he had spoken. {39} But the rest of the words of Achab, and all that he did, and the house of ivory that he built, and of all the cities that he built, are not these things written in the Book of the words of the days of the kings of Israel? {40} Achab therefore slept with his fathers, and Ochozias his son reigned for him. {41} But Josaphat the son of Asa began to reign over Juda the fourth year of Achab the king of Israel. {42} Five and thirty years old was he when he began to reign, and five and twenty years he reigned in Jerusalem: the name of his mother was Azuba the daughter of Salai. {43} And he walked in all the way of Asa his father, and he declined not from it: and he did that which was right in the sight of our Lord. {44} But yet he took not away the excelses: for as yet the people did sacrifice, and burnt incense in the excelses. {45} And Josaphat had peace with the king of Israel. {46} But the rest of the words of Josaphat, and his works, which he did, and his battles, are not these things written in the Book of the words of the days of the kings of Juda? {47} Yea and the remnant of the effeminate, which remained in the days of Asa his father, he took out of the land. {48} Neither was there then a king appointed in Edom. {49} But king Josaphat had made navies on the sea, which should sail into Ophir gold: and they could not go, because they were broken in

Asiongaber. {50} Then said Ochozias the son of Achab to Josaphat: Let my servants go with thy servants in the ships. And Josaphat would not. {51} And Josaphat slept with his fathers, and was buried with them in the City of David his father: and Joram his son reigned for him. {52} And Ochozias the son of Achab began to reign over Israel in Samaria, in the seventeenth year of Josaphat the king of Juda, and he reigned over Israel two years. {53} And he did evil in the sight of our Lord, and walked in the way of his father and his mother, and in the way of Jeroboam the son of Nabat, who made Israel to sin. {54} He served also Baal, and adored him, and provoked our Lord the God of Israel, according to all things which his father had done.

THE FOURTH BOOK OF KINGS

Chapter 1

Ochozias king of Israel consulting Beelzebub for his sickness, is blamed by Elias, and foretold, that he shall die. 9. Fire from heaven devoureth two Captains with each of them fifty men. 13. The third by his more modesty escapeth the like danger: 15. with him Elias cometh to the king. 17. The same king dieth, and his brother Joram succeedeth.

{1} AND Moab moved war against Israel, after that Achab was dead. through the stanchions of his upper {2} And Ochozias fell chamber which he had in Samaria, and was sick: and he sent messengers, saying to them: Go, consult Beelzebub the god of Accaron, whether I may live of this my infirmity. {3} And an Angel of our Lord spake to Elias the Thesbite, saying: Arise, and go up to meet the messengers of the king of Samaria, and thou shalt say to them: What, is there not a God in Israel, that ye go to consult Beelzebub the god of Accaron? {4} Wherefore thus saith our Lord: From the bed on which thou art ascended, thou shalt not go down, but dying thou shalt die. And Elias went away. {5} And the messengers returned to Ochozias. Who said to them: Why are you returned? {6} But they answered him: A man met us, and said to us: Go, and return to the king that sent you, and you shall say to him: Thus saith our Lord: Dost thou therefore send to consult Beelzebub the god of Accaron, because there was no God in Israel? Therefore from the bed, which thou art upon, thou shalt not go down, but dying thou shalt die. {7} Who said to them: What shape and habit had that man, which met you, and spake these words? {8} But they said: A hairy man, and girded about his reins with a girdle of leather: Who said: It is Elias the Thesbite. {9} And he sent unto him a captain of fifty men, and the fifty that were under him. Who went up and said to him sitting in the top of the mount: Man of God; the king hath commanded that thou come down. {10} And Elias answering, said to the captain of fifty men: If I be a man of God, let fire come down from heaven, and devour thee, and thy fifty. Fire therefore came down from heaven, and devoured him and the fifty men that were with him. {11} And he sent again unto him an other captain of fifty men, and his fifty with him. Who spake to him: Man of God, thus saith the king: Make haste, come down. {12} Elias answering said: If I be a man of God, let fire come down from heaven, and devour thee, and thy fifty. Fire therefore came down from heaven, & devoured him, & his fifty. {13} Again he sent a third captain of fifty men, and the fifty that were with him. Who when he was come, bowed his knees toward Elias, and prayed him and said: Man of God despise not my life and the lives of thy servants that are with me. {14} Behold fire came down from heaven, and hath devoured the two first captains of fifty men, and the fifties, that were with them: but now I beseech thee that thou have mercy on my life. {15} And an Angel of our Lord spake to Elias, saying: Go down with him, fear not. He therefore arose, and went down with him to the king, {16} and spake to him: Thus saith our Lord: Because thou hast sent messengers to consult Beelzebub the god of Accaron, as though there were not a God in Israel, of whom thou mightest ask the word, therefore from the bed which thou art ascended upon, thou

shalt not descend, but dying thou shalt die. {17} He died therefore according to the word of our Lord which Elias spake, and Joram his brother reigned for him, in the second year of Joram the son of Josaphat the king of Juda: for he had no son. {18} But the rest of the words of Ochozias, which he wrought, are not these written in the Book of the words of the kings of Israel?

Chapter 2

Eliseus will not part from Elias. 7. Fifty disciples follow them to Jordan. 8. The water is divided by Elias' cloak, and they two pass the dry channel. 9. Elias is assumed in a fiery chariot, and his double spirit is given to Eliseus. 13. who returning by like miraculous means over Jordan, the disciples receive and honour him as their religious Superior. 16. They seek Elias, but find him not. 19. Eliseus amendeth the waters by casting in salt. 23. Boys are turn by bears for mocking Eliseus.

{1} AND it came to pass, when our Lord would take up Elias by a hurl wind into heaven, Elias and Eliseus went from Galgal. {2} And Elias said to Eliseus: Sit here, because our Lord hath sent me as far as Bethel. To whom Eliseus said: Our Lord liveth, and thy soul liveth, I will not leave thee. And when he was come down to Bethel, {3} the children of the prophets, that were in Bethel, went forth to Eliseus, and said to him: Doest thou know, that this day our Lord will take thy master from thee? Who answered: I also know it: hold your peace. {4} And Elias said to Eliseus: Sit here, because our Lord hath sent me into Jericho. And he said: Our Lord liveth, and thy soul liveth, I will not leave thee. And when they were come to Jericho, {5} the children of the Prophets, that were in Jericho, came to Eliseus, and said to him: Doest thou know that this day our Lord will take away thy master from thee? And he said: I also know it, hold your peace. {6} And Elias said to him: Sit here, because our Lord hath sent me as far as Jordan. Who said: Our Lord liveth, and thy soul liveth, I will not leave thee: They went therefore both together, {7} and fifty men of the children of the Prophets followed them, who also stood over against them, far off: but they two stood upon Jordan. {8} And Elias took his mantle, and folded it together, and smote the waters, which were divided into two parts, and they both passed over by the dry land. {9} And when they were over, Elias said to Eliseus: Ask what thou wilt have me do for thee, before I be taken from thee. And Eliseus said: I beseech thee that in me may be thy double spirit. {10} Who answered: Thou hast asked a hard thing: Nevertheless if thou see me when I shall be taken from thee, thou shalt have that thou hast asked: but if thou see me not, thou shalt not have it. {11} And when they went forward, and going talked together, behold a fiery chariot, and fiery horses parted them two asunder: and Elias ascended by a hurl wind into heaven. {12} And Eliseus saw him, and cried: My father, my father, the chariot of Israel and the guider thereof. And he saw him no more: and he took his garments, and rent them in two pieces. {13} And he took up the mantle of Elias, that was fallen to him: and returning he stood upon the bank of Jordan, {14} and with the mantle of Elias, that fell down to him, he smote the waters, and they were not divided. And he said: Where is the God of Elias, now also? And he smote the waters, and they were divided this way and that way, and Eliseus passed over. {15} And the children of the prophets, that were in Jericho, over against him seeing him, said: The spirit of Elias hath rested upon Eliseus. And coming to meet him, adored him flat to the ground, {16} and they said to him: Behold, there are with thy servants fifty strong men, that can go, and seek thy master, lest perhaps the spirit of our Lord hath taken him, and cast him upon one of the mountains, or into one of the valleys. Who said: Send not. {17} And they forced him, till he agreed, and said: Send. And they sent fifty men. Who when they had sought three days, found not. {18} And they returned to him: but he dwelt in Jericho, & he said to them: Did I not say to you: Send not? {19} The men also of the city said to Eliseus: Behold the habitation of this city is very good, as thy self my lord perceivest: but the waters are very ill, and the ground barren. {20} But he said: Fetch me a new vessel, and put salt into

it. Which when they had brought, {21} going out to the fountain of the waters, he cast salt into it, and said: Thus saith our Lord: I have amended these waters, and death shall no more be in them, nor barrenness. {22} The waters therefore were amended until this day, according to the word of Eliseus, which he spake. {23} And from thence he went up into Bethel: & when he went up by the way, little lads came forth out of the city, and mocked him, saying: Come up baldhead, come up baldhead. {24} Who when he had looked back, he saw them, and cursed them in the name of our Lord: and two bears came forth out of the forest, and tore of them two & forty boys. {25} And from thence he went into the mount of Carmel, and from thence he turned into Samaria.

Chapter 3

Joram king of Israel accompanied with the kings of Juda & Edom, fighteth against the king of Moab, for not paying tribute according to their league. 9. Wanting waters 16. Eliseus procureth sufficient without rain: and prophesieth victory. 21. The king of Moab deceived by a vision is overthrown in the field. 26. Then being besieged immolateth his first begotten son: and the Israelites leave the siege.

{1} AND Joram the son of Achab reigned over Israel in Samaria the eighteenth year of Josaphat the king of Juda. And he reigned twelve years. {2} And he did evil before our Lord, but not as his father and mother: for he took away the statutes of Baal, which his father had made. {3} Nevertheless in the sins of Jeroboam the son of Nabat, who made Israel to sin, he struck fast, and departed not from them. {4} Moreover Mesa the king of Moab, nourished many sheep, & he payed to the king of Israel an hundred thousand lambs, and an hundred thousand rams with their fleeces. {5} And when Achab was dead, he brake the league, which he had made with the king of Israel. {6} Therefore king Joram went forth that day out of Samaria, and mustered all Israel. {7} And he sent to Josaphat the king of Juda. Saying: The king of Moab is revolted from me, come with me against him to battle. Who answered: I will come up: he that is mine is thine: my people, thy people, & my horses thy horses. {8} And he said: What way shall we go up? But he answered: By the desert of Idumea. {9} Therefore the king of Israel, and the king of Juda, and the king of Edom went forward, and compassed seven days' journey, neither was there water for the army, and the beasts that followed them. {10} And the king of Israel said: Alas alas alas, our Lord hath gathered us three kings together, that he might deliver us into the hands of Moab. {11} And Josaphat said: Is there not here a prophet of our Lord, that we may beseech our Lord by him? And one of the servants of the king of Israel answered: Here is Eliseus the son of Saphat, which poured water upon the hands of Elias. {12} And Josaphat said: The word of our Lord is with him. And the king of Israel went down to him, and Josaphat the king of Juda, and the king of Edom. {13} And Eliseus said to the king of Israel: What is to me and thee? Go to the prophets of thy father, and thy mother. And the king of Israel said to him: Why hath our Lord gathered together these three kings, that he might deliver them into the hands of Moab? {14} And Eliseus said to him: The Lord of hosts liveth, in whose sight I stand, If I did not reverence the face of Josaphat the king of Juda, I would not certes have harkened to thee. Nor looked on thee. {15} But now bring me hither a player on instruments. And when the player sang, the hand of our Lord came upon him, & he said: {16} Thus saith our Lord: Make the channel of this torrent ditches and ditches. {17} For thus saith our Lord: You shall not see wind, nor rain: and this channel shall be filled with waters, & you shall drink, and your families, & your beasts. {18} And this is a small thing in the sight of our Lord: Moreover he will deliver also Moab into your hands. {19} And you shall strike every fenced city, and every principal city, and shall cut down all fruitful trees, and shall stop up all fountains of waters, and every goodly field you shall cover with stones. {20} It came to pass therefore in the morning, when they used to offer the sacrifice, and behold, water came by the way of Edom, and the ground was filled with waters. {21} But all the

Moabites hearing that the kings were come up to fight against them, they called together all that were girded with a belt upon them, and they stood in the borders. {22} And rising early in the morning, and the sun being now risen over-against the waters, the Moabites saw the waters over against them red, as it were blood, {23} and said: It is the blood of the swords: the kings have fought among themselves, and are slain one of an other: now go on forward to the prey, Moab. {24} And they went forward into the camp of Israel: Moreover Israel rising up, struck Moab: but they fled before them. They therefore that had overcome, came and struck Moab, {25} and destroyed the cities: and every principal field they filled every man casting stones: and they stopt up all the fountains of waters: and cut down all trees that bare fruit, so that there remained only brick walls: and the city was beset of the slingers, and for a great part thereof was stricken. {26} Which when the king of Moab had seen, to wit, that the enemies had prevailed, he took with him seven hundred men that drew sword, to break in upon the king of Edom: & they could not. {27} And taking his first begotten son, that should have reigned for him, he offered him an holocaust upon the wall: and there was great indignation in Israel, and forthwith they retired from him, and returned into their country.

Chapter 4

Eliseus so multiplieth a poor widow's oil, that she payeth her debts, and liveth of the rest. 8. By his prayers a Sunamite woman hath a son. 18. Which dying he raiseth to life. 38. He taketh away the bitterness of coloquintida, which by chance was put in the pot. 42. and feedeth many with few loaves.

{1} AND a certain woman of the wives of the prophets cried to Eliseus, saying: Thy servant my husband is dead, and thou knowest that thy servant was one that feared God, and behold the creditor is come to take away my two sons to serve him. {2} To whom Eliseus said: What wilt thou that I do for thee? Tell me, what hast thou in thy house? But she answered: I thy handmaid have nothing in my house, but a little oil, to anoint me withal. {3} To whom he said: Go, borrow of all thy neighbours empty vessels not a few. {4} And go in, and shut thy door, when thou art within, thou and thy sons: and pour thereof into all these vessels: and when they shall be full, thou shalt take them away. {5} The woman therefore went, and shut the door upon her, and upon her sons: they brought her vessels, and she poured in. {6} And when the vessels were full, she said to her son: Bring me yet a vessel. And he answered: I have none. And the oil stood. {7} And she came, and told the man of God. And he said: Go, sell the oil, and pay thy creditor: and thou and thy sons live of the rest: {8} And there came a certain day, and Eliseus passed by Sunam: and there was there a great woman, which held him to eat bread: and when he passed often that way, he turned in to her to eat bread. {9} Who said to her husband: I perceive that this is a holy man of God, which passeth by us often. {10} Let us therefore make him a little chamber, and set him a little bed in it, and a table, and a stool, and a candlestick, that when he cometh to us he may tarry there. {11} There came therefore a certain day, and coming he turned in to the chamber, and rested there. {12} And he said to Giezi his servant: Call this Sunamite. Who when he had called her, and she stood before him, {13} he said to his servant: Speak to her: Behold thou hast diligently ministered to us in all things, what wilt thou that I do for thee? Hast thou any business, and wilt thou that I speak to the king, or the general of the warfare? Who answered: I dwell in the midst of mine own people. {14} And he said: What will she then that I do for her? And Giezi said: Ask not: for she hath no son, & her husband is old. {15} He therefore commanded him to call her: who when she was called, and stood before the door, {16} he said to her: At this time, this self same hour, if life accompany, thou shalt have a son in thy womb. But she answered: Do not I beseech thee my lord, man of God, do not lie to thy handmaid. {17} And the woman conceived, and brought forth a son in that time, and in the self-same hour, that Eliseus had said. {18} And the child grew.

And upon a certain day, when going forth he went to his father, unto the reapers, {19} he said to his father: My head acheth, my head acheth. But he said to his servant, take him, and bring him to his mother, {20} who when he had taken him, and brought him to his mother, she set him upon her knees until noon, and he died. {21} And she went up, and laid him upon the bed of the man of God, and shut the door: and going forth. {22} called her husband, and said: Send with me, I beseech thee, one of the servants, & an ass, that I may run to the man of God, and return. {23} Who said to her: For what cause doest thou go to him? The Calends be not to day, nor the Sabbath. Who answered: I will go. {24} And she saddled the ass, and commanded her servant: drive, and make haste, make no stay in going. And do that which I command thee. {25} She therefore went forward, and came to the man of God into mount Carmel: and when the man of God saw her over against him, he said to Giezi his servant: Behold that Sunamite. {26} Go therefore to meet her, & say to her: Is all well about thee & about thy husband, and about thy son? Who answered: Well. {27} And when she was come to the man of God into the mount, she caught his feet: and Giezi came to remove her. And the man of God said: Let her alone, for her soul is in anguish, and our Lord hath hid it from me, & hath not told me. {28} Who said to him: Did I ask a son of my Lord? Did I not say to thee: Mock me not? {29} And he said to Giezi: Gird thy loins, and take my staff in thy hand, & go. If a man meet thee, salute him not: and if any man salute thee, answer him not: and thou shalt put my staff upon the face of the child. {30} Moreover the mother of the child said: Our Lord liveth, and thy soul liveth, I will not leave thee. He arose therefore, and followed her. {31} But Giezi was gone before them, and had put the staff upon the face of the child, and there was not voice, nor sense: and he returned to meet him, and told him, saying: The child is not risen. {32} Eliseus therefore went into the house, and behold the child lay dead on his bed: {33} and going in he shut the door upon him, and upon the child, and prayed to our Lord. {34} And he went up, and lay upon the child, and he put his mouth upon his mouth, and his eyes upon his eyes, & his hands upon his hands: and he bowed himself over him, and the child's flesh was warmed. {35} But he returning, walked up and down in the house, once hither and thither: and he went up, and lay upon him: and the child gaped seven times, and opened his eyes. {36} And he called Giezi, and said to him: Call this Sunamite. Who being called, went in unto him: Who said: Take thy son. {37} She came and fell at his feet, and adored upon the ground: and took her son, and went out, {38} and Eliseus returned into Galgal. And there was a famine in the land, and the children of the Prophets dwelt before him; and he said to one of his servants: Set on a great pot, and seethe broth for the children of the Prophets. {39} And one went out into the field to gather wild herbs: and he found as it were a wild vine, and gathered of it the colocynthis of the field, and filled his mantle, and returning cut it into the pot of broth, for he knew not what it was. {40} They therefore poured it to their fellows, to eat: and when they had tasted of the broth, they cried, saying: Death is in the pot, man of God. And they could not eat. {41} But he said: Bring meal, and when they had brought it, he cast it into the pot, and said: pour in for the multitude, that they may eat. And there was no more any bitterness in the pot. {42} And a certain man came from Baalsalisa bringing to the man of God loaves of the first fruits, twenty barley loaves, and new wheat in his scrip. But he said: Give to the people, that they may eat. {43} And his servant answered him: How much is this, that I should set it before an hundred men? Again he said: Give to the people, that they may eat: for thus saith our Lord: They shall eat, and there shall be left. {44} He therefore set it before them: who did eat, and there was left according to the word of our Lord.

Naaman the general captain of Syria is cleansed of leprosy, by washing himself as Eliseus appointeth him seven times in Jordan: 15. professeth his belief in one God promising to serve him. 20. Giezi taketh gifts of Naaman, 25. and is stricken with leprosy.

{1} NAAMAN the General of the warfare of the king of Syria, was a great man with his lord, & honourable: for by him our Lord gave health to Syria: and he was a valiant man and rich, but a leper. {2} Moreover out of Syria there were come forth robbers, and had led away captive out of the Land of Israel a little girl, which waited upon the wife of Naaman. {3} Who said to her mistress: I would my lord had been with the prophet, that is in Samaria: surely he would have cured him from the leprosy, which he hath. {4} Naaman therefore went in to his lord, and told him saying: Thus and thus hath the wench of the Land of Israel spoken. {5} And the king of Syria said to him: Go, & I will send letters to the king of Israel. Who when he was set forward, & had taken with him ten talents of silver, & six thousand pieces of gold, & ten change of raiment, {6} he brought the letters to the king of Israel, in these words: When thou shalt receive this letter, know that I have sent to thee Naaman my servant, that thou mayest cure him of his leprosy. {7} And when the king of Israel had read the letters, he rent his garments, & said: Am I God, that I can kill, and give life, because this man hath sent to me, that I should cure a man of his leprosy? Mark, and see that he seeketh occasions against me. {8} Which when Eliseus the man of God had heard, to wit, that the king of Israel had rent his garments, he sent to him, saying: Why hast thou rent thy garments? Let him come to me, & let him know that there is a prophet in Israel {9} Naaman therefore came with horses & chariots: & stood at the door of the house of Eliseus: {10} and Eliseus sent a messenger to him, saying: Go & be washed seven times in Jordan, and thy flesh shall receive health, & thou shalt be clean. {11} Naaman being angry departed, saying: I thought he would come out to me, and standing would invocate the name of the Lord his God, and touch with his hand the place of the leprosy, and cure me. {12} What, are not Abana and Pharpar, the rivers of Damascus, better than all the waters of Israel, that I may be washed in them, and be made clean? Therefore when he had returned himself, & went away with indignation, {13} his servants came unto him, & spake to him: Father, & if the Prophet had said a great thing to thee, certes, thou shouldest have done it: how much more whereas now he said unto thee: Be washed, and thou shalt be clean? {14} He went down, and washed in Jordan seven times according to the word of the man of God, and his flesh was restored, as the flesh of a little child, and he was made clean. {15} And returning to the man of God with all his train, he came, and stood before him, & said: In very deed I know that there is no other God in all the earth, but only in Israel. I beseech thee therefore to take a benediction of thy servant. {16} But he answered: Our Lord liveth, before whom I stand, I will not take it. And when he would have forced him, he did in no wise agree. {17} And Naaman said: As thou wilt, but I beseech thee: grant unto me thy servant, that I may take of the earth the burden of two mules: for thy servant will no more make holocaust or victim to strange gods, but to the Lord. {18} But this only is it, for which thou shalt beseech the Lord for thy servant: when my master shall go into the temple of Remmon, to adore, and he leaning upon my hand, if I shall adore in the temple of Remmon, he adoring in the same place, that the Lord pardon me thy servant for this thing. {19} Who said to him: Go in peace. He therefore went from him in the spring time of the earth. {20} And Giezi the servant of the man of God said: My master hath spared Naaman this Syrian, that he took not of him the things which he brought: Our Lord liveth, I will run after him, and will take some thing of him. {21} And Giezi followed at the back of Naaman: whom when he saw running toward him, he lept down from his chariot to meet him, and said: Are all things well? {22} And he said: Well. My master hath sent me to thee, saying: Even now there are come to me two young men from mount Ephraim, of the children of the Prophets: give them a talent of silver, and two

change of raiment. {23} And Naaman said: It is better that thou take two talents. And he forced him, and bound the two talents of silver in two bags, and the double raiment, and laid it upon two of his servants, who also carried it before him. {24} And when he was come now in the evening, he took it out of their hand, and laid it up in the house, and dismissed the men, and they departed. {25} And himself going in stood before his master. And Eliseus said: From whence comest thou Giezi? Who answered: Thy servant hath not gone any whither. {26} But he said: Was not my heart present, when the man returned out of his chariot to meet thee? Now therefore thou hast received silver, and taken raiment, to buy olivets, and vineyards, and sheep, and oxen, and servants, and handmaids. {27} But the leprosy also of Naama shall cleave to thee, and to thy seed, for ever. And he went out from him a leper as it were snow.

Chapter 6

Eliseus maketh iron to swim upon the water: 8. leadeth the king of Syria his men (sent to apprehend him) blindly into Samaria. 20. Where their eyes being opened, they are courteously entertained, and freely dismissed. 24. The Syrians besiege Samaria. 26. For extreme famine a mother eateth her child. 31. And the king commandeth to kill Eliseus.

{1} AND the children of the Prophets said to Eliseus: Behold the place, wherein we dwell before thee is strait for us. {2} Let us go as far as Jordan, and take out of the wood every man some timber, that we may build there a place to dwell in. Who said: Go. {3} And one of them said: Come therefore thou also with thy servants. He answered: I will come. {4} And he went with them. And when they were come to Jordan they cut wood. {5} And it chanced, that when one had cut down timber, the head of the axe fell into the water: and he cried out, and said: Alas alas alas my Lord, this same also I did borrow. {6} And the man of God said: where fell it? And he shewed him the place: he therefore cut off a piece of wood, and cast it thither: and the iron did swim, {7} and he said: Take it up. Who stretched forth his hand, & took it. {8} And the king of Syria fought against Israel, & took counsel with his servants, saying: In that and that place let us lay embusments. {9} Therefore the man of God sent to the king of Israel, saying: Beware thou pass not into such a place: because the Syrians are there in embusments. {10} The king of Israel therefore sent to the place, which the man of God had told him, and prevented him, and looked well to himself there not once or twice. {11} And the heart of the king of Syria was troubled for this thing. And calling together his servants, he said: Why do you not tell me who is the betrayer of me to the king of Israel? {12} And one of his servants said: Not so my lord king, but Eliseus the prophet, which is in Israel, telleth the king of Israel all words, whatsoever thou shalt speak in thy privy chamber. {13} And he said to them: Go, and see where he is: that I may send, and take him. And they told him, saying: Behold in Dothan. {14} He therefore sent thither horses and chariots, and the force of his army: who when they were come in the night, they beset the city. {15} And the servant of the man of God rising early, went out, and saw an army round about the city, and horses and chariots: & he told him, saying: Alas alas alas my lord, what shall we do. {16} But he answered: Fear not: for there are more with us than with them. {17} And when Eliseus had prayed, he said: Lord open the eyes of this man, that he may see. And our Lord opened the eyes of the servant, and he beheld: and lo the mountain full of horses, and of fiery chariots round about Eliseus. {18} But the enemies went down to him: moreover Eliseus prayed to our Lord, saying: Strike, I beseech thee, this people with blindness. And our Lord smote them, that they saw not, according to the word of Eliseus. {19} And Eliseus said to them: This is not the way, neither is this the city: follow me, and I will shew you the man, whom you seek. He therefore led them into Samaria: {20} and when they were entered into Samaria, Eliseus said: Lord open the eyes of these men, that they may see. And our Lord opened their eyes, and they saw themselves to be in the midst of Samaria. {21} And the king of

Israel said to Eliseus, when he had seen them: Shall I strike them, my father? {22} And he said: Thou shalt not strike them: for thou didst not take them with thy sword, and thy bow, that thou mayst strike them: but set bread & water before them, that they may eat & drink, and go to their master. {23} And a great preparation of meats was set before them, and they did eat and drink, and he dismissed them, and they went away to their master, & the robbers of Syria came no more into the Land of Israel. {24} And it came to pass after these things, Benadad the king of Syria gathered together all his army, & went up, and besieged Samaria. {25} And there was a great famine in Samaria: and so long it was besieged, till the head of an ass was sold for four score silver pieces, & the fourth part of a cabe of pigeon's dung, for five silver pieces. {26} And when the king of Israel passed by the wall, a certain woman cried out to him, saying: Save me my lord king. {27} Who said: No, our Lord save thee: how can I save thee? Of the floor, or of the press? And the king said to her: What aileth thee? Who answered: {28} This woman said to me: Give thy son, that we may eat him to day, and my son we will eat to morrow: {29} We therefore boiled my son, and did eat him. And I said to her the next day: Give thy son, that we may eat him. Who hath hid her son. {30} Which when the king had heard, he rent his garments, and passed by the wall. And all the people saw the hair-cloth, which he wore next upon his flesh. {31} And the king said: These things do God to me, and these add he, if the head of Eliseus the son of Saphat shall stand upon him this day. {32} But Eliseus sat in his house, & the ancients sat with him. He therefore sent a man before: & before that messenger came, he said to the ancients: Do you know that this murderer's son hath sent to cut off my head? See therefore, when the messenger shall come, shut the door, and suffer him not to enter in: for behold the sound of his master's feet is behind him. {33} Whilst he was yet speaking to them, the messenger appeared, which came to him. And he said: Behold, this so great evil is of our Lord: what shall I look for more of our Lord?

Chapter 7

Eliseus Prophesieth plenty of corn the next day, and death to a chief man that will not believe it. 3. Four Lepers going to yield themselves to the Syrians, 6. who by God's providence are frightened and fled away, 9. bring news thereof to Samaria, 12. which by trial is found truth. 16. And so there is plenty of corn, and the incredulous nobleman is trod to death with press of multitude in the gate, as the Prophet foretold.

{1} AND Eliseus said: Hear ye the word of our Lord: Thus saith our Lord: At this time to morrow a bushel of flour shall be at one stater, and two bushels of barley at one stater, in the gate of Samaria. {2} One of the Dukes, upon whose hand the king leaned, answering the man of God, said: If our Lord shall make floodgates in heaven, can that possibly be which thou speakest? Who said: Thou shalt see it with thine eyes, and shalt not eat thereof. {3} There were therefore four men lepers, beside the entrance of the gate: who said one to an other: What mean we to be here till we die? {4} Whether we enter into the city, we shall die for famine: or whether we tarry here, die we must: come therefore, & let us run away to the camp of Syria. If they spare us, we shall live: but if they will kill us, we shall die nevertheless. {5} They arose therefore in the evening, to come to the camp of Syria. And when they were come to the beginning of the camp of Syria, they found no man there. {6} For our Lord had made them in the camp of Syria to hear the sound of chariots, & horses, & of a very great army: & they said one to an other: Behold the king of Israel hath for wages hired against us the kings of the Hethites, & of the Aegyptians, & they are come upon us. {7} They arose therefore, & fled in the dark, & left their tents, and their horses and asses in the camp, and fled desirous to save their lives only. {8} Therefore when these lepers were come to the beginning of the camp, they entered into one tabernacle, and did eat and drink: and they took thence silver, and gold, and raiment, and went, and hid it: again they returned to another tabernacle, and from thence likewise

taking away they hid it. {9} And they said one to an other: We do not well: for this is a day of good tidings. If we shall hold our peace, and will not tell until morning, we shall be blamed of a heinous offence: Come, let us go, and make report in the king's court. {10} And when they were come to the gate of the city, they told them saying: We went to the camp of Syria, and found no man there, but horses, and asses tied, and the tents pitched. {11} The porters therefore went, and told it to the king within his palace. {12} Who arose in the night, and said to his servants: I tell you what the Syrians have done to us: They know that we suffer great famine, and therefore they are gone out of the camp and lie hid in the fields, saying: When they shall come forth out of the city, we will take them alive, and then we may enter into the city. {13} But one of his servants answered: Let us take five horses that are remaining in the city (because they only are in the whole multitude of Israel for the other are consumed) and sending, we may try. {14} They brought therefore two horses, and the king sent into the camp of the Syrians, saying, Go ye, and see. {15} Who went after them as far as Jordan: and behold all the way was full of raiment, and vessels, which the Syrians had cast away, when they were amazed, and the messengers returning told the king. {16} And the people going forth spoiled the camp of Syria: & a bushel of floor became at one stater, and two bushels of barley at one stater, according to the word of our Lord. {17} Moreover the king appointed that Duke on whose hand he leaned, to stand at the gate: whom the multitude trod in the entrance of the gate, and he died, according as the man of God had spoken, when the king came down to him. {18} And it came to pass according to the word of the man of God, which he spake to the king, when he said: Two bushels of barley shall be at one stater, and a bushel of floor at one stater, this very time to morrow in the gate of Samaria: {19} When that Duke answered the man of God, and said: Although our Lord would make floodgates in the heaven, can this be done which thou speakest? And he said to him: Thou shalt see with thine eyes, and shalt not eat thereof. {20} It chanced therefore to him as it was foretold, and the people trod him in the gate, and he died.

Chapter 8

After seven years famine foretold by Eliseus, the Sunamite woman returning home, recovereth her lands and revenues. 7. Eliseus foresheweth the death of Benadad king of Syria, and cruel reign of Hazael. 16. Joram reigning in Juda, the Idumeans revolt from him: also Lobna. 23. He dieth, and his son Ochozias succeedeth.

{1} AND Eliseus spake to the woman, whose son he restored to life, saying: Arise, go thou and thy house, and sojourn wheresoever thou shalt find: for our Lord hath called a famine, and it shall come upon the land seven years. {2} Who arose, and did according to the word of the man of God: and going with her household, she sojourned in the land of the Philisthiims many days. {3} And when the seven years were ended, the woman returned out of the Land of the Philisthiims: and she went forth to speak to the king for her house, and for her lands. {4} And the king spake with Giezi the servant of the man of God, saying: Tell me all the marvelous things that Eliseus hath done. {5} And when he had told the king how he had raised a dead man, the woman appeared, whose son he had revived, crying to the king for her house and her lands. And Giezi said: My lord king, this is the woman, and this is her son, whom Eliseus raised. {6} And the king asked the woman: who told him. And the king gave her an eunuch, saying: Restore her all things that are hers, and all the revenues of the lands, from the day that she left the land until this present. {7} Eliseus also came to Damascus, & Benadad the king of Syria was sick: & they told him, saying: The man of God cometh hither. {8} And the king said to Hazael: Take with thee presents, & go to meet the man of God, & consult the Lord by him, saying: Can I escape of this mine infirmity? {9} Hazael therefore went to meet him, having with him presents, & all good things of Damascus, the loads of forty camels. And when he stood before him, he said: Thy son Benadad the king

of Syria hath sent me to thee, saying: Can I recover of this mine infirmity? {10} And Eliseus said to him: Go, tell him: Thou shalt be healed: but our Lord hath shewed me that dying he shall die. {11} And he stood with him, and was troubled so far that he blushed: and the man of God wept. {12} To whom Hazael said: Why doeth my lord weep? But he said: Because I know what evils thou wilt do to the children of Israel. Their fenced cities thou wilt burn with fire, and their young men thou wilt kill with the sword, & their little ones thou wilt dash in pieces, and women with child thou wilt divide. {13} And Hazael said: What am I thy servant a dog, that I should do this great thing? And Eliseus said: Our Lord hath shewed me that thou shalt be king of Syria. {14} Who when he was departed from Eliseus, came to his master, who said to him: What said Eliseus to thee? But he answered: He told me: Thou shalt recover health. {15} And when the next day was come, he took a coverlet, and poured water thereon, and spread it upon his face: who being dead, Hazael reigned for him. {16} In the fifth year of Joram the son of Achab the king of Israel, and of Josaphat the king of Juda, reigned Joram the son of Josaphat the king of Juda. {17} He was two and thirty years old when he began to reign, and he reigned eight years in Jerusalem. {18} And he walked in the ways of the kings of Israel, as the house of Achab had walked: for the daughter of Achab was his wife: and he did that which is evil in the sight of our Lord. {19} But our Lord would not destroy Juda, for David his servant, as he had promised him, to give him a lamp to him, & to his children always. {20} In his days revolted Edom, from being under Juda, and made to it-self a king. {21} And Joram came to Seira, and all the chariots with him: and he arose in the night, and struck the Idumeans, that had beset him, and the captains of the chariots, and the people fled into their tabernacles. {22} Edom therefore revolted from being under Juda, until this day. Then Lobna also revolted at that time. {23} But the rest of the words of Joram, and all that he did, are not these things written in the Book of the words of the kings of Juda? {24} And Joram slept with his fathers, and was buried with them in the city of David, and Ochozias his son reigned for him. {25} In the twelfth year of Joram the son of Achab the king of Israel, reigned Ochozias the son of Joram the king of Juda. {26} Two and twenty years old was Ochozias when he began to reign, and he reigned one year in Jerusalem: the name of his mother was Athalia the daughter of Amri the king of Israel {27} And he walked in the ways of the house of Achab: & he did that which is evil before our Lord, as the house of Achab: for he was the son in law of the house of Achab. {28} He went also with Joram the son of Achab, to fight against Hazael the king of Syria in Ramoth Galaad, and the Syrians wounded Joram. {29} Who returned to be cured in Jezrael: because the Syrians wounded him in Ramoth fighting against Hazael the king of Syria. Moreover Ochozias the son of Joram the king of Juda went down to visit Joram the son of Achab into Jezrael, because he was sick there.

Chapter 9

Jehu is anointed king of Israel, 7. to destroy the house of Achab and Jezabel. 14. He presently killeth Joram king of Israel. 27. Likewise Ochozias king of Juda. 30. Also Jezabel, who is eaten by dogs.

{1} AND Eliseus the Prophet called one of the children of the Prophets, and said to him: Gird thy loins, and take this little box of oil in thy hand, and go into Ramoth Galaad. {2} And when thou shalt come thither, thou shalt see Jehu the son of Josaphat the son of Namsi: and going in thou shalt raise him out of the midst of his brethren, and shalt bring him into an inner chamber. {3} And holding the little box of oil, thou shalt pour upon his head, and shalt say: Thus saith our Lord: I have anointed thee king over Israel. And thou shalt open the door, and fly, and shalt not stay there. {4} The young man therefore the child of a Prophet went into Ramoth Galaad, {5} and entered in thither: and behold the

captains of the army sat, and he said: I have a word to thee o prince: And Jehu said: to whom of us all? But he said: To thee o prince. {6} And he arose, and went into the chamber: but he poured oil upon his head, and said: Thus saith our Lord the God of Israel: I have anointed thee king over the people of the Lord of, Israel, {7} and thou shalt strike the house of Achab thy master, and I will revenge the blood of my servants the Prophets, and the blood of all the servants of the Lord of the hand of Jezabel. {8} And I will destroy all the house of Achab, and kill of Achab him that pisseth against a wall, and the shut up, and the meanest in Israel. {9} And I will make the house of Achab as the house of Jeroboam the son of Nabat, and as the house of Baasa the son of Ahias. {10} Jezabel also the dogs shall eat in the field of Jezrahel, neither shall there be any to bury her. And he opened the door, & fled. {11} And Jehu went forth to his master's servants. Who said to him: Are all things well? Why came this mad man to thee? Who said to them: You know the man, and what he speake. {12} But they answered: It is false, but rather do thou tell us. Who said to them: Thus and thus he spake to me: and he said: Thus saith our Lord, I have anointed thee king over Israel. {13} They therefore made haste, and every man taking his mantle laid it under his feet after the similitude of a judgment seat, and they sounded the trumpet, & said: Jehu hath the Kingdom. {14} Jehu therefore the son of Josaphat the son of Namsi conspired against Joram: Moreover Joram had besieged Ramoth Galaad, he and all Israel against Hazael the king of Syria: {15} and was returned to be cured in Jezrael of the wounds, for the Syrians had wounded him, fighting against Hazael the king of Syria. And Jehu said: If it please you, let no man go forth fugitive out of the city, lest he go, and tell in Jezrahel. {16} And he mounted, and went into Jezrahel: for Joram was sick there, and Ochozias the king of Juda was come down to visit Joram. {17} The watchman therefore, that stood upon the tower of Jezrahel, saw the troop of Jehu coming, & said: I see a troop. And Joram said: Take a Chariot, and send to meet them, and let him that goeth say: Are all things well? {18} He went therefore, that was gotten up into the chariot, to meet him, and said: Thus saith the king: Are all things peaceable? And Jehu said: What hast thou to do with peace? Pass, and follow me. The watchman also told, saying: The messenger came to them, & returneth not. {19} He sent also the second chariot of horses: and he came to them, & said: Thus saith the king: Is there peace? And Jehu said: What hast thou to do with peace? Pass, & follow me. {20} And the watchman told, saying: He is come as far as they, & returneth not: and it is the pace as it were the pace of Jehu the son of Namsi, for he goeth amain. {21} And Joram said: Make ready the chariot. And they made ready his chariot, and Joram the king of Israel went forth, and Ochozias the king of Juda, each in their chariots, and they went forth to meet Jehu, and found him in the field of Naboth the Jezrahelite. {22} And when Joram had seen Jehu, he said: Is there peace Jehu? But he answered: What peace? The fornications of Jezabel thy mother, and her many sorceries are in their vigour. {23} And Joram turned his hand, and flying said to Ochozias: Treason Ochozias. {24} Moreover Jehu bent his bow with his hand, and struck Joram between the shoulders: and the arrow went out through his heart, & immedately he fell in his chariot. {25} And Jehu said to captain Badacer: Take him, throw him forth in the field of Naboth the Jezrahelite: for I remember when I and thou sitting in a chariot did follow Achab this man's father, that our Lord lifted up this burden upon him, saying: {26} If not for the blood of Naboth, and for the blood of his children, which I saw yesterday, saith our Lord, I requite thee not in this field saith our Lord. Now therefore take him, & throw him into the field according to the word of our Lord. {27} But Ochozias the king of Juda seeing this, fled by the way of the house of the garden: & Jehu pursued him, and said: This man also strike ye in his chariot. And they struck him in the going up of Gaver, which is beside Jeblaam: who fled into Mageddo, and died there. {28} And his servants laid him upon his chariot, and carried

him into Jerusalem: and they buried him there in his sepulchre with his fathers in the City of David. {29} In the eleventh year of Joram the son of Achab, reigned Ochozias over Juda, {30} and Jehu came into Jezrahel. Moreover Jezabel hearing of his entrance, painted her face with stibic stone, and decked her head, & beheld through the window {31} Jehu coming at the gate, and said: Can there be peace to Zambri, that killed his master? {32} And Jehu lifted up his face to the window, and said: What is she? And two or three eunuchs bowed themselves to him. {33} But he said to them: Cast her down headlong, and they threw her down and the wall was sprinkled with the blood, and the hoofs of the horses trod her. {34} And when he was entered in to eat and to drink, he said: Go, and see that cursed woman, and bury her: because she is a king's daughter. {35} And when they went to bury her, they found nothing but the skull, and the feet, and the extreme parts of the hands. {36} And returning they told him. And Jehu said: It is the word of our Lord, which he spake by his servant Elias the Thesbite, saying: In the field of Jezrahel shall the dogs eat the flesh of Jezabel. {37} and the flesh of Jezabel shall be as dung upon the face of the earth in the field of Jezrahel, so that they which pass by shall say: Is this that same Jezabel?

Chapter 10

The Samaritans fearing the force of Jehu, choose no other king, but offer him their service: 6. and by his commandment kill the late king's seventy sons. 12. Forty two brothers of Ochozias late king of Juda are slain. 15. Jehu making league with Jonadab, utterly destroyeth Achab's house. 18. By a stratagem killeth all the worshippers of Baal, 26. burneth his statua, & turneth his temple into a jakes: 28. but maintaineath Jeroboam's golden calves. 31. The Assyrians afflict Israel. 34. Jehu dieth, and his son Joachaz reigneth.

{1} AND Achab had seventy sons in Samaria: Jehu therefore wrote letters, and sent into Samaria to the chief of the city, and to the ancients, & to them that brought up Achab's children, saying: {2} As soon as you shall receive these letters, ye that have your master's sons, & chariots, & horses, & fenced cities, & armour, {3} choose the better, & him that shall please you of your master's sons, & set him upon his father's throne, & fight for the house of your lord. {4} They were sore afraid, and said: Behold two kings could not stand before him, & how shall we be able to resist? {5} The overseers therefore of the house, and the rulers of the city, & the ancients, & the tutors sent to Jehu, saying: We are thy servants, whatsoever thou shalt command we will do, neither will we make us a king: Do thou whatsoever pleaseth thee. {6} And he wrote letters to them again the second time, saying: If you be mine, and obey me, take the heads of your master's sons, and come to me this very hour to morrow into Jezrahel. Moreover the king's sons, seventy men were brought up with the chief of the city. {7} And when the letters were come to them, they took the king's sons, and slew seventy men, and put their heads in baskets, and sent them to him into Jezrahel. {8} And a messenger came, and told him, saying: They have brought the heads of the king's sons. Who answered: Lay them in two heaps by the entrance of the gate until morning. {9} And when it was light he went forth, and standing said to all the people: You are just: If I have conspired against my master, and have slain him, who hath stricken all these? {10} See therefore now there hath not fallen of the words of our Lord on the ground, which our Lord spake upon the house of Achab, and our Lord hath done that which he spake in the hand of his servant Elias. {11} Jehu therefore smote all that were left of the house of Achab in Jezrahel, and all his nobles, and familiars, and Priests, till there remained no relics of him. {12} And he arose, and came into Samaria: and when he was come to the cabin of the shepherds in the way, {13} he found the brethren of Ochozias the king of Juda, and he said to them: What are you? Who answered: We are the brethren of Ochozias, and are come down to salute the king's sons, & the queen's sons. {14} Who said: Take them alive. Whom when they had taken alive, they killed them in the cistern beside the cabin, two and forty men, & he left not any of them. {15} And

when he was gone thence, he found Jonadab the son of Rechab coming to meet him, and he blessed him. And he said to him: Is thy heart right as my heart with thy heart? And Jonadab said: It is. If it be so, quoth he, give me thy hand. Who gave him his hand. But he lifted him up to him into the chariot, {16} and said to him: Come with me, and see my zeal for our Lord. And being set in his chariot, {17} he brought him into Samaria. And he struck all that were left of Achab in Samaria, till there was not one, according to the word of our Lord, which he spake by Elias. {18} Jehu therefore assembled all the people, & said to them: Achab worshipped Baal a little, but I will worship him more. {19} Now therefore call to me all the Prophets of Baal, and all his servants, and all his Priests: let there be none but that he come, for I have a great sacrifice to Baal: He that shall be wanting shall not live. Moreover Jehu did this craftily, that he might destroy the worshippers of Baal. {20} And he said: Sanctify a solemn day to Baal. And he called {21} and sent into all the borders of Israel, and all the servants of Baal came: there was left not one that came not. And they entered into the temple of Baal: and the house of Baal was filled, from one end to the other. {22} And he said to them that were over the garments: Bring forth garments for all the servants of Baal. And they brought them forth garments. {23} And Jehu going in, and Jonadab the son of Rechab into the temple of Baal, said to the worshippers of Baal: Search, and see lest perhaps there be any with you of the servants of the Lord, but that there be the servants of Baal only. {24} They therefore went in to make victims and holocausts: but Jehu had prepared him without fourscore men, and said to them: Whosoever shall escape of these men, whom I will bring into your hands, his life shall be for the life of him. {25} And it came to pass, when the holocaust was ended, Jehu commanded his soldiers and captains: Go in and strike them, let none escape. And the soldiers and captains struck them in the edge of the sword, and cast them forth: and they went into the city of the temple of Baal, {26} and brought forth the statue out of Baal's temple, and burnt it, {27} and brake it in pieces. They destroyed also the temple of Baal, & made a jakes for it until this day. {28} Jehu therefore destroyed Baal out of Israel: {29} but yet from the sins of Jeroboam the son of Nabat, who made Israel to sin, he departed not, neither forsook he the golden calves, that were in Bethel, and Dan. {30} And our Lord said to Jehu: Because thou hast diligently done that which was right, and that pleased in mine eyes, and hast done all things that were in my heart, against the house of Achab: thy children shall sit upon the throne of Israel to the fourth generation. {31} Moreover Jehu observed not to walk in the law of our Lord the God of Israel in all his heart: for he departed not from the sins of Jeroboam, who had made Israel to sin. {32} In those days our Lord began to be weary of Israel: and Hazael smote them in all the coasts of Israel, {33} from Jordan against the East quarter, all the land of Galaad, & Gad, & Ruben, & Manasses, from Aroer, which is upon the Torrent Arnon, and Galaad, and Basan. {34} But the rest of the words of Jehu, and all that he did, and his strength, are not these things written in the Book of the words of the days of the kings of Israel? {35} And Jehu slept with his fathers, and they buried him in Samaria: and Joachaz his son reigned for him. {36} And the days which Jehu reigned over Israel be eight and twenty years, in Samaria.

Chapter 11

Athalia killing all the kings progeny (except Joas, who is saved by his aunt) usurpeth the Kingdom. 4. But the seventh year Joiada the high Priest crowneth Joas king. 13. causeth Athalia to be slain. 17. and makeith covenant between God, the king, and the people.

{1} BUT Athalia the mother of Ochozias seeing her son dead, arose, and slew all the king's seed. {2} But Josaba king Joram's daughter, the sister of Ochozias, taking Joas the son of Ochozias, stole him out of the midst of the king's children, that were slain, and his nurse out of the bed chamber: and hid him from the face of

Athalia, that he should not be slain. {3} And he was with her six years secretly in the house of our Lord. Moreover Athalia reigned over the land. {4} And in the seventh year Joiada sent and taking the centurions and the soldiers brought them in to him into the temple of our Lord, and made a covenant with them: and adjuring them in the house of our Lord, shewed them the king's son: {5} and commanded them, saying: This is the thing, which you must do. {6} Let the third part of you go in on the Sabbath, and keep the watch of the king's house. And let a third part be at the gate Sur: and let a third part be at the gate behind the dwelling of the shieldbearers: and you shall keep the watch of the house of Messa. {7} But let two parts of you all that go forth on the Sabbath, keep the watch of the house of our Lord about the king. {8} And you shall guard him round about, having weapons in your hands: and if any man shall enter the precinct of the temple, let him be slain: and you shall be with the king coming in and going out. {9} And the centurions did according to all things, that Joiada the Priest had commanded them: and every one taking their men, that went in on the Sabbath, with them that went out in the Sabbath, came to Joiada the Priest. {10} Who gave them the spears, and the weapons of king David, which were in the house of our Lord. {11} And they stood every one having their weapons in their hand, on the right side of the temple, unto the left side of the altar, and of the temple, about the king. {12} And he brought forth the king's son, and put upon him the diadem, and the covenant: and they made him king, and anointed him: and clapping with the hand, said: God save the king. {13} And Athalia heard the voice of people running: and she going into the multitudes into the temple of our Lord, {14} saw the king standing upon the tribunal seat according to the manner, and the singers, and trumpets near him, and all the people of the land rejoicing, and sounding the trumpets: and she rent her garments, and cried: A conspiracy, a conspiracy. {15} But Joiada commanded the centurions, that were over the army, and said to them: Lead her forth without the precinct of the temple, and whosoever shall follow her, let him be stricken with the sword. For the Priest had said: Let her not be slain in the temple of our Lord. {16} And they laid hands on her: and threw her by the way of the entrance of the horses, beside the palace, and she was slain there. {17} Joiada therefore made a covenant between our Lord, and the king, and between the people, that it should be the people of our Lord, and between the king and the people. {18} And all the people of the land entered into the temple of Baal, and destroyed his altars, and his images they brake in pieces stoutly: Mathan also the priest of Baal they slew before the altar. And the priest set guards in the house of our Lord. {19} And he took the centurions, and the legions of Cerethi and Phelethi, and all the people of the land, and they brought the king from the house of our Lord: and they came by the way of the gate of the shieldbearers into the palace, and he sat upon the throne of the kings. {20} And all the people of the land rejoiced, and the city was quiet: but Athalia was slain with the sword in the king's house. {21} And Joas was seven years old, when he began to reign.

Chapter 12

Joas willeth the Priests to repair what needeth in the temple, receiving all the money offered there. 6. Which they not performing, the high Priest provideth that all is amended. 16. the Priests receiving only the money due to themselves. 17. Hazael king of Syria taking Geth, and threatening Jerusalem is pacified with money. 19. Joas is traitorously slain by his servants, and his son Amasias reigneth.

{1} IN the seventh year of Jehu reigned Joas: and he reigned forty years in Jerusalem. The name of his mother was Sebia of Bersabee. {2} And Joas did right before our Lord all the days, that Joiada the Priest taught him. {3} But yet the excelses he took not away: for the people immolated and burnt incense in the excelses. {4} And Joas said to the Priests: All the money of the sanctified things, which is brought into the temple of our Lord by the passengers, which is offered for the price of a soul, and which of their own

accord, and of their own free heart they bring into the temple of our Lord: {5} Let the Priests take it according to their order, and maintain reparations of the house, if they shall see any thing that needeth reparation. {6} Therefore until the three and twentieth year of king Joas, the Priests did not make reparations of the temple. {7} And king Joas called Joiada the high Priest and the Priests, saying to them: Why make you not the reparations of the temple? Take you therefore money no more according to your order, but render it to the reparation of the temple. {8} And the Priests were prohibited to take money any more of the people, and to make the reparations of the temple. {9} And Joiada, the high Priest took a treasury, and opened a hole in the top, & set it by the altar at the right hand of them that go into the house of our Lord, and the Priests that kept the doors did cast into it all the money, that was brought to the temple of our Lord. {10} And when they saw that there was very much money in the treasury, the king's scribe, and the high priest went up, and poured it out, and counted the money, that was found in the house of our Lord: {11} and they gave it according to number and measure into their hand, which did oversee the masons of the house of our Lord: who bestowed it on carpenters, and on masons, such as wrought in the house of our Lord, {12} and made reparations: and on them that hewed stones, and that they should buy trees, and stones, that were hewed, so that the reparation of the house of our Lord was accomplished in all things, which had need of cost to up hold the house. {13} But yet there were not made of the same money the water pots of the temple of our Lord, and the fleshhooks, and censers, and trumpets, and every vessel of gold and silver, of the money that was brought into the temple of our Lord. {14} For it was given them that did the work, that the temple of our Lord might be repaired: {15} and there was no account made with those men that received the money to distribute it to the crafts men, but upon their fidelity they bestowed it. {16} But the money for offence, & the money for sins, they brought not into the temple of our Lord, because it was the Priests. {17} Then Hazael the king of Syria went up, & fought against Geth, and took it: and directed his face to go up to Jerusalem. {18} For which cause Joas the king of Juda took all the sanctified things, which Josaphat, and Joram, and Ochozias his fathers the kings of Juda had consecrated, and which himself had offered: and all the silver, that could be found in the treasures of the temple of our Lord, and in the king's palace: and sent it to Hazael the king of Syria, and he retired from Jerusalem. {19} But the rest of the words of Joas, and all that he did, are not these things written in the Book of the words of the days of the kings of Juda? {20} And his servants arose, & conspired among themselves, and struck Joas in the house of Mello in the descent of Sella. {21} For Josachar the son of Semaath, and Jozabad the son of Somer his servants, struck him, and he died: and they buried him with his fathers in the city of David, and Amasias his son reigned for him.

Chapter 13

Joachaz king of Israel is afflicted by the Syrians, 4. and delivered. 6. Yet destroyeth not idolatry: 8. dieth, and his son Joas followeth his evil steps. 14. Eliseus being sick willeth the king to shoot, 18. and to strike the earth: who striking thrice, is told that he shall thrice strike the Syrians. 20. Eliseus dieth, and a dead man is revived touching his bones. 22. Joas recovereth that which the Syrians had taken from Israel.

{1} IN the three and twentieth year of Joas the son of Ochozias the king of Juda, reigned Joachaz the son of Jehu over Israel in Samaria, seventeen years. {2} And he did evil before our Lord, and followed the sins of Jeroboam the son of Nabat, who made Israel to sin, and declined not from them. {3} And the fury of our Lord was wrath against Israel, and he delivered them into the hand of Hazael the king of Syria, and into the hand of Benadad the son of Hazael, always. {4} But Joachaz besought the face of our Lord, and our Lord heard him: for he saw the distress of Israel, that the king of Syria had broken them: {5} and our Lord gave a saviour to Israel, and they were delivered out of the hand of the king of Syria:

and the children of Israel dwelt in their tabernacles as yesterday and the day before. {6} But yet they departed not from the sins of Jeroboam who made Israel to sin, but they walked in them: for the grove also remained in Samaria. {7} And there were left to Joachaz of the people but fifty horsemen, and ten chariots, and ten thousand footmen: for the king of Syria had slain them, and had brought them as dust by threshing in the barn floor. {8} But the rest of the words of Joachaz, & all that he did, & his strength, are not these things written in the Book of the words of the days of the kings of Israel? {9} And Joachaz slept with his fathers, and they buried him in Samaria: and Joas his son reigned for him. {10} In the seven and thirtieth year of Joas the king of Juda, reigned Joas the son of Joachaz over Israel in Samaria sixteen years, {11} and he did that which is evil in the sight of our Lord, he declined not from all the sins of Jeroboam the son of Nabat, who made Israel to sin, but he walked in them. {12} But the rest of the words of Joas, and all that he did, and his strength, how he fought against Amasias the king of Juda, are not these things written in the Book of the words of the days of the kings of Israel? {13} And Joas slept with his fathers: but Jeroboam sat upon his throne. Moreover Joas was buried in Samaria with the kings of Israel. {14} And Eliseus was sick of an infirmity, whereof also he died: and Joas the king of Israel went down to him, and wept before him, and said: My father, my father, the chariot of Israel and the garder thereof. {15} And Eliseus said to him: fetch a bow and arrows. And when he had brought him a bow and arrows. {16} he said to the king of Israel: Put thy hand upon the bow. And when he had put his hand, Eliseus put his hands over the king's hands, {17} and said: Open the east window. And when he had opened it, Eliseus said: Shoot an arrow. And he shot. And Eliseus said: The arrow of the salvation of our Lord, and the arrow of salvation against Syria: and thou shalt strike Syria in Aphec, till thou consume it. {18} And he said: Take up the arrows. Who when he had taken them again, he said to him: Strike the earth with a javelin. And when he had stricken tree times, and stood still, {19} the man of God was angry with him, & said: If thou hadst stricken five or six or seven times, thou hadst stricken Syria even to destruction: but now three times shalt thou strike it. {20} Eliseus therefore died, and they buried him. And the rovers of Moab came into the land the same year. {21} And certain persons burying a man, saw the rovers, & threw the body in the sepulchre of Eliseus. Which when it had touched the bones of Eliseus, the man revived & stood upon his feet. {22} Hazael therefore the king of Syria afflicted Israel all the days of Joachaz: {23} and our Lord had mercy on them, and returned to them for his covenant, which he had with Abraham, and Isaac, and Jacob: and he would not destroy them, nor utterly cast them away, until this present time. {24} And Hazael the king of Syria died, and Benadad his son reigned for him. {25} Moreover Joas the son of Joachaz, took the cities out of the hand of Benadad the son of Hazael, which he had taken out of the hand of Joachaz his father by the right of war, three times did Joas strike him, and he delivered the cities to Israel.

Chapter 14

Amasias king of Juda killeth those that had slain his father, 7. and striketh Edom. 8. Provoking Joas king of Israel to war, receiveth a contemptible answer: 11. provoking again is beaten in battle, and Jerusalem is ransacked. 15. Joas dieth, and his son Jeroboam followeth the bad steps of the first Jeroboam; yet recovereth many places lost before, and dying his son Zacharias reigneth.

{1} IN the second year of Joas the son of Joachaz the king of Israel reigned Amasias the son of Joas the king of Juda. {2} Five and twenty years old was he when he began to reign: and nine & twenty years he reigned in Jerusalem, the name of his mother was Joadan of Jerusalem. {3} And he did right before our Lord, but yet not as David his father. He did according to all things, which Joas his father did: {4} but this only that he took not away the excelses: for yet the people immolated, and burnt incense in the excelses. {5} And when he obtained the Kingdom, he smote his servants, which had slain the king his father: {6} but their children that killed him,

he did not put to death, according to that which is written in the book of the law of Moyses, as our Lord commanded, saying: The fathers shall not die for the children, neither shall the children die for the fathers: but every one shall die in his own sin. {7} He smote Edom in the Vale of Salt pits ten thousand, and took the rock in battle, & called the name thereof, Jectehel, until this present day. {8} Then Amasias sent messengers to Joas the son of Joachas, the son of Jehu the king of Israel, saying: Come let us see one an other. {9} And Joas the king of Israel sent again to Amasias the king of Juda saying: A thistle of Libanus sent to a cedar tree, which is in Libanus, saying: Give thy daughter to my son to wife. And the beasts of the forest, that are in Libanus, passed & trod the thistle. {10} Thou striking hast prevailed over Edom, and thy heart hath puffed thee up: be content with the glory, and sit in thy house: Why provokest thou evil, that thou mayst fall & Juda with thee? {11} And Amasias agreed not. And Joas the king of Israel went up, and they saw each other, he & Amasias the king of Juda in Bethsames a town of Juda. {12} And Juda was stricken before Israel, & every man fled into their tabernacles. {13} But Joas the king of Israel did take Amasias the king of Juda the son of Joas, the son of Ochozias, in Bethsames, & brought him into Jerusalem: and he brake down the wall of Jerusalem, from the gate of Ephraim unto the gate of the corner, four hundred cubits. {14} And he took all the gold, and silver, and all the vessels, that were found in the house of our Lord, and in the king's treasures, and hostages, and returned into Samaria. {15} But the rest of the words of Joas which he did, and his strength, wherewith he fought against Amasias the king of Juda, are not these things written in the Book of the words of the days of the kings of Israel? {16} And Joas slept with his fathers, and was buried in Samaria with the kings of Israel: and Jeroboam his son reigned for him. {17} And Amasias the son of Joas the king of Juda lived, after that Joas the son of Joachaz the king of Israel was dead, fifteen years. {18} But the rest of the words of Amasias, are not these things written in the Book of the words of the days of the kings of Juda? {19} And there was a conspiracy made against him in Jerusalem: But he fled into Lachis. And they sent after him into Lachis, and killed him there. {20} And they carried him away upon horses, and he was buried in Jerusalem with his fathers in the City of David. {21} And all the people of Juda took Azarias sixteen years old, and made him king for his father Amasias. {22} He built Aelath, and restored it to Juda, after that, the king slept with his fathers. {23} In the fifteenth year of Amasias the son of Joas the king of Juda, reigned Jeroboam the son of Joas the king of Israel in Samaria, one and forty years: {24} and he did that which is evil before our Lord. He departed not from all the sins of Jeroboam the son of Nabat, who made Israel to sin. {25} He restored the borders of Israel from the entrance of Emath, unto the Sea of the wilderness, according to the word of our Lord the God of Israel, which he spake by his servant Jonas the son of Amathi, the Prophet, who was of Geth, which is in Opher. {26} For our Lord saw the affliction of Israel exceeding bitter, & that they were consumed unto the imprisoned & meanest persons, and that there was none to help Israel. {27} Neither did our Lord determine that he would destroy the name of Israel from under heaven, but he saved them in the hand of Jeroboam the son of Joas. {28} But the rest of the words of Jeroboam, and all that he did, and his strength, wherewith he fought, and how he restored Damascus, and Emath to Juda in Israel, are not these things written in the Book of the words of the days of the kings of Israel? {29} And Jeroboam slept with his fathers the kings of Israel, and Zacharias his son reigned for him.

Chapter 15

Azarias beginneth well, 4. afterward (for offering incense on the altar, 2. Paralip. {26.}) is stricken with leprosy, cast out of the temple, and from conversation with the people, his son Joathan ruling the Kingdom. 8. Sellum killeth Zacharias king of Israel and reigneth in his place. 14. After one month Manahem killeth Sellum and reigneth also wickedly. 19. Maketh league with the Syrians, 22. dieth, and his son Phaceia reigneth. 25. Phacee killeth him, and reigneth. 29. The

Assirians spoil the country, and carry away many captives. 30. Osee killeth Phacee and reigneth. 32. In the mean time Joathan reigning in Juda is infested with enemies, 38. dieth, and his son Achaz reigneth.

{1} IN the seven and twentieth year of Jeroboam the king of Israel reigned Azarias the son of Amasias the king of Juda. {2} He was sixteen years old, when he began to reign, and two and fifty years he reigned in Jerusalem: the name of his mother was Jechelia of Jerusalem. {3} And he did that which was liked before our Lord, according to all things that his father Amasias did {4} But the excuses he destroyed not: as yet the people sacrificed, & burnt incense in the excuses. {5} And our Lord struck the king, and he was a leper until the day of his death, & he dwelt in a free house apart: but Joathan the king's son governed the palace, and judged the people of the land. {6} But the rest of the words of Azarias, and all that he did, are not these things written in the Book of the words of the days of the kings of Juda? {7} And Azarias slept with his fathers: and they buried him with his ancestors in the city of David, & Joathan his son reigned for him. {8} In the eight and thirtieth year of Azarias the king of Juda, reigned Zacharias the son of Jeroboam over Israel in Samaria six months: {9} and he did that which is evil before our Lord, as his fathers had done: he departed not from the sins of Jeroboam the son of Nabat, who made Israel to sin. {10} And Sellum the son of Jabel conspired against him: and smote him openly, killed him, and reigned for him. {11} but the rest of the words of Zacharias, are not these written in the Book of the words of the days of the kings of Israel? {12} This is the word of our Lord, which he spake to Jehu, saying: Thy children shall sit unto the fourth generation upon the throne of Israel. And so it came to pass. {13} Sellum the son of Jabel reigned the nine and thirtieth year of Azarias the King of Juda: and reigned one month in Samaria. {14} And Manahem the son of Gadi went up from Thersa: and he came into Samaria, and smote Sellum the son of Jabel in Samaria, and slew him, and reigned for him. {15} But the rest of the words of Sellum, and his conspiracy, wherewith he wrought treason, are not these things written in the Book of the words of the days of the kings of Israel? {16} Then Manahem struck Thapsa and all that were in it and the borders thereof from Thersa, for they would not open unto him: and he slew all women thereof that were with child, and ripped them. {17} In the nine and thirtieth year of Azarias the king of Juda, reigned Manahem the son of Gadi over Israel ten years in Samaria. {18} And he did that which was evil before our Lord: he departed not from the sins of Jeroboam the son of Nabat, who made Israel to sin all his days. {19} Phul also the king of the Assyrians came into the land, and Manahem gave to Phul a thousand talents of silver, that he should aid him, and establish his Kingdom. {20} And Manahem put a tax of silver upon Israel, on them that were mighty and rich to give the king of the Assyrians, fifty sicles of silver every man: and the king of the Assyrians returned, and tarried not in the land. {21} But the rest of the words of Manahem, and all that he did, are not these things written in the Book of the words of the days of the kings of Israel? {22} And Manahem slept with his fathers: and Phaceia his son reigned for him. {23} In the fiftieth year of Azarias the king of Juda reigned Phaceia the son of Manahem over Israel in Samaria two years: {24} and he did that which was evil before our Lord: he departed not from the sins of Jeroboam the son of Nabat, who made Israel to sin. {25} And Phacee the son of Romelia, his captain conspired against him, and struck him in Samaria, in the tower of the king's house beside Argob and beside Arie, and with him fifty men of the children of Galaadites, and he slew him, and reigned for him. {26} But the rest of the words of Phaceia and all that he did, are not these things written in the Book of the words of the days of the kings of Israel. {27} In the two and fiftieth year of Azarias the king of Juda reigned Phacee the son of Romelia over Israel in Samaria twenty years. {28} And he did that which was evil before our Lord: he departed not from the sins of Jeroboam the son of Nabat, who made Israel to sin. {29} In the days of Phacee

the king of Israel came Theglathphasar the king of Assur, and took Aion, and Abel, the house of Maachat & Janoe, and Cedes, and Asor, and Galaad, and Galilee, and all the land of Nephthali: and transported them unto the Assyrians. {30} And Osee the son of Ela conspired, and lay in wait against Phacee the son of Romelia, and struck him, and slew him: and he reigned for him the twentieth year of Joatham the son of Ozias {31} But the rest of the words of Phacee, and all that he did, are not these things written in the Book of the words of the days of the kings of Israel? {32} In the second year of Phacee the son of Romelia the king of Israel, reigned Joatham the son of Ozias the king of Juda. {33} Five and twenty years old was he when he began to reign, and sixteen years he reigned in Jerusalem: the name of his mother was Jerusa, the daughter of Sadoc. {34} And he did that which was liked before our Lord: according to all things, which Ozias his father had done, did he work. {35} Howbeit the excelses he took not away: as yet the people immolated, and burnt incense in the excelses: he built the highest gate of the house of our Lord. {36} But the rest of the words of Joatham, and all that he did, are not these things written in the Book of the words of the days of the kings of Juda? {37} In those days our Lord began to send into Juda, Rasin the king of Syria, and Phacee the son of Romelia. {38} And Joatham slept with his fathers, and was buried with them in the city of David his father, and Achaz his son reigned for him.

Chapter 16

Achaz king of Juda besides other idolatry, sacrificeth his own son to idols. 5. The kings of Israel and Syria besieging Jerusalem, the Assyrians are hired to relieve it. 10. Achaz causeth Urias to make an altar like to one in Damascus, 14. in place of God's altar: 17. removeth diverse other things pertaining to divine service, 19. dieth, and his son Ezechias reigneth.

{1} IN the seventeenth year of Phacee the son of Romelia reigned Achaz the son of Joatham king of Juda. {2} Twenty years old was Achaz when he began to reign, and he reigned sixteen years in Jerusalem: he did not that which was pleasing in the sight of our Lord his God, as David his father. {3} But he walked in the way of the kings of Israel: moreover also he consecrated his son, making him pass through fire according to the idols of the Gentiles: which our Lord destroyed before the children of Israel. {4} He immolated also victims, and burnt incense in the excelses, and on the hills, and under every tree full of green leaves. {5} Then went up Rasin the king of Syria, & Phacee the son of Romelia the king of Israel into Jerusalem to fight: and when they besieged Achaz, they were not able to overcome him. {6} At that time Rasin the king of Syria restored Aila to Syria, and threw out the Jews out of Aila: and the Idumeians came into Aila, and dwelt there unto this day. {7} And Achaz sent messengers to Theglathphasar the king of the Assyrians, saying: I am thy servant, and thy son: come up, and save me out of the hand of the king of Syria, and from the hand of the king of Israel, which are risen together against me. {8} And when he had gathered together the silver and gold, that could be found in the house of our Lord, & in the king's treasures, he sent gifts to the king of the Assyrians. {9} Who also agreed to his will: for the King of the Assyrians went up into Damascus, and wasted it: and he transferred the inhabitants thereof to Cyrene, but Rasin he slew. {10} And king Achaz went forth to meet Theglathphasar the king of the Assyrians into Damascus, and when he had seen the altar of Damascus, king Achaz sent to Urias the Priest a pattern of it, and a similitude according to all the work thereof, {11} And Urias the Priest built an altar, according to all things, which king Achaz had commanded, from Damascus, so did the Priest Urias, whilst king Achaz came from Damascus. {12} And when the king was come from Damascus, he saw the altar and worshipped it: and went up and immolated holocausts, and his sacrifice, {13} & offered libaments, & poured the blood of the pacifics, which he had offered upon the altar. {14} Moreover the altar of brass that was before our Lord, he removed from the face of the temple, and from the place of the altar, and from the place of

the temple of our Lord: and he set it at the side of the altar toward the North. {15} King Achaz also commanded Urias the Priest, saying: Upon the greater altar offer the morning holocaust, and the evening sacrifice, and the king's holocaust, and his sacrifice, and the holocaust of the whole people of the land, and their sacrifices, and their libaments: and all the blood of the holocaust, and all the blood of the victim thou shalt pour out upon it: but the altar of brass shall be prepared ready at my pleasure. {16} Urias therefore the Priest did according to all things, which king Achaz had commanded him. {17} And king Achaz took the engraven feet, and the lavatory that was upon them: and he took down the sea from the oxen of brass, that held it up, and put it upon the pavement paved with stone. {18} The Musach also of the Sabbath, which he had built in the temple: and the entry of the king outward he turned into the temple of our Lord, because of the king of the Assyrians. {19} But the rest of the words of Achaz, which he did, are not these written in the Book of the words of the days of the kings of Juda? {20} And Achaz slept with his fathers, and was buried with them in the city of David, and Ezechias his son reigned for him.

Chapter 17

Salmanazar king of the Assyrians maketh Osee king of Israel tributary, and perceiving his endeavour to be delivered thereof, imprisoneth him; after three years siege taketh Samaria, and carrieth the people captive into Assyria. 7. All which God permitteth for diverse great sins here recited. 25. The new inhabitants of the country not knowing God, are devoured by lions. Whereupon a true Priest is sent to instruct them: 29. but they leaving the rites of true religion do mix the same with idolatry.

{1} IN the twelfth year of Achaz king of Juda, reigned Osee the son of Ela in Samaria over Israel nine years. {2} And he did evil before our Lord: but not as the kings of Israel, that had been before him. {3} Against him came up Salmanasar king of the Assyrians, and Osee was made servant to him, and paid him tributes. {4} And when the king of the Assyrians had found, that Osee endeavouring to rebel had sent messengers to Sua the king of Aegypt, that he might not pay tributes to the king of the Assyrians, as every year he was accustomed, he besieged him, and cast him bound into prison. {5} And he ranged through all the land: and going up to Samaria, he besieged it three years. {6} And in the ninth year of Osee, the king of Assyrians took Samaria, and transferred Israel unto the Assyrians: and he put them in Hala, & in Habor beside the river of Gozan, in the cities of the Medes. {7} For it came to pass, when the children of Israel had sinned to our Lord their God, which brought them out of the land of Aegypt, & out of the hand of Pharao the king of Aegypt, they worshipped strange gods. {8} And they walked according to the rite of the Gentiles, which our Lord had consumed in the sight of the children of Israel, & of the kings of Israel: because they had done in like manner. {9} And the children of Israel offended our Lord their God with words not right: & built them excelses in all their cities from the Tower of watchmen unto the fenced city. {10} And they made them statues & groves on every high hill, & under every thick woody tree: {11} & burnt there incense upon the altars after the manner of the Gentiles, which our Lord removed from their face: & they did wicked things, provoking our Lord. {12} And they worshipped the filths, whereof our Lord commanded them that they should not do this thing. {13} And our Lord testified in Israel and in Juda by the hand of all the Prophets & Seers, saying: Return from your most wicked ways, and keep my precepts and ceremonies, according to all the law which I commanded your fathers: and as I have sent to you in the hand of my servants the Prophets. {14} Who heard not, but hardened their neck according to the neck of their fathers, who would not obey our Lord their God. {15} And they cast away his ordinances, and the covenant that he made with their fathers, and the testifications, wherewith he contested them: and they followed vanities, and did vainly: and they followed the Gentiles, that were round about them, concerning which our Lord had commanded

them, that they should not do as they did. {16} And they forsook all the precepts of our Lord their God: and made to themselves two molten calves, and groves, and adored all the host of heaven: and they served Baal, {17} and consecrated their sons, and their daughters through fire: and they gave themselves to divinations, and soothsayings: and they delivered up themselves to do evil before our Lord, that they might provoke him. {18} And our Lord was wrath with Israel vehemently, and took them away from his sight, and there remained but the tribe of Juda only. {19} But neither Juda it self kept the commandments of our Lord their God: but walked in the errors of Israel, which it had wrought. {20} And our Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of the spoilers, till he threw them away from his face: {21} even now from that time, when Israel was rent from the house of David, and made Jeroboam the son of Nabat their king: for Jeroboam separated Israel from our Lord, and made them sin a great sin. {22} And the children of Israel walked in all the sins of Jeroboam, which he had done: and they departed not from them, {23} until our Lord took away Israel from his face, as he had spoken in the hand of all his servants the Prophets: and Israel was transported out of their land unto the Assyrians, until this day. {24} And the king of the Assyrians brought from Babylon, and from Cutha, and from Avah, and from Emath, and from Sepharvaim: and placed them in the cities of Samaria for the children of Israel: who possessed Samaria, and dwelt in the cities thereof. {25} And when they began to dwell there, they feared not our Lord: and our Lord sent lions upon them, which killed them. {26} And it was told the king of the Assyrians, and said: The nations, which thou hast transferred, and made to dwell in the cities of Samaria, know not the ordinances of the God of the land: and the Lord hath sent lions upon them: and behold they kill them, for that they know not the rite of the God of the land. {27} And the king of the Assyrians commanded, saying: Bring thither one of the Priests, which you brought thence captive, and let him go, and dwell with them: and let him teach them the ordinances of the God of the land. {28} Therefore when one of those Priests, which were led captive from Samaria, was come, he dwelt in Bethel, and taught them how they should worship our Lord. {29} And every Nation framed their own God, and put them in the high temples, which the Samaritans had made, Nation and Nation in their cities, where they dwelt. {30} For the men of Babylon made Socothbenoth: and the Cuthites made Nergel: and the men of Emath made Asima. {31} Moreover the Hevites made Nebahaz and Tharthac. And they that were of Sepharvaim burnt their children in fire, to Adramelech, and Anamelech the gods of Sepharvaim, {32} and nevertheless they worshipped our Lord. And they made to themselves of the vilest persons Priests of the excelses, and they placed them in the high temples. {33} And when they worshipped our Lord, they served also their own gods according to the custom of the Nations out of the which they were transported to Samaria: {34} until this present day they follow the old manner: they fear not our Lord, neither keep they his ceremonies, and judgments, and law, and the commandment, which our Lord commanded the children of Jacob, whom he surnamed Israel: {35} and he had made a covenant with them, and had commanded them, saying: Fear not strange gods, and adore them not, neither worship them, and immolate not to them. {36} But the Lord your God, which brought you out of the Land of Aegypt in great strength, and a stretched out arm, him fear ye, and him adore, and to him do ye immolate. {37} The ceremonies also, and judgments, and law, and the commandment, that he wrote you, keep ye, that you may do them always: and fear not strange gods. {38} And the covenant, that he made with you, forget not: neither do ye worship strange gods, {39} but fear our Lord your God, and he will deliver you out of the hand of all your enemies. {40} But they heard not, but did according to their old custom. {41} These Nations therefore were fearing our Lord, but nevertheless serving

their idols also: for both their children and nephews, as their fathers did, so do they until this present day.

Chapter 18

Ezechias destroyeth all place of idolatry in Juda, breaking also the brazen serpent, made by Moyses, because the people offered incense to it. 9. The captivity of the ten tribes is repeated. 13. Ezechias not able to resist the Assyrians payeth much money to them. 17. They nevertheless send forces against Jerusalem, reproach the king, blaspheme God, and terrify the people.

{1} IN the third year of Osee the son of Ela king of Israel, reigned Ezechias the son of Achaz king of Juda. {2} Five and twenty years old was he when he began to reign: and he reigned nine and twenty years in Jerusalem: the name of his mother was Abi the daughter of Zacharias. {3} And he did that which was good before our Lord, according to all things which David his father had done. {4} He destroyed the excelses, and brake the statues in pieces, and cut down the groves, and brake the brazen serpent, which Moyses had made: for until that time the children of Israel burnt incense to it: and he called the name thereof Nohestan. {5} He trusted in our Lord the God of Israel: Therefore after him there was not the like to him in all the kings of Juda, yea neither among them that were before him: {6} and he cleaved to our Lord, and departed not from his steps, and he did his commandments, which our Lord commanded Moyses. {7} Wherefore our Lord also was with him, and in all things, to the which he proceeded, he behaved himself wisely. He rebelled also against the king of the Assyrians, and served him not. {8} He struck the Philistines as far as Gaza, and all the borders, from the Tower of watchmen unto the fenced city. {9} In the fourth year of king Ezechias, which was the seventh year of Osee the son of Ela the king of Israel, came up Salmanasar the king of the Assyrians into Samaria, and assaulted it, {10} and took it. For after three years, in the sixth year of Ezechias, that is, the ninth year of Osee the king of Israel, Samaria was taken: {11} and the king of the Assyrians transported Israel unto the Assyrians, and placed them in Hala, and in Habor, rivers of Gozan in the cities of the Medes: {12} because they heard not the voice of our Lord their God, but transgressed his covenant: all things, that Moyses the servant of our Lord commanded, they heard not, neither did they it. {13} In the fourteenth year of king Ezechias, came up Sennacherib the king of Assyrians to all the fenced cities of Juda: and took them. {14} Then sent Ezechias the king of Juda messengers to the king of the Assyrians into Lachis, saying: I have sinned, retire from me: and all that thou shalt put upon me, I will bear. Therefore the king of the Assyrians put a tax upon Ezechias the king of Juda, three hundred talents of silver, and thirty talents of gold. {15} And Ezechias gave all the silver that was found in the house of our Lord, and in the king's treasures. {16} At that time Ezechias brake the doors of the temple of our Lord, and the plates of gold, which he had fastened on them, and gave them to the king of the Assyrians. {17} But the king of the Assyrians sent Tharthan, and Rabsaris, and Rabsaces from Lachis to king Ezechias, with a strong power to Jerusalem: who when they were come up they came to Jerusalem, and stood beside the conduit of the upper pool, which is in the way of the fuller's field. {18} And they called the king: and there went out to them Eliacim the son of Helcias governor of the house and Soba the Scribe and Joahe the son of Asaph, the register. {19} And Rabsaces said to them: Speak to Ezechias: Thus saith the great king, the king of Assyrians: What is this confidence, that thou doest stay upon? {20} Perhaps thou hast taken counsel to prepare thy self to battle. Wherein hast thou confidence, that thou darest to rebel? {21} Dost thou hope in Aegypt, a staff of reed & broken, upon which if a man lean, broken into splinters it will enter into his hand, & pierce it? So is Pharao the king of Aegypt, to all that have confidence in him. {22} But if you will say to me: We have confidence in our Lord God: is not this he, whose excelses and altars Ezechias hath taken away: & he commanded Juda and Jerusalem: Before this altar shall you adore in Jerusalem? {23} Now therefore pass to my lord the king of the

Assyrians, & I will give you two thousand horses, and see whether you be able to have riders for them. {24} And how can you resist before one prince of the least servants of my lord? Hast thou confidence in Aegypt for the chariots and horsemen? {25} Why, am I come up without the will of the Lord to destroy it? The Lord said to me: Go up to this land, and destroy it. {26} And Eliacim the son of Helcias, and Sobna, and Joahe said to Rabsaces: We pray thee that thou speak to us thy servants in Syriac: for we understand this tongue: and speak not to us in the Jews' language, the people hearing it, which is upon the wall. {27} And Rabsaces answered them, saying: What, did my lord send me to thee, that I should speak these words, & not rather to the men that sit upon the wall, that they may eat their own dung, and drink their urine with you? {28} Rabsaces therefore stood, and cried out with a loud voice in the Jews' language, & said: Hear ye the words of the great king, the king of the Assyrians. {29} Thus saith the king: Let not Ezechias seduce you: for he shall not be able to deliver you out of my hand. {30} Neither let him give you confidence upon the Lord, saying: Our Lord delivering will deliver us, and this city shall not be given into the hand of the king of the Assyrians. {31} Do not hear Ezechias. For thus saith the king of the Assyrians: Do with me that which is profitable for you, and come forth to me: & every man shall eat of his vineyard, & of his fig tree: and you shall drink waters of your own cisterns, {32} till I come, & transport you into a land, that is like to your land, into a fruitful land, and plentiful of wine, a land of bread and of vineyards, a land of olivets & of oil and honey, and you shall live, and shall not die. Hear not Ezechias, who deceiveth you, saying: Our Lord will deliver us. {33} Did the gods of Nations deliver their land from the hand of the king of Assyrians? {34} Where is the god of Emath & Arphad? Where is the god of Sepharvaim, of Ana, and Ava? Did they deliver Samaria out of my hand? {35} What are they among all the gods of nations, which have delivered their country out of my hand, that the Lord can deliver Jerusalem out of my hand? {36} The people therefore held their peace, and did not answer him any thing: for they had received the king's commandment that they should not answer him. {37} And Eliacim the son of Helcias, governor of the house, and Sobna the scribe, and Joahe the son of Asaph register came to Ezechias, their garments rent, and told him the words of Rabsaces.

Chapter 19

Ezechias in affliction requesteth the prayers of Isaia the Prophet. 6. Who assureth him of God's help. 8. The king of the Assyrians still threateneth and blasphemeth. 15. Ezechias prayeth. 20. and God hearing the prayers of the one, and blasphemies of the other, 28. promiseth to protect Jerusalem. 35. An Angel in one night killeth an hundred four score and five thousand of the Assyrian's camp, their king returneth to Nineve, is there slain by two of his sons, and an other son reigneth in his place.

{1} WHICH things when Ezechias the king had heard, he rent his garments, and was covered with sackcloth, and entered into the house of our Lord. {2} And he sent Eliacim the governor of the house, and Sobna the scribe, & the ancients of the Priests covered with sackcloths, to Isaia the Prophet the son of Amos. {3} Who said to him: Thus saith Ezechias: This day is a day of tribulation, and rebuke, and of blasphemy: the children are come to the birth, and the woman in travail hath not strength. {4} If perhaps our Lord thy God will hear all the words of Rabsaces, whom the king of the Assyrians his master hath sent to upbraid the living God, and reprove with words, which our Lord thy God hath heard: and make thou prayer for the remnants that are found. {5} The servants thereof of king Ezechias came to Isaia. {6} And Isaie said to them: Thus shall you say to your master: Thus saith our Lord: Fear not for the words, which thou hast heard, with which the servants of the king of the Assyrians have blasphemed me. {7} Behold I will send into him a spirit, and he shall hear a message, and shall return into his country, and I will overthrow him with the sword in his country. {8} Rabsaces therefore returned, and found the king of Assyrians expugning Lobna: for he heard that he was departed

from Lachis. {9} And when he had heard of Tharaca the king of Aethiopia, saying: Behold, he is come forth to fight against thee: and went against him, he sent messengers to Ezechias, saying: {10} Say this to Ezechias the king of Juda: Let not thy God seduce thee, in whom thou hast confidence: neither say thou: Jerusalem shall not be delivered into the hands of the king of the Assyrians. {11} For thou thy self hast heard what the kings of the Assyrians have done to all the countries, how they have spoiled them, canst thou therefore only be delivered? {12} Why, have the gods of the Nations delivered all those, whom my fathers have destroyed, to wit, Gozan and Haran, and Reseph, and the children of Eden, which were in Thelassar? {13} Where is the king of Emath, and the king of Arphad, and the king of the city of Sepharvaim, of Ana and Ava? {14} Therefore when Ezechias had received the letters of the hand of messengers, and had read them, he went up into the house of our Lord, and laid them open before our Lord, {15} and prayed in his sight, saying: Lord God of Israel, which sittest upon the cherubins, thou art the only God of all the kings of the earth: thou madest heaven and earth: {16} Incline thine ear, and hear: open Lord thine eyes, and see: and hear all the words of Sennacherib, who hath sent to upbraid unto us the living God. {17} In very deed Lord, the kings of the Assyrians have destroyed Nations, and the countries of all. {18} And they have cast their gods into fire: for they were not gods, but the works of men's hands of wood and stone, and they destroyed them. {19} Now therefore, O Lord our God, save us from his hand, that all the Kingdoms of the earth may know, that thou art the Lord the only God. {20} And Isaie the son of Amos sent to Ezechias, saying: Thus saith our Lord the God of Israel: That which thou hast besought me concerning Sennacherib the king of the Assyrians, I have heard. {21} This is the word that our Lord hath spoken of him: The virgin daughter of Sion hath despised thee, & scorned thee: Behind thy back hath the daughter of Jerusalem wagged her head. {22} Whom hast thou upbraided, & whom hast thou blasphemed? Against whom hast thou exalted thy voice, and lifted up thine eyes in high? Against the holy one of Israel. {23} By the hand of thy servants thou hast upbraided our Lord, and hast said: In the multitude of my chariots have I climbed the height of mountains, in the top of Libanus, and have cut down high cedars thereof, and the chosen fir-trees of it. And I have entered into the borders thereof, & the forest of the Carmel thereof {24} have I cut down. And I have drunk strange waters, and have dried up with the steps of my feet all the waters inclosed. {25} Why, hast thou not heard what I have done from the beginning? From ancient days I have made that thing, and now I have brought it to effect: and fenced cities shall be into ruin of little hills bickering together. {26} And they that sit in them, weak of hand, they have trembled & are confounded, they became as the grass of the field, and the green herb of the roofs of houses, which withered before it came to ripeness. {27} Thy habitation, and thy going out, and thy coming in, and thy way I have known before, and thy fury against me. {28} Thou hast been mad against me, and thy pride hath ascended into mine ears: I therefore will put a ring in thy nostrils, and a bit in thy lips, and will bring thee back into the way, by the which thou camest. {29} And to thee Ezechias this shall be a sign: Eat this year what thou shalt find: and in the second year, the things that grow of themselves: moreover in the third year sow ye and reap: plant ye vineyards, and eat the fruit of them. {30} And whatsoever shall be left of the house of Juda, shall take root downward, and bear fruit upward. {31} For out of Jerusalem there shall remnants go forth, and that which is to be saved from the mount of Sion: the zeal of the Lord of hosts shall do this. {32} Wherefore thus saith our Lord, of the king of the Assyrians: He shall not enter into this city, nor shoot arrow into it, neither shall shield occupy it, nor munition compass it. {33} By the way, that he came, he shall return: and into this city he shall not enter, saith our Lord. {34} And I will protect this city, and will save it for my self, and for

David my servant. {35} It came to pass therefore in that night, an Angel of our Lord came, and struck in the camp of the Assyrians an hundred eighty five thousand. And when he was risen early, he saw all the bodies of the dead, {36} and Sennacherib the king of the Assyrians departing went away, and tarried in Ninive. {37} And when he adored in the temple of Nesroch his god, Adramelech and Sarasar his sons struck him with the sword, and they fled into the land of the Armenians, and Asarhaddon his son reigned for him.

Chapter 20

Ezechias being sick is told by Isaia that he shall die: but praying to God obtaineth fifteen years longer life. 8. and in confirmation thereof receiveth a sign in Achaz dial, returning back ten lines. 12. To the Assyrians bringing him presents, he sheweth all his treasures. 16. Which Isaia reprobating Prophesieth the captivity of Juda. 20. Ezechias dieth, and his son Manasses reigneth.

{1} IN those days Ezechias was sick even to death: & Isaie the son of Amos the prophet came and said to him: Thus saith our Lord God: Take order with thy house, for thou shalt die, and shalt not live. {2} Who turned his face to the wall, and prayed our Lord, saying: {3} I beseech thee Lord, remember I pray thee how I have walked before thee in truth, and in a perfect heart, and have done that which is liked before thee. Ezechias therefore wept with great weeping. {4} And before Isaie was gone out of the midst of the court, the word of our Lord came to him, saying: {5} Return, and tell Ezechias the Prince of my people: Thus saith our Lord the God of David thy father: I have heard thy prayer, and seen thy tears: and behold I have healed thee, the third day thou shalt go up to the temple of the Lord. {6} And I will add to thy days fifteen years: yea & out of the hand of the king of Assyrians I will deliver thee, and this city, and I will protect this city for my sake, and for David my servant. {7} And Isaie said: Fetch me a bunch of figs. Which when they had brought, and had laid it upon his sore, he was cured. {8} And Ezechias had said to Isaie: What sign shall there be, that our Lord will heal me, and that I shall go up the third day to the temple of our Lord? {9} To whom Isaie said: This shall be the sign from our Lord, that our Lord will do the word, which he hath spoken: Wilt thou that the shadow go forward ten times, or that it go back so many degrees. {10} And Ezechias said: It is an easy matter for the shadow to go forward ten times, neither will I that this be done, but that it return back ten degrees. {11} Isaie therefore the Prophet invoked our Lord, & brought back the shadow by the lines, by the which it was now gone down in the dial of Achaz, backward ten degrees. {12} In that time Berodach Baladan, the son of Baladan, the king of the Babylonians sent letters & gifts to Ezechias: for he had heard that Ezechias had been sick. {13} And Ezechias rejoiced in their coming, and he shewed them the house of aromatical spices, and gold and silver, and diverse precious odours, ointments also, and the house of his vessels, and all that he had in his treasures. There was not any thing which Ezechias shewed them not in his house, and in all his power. {14} And Isaie the Prophet came to king Ezechias, and said to him: What said these men? Or from whence came they to thee? To whom Ezechias said: From a far country they came to me out of Babylon. {15} But he answered: What saw they in thy house? Ezechias said: They saw all things whatsoever are in my house: there is nothing that I have not shewed them in my treasures. {16} Isaie therefore said to Ezechias, hear the word of our Lord: {17} Behold the days shall come, and all things shall be taken away, that are in thy house, and that thy fathers have laid up until this day, into Babylon: there shall not any thing remain, saith our Lord. {18} Yea of the children also that come forth of thee, whom thou shalt beget shall be taken away, and they shall be eunuchs in the palace of the king of Babylon. {19} Ezechias said to Isaie: The word of our Lord which thou hast spoken is good: be there peace and truth in my days. {20} But the rest of the words of Ezechias, and all his strength, and how he made a pool, & a conduit, & brought waters into the city, are not these things written in the Book of the words of the days of the kings of Juda? {21} And Ezechias slept with his

fathers, and Manasses his son reigned for him.

Chapter 21

For the enormous impiety of Manasses, 10. God threateneth destruction of the Kingdom. 16. He spilleth innocent blood. 18. dieth, and his son Amon reigneth also wickedly, 23. is slain by his servants, and his son Josias reigneth.

{1} TWELVE years old was Manasses, when he began to reign, & he reigned five and fifty years in Jerusalem: the name of his mother was Haphsiba. {2} And he did evil in the sight of our Lord, according to the idols of the Nations, which our Lord destroyed from the face of the children of Israel: {3} And he was turned, and built the excelles, which Ezechias his father had destroyed: and he set up altars to Baal, and made groves, as Achab the king of Israel had done: and he adored all the host of heaven, and worshipped it. {4} And he built altars in the house of our Lord, of the which our Lord said: In Jerusalem I will put my name. {5} And he built altars to all the host of heaven in the two courts of the temple of our Lord. {6} And he made his son pass through fire: and he used soothsaying, and observed divinations, and made pythons, and multiplied inchancers, to do evil before our Lord, & to provoke him. {7} He set also the idol of the grove, which he had made in the temple of our Lord: concerning the which our Lord spake to David, and to Salomon his son: In this temple, & in Jerusalem, which I have chosen out of all the tribes of Israel, I will put my name for ever. {8} And I will no more make the foot of Israel to be moved out of the land, which I gave to their fathers: yet so if in work they shall keep all things that I have commanded them, & all the law which my servant Moyses commanded them. {9} But they heard not: but were seduced by Manasses, to do evil above the Nations, which our Lord destroyed before the face of the children of Israel {10} And our Lord spake in the hand of his servants the Prophets, saying: {11} Because Manasses the king of Juda hath done these most wicked abominations, passing all things that the Amorrites did before him, and hath made Juda also to sin in his filths: {12} therefore thus saith our Lord the God of Israel: Behold I will bring in evils upon Jerusalem and Juda: that whosoever shall hear it, both his ears shall tingle. {13} And I will stretch out upon Jerusalem the cord of Samaria, and the weight of the house of Achab: and I will wipe out Jerusalem, as tables are wont to be wiped out, and wiping out I will turn it, and draw often the pencil upon the face thereof. {14} But I will leave remnants of mine inheritance, and will deliver them into the hands of their enemies: and they shall be unto waste, and unto spoil to all their adversaries: {15} because they have done evil before me, and have continued provoking me, from the day that their fathers came out of Aegypt, until this day. {16} Moreover Manasses shed also innocent blood exceeding much, till he filled Jerusalem even to the mouth: beside his sins, wherein he made Juda to sin, to do evil before our Lord. {17} But the rest of the words of Manasses, and all that he did, and his sin, which he sinned, are not these things written in the Book of the words of the days of the kings of Juda? {18} And Manasses slept with his fathers, and was buried in the garden of his house, in the garden of Oza: and Amon his son reigned for him. {19} Two and twenty years old was Amon when he began to reign: two years also he reigned in Jerusalem: the name of his mother was Messalemeth the daughter of Jeteba. {20} And he did evil in the sight of our Lord, as Manasses his father had done. {21} And he walked in all the way, by the which his father had walked: and he served the filths, which his father had served, and he adored them, {22} and forsook our Lord the God of his fathers, and walked not in the way of our Lord. {23} And his servants lay in wait against him, and slew the king in his house. {24} But the people of the land struck all them, that had conspired against king Amon: and made Josias his son their king for him. {25} But the rest of the words of Amon which he did, are not these written in the Book of the words of the days of the kings of Juda? {26} And they buried him in his sepulchre, in

the garden of Oza: and Josias his son reigned for him.

Chapter 22

Josias repaireth the temple, and Divine service. 8. The book of law is found, 11. whereupon they consult our Lord, 15. and are foretold that much evil shall fall upon them, 18. but the good king shall die in peace.

{1} EIGHT years old was Josias when he began to reign, he reigned one & thirty years in Jerusalem: the name of his mother was Idida, the daughter of Hadaia of Besecath. {2} And he did that which was liked before our Lord, and walked in all the ways of David his father: he declined not to the right hand, or to the left. {3} And in the eighteenth year of king Josias, the king sent Saphan the son of Aslia, the son of Messulam, the scribe of the temple of our Lord, saying to him: {4} Go to Helcias the high Priest, that the money may be gathered into a sum, which hath been brought into the temple of our Lord, which the porters of the temple have gathered of the people, {5} and let it be given to the workmen by the overseers of the house of our Lord, who also shall distribute it to them that work in the temple of our Lord, to make the reparations of the temple: {6} that is, to the carpenters and masons, and to them that mend broken places: and that timber may be bought, and stones out of the quarries, to repair the temple of our Lord. {7} Yet let not the money which they receive be accounted to them, but let them have it in their power, and upon their fidelity. {8} And Helcias the high Priest said to Saphan the scribe: I have found the Book of the law in the house of our Lord: and Helcias gave the volume to Saphan, who also did read it. {9} Saphan also the scribe came to the king, and reported unto him that which he had commanded, and said: Thy servants have gathered into a sum the money, which is found in the house of our Lord: and they have given it to be distributed to the workmen, by the overseers of the works of the temple of our Lord. {10} Saphan also the scribe told the king, saying: Helcias the priest hath given me a Book. Which when Saphan had read before the king, {11} and the king had heard the words of the law of our Lord, he rent his garments. {12} And he willed Helcias the Priest, and Ahicam the son of Saphan, and Achobor the son of Micha, and Saphan the Scribe, and Asaia the king's servant, saying: {13} Go and consult our Lord for me, and for the people, and for all Juda, concerning the words of this volume, which is found: for the great wrath of our Lord is kindled against us: because our fathers have not heard the words of this Book, to do all that is written for us. {14} Helcias therefore the Priest, and Ahicam, and Achobor, and Saphan, and Asaia went to Holda a prophetess, the wife of Sellum, the son of Thecua, the son of Araas keeper of the garments, who dwelt in Jerusalem in the second: and they spake to her. {15} And she answered them: Thus saith our Lord the God of Israel: Tell the man, that sent you to me: {16} Thus saith our Lord: Behold, I will bring evils upon this place, and upon the inhabitants thereof, all the words of the law which the king of Juda hath read: {17} because they have forsaken me, and have sacrificed to strange gods, provoking me in all the works of their hands: and my indignation shall be kindled in this place, and shall not be quenched. {18} But to the king of Juda, that sent you to consult our Lord, thus you shall say: Thus saith our Lord the God of Israel: For that thou hast heard the words of the volume, {19} and thy heart is stricken with fear, and thou art humbled before the Lord, hearing the words against this place, and the inhabitants thereof, to wit, that they should become a wonder and a curse: and hast rent thy garments, and wept before me, and I have heard it, saith our Lord: {20} therefore I will gather thee to thy fathers, and thou shalt be gathered to thy sepulchre in peace, that thy eyes may not see all the evils, which I will bring in upon this place.

Chapter 23

Josias reading the law before the people, they all promise to serve God. 4. All things belonging to

Idolatry are cast forth of the temple, 8. and other places of Juda. 15. He also destroyeth the altar in Bethel (not removing the bones of a Prophet) 19. and other altars in Samaria: killeth the false Priests. 21. And maketh a notorious great Pasch. 26. Yet God threateneth the captivity of Juda for their sins. 29. Josias is slain in battle by the king of Aegypt: and his son Joachaz reigneth. Who after three months is deposed by the king of Aegypt, and his brother Eliacim, henceforth called Joakin, made king.

{1} AND they reported to the king that which she had said. Who sent: and all the ancients of Juda and Jerusalem were assembled to him. {2} And the king went up to the temple of our Lord, & all the men of Juda, and all that dwelt in Jerusalem with him Priests and Prophets, and all the people from little to great: and in hearing of all he read all the words of the Book of the covenant, which was found in the house of our Lord. {3} And the king stood upon the step: and made a covenant with our Lord, to walk after our Lord, and keep his precepts, and testimonies, and ceremonies, with all their heart, and with all their soul, and to perform the words of this covenant, which were written in that Book: and the people agreed to the covenant: {4} And the king willed Helcias the high priest, and the priests of the second order, and all the porters that they should cast out of the temple of our Lord all the vessels that had been made to Baal, and in the grove, and to all the host of heaven: & he burnt them without Jerusalem in the Valley cedron, and carried the dust of them into Bethel. {5} And he destroyed the Soothsayers, which the kings of Juda had appointed to sacrifice in the excelses in the cities of Juda, and round about Jerusalem: and them that burnt incense to Baal, and to the Sun, and to the Moon, and to the twelve signs, and to all the host of heaven. {6} And he caused the grove to be carried forth out of the house of our Lord without Jerusalem in the Valley cedron, and he burnt it there, and brought it into dust, and threw it upon the sepulchres of the common people. {7} He destroyed also the little houses of the effeminate, which were in the house of our Lord, for the which the women wove as it were little houses of the grove. {8} And he gathered together all the priests of the cities of Juda: and he contaminated the excelses, where the priests did sacrifice from Gabaa unto Bersabee: and he destroyed the altars of the gates in the entrance of the door of Josue chief of the city, which was on the left hand of the gate of the city. {9} Howbeit the priests of the excelses went not up to the altar of our Lord in Jerusalem: but only they did eat azymes in the midst of their brethren. {10} He contaminated also Topheth, which is in the Valley of the son of Ennom: that no man should consecrate his son or daughter by fire to Moloch. {11} He took away also the horses, which the kings of Juda had given to the sun, in the entrance of the temple of our Lord, beside the chamber of Nathannelech the eunuch, who was in Pharurim: and the chariots of the sun he burnt with fire. {12} The altars also that were upon the roofs of the upper chamber of Achaz, which the kings of Juda had made, and the altars which Manasses had made in the two courts of the temple of our Lord, the king destroyed: and he ran from thence, and sprinkled the ashes of them into the Torrent cedron. {13} The excelses also that were in Jerusalem, on the right side of the Mount of offence, which Salomon the king of Israel had built to Astaroth the idol of the Sidonians, and to Chamos the scandal of Moab, and to Melchom the abomination of the children of Ammon, the king destroyed. {14} And he brake in pieces the statues, and cut down the groves: and he filled their places with the bones of dead men. {15} Moreover the altar also, that was in Bethel, and the excelse, which Jeroboam the son of Nabat had made, who made Israel to sin: and that altar, and excelse he destroyed, and burnt, and brake into powder, and the grove also he burnt. {16} And Josias turning, saw there sepulchres, that were in the mount: and he sent & took the bones out of the sepulchres, and burnt them upon the altar, & polluted it according to the word of our Lord, which the man of God spake, who had foretold these things. {17} And he said: What title is that, which I see? And the citizens of that city answered: It is the sepulchre of the man of God, which came from Juda, and foretold these things which thou hast done upon the altar of Bethel.

{18} And he said: Let him alone, let no man move his bones. And his bones remained untouched with the bones of the Prophet, that came out of Samaria. {19} Moreover all the temples of the excelses, which were in the cities of Samaria, which the kings of Israel had made to provoke our Lord, Josias took away: and he did to them according to all the works, which he had done in Bethel. {20} And he slew all the Priests of the excelses, that were there upon the altars: and he burnt men's bones upon them: and turned into Jerusalem. {21} And he commanded all the people, saying: Make a Phase to our Lord your God, according as it is written in the Book of this covenant. {22} For there was not such a Phase made from the days of the Judges, which judged Israel, and of all the days of the kings of Israel, and of the kings of Juda. {23} as in the eighteenth year of king Josias this Phase was made to our Lord in Jerusalem. {24} Yea and the Pythons, and Soothsayers, and the images of idols, and the filths, and the abominations, that had been in the land of Juda and Jerusalem, Josias took away: that he might establish the words of the law, that were written in the Book, which Helcias the Priest found in the temple of our Lord. {25} There was no king before him like to him, that turned to our Lord in all his heart, and in all his soul, and in all his power according to all the law of Mosyes: neither after him did there arise the like to him. {26} But yet our Lord was not averted from the wrath of his great fury, wherewith his fury was wrath against Juda for the provocations, wherewith Manasses had provoked him. {27} Our Lord therefore said: Juda also will I take away from my face, as I have taken away Israel: and I will relict this city, which I chose, Jerusalem, and the house whereof I said: My name shall be there. {28} But the rest of the words of Josias, and all that he did, are not these things written in the Book of the words of the days of the kings of Juda? {29} In his days came up Pharao Necho the king of Aegypt, against the king of Assyrians to the river Euphrates: and Josias the king went to meet him: and was slain in Mageddo, when he had seen him. {30} And his servants carried him dead from Mageddo: & they brought him into Jerusalem, and buried him in his sepulchre. And the people of the land took Joachaz the son of Josias: and they anointed him, and made him king for his father. {31} Three and twenty years old was Joachaz when he began to reign, and he reigned three months in Jerusalem: the name of his mother was Amital, the daughter of Jeremie of Lobna. {32} And he did evil before our Lord, according to all things which his fathers had done. {33} And Pharao Necho bound him in Rebla, which is in the land Emath, that he should not reign in Jerusalem: and he set a penalty upon the land, an hundred talents of silver, and a talent of gold. {34} And Pharao Necho made Eliacim king, the son of Josias, for Josias his father: and turned his name Joakim. Moreover he took Joachaz and brought him into Aegypt, and he died there. {35} And Joakim gave the silver and the gold to Pharao, when he had taxed the land upon every man, that it might be paid according to the precept of Pharao: and he exacted of every man according to his ability, as well silver as gold of the people of the land: to give unto Pharao Necho. {36} Five and twenty years old was Joakim, when he began to reign: and he reigned eleven years in Jerusalem: the name of his mother was Zebida the daughter of Phadaia of Ruma. {37} And he did evil before our Lord according to all things, which his fathers had done.

Chapter 24

Joakin serveth the king of Babylon three years. 2. Many rovers infest his country. 5. He dieth, and his son Joachin reigneth. 10. The king of Babylon carrieth king Joachin, and all the chief persons and treasures into Babylon. 17. appointing Matthania, whom he nameth Sedecias, king of Juda. 20. Who revolteth from the king of Babylon.

{1} IN his days came up Nabuchodonosor the king of Babylon, and Joakim was made his servant three years: and he rebelled against him again. {2} And our Lord sent in upon him the rovers of the Chaldees, and the rovers of Syria, and the rovers of Moab, and the rovers of the children of Ammon: and he sent them into

Juda, to destroy it, according to the word of our Lord, which he had spoken by his servants the Prophets. {3} And this by the word of our Lord was done against Juda, to take it away before him for all the sins of Manasses which he did, {4} and for the innocent blood, that he had shed, and filled Jerusalem with the blood of innocents: and for this thing God would not be made propitious. {5} But the rest of the words of Joakim, and all that he did, are not these things written in the Book of the words of the days of the kings of Juda? And Joakim slept with his fathers. {6} And Joachin his son reigned for him. {7} And the king of Aegypt added no more to come out of his country: for the king of Babylon had taken all that had been the king's of Aegypt, from the river of Aegypt, unto the river Euphrates. {8} Eighteen years old was Joachin when he began to reign, and he reigned three months in Jerusalem: the name of his mother was Nohesta the daughter of Elnathan of Jerusalem. {9} And he did evil before our Lord, according to all things which his father had done. {10} And that time came up the servants of Nabuchodonosor the king of Babylon into Jerusalem, & the city was compassed with forts. {11} And Nabuchodonosor the king of Babylon came to the city with his servants to assault it. {12} And Joachin the king of Juda went forth to the king of Babylon, he and his mother, and his servants, and his nobles, and his eunuchs: and the king of Babylon received him the eighth year of his reign. {13} And he brought forth from thence all the treasures of the house of our Lord, and the treasures of the king's house: & he cut in pieces all the golden vessels, which Salomon the king of Israel had made in the temple of our Lord, according to the word of our Lord. {14} And he transported all Jerusalem, & all the Princes, and all the strong men of the army, ten thousand into captivity and every artificer & incloser: and nothing was left, saving the poor sort of the people of the land. {15} He transported also Joachin into Babylon, and the king's mother, and the king's wives, and his eunuchs: and the judges of the land he led into captivity from Jerusalem into Babylon. {16} And all the strong men, seven thousand, and the artificers, and inclosers a thousand, all valiant men and warriors: and the king of Babylon led them captives into Babylon. {17} And he appointed Matthania his uncle for him: and called his name Sedecias. {18} One and twenty years old was Sedecias when he began to reign, and he reigned eleven years in Jerusalem: the name of his mother was Amital, the daughter of Jeremie of Lobna. {19} And he did evil before our Lord, according to all things which Joakim had done. {20} For our Lord was wrath against Jerusalem and against Juda, till he cast them away from his face: and Sedecias revolted from the king of Babylon.

Chapter 25

Nabuchodonosor king of Babylon besieging Jerusalem two years, the soldiers pressed with famine fly away. King Sedecias also flyeth. 5. is taken and brought before Nabuchodonosor. 7. All his sons are slain in his sight: his eyes are put out, and he is carried into Babylon: the temple, the king's palace, and other houses burned; the wall destroyed, the people carried captive 12, except poor husbandmen. 13. All vessels of brass, silver, and gold, broken and transported. 18. Saraias high Priest, and other principal men are slain. 22. Godolias made governor. 25. is slain by Ismael. 27. Joachin is delivered from prison, and exalted by a new king of Babylon.

{1} AND it came to pass in the ninth year of his reign, the tenth month, the tenth day of the month, came Nabuchodonosor the king of Babylon, himself and all his army unto Jerusalem, and they beset it: and built rampires round about it. {2} And the city was shut up & trenched about until the eleventh year of king Sedecias, {3} the ninth day of the month: and there was a sore famine in the city, neither was there bread for the people of the land. {4} And a breach was made into the city: and all the men of war fled in the night by the way of the gate, which is between the double wall toward the king's garden (moreover the Chaldees besieged the city round about.) Sedecias therefore fled by the way, that leadeth to the champion of the wilderness. {5} And the army of the Chaldees pursued the king, and overtook him in the plain of Jericho: and all the warriors, that were with him, were dispersed, and forsook him. {6} They therefore having taken the king, brought him to the king

of Babylon into Reblatha, who spake judgment with him. {7} And he slew the sons of Sedecias before his face, and he put out his eyes, and bound him with chains, and brought him into Babylon. {8} The fifth month, the seventh day of the month, that is, the nineteenth year of the king of Babylon, came Nabuzardan the General of the army, the servant of the king of Babylon into Jerusalem. {9} And he burnt the house of our Lord, the king's house, and the houses of Jerusalem, and every house he burnt with fire. {10} And all the army of the Chaldees, which was with the General of the soldiers, destroyed the walls of Jerusalem round about. {11} And Nabuzardan the General of the army, transported the remnant of the people that remained in the city, and the fugitives, that were fled to the king of Babylon, and the rest of the common people. {12} And of the poor of the land he left dressers of vineyards and husbandmen. {13} And the brazen pillars, that were in the temple of our Lord, and the feet, and the sea of brass, which was in the house of our Lord, the Chaldees brake, and transported all the brass into Babylon. {14} The pots also of brass, and mazers, and forks with three teeth, and cups, and little mortars, and all the vessels of brass, in the which they ministered, they took away. {15} Moreover also the censers, and phials: those that were of gold: and that were of silver, the General of the warfare took, {16} that is, two pillars, one sea, and the feet which Salomon had made in the temple of our Lord: there was no weight of the brass of all the vessels. {17} One pillar had eighteen cubits in height: and the little head of brass upon it was three cubits in height: and the net, and the pomegranates upon the little head of the pillar, all of brass: the second also had the like adorning. {18} Also the general of the army took Saraias the chief Priest, and Sophonias the second Priest, and three porters. {19} And of the city one Eunuch, which was captain over the men of war: and five men of them that waited before the king, whom he found in the city, and Sopher the captain of the army, who proved the young soldiers of the people of the land: and threescore men of the common people, which were found in the city. {20} Whom Nabuzardan the General of the army taking, brought them to the king of Babylon into Reblatha. {21} And the king of Babylon struck them, and slew them in Reblatha in the land of Emath: and Juda was transported out of their land. {22} And he made Godolias the son of Ahicam the son of Saphan Governor over the people, that was left in the land of Juda, which Nabuchodonosor the king of Babylon had left. {23} Which when all the captains of the soldiers had heard, they and the men that were with them, to wit, that the king of Babylon had appointed Godolias, there came to Godolias into Maspha Ismael the son of Nathaniyas, and Johanan the son of Caree, and Saraias the son of Thanehumeth a Netophatite, and Jezonias the son of Maachathi, they and their fellows. {24} And Godolias sware to them and to their companions, saying: Be not afraid to serve the Chaldees: tarry in the country, and serve the king of Babylon, and it shall be well with you. {25} But it came to pass in the seventh month, there came Ismahel the son of Nathaniyas, the son of Elisama of the king's seed, and ten men with him: and struck Godolias, who also died: yea the Jews also and the Chaldees, that were with him in Maspha. {26} And all the people rising up from little to great, and the captains of the soldiers, came into Aegypt fearing the Chaldees. {27} But it came to pass in the seven & thirtieth year of the Transmigration of Joachin the king of Juda, in the twelfth month, the seven and twentieth day of the month: Evilmerodach the king of Babylon, in the year that he began to reign, lifted up the head of Joachin the king of Juda out of prison. {28} And he spake unto him courteously: and he set his throne above the throne of the kings, that were with him in Babylon. {29} And he changed his garments, which he had in the prison, and he did eat bread always in his sight, all the days of his life. {30} A certain provision also he appointed for him without intermission, which was also given him of the king day by day, all the days of his life.

THE FIRST BOOK OF PARALIPOMENON

Chapter 1

The genealogy of Adam in the right line to Noe, and his three sons, Sem, Cham, and Japhet. 5. The generations of Japhet, 8. of Cham, 17. and of Sem, 24. The right line of Sem to Abraham. 26. Abraham's generations by the line of Ismael, 32. by the sons of Cetura, 34. and by the line of Isaac, and his son Esau; 43. with their kings, 51. and dukes.

{1} ADAM, Seth, Enos, Jared, {4} Noe, Sem, Cham, and Japheth. {3} Henoch, Mathusale, Lamech, {2} Cainan, Malaleel, {5} The sons of Japheth: Gomer, and Magog, & Madai, and Javan, Thubal, Mosoch, Thiras. {6} Moreover the sons of Gomer: Ascenez, and Riphath, and Thogorma. {7} And the sons of Javan: Elisa and Tharsis, Cethim and Dodanim. {8} The sons of Cham: Chus, and Mesraim, and Phut, and Chanaan. {9} And the sons of Chus: Saba, and Hevila, Sabatha, and Regma, and Sabathaca. Moreover the sons of Regma: Saba, and Dadan. {10} And Chus begat Nemrod: this began to be mighty in the earth. {11} But Mesraim begat Ludim, and Ananim, and Laabim, and Neptuim, {12} Petrusim also, and Casluim: from whom came Philisthiim, & Caphthorim. {13} But Chanaan begat Sidon his firstborn, the Hethite also, {14} and the Jebusite, and the Amorrhite, and the Gergesite, {15} & the Hevite, & the Aracite, & the Sinite. {16} The Aradium also, and the Samarite, & the Hamathite. {17} The sons of Sem: Aelam, and Assur, and Arphaxad, and Lud, and Aram, & Hus, and Hul, and Gether, and Mosoch. {18} And Arphaxad begat Sale, who also begat Heber. {19} Moreover to Heber were born two sons, the name of one was Phaleg, because in his days the earth was divided; and the name of his brother Jectan. {20} And Jectan begat Elmodad, & Saleph, and Asarmoth, and Jare, {21} Adoram also, and Usal, and Decla, {22} Hebal also, and Abimael, and Saba, moreover {23} also Ophir, and Hevila, and Jobab. All these are the sons of Jectan: {24} Sem, Arphaxad, Sale, {25} Heber, Phaleg, Ragau, {26} Serug, Nachor, Thare, {27} Abram, this is Abraham. {28} And the sons of Abraham, Isaac and Ismael. {29} And these are the generations of them. The first-begotten of Ismael, Nabajoth, and Cedar, and Adbeel, and Mabsam, {30} and Masma, and Duma, Massa, Hadad, and Thema, {31} Jetur, Naphis, Cedma. These are the sons of Ismael. {32} And the sons of Cetura Abraham's concubine, which she bare: Zamran, Jecsan, Madan, Madian, Jesboc, and Sue. Moreover the sons of Jecsan: Saba, and Dadan. And the sons of Dadan: Assurim, and Latussim, and Laomim. {33} And the sons of Madian: Ephra, and Epher, and Henoch, and Abida, and Eldaa. All these the sons of Cetura. {34} And Abraham begat Isaac: whose sons were Esau, and Israel. {35} The sons of Esau: Eliphaz, Rahuel, Jehus, Ihelom, and Core. {36} The sons of Eliphaz: Theman, Omar, Sephi, Gathan, Cenez, Thamna, Amalec. {37} The sons of Rahuel: Nahath, Zaza, Samma, Meza. {38} The sons of Seir: Lotan, Sobal, Sebeon, Ana, Dison, Eser, Disan. {39} The sons of Lotan: Hori, Homam. And the sister of Lotan was Thamna. {40} The sons of Sobal: Alian, and Manahath, and Ebal, Sephi, and Onam. The sons of Sebeon: Aia and Ana. The sons of Ana: Dison. {41} The sons of Dison: Hamram, and Eseban, and Jethran, and Charan. {42} The sons of Eser: Balaan, and Zavan, and Jacan. The sons of Disan: Hus and Aran. {43} These be the kings, that reigned in the Land of Edom, before there was a king over the children of Israel: Bale the son of Beor: and the name of his city, Denaba. {44} And Bale died, and Jobab the son of Zare of Bosra, reigned for him. {45} And when Jobab also was dead, Husam of the Land of the Themanies reigned for him. {46} And Husam also died, and Adad the son of Badad reigned for him, who struck Madian in the Land of Moab: and the name of his city was Avith. {47} And when Adad also was dead, Semla of Masreca reigned for him. {48} But Semla also died, and there reigned for him Saul of Rohoboth, which is situate besides the river. {49} Saul

also being dead, Balanan, the son of Achobor reigned for him. {50} But this also died, and Adad reigned for him: whose city's name was Phau, and his wife was called Meetabel the daughter of Matred, the daughter of Mezaab. {51} And Adad being dead, there began to be dukes in Edom for kings: duke Thamma, duke Alva, duke Jetheth, {52} duke Oolibama, duke Ela, duke Phinon, {53} duke Cenez, duke Theman, duke Mabsar, {54} duke Magdiel, duke Hiram. These be the dukes of Edom.

Chapter 2

The names of Israel's twelve sons. {3}: The genealogy of Juda, first in the right line to David, the seventh son of Isai: 16. then other genealogies of the same Juda.

{1} AND the children of Israel: Ruben, Simeon, Levi, Juda, Issachar, and Zabulon, {2} Dan, Joseph, Benjamin, Nephthali, Gad, and Aser. {3} The sons of Juda: Her, Onan, and Sela, these three were born to him of the Chananite the daughter of Sue. And Her the first-begotten of Juda, was evil before our Lord, & he slew him. {4} And Thamar his daughter in law bare him Phares and Zara. {5} Therefore all the sons of Juda, were five. And the sons of Phares, Hesron and Hamul. {6} The sons also of Zara: Zamri, & Ethan, and Eman, Chalcal also, and Dara, together five. {7} And the sons of Charmi Achar, who troubled Israel, and sinned in the theft of the anathema. {8} The sons of Ethan: Azarias. {9} And the sons of Hesron that were born to him: Jerameel, & Ram, & Calubi. {10} Moreover Ram begat Aminadab, & Aminadab begat Nahasson, the Prince of the children of Juda. {11} Nahasson also begat Salma, of whom was born Booz. {12} But Booz begat Obed, who also begat Isai. {13} And Isai begat the first-begotten Eliab, the second Abinadab, the third Simmaa, {14} the fourth, Nathanael, the fifth Raddai, {15} the sixth Asom, the seventh David. {16} Whose sisters were Sarvia, & Abigail. The sons of Sarvia: Abisai, Joab, and Asael, three. {17} And Abigail bear Amasa, whose father was Jether the Ismaelite. {18} But Caleb the son of Hesron took a wife named Azuba, of whom he begat Jerioth: and her sons were Jaser, and Sobab, and Ardon. {19} And when Azuba was dead, Caleb took to wife Ephratha: who bare him Hur. {20} Moreover Hur begat Uri, and Uri begat Bezeleel. {21} After these things Hesron went in to the daughter of Machir the father of Galaad, & took her, when he was threescore years old: who bare him Segub. {22} But Segub also begat Jair, and possessed three and twenty cities in the Land of Galaad. {23} And he took Gessur, and Aram, the towns of Jair, and Canath, and the villages thereof, threescore cities, all these are the sons of Machir the father of Galaad. {24} And when Hesron was dead, Caleb went into Ephrata. Hesron also had to wife, Abia, who bare him Ashur the father of Thecua. {25} And there were born sons to Jerameel, the first-begotten of Hesron, Ram his first-born, and Buna, and Aram, and Asom, and Achia. {26} Jerameel married also an other wife, named Atara, which was the mother of Onam. {27} But the sons also of Ram the first-begotten of Jerameel, were Moos, Jamin, and Acar. {28} And Onam had sons Semei, & Jada. And the sons of Semei: Nadab, and Abisur: {29} But the name of Abisur's wife, was Abihail, who bare him Ahobban, & Molid. {30} And the sons of Nadab were Saled, and Apphaim. And Saled died without children. {31} But the son of Apphaim, Jesi: which Jesi begat Sesan. Moreover Sesan begat Oholai. {32} And the sons of Jada the brother of Semei: Jether, and Jonathan. But Jether also died without children. {33} Moreover Jonathan begat Phaleth, and Ziza. These were the sons of Jerameel. {34} And Sesan had no sons, but daughters: and a servant an Aegyptian, named Jeraa. {35} And he gave him his daughter to wife: who bare him Ethei. {36} And Ethei begat Nathan, and Nathan begat Zabad, {37} Zabad also begat Ophlah, and Ophlah begat Obed. {38} Obed begat Jehu, Jehu begat Azarias, {39} Azarias begat Helles, and Helles begat Elasa, {40} Elasa begat Sisamoi, Sisamoi begat Sellum, {41} Sellum begat Icamia, and Icamia begat Elisama. {42} And the sons of Caleb the brother

of Jerameel: Mesa his first-begotten, he is the father of Ziph: & the sons of Maresa the father of Hebron. {43} Moreover the sons of Hebron, Core, and Thaphua, and Recem, and Samma. {44} And Samma begat Raham, the father of Jercam, and Recem begat Sammai. {45} The son of Sammai, Maon: and Maon the father of Bethsur. {46} And Ephra the concubine of Caleb bare Haran, and Mosa, and Gezez. Moreover Haran begat Gezez. {47} And the sons of Jahaddai, Regom, and Joathan, and Gesan, and Phalet, and Ephra, and Saaph. {48} The concubine of Caleb Maacha bare Saber, and Tharana. {49} And Saaph the father of Madmena begat Sue the father of Machbena, and the father of Gabaa. But the daughter of Caleb, was Achsa. {50} These were the sons of Caleb the son of Hur the first-begotten of Ephrata, Sobal the father of Cariathiarim. {51} Salma the father of Bethlehem, Hariph the father of Bethgader. {52} And there were sons of Sobal the father of Cariathiarim, he that saw the half of the restings. {53} And of the kindred of Cariathiarim, the Jethrites, and Aphuthites, and Semathites, and Maseretes. Out of these issued the Saraites, and Esthaolites. {54} The sons of Salma, Bethlehem, and Netophathi, the Crowns of the house of Joab, and the Half of the resting of Sarai. {55} The kindreds also of the scribes dwelling in Jubes singing and sounding, and abiding in tabernacles. These are the Cinites, which came from Heate of the father of the house of Rechab.

Chapter 3

The sons of king David. 10. the line of the kings of Juda from Salomon to Josias. 15. With diverse generations of the same Josias.

{1} BUT David had these sons, which were born to him in Hebron: the first begotten Amnon of Achinoam the Jesraelite, the second Daniel of Abigail the Carmelite, {2} the third Absalom the son of Maacha the daughter of Tolmai the king of Gessur, the fourth Adonias the son of Aggith, {3} the fifth Saphatias of Abital, the sixth Jethraham of Egla his wife. {4} Six sons therefore were born to him in Hebron, where he reigned seven years and six months. And in Jerusalem he reigned three and thirty years. {5} Moreover in Jerusalem, sons were born to him, Simmaa, and Sobab, and Nathan, and Salomon, four of Betsabee the daughter of Ammiel, {6} Jebaar also and Elisama, {7} and Eliphaleth, and Noge, and Nepheg, and Japhia, {8} moreover Elisama, and Eliada, and Eliphaleth, nine: {9} all these the sons of David, beside the sons of his concubines: and they had a sister Thamar. {10} And the son of Salomon, Roboam: whose son Abia begat Asa. Of this also was born Josaphat, {11} the father of Joram: which Joram begat Ochozias, of whom rose Joas: {12} and his son Amasias begat Azarias. Moreover Azarias the son of Joathan {13} begat Achaz, the father of Ezechias, of whom was born Manasses. {14} But Manasses also begat Amon the father of Josias. {15} And the sons of Josias were, the firstbegotten Johanan, the second Joakim, the third Sedecias, the fourth Sellum. {16} Of Joakim was born Jechonias, and Sedecias. {17} The sons of Jechonias were Asir, Salathiel, {18} Melchiram, Phadaia, Senneser and Jecemias, Sama, and Nadabia. {19} Of Phadaia were born Zorobabel and Semei. Zorobabel begat Mosollom, Hananias, and Salomith their sister: {20} Hasaba also, and Ohol, and Barachias, and Hasadias, Josabhesed, five. {21} And the son of Hananias, Phaltias the father of Jeseias, whose son was Raphaia. This man's son also Arnan, of whom was born Obdia, whose son was Sechenias. {22} The son of Sechenias: Semeia, whose son were Hattus, and Jegaal, and Baria, and Naaria, & Saphat, six in number. {23} The sons of Naaria, Elioenai, and Ezechias, and Ezricam, three. {24} The sons of Elioenai, Oduia, and Eliasub, & Pheleia, and Accub, and Johanan, and Dalaia, and Anani, seven.

Chapter 4

Other genealogies of Juda, 24. and of Simeon, 29. by whom the progeny of Cham, 42. and relics of Amalecites are subdued.

{1} THE sons of Juda: Phares, Hesron, and Charmi, and Hur, and Sobal. the son of Sobal begat Jahath, of whom {2} But Raia were born Ahumai, and Laad. These be the kindreds of Sarathi. {3} This also is the stock of Etam: Jezrahel, and Jesema, and Jedebos. And the name of their sister Asalephuni. {4} And Phanuel the father of Gedor, and Ezar the father of Hosa, these are the sons of Hur the first begotten of Ephratha the father of Bethlehem. {5} But Assur the father of Thecuia had two wives, Halaa, and Naara. {6} And Naara bare him Oozam, and Hepher, and Themani, & Ahasthari. These are the sons of Naara. {7} Moreover the sons of Halaa, Sereth, Isaar, and Ethan, {8} And Cos begat Anob, and Soboba, and the kindred of Aharehel the son of Arum. {9} And Jabes was honorable above his brethren, and his mother called his name Jabes, saying: Because I bare him in sorrow. {10} But Jabes invoked the God of Israel, saying: If blessing thou wilt bless me, and wilt enlarge my borders, and thy hand be with me, and thou wilt make that I be not oppressed by malice. And God granted the things that he prayed for. {11} And Caleb the brother of Sua begat Mahir, who was the father of Esthon. {12} Moreover Esthon begat Bethrapha, and Phesse, and Tehinna the father of the city of Naas: these are the men of Recha. {13} And the sons of Cenez, Othoniel, and Saraia. Moreover the sons of Othoniel, Hathath, and Maonathi. {14} Maonathi begat Ophra, and Saraia begat Joab the father of the Vale of Artificers: for there were artificers. {15} And the sons of Caleb the son of Jephone, Hir, & Ela, and Naham. The sons also of Ela: Cenez. {16} The sons also of Jaleleel: Ziph, and Zipha, Thiria, and Asrael. {17} And the sons of Esra, Jether, and Mered, and Epher, and Jalon, and he begat Mariam, and Sammai, and Jesba the father of Esthamo. {18} Also his wife Judaia, bare Jared the father of Gedor, and Heber the father of Socho, and Icuthiel the father of Zanoe. And these are the sons of Bethia the daughter of Pharaoh, whom Mered took. {19} And the sons of the wife of Odaia the sister of Naham the father of Ceila, Garmi, and Esthamo, which was of Macathi. {20} The sons also Simon, Amnon, and Rinna the son of Hanan, and Thilon. And the sons of Jesi, Zoheth, and Benzoheth. {21} The sons of Sela the son of Juda: Her the father of Lecha, and Laada the father of Maresa, and the kindreds of their house that work silk in the House of oath. {22} And he that made the Sun to stand, and the men of Lying, and Secure, and Burning, which were Princes in Moab, & which returned into Lahem. And these are old words. {23} These are potters, dwelling in Plantings, and in Hedges, with the king in his works, and they abode there. {24} The sons of Simeon: Namuel, and Jamin, Jarib, Zara, Saul: {25} Sellum his son, Mapsam his son, Masma his son. {26} The sons of Masma: Hamuel his son, Zachur his son, Semei his son. {27} The sons of Semei sixteen, and six daughters: but his brethren had not many sons, and the whole kindred could not reach to the sum of the children of Juda. {28} And they dwelt in Bersabee, and Molada, and Hasarsuhal, {29} and in Bala, and in Asom, and in Tholad, {30} and in Bathuel, and in Hormi, and in Siceleg, {31} and in Bethmarcaboth, and in Hasarsusim, and in Bethberai, and in Saarim. These were their cities until king David. {32} Their towns also: Etam, & Aen, Rhemmon, and Thochen, and Asan, five cities. {33} And all their villages round about these cities unto Baal. This is their habitation, and the distribution of their dwellings. {34} Mosabab also and Jemlech, and Josa the son of Amasias, {35} and Joel, & Jehu the son of Josabia, the son of Saraia, the son of Asiel. {36} And Elionai, & Jacoba, & Isuhaia, & Asaia, & Adiel, and Ismiel, & Banaia, {37} Ziza also the son of Zephei the son of Allon the son of Adaia, the son of Semri the son of Samaia. {38} These renowned Princes in their kindreds, and in the house of their affinities they were multiplied exceedingly. {39} And they went forth to enter into Gador as far as the East side of the valley, and to seek pastures for their flocks. {40} And they found fat pastures, and very good, and a country very large and

quiet and fruitful, in the which before had dwelt the stock of Cham. {41} These therefore, whom before we described by name, came in the days of Ezechias the king of Juda: and they struck their tabernacles, and the inhabitants that were found there, & clean destroyed them until this present day: and they dwelt for them, because they found there most fat pastures. {42} Also of the children of Simeon there went into mount Seir five hundred men, having their Princes Phaltias and Naaria and Raphaia and Oziel the sons of Jesi: {43} and they struck the remnant of the Amalecites, which were able to escape, and they dwelt there for them until this day.

Chapter 5

Genealogies of Ruben, whose birth-right, concerning double portion, is translated to Joseph, the principality of Juda, with their special acts. 11. Also of Gad, 18. who with Ruben, and the half tribe of Manasses, subdue the Agarenes: 25. but for their sins are led captive into Assyria.

{1} ALSO the sons of Ruben the first-begotten of Israel (for he was his first-begotten: but when he had violated his father's bed, his first-birth-right was given to the sons of Joseph the son of Israel, and he was not reputed for the first-begotten. {2} Moreover Judas, which was the strongest among his brethren, of his stock sprang the Princes: but the first-birth-right was reputed to Joseph.) {3} The sons then of Ruben the first-begotten of Israel: Enoch, and Phallu, Esron, and Charmi. {4} The sons of Joel: Samia his son, Gog his son, Semei his son. {5} Micha his son, Reia his son, Baal his son, {6} Beera his son, whom Theglaiphahnasar the king of the Assyrians led away captive, and he was Prince in the tribe of Ruben. {7} And his brethren, and all his kindred, when they were numbered by their families, had these Princes Jehiel, and Zacharias. {8} Moreover Bala the son of Azaz, the son of Samma, the son of Joel, he dwelt in Aroer as far as Nebo, and Beelmeon. {9} Against the east quarter also he dwelt unto the entrance of the desert, and the river Euphrates. For they possessed a great number of cattle in the land of Galaad. {10} And in the days of Saul they fought against the Agarenes, and slew them, and dwelt for them in their tabernacles, in all the quarter, that looketh to the East of Galaad. {11} But the children of Gad dwelt over-against them in the land of Basan, as far as Selcha: {12} Johel the head, and Sapham the second: and Janai, & Saphat in Basan. {13} And their brethren according to the houses of their kindreds, Michael, and Mosollam, and Sebe, and Jorai, and Jacan, and Zie, & Heber, seven. {14} These are the sons of Abihail, the son of Huri, the son of Jara, the son of Galaad, the son of Michael, the son of Jesesi, the son of Jeddo, the son of Buz. {15} Also the brethren of the son of Abdiel, the son of Guni, prince of the house in their families. {16} And they dwelt in Galaad, and in Basan, and in the towns thereof, and in all the suburbs of Saron, unto the borders. {17} All these were numbered in the days of Joathan the king of Juda, and in the days of Jeroboam the king of Israel. {18} The children of Ruben, and of Gad, and the half tribe of Manasses, men of war, carrying shields, and swords, and bending the bow, and taught to battles, four and forty thousand and seven hundred threescore going forth to fight. {19} They fought against the Agarenes, but the Itureians, and Naphis, and Nodab {20} gave them aid. And the Agarenes were delivered into their hands, and all that were with them, because they called upon God when they fought: and he heard them, because they believed in him. {21} And they took all that they possessed, Camels fifty thousand, and sheep two hundred fifty thousand, and asses two thousand and of men an hundred thousand souls. {22} And many fell down wounded: for it was the battle of our Lord. And they dwelt for them until the transmigration. {23} Also the children of the half tribe of Manasses possessed the land, from the coasts of Basan unto Baal, Hermon, and Sanir, & mount Hermon, for the number was great. {24} And these were the Princes of the house of their kindred, Epher, & Jesi, and Eliel, & Esriel, and Jeremia, and Odoia, and Jediel, most valiant men and

mighty, & renowned Princes in their families. {25} But they forsook the God of their fathers, and fornicated after the gods of the peoples of the land, whom God took away before them. {26} And the God of Israel raised up the spirit of Phul king of the Assyrians, and the spirit of Thelgathphalnasar king of Assur: and he transported Ruben, and Gad, and the half tribe of Manasses, and brought them into Lahela, and into Habor, and to Ara, and to the river of Gozan, until this day.

Chapter 6

The genealogies of Levi, 4. with the right line of Aaron by Eleazar to Josadech, high Priest in the captivity of Babylon, 16. other progenies of his three sons; Gerson, Caath, and Merari, 31. with their offices in the temple; 49. only Aaron's sons admitted to priesthood. 54. Particular possessions of the Levites dwelling amongst the other tribes.

{1} THE sons of Levi: Gerson, Caath, and Merari. {2} Hebron, and Oziel. The sons of Caath: Amram, Isaar, {3} The children of Amram: Aaron, Moyses, and Maria. The sons of Aaron: Nadab and Abiu, Eleazar, and Ithamar. {4} Eleazar begat Phinees, and Phinees begat Abisue, {5} and Abisue begat Bocci, and Bocci begat Ozi. {6} Ozi begat Zaraias, and Zaraias begat Maraioth. {7} Moreover Maraioth begat Amarias, and Amarias begat Achitob. {8} Achitob begat Sadoc, and Sadoc begat Achimaas, {9} Achimaas begat Azarias, Azarias begat Johanan, {10} Johanan begat Azarias. The same is he that executed the priestly office in the house, which Salomon built in Jerusalem. {11} And Azarias begat Amarias, and Amarias begat Achitob, {12} and Achitob begat Sadoc, and Sadoc begat Sellum, {13} Sellum begat Helcias, and Helcias begat Azarias, {14} Azarias begat Saraias, & Saraias begat Josedec. {15} Moreover Josedec went forth, when our Lord transported Juda and Jerusalem by the hands of Nabuchodonosor. {16} The sons then of Levi: Gerson, Caath, and Merari. {17} And these be the names of the sons of Gerson: Lobni and Semei. {18} The sons of Caath: Amram, and Isaar, and Hebron, and Oziel. {19} The sons of Merari: Moholi and Musi. And these are the kindreds of Levi according to their families. {20} Gerson, Lobni his son, Jahath his son, Zamma his son, {21} Joah his son, Addo his son, Zara his son, Jethrai his son. {22} The sons of Caath, Aminadab his son, Core his son, Asir his son, {23} Elcana his son, Abiasaph his son, Asir his son. {24} Thahath his son, Uriel his son, Ozias his son, Saul his son. {25} The sons of Elcana: Amasai, and Achimoth, {26} & Elcana: The sons of Elcana: Sophai his son, Nahath his son, {27} Eliab his son, Jeroham his son, Elcana his son. {28} The sons of Samuel: the first-begotten Vasseni, and Abia. {29} And the sons of Merari, Moholi: Lobni his son, Semei his son, Oza his son, {30} Sammaa his son, Haggia his son, Asaia his son. {31} These are they, whom David appointed over the singing men of the house of our Lord, since the Ark was placed: {32} & they ministered before the tabernacle of testimony, singing, until Salomon built the house of our Lord in Jerusalem: & they stood according to their order in the ministry. {33} And these are they, which assisted with their sons, of the sons of Caath, Hemam singing man, the son of Joel, the son of Samuel, {34} the son of Elcana, the son of Jeroham, the son of Eliel, the son of Thohu, {35} the son of Suph, the son of Elcana, the son of Mahath, the son of Amasai, {36} the son of Elcana, the son of Johel, the son of Azaria, the son of Sophonias, {37} the son of Thahath, the son of Asir, the son of Abiasaph, the son of Core, {38} the son of Isaar, the son of Caath, the son of Levi, the son of Israel. {39} And his brother Asaph, who stood on his right hand, Asaph the son of Barachias, the son of Samaa, {40} the son of Michael, the son of Basaia, the son of Melchia. {41} the son of Athanai, the son of Zara, the son of Adaia, {42} the son of Ethan, the son of Zamma, the son of Semei. {43} the son of Jeth, the son of Gerson, the son of Levi. {44} And the children of Merari their brethren, on the left hand, Ethan the son of Cusi, the son of Abdi, the son of Maloch, {45} the son of Hasabia, the son of Amasia, the son of Helcias, {46} the son of Amasai, the son of Boni, the son of Somer, {47} the son of Moholi, the son of Mosi,

the son of Merari, the son of Levi. {48} Their brethren also the Levites, which were ordained for all the ministry of the tabernacle of the house of our Lord. {49} But Aaron, and his sons burnt incense upon the altar of holocaust, and upon the altar of incense, for every work of Sancta Santorum: and to pray for Israel according to all things, which Moyses the servant of God commanded. {50} And these are the sons of Aaron: Eleazar his son, Phinees his son, Abisue his son. {51} Bocci his son, Ozi his son, Zaraias his son, {52} Maraioth his son, Amarias his son, Achitob his son, {53} Sadoc his son, Achimaas his son. {54} And these are their habitations by the towns and confines, to wit, of the sons of Aaron, according to the kindreds of the Caathites: for they were fallen to them by lot. {55} They gave therefore to them Hebron in the Land of Juda, and the suburbs thereof round about: {56} but the fields of the city, and the towns to Caleb the son of Jephone. {57} Moreover to the sons of Aaron they gave cities, to fly unto, Hebron, and Lobna, and the suburbs thereof, {58} Jether also and Esthemo with the suburbs thereof, yea and Helon, and Dabir with their suburbs: {59} Asan also and Bethsemes, & their suburbs. {60} And of the tribe of Benjamin: Gabee and the suburbs thereof, Almath with the suburbs thereof, Anothoth also with the suburbs thereof. All the cities, thirteen, by their kindreds. {61} And to the children of Caath the residue of their kindred they gave of the half tribe of Manasses in possession ten cities. {62} Moreover to the children of Gerson by their kindreds of the tribe of Issachar, and of the tribe of Aser, and of the tribe of Nephthali, and of the tribe of Manasses in Basan, thirteen cities. {63} And to the sons of Merari by their kindreds of the tribe of Ruben, and of the tribe of Gad, & of the tribe of Zabulon, they gave by lot twelve cities. {64} Also the children of Israel gave to the Levites cities, and their suburbs: {65} and they gave by lot, of the tribe of the children of Juda, and of the tribe of the children of Simeon, & of the tribe of the children of Benjamin, these cities, which they called by their names, {66} and to them, that were of the kindred of the sons of Caath, & the cities in their borders were of the tribe of Ephraim. {67} They therefore gave them cities, to fly unto, Sichem with the suburbs thereof in mount Ephraim, and Gazer with the suburbs thereof, {68} Jecmaan also with the suburbs thereof, & Bethhoron in like manner, {69} moreover Helon also with the suburbs thereof, and Gethremmon in like manner. {70} Moreover of the half tribe of Manasses Aner & the suburbs thereof, Balaam & the suburbs thereof: to wit, to them, which were left of the kindred of the sons of Caath. {71} And to the sons of Gerson of the kindred of the half tribe of Manasses, Gaulon in Basan, & the suburbs thereof, & Astaroth with the suburbs thereof. {72} Of the tribe of Issachar, Cedes & the suburbs thereof, & Dabereth with the suburbs thereof, {73} Ramoth also & the suburbs thereof, & Anem with the suburbs thereof. {74} And of the tribe of Aser: Masal with the suburbs thereof, and Abdon in like manner, {75} Hucac also and the suburbs thereof, & Rohob with the suburbs thereof. {76} Moreover of the tribe of Nephthali, Cedes in Galilee and the suburbs thereof, Hamon with the suburbs thereof, and Cariathaim, and the suburbs thereof. {77} And to the rest of the sons of Merari: of the tribe of Zabulon Remmono and the suburbs thereof, and Thabor with the suburbs thereof: {78} beyond Jordan also over against Jericho, against the East of Jordan, of the tribe of Ruben, Bosor in the wilderness with the suburbs thereof, and Jassa with the suburbs thereof, {79} Cademoth also and the suburbs thereof, and Mephaath with the suburbs thereof. {80} Moreover also of the tribe of Gad, Ramoth in Galaad and the suburbs thereof, and Manaim with the suburbs thereof, {81} Yea and Hesebon with the suburbs thereof, and Jezer with the suburbs thereof.

Chapter 7

Genealogies of Issachar, 6. Benjamin, 13. Nephthali, 44. Manasses, 20. Ephraim, 30. and Aser.

{1} MOREOVER the sons of Issachar: Thola, and Phua, Jasub &

Simeron, four, of Thola: Ozi and Raphaia, and Jeriel, and {2} The sons Jemai, and Jebsem, and Samuel. Princes by the houses of their kindreds. Of the stock of Thola were numbered most valiant men in the days of David, two and twenty thousand six hundred. {3} The sons of Ozi: Izrahia, of whom were born Michael, and Obadia, and Joel, and Jesia, five, all Princes. {4} And with them by their families and peoples, ready girded to battle, most valiant men, six and thirty thousand: for they had many wives, and children. {5} Their brethren also through all the kindred of Issachar, most strong to fight, were numbered four score and seven thousand. {6} The sons of Benjamin: Bela, and Bechor, and Jadihel, three. {7} The sons of Bela: Esbon, and Ozi, and Oziel, and Jerimoth, and Urai, five Princes of their families, and most strong to fight, and their number was twenty two thousand and thirty four. {8} Moreover the sons of Bechor: Zamira, and Joas, and Eliezer, and Elioenai, and Amri, and Jerimoth, and Abia, and Anathoth, and Almath. All these the sons of Bechor. {9} And there were numbered by their families Princes of their kindreds most valiant unto battle, twenty thousand and two hundred. {10} Moreover the sons of Jadihel: Balan. And the sons of Balan: Jehus, and Benjamin, and Aod, and Chanana, and Zethan, and Tharsis, Ahisahar. {11} All these the sons of Jadihel, Princes of their kindreds, most valiant men, seventeen thousand, & two hundred going forth to battle. {12} Sepham also, & Hapham, the sons of Hir: and Hasim the sons of Aher. {13} And the sons of Nephthali: Jasiel, and Guni, and Jezer, and Sellum, the sons of Bala. {14} Moreover the son of Manasses, Ezriel: & his concubine the Syrian bare Machir the father of Galaad. {15} And Machir took wives for his sons Happhim, & Saphan: & he had a sister named Maacha: the name of the second Salphaad, and to Salphaad were born daughters. {16} And Maacha the wife of Machir bare a son, and she called his name Phares: moreover the name of his brother, was Sares: and his sons, Ulam and Recen. {17} And the son of Ulam, Badan. These are the children of Galaad, the son of Machir, the son of Manasses. {18} And his sister Queen bare Goodlieman, & Abiezer, & Mohola. {19} And the sons of Semida were, Ahin, & Sechem, and Leci, & Anian {20} And the sons of Ephraim: Suthala, Bared his son, Thahath his son, Elada his son, Thahath his son, and this man's son Zabad, {21} and this man's son Suthala, and this man's son Ezer, and Elad: and the men of Geth, born in the land slew them, because they came down to invade their possessions. {22} Ephraim therefore their father mourned many days, and his brethren came to comfort him. {23} And he went in unto his wife: who conceived and bare a son, and he called his name Beria, for that he was born in the evils of his house: {24} and his daughter was Sara, who built Bethhoron, the nether and the upper, and Ozensara. {25} Moreover his son Rapha, and Reseph, and Thale, of whom was born Thaan, {26} who begat Laadan: this man's son also was Ammiud, who begat Elisama, {27} of whom was born Nun, who had Josue his son. {28} And their possession and habitation was Bethel with her daughters, and against the east of Noran, and on the west quarter of Gazer and her daughters, Sichem also with her daughters, as far as Asa with her daughters. {29} Also near the children of Manasses Bethsan & her daughters, Thanach and her daughters, Mageddo and her daughters: Dor & her daughters. In these dwelt the children of Joseph, the son of Israel. {30} The children of Aser: Jemna, and Jesua, and Jessui, and Baria, and Sara their sister. {31} And the sons of Baria: Heber, & Melchiel: he is the father of Barsaith. {32} And Heber begat Jephlat, & Somer, and Hotham, & Sua their sister. {33} The son of Jephlat: Phosech, & Chamaal, and Asoth: these be the sons of Jephlat. {34} Moreover the sons of Somer: Ahi, and Roaga, and Haba, and Aram. {35} and the sons of Helem his brother: Supha, and Jemna, and Selles, and Amal. {36} The sons of Supha: Sue, Harnapher, and Sual, and Beri, and Jamra, {37} Bosor, and Hod, & Samma, Salusa, & Jethran, & Bera. {38} The sons of Jether: Jephone, and Phaspha, and Ara. {39} And the sons of Olla: Aree, and Haniel and Resia. {40} All these be the sons of

Aser, Princes of their kindreds, the chosen and most valiant dukes of dukes: and their number of the age that was fit for battle, was six and twenty thousand.

Chapter 8

The progeny of Benjamin is further recited unto Saul: 33. and his Issue.

{1} AND Benjamin begat Bale his first begotten, Asbel the second, Ahara the third, {2} Nohaa the fourth, and Rapha the fifth. {3} And the sons of Bale were: Addar, and Gera, and Abiud, {4} Abisue also, and Naaman, and Ahoe, {5} and also Gera, and Sephuphan, and Huram. {6} These are the sons of Ahod, Princes of their kindreds that dwelt in Gabaa, which were transported into Manahath. {7} And Naaman, and Achia, and Gera he transported them, and begat Oza, and Ahiud. {8} Moreover he begat Saharaim in the country of Moab, after he dismissed Husim and Bara his wives. {9} And of Hodes his wife he begat Jobab, and Sebia, and Mosa, and Molchom, {10} Jehus also, and Sechia, and Marma. These are his sons, Princes in their families. {11} And Mehusim begat Abitob, and Elphaal. {12} Moreover the sons of Elphaal, Heber, and Misaam, and Samad: this man built Ono, and Lod, and her daughters. {13} And Baria, and Sama, Princes of their kindreds that dwelt in Aialon: these drove away the inhabitants of Geth. {14} And Ahio, & Sesac, and Jerimoth, {15} and Sabadia, and Arod, and Heder, {16} Michael also, and Jespha, & Joha the sons of Baria. {17} And Zabadia, and Mosollam, and Hezeci, and Heber, {18} and Jesamari, and Jezlia, and Jobab sons of Elphaal, {19} and Jacim, and Zechri, and Zabdi {20} and Elioenai, and Selethai, and Eiel, {21} and Adaia, and Baraia, and Samarath the sons of Semei. {22} And Jespham, and Heber, and Eiel. {23} And Abdon, and Zechri, and Hanan, {24} and Hanania, and Aelam, and Anathothia, {25} and Jephdaia, and Phanuel the sons of Sesac. {26} and Samsari, and Sohoria and Otholia. {27} and Jersia, and Elia, and Zechri, the sons of Jeroham. {28} these be the Patriarchs, and Princes of their kindreds, which dwelt in Jerusalem. {29} And in Gabaon dwelt Abigabaon, and the name of his wife Maacha: {30} And his first-begotten son Abdon, and Sur, and Cis, and Baal, and Nadab. {31} Gedor also, and Ahio, and Zacher, and Macelloth: {32} and Macelloth begat Samaa: and they dwelt over against their brethren in Jerusalem with their brethren. {33} And Ner begat Cis, and Cis begat Saul. Moreover Saul begat Jonathas, and Melchisua, and Abinadab, and Esbaal. {34} And the son of Jonathas, Meribbaal: and Meribbaal begat Micha. {35} The sons of Micha, Phithon, and Melech, and Tharaa, and Ahaz. {36} And Ahaz begat Joada and Joada begat Alamath, and Azmoth, and Zamri: moreover Zamri begat Mosa, {37} and Mosa begat Banaa, whose son was Rapha, of whom was born Elasa, who begat Asel. {38} Moreover Asel had six sons of these names, Ezricam, Bochu, Ismahel, Saria, Obdia, and Hanan. All these the sons of Asel. {39} And the sons of Esec his brother, Ulam the first-begotten, and Jehus the second, and Eliphaleth the third. {40} And the sons of Ulam were most strong men, and archers of great force: and having many sons and nephews, unto an hundred fifty. All these the children of Benjamin.

Chapter 9

Who of Israel (after the captivity) first inhabited Jerusalem. 10. Who exercised the offices of Priests. 14. and Levites. 35. with repetition of part of Saul's progeny.

{1} ALL Israel therefore was numbered: and the sum of them was written in the Book of the kings of Israel & Juda and they were transported into Babylon for their sin. {2} And they that dwelt first in their possessions and in their cities: Israel, and the Priests, and the Levites, and the Nathineans. {3} There dwelt in Jerusalem of the children of Juda, and of the children of Benjamin, also of the children of Ephraim, and Manasses. {4} Othei the son of Ammiud, the son of Amri, the son of Omrai, the son of Bonni, of the sons of

Phares the son of Juda. {5} And of Siloni Asaia the first-begotten, and his sons. {6} And of the sons of Zara: Jehuel, and their brethren, six hundred ninety. {7} Moreover of the sons of Benjamin: Salo the son of Mosollam, the son of Oduia the son of Asana: {8} and Jobania the son of Jeroham: and Ela the son of Ozi the son of Mochori: and Mosollam the son of Saphatias, the son of Rahuel, the son of Jebania, {9} and their brethren by their families, nine hundred fifty six. All these Princes of their kindreds by the houses of their fathers. {10} And of the Priests: Jedaia, Joarib, and Jachin: {11} Azarias also the son of Helcias, the son of Mosollam, the son of Sadoc, the son of Maraioth, the son of Achitob, high Priest of the house of God. {12} Moreover Adaias the son of Jeroham, the son of Phassur, the son of Melchias: and Maasai the son of Adiel, the son of Jezra, the son of Mosollam, the son of Mosollamith, the son of Emmer. {13} their brethren also Princes by their families a thousand seven hundred three score, most able men of strength to the work of the ministry in the house of God. {14} And of the Levites: Semeia the son of Hassub the son of Ezricam, the son of Hasebia of the sons of Merari. {15} Bacbacar also a carpenter, and Galal, and Mathania the son of Micha, the son of Zechri the son of Asaph: {16} and Obdia the son of Semei, the son of Galal, the son of Idithun: and Barachia the son of Asa, the son of Elcana, who dwelt in the courts of Netophati. {17} And the porters: Sellum, and Accub, and Telmon, and Ahimam: and their brother Sellum the Prince, {18} until that time, in the king's gate toward the east, waited by their courses of the children of Levi. {19} But Sellum the son of Core the son of Abiasaph, the son of Core, with his brethren, and his father's house, these are the Corites over the works of the ministry, keepers of the entrances of the tabernacle: and their families in course keeping the entrance of the camp of our Lord. {20} And Phinees the son of Eleasar, was their Prince before our Lord. {21} Moreover Zacharias the son of Mosollamia, porter of the gate of the tabernacle of testimony. {22} All these chosen men for porters, at every gate, two hundred twelve: and appointed out in their proper towns: Whom David and Samuel the seer appointed, upon their fidelity. {23} as well them as their sons, in the doors of the house of our Lord, and in the tabernacle by their courses. {24} By the four winds were the porters: that is to say, toward the East, and toward the West, & toward the North, & toward the South. {25} And their brethren dwelt in villages, & came upon their Sabbaths from time to time. {26} To these four Levites was committed all the number of porters, & they were over the chambers, and treasures of the house of our Lord. {27} Also round about the temple of our Lord they abode in their watches: that when it was time, they in the morning might open the doors. {28} Of these men's stock there were also over the vessels of the ministry: for by number the vessels were both brought in and carried out. {29} Of them also they that had the implements of the sanctuary committed unto them, did oversee the flour, and wine, and oil, and frankincense, and spices. {30} And the sons of Priests made ointments of the spices. {31} And Matthathias a Levite the first-begotten of Sellum the Corite, was overseer of those things, which were fried in the frying pan. {32} Moreover of the children of Caath their brethren, there were over the loaves of proposition, to prepare always new every Sabbath. {33} These are the chief of the singing men by the families of the Levites, which abode in the chambers, that they might day and night continually serve in their ministry. {34} The heads of the Levites, Princes in their families, tarried in Jerusalem. {35} And in Gabaon abode Jehiel the father of Gabaon, and the name of his wife Maacha. {36} His first-begotten son Abdon, and Sur, and Cis, and Baal, and Ner, and Nadab. {37} Gedor also, and Ahio, and Zacharias, and Macelloth. {38} Moreover Macelloth begat Samaan, these dwelt over against their brethren in Jerusalem, with their brethren. {39} And Ner begat Cis: and Cis begat Saul: and Saul begat Jonathas, and Melchisua, and Abinadab, and Esbaal. {40} And the son of Jonathas, Meribbaal: & Meribbaal begat Micha.

{41} Moreover the sons of Micha, Phithon, & Melech, & Tharaa, and Ahaz. {42} And Ahaz begat Jara, & Jara begat Alamat, & Azmoth, & Zamri. And Zamri begat Mosa. {43} And Mosa begat Banaa: whose son Raphaia begat Elasa: of whom was born Asel. {44} Moreover Asel had six sons of these names, Ezricam, Bochru, Ismael, Saria, Obidia, Hanan, these are the sons of Asel.

Chapter 10

King Saul with his three sons are slain by the Philistians, 8. who spoils the army and carry away Saul's head. 11. The men of Jabel Galaad bury his body and his sons, fasting for them seven days. And the Kingdom is translated to David.

{1} AND the Philisthiims fought against Israel, and the men of Israel fled from the Palestines, and they fell wounded in mount Gelboe. {2} And when the Philistians were come near pursuing Saul and his sons, they struck Jonathas, and Abinadab, and Melchisua the sons of Saul. {3} And the battle grew sore against Saul, and the archers found him, and wounded him with arrows. {4} And Saul said to his esquire: Draw thy sword, and kill me: lest perhaps these uncircumcised come, and deride me. But his harness-bearer would not, being frightened with fear: Saul therefore caught his sword, and fell upon it. {5} Which when his harness-bearer had seen, to wit, that Saul was dead, himself also fell upon his sword, and died. {6} Saul therefore died, and his three sons, and all his house fell together. {7} Which when the men of Israel had seen that dwelt in the champion, they fled: and Saul and his sons being dead, they forsook their cities, and were dispersed hither and thither: and the Philisthiims came, and dwelt in them. {8} The next day therefore the Philisthiims taking away the spoils of them that were slain, found Saul and his sons lying on mount Gelboe. {9} And when they had spoiled him, and cut off his head, and stripped him of his armour, they sent into their land, that it should be carried about, & should be shewed in the temples of the idols, and to the people: {10} & his armour they dedicated in the temple of their god, and the head they nailed up in the temple of Dagon. {11} When the men of Jabel Galaad had heard this, to wit, all things that the Philisthiims had done upon Saul, {12} every one of the valiant men arose, and took the bodies of Saul and of his sons, and brought them into Jabel, & buried their bones under an oak, that was in Jabel, and they fasted seven days. {13} Saul therefore died for his iniquities, for that he transgressed the commandment of our Lord which he had commanded, and kept it not: yea and besides also consulted the Pythoness, {14} and trusted not in our Lord: for the which he slew him, and transferred his Kingdom to David the son of Isai.

Chapter 11

David is elected and anointed king. 5. He overthroweth the Jebuseites taking the tower of Sion in Jerusalem, and prospereth. 10. His valiant men, and their heroical acts are recited. 17. He desiring water from the cistern of Bethleem, will not drink it, but offereth it in sacrifice, because it is brought with danger of his valiant men's lives. 20. Other valiant men of the second order, are likewise recited.

{1} ALL Israel therefore was gathered together to David in Hebron, saying: We are thy bone, and thy flesh. {2} Yesterday also, and the day before, when Saul as yet reigned, thou wast he that didst lead out and lead in Israel: for to thee our Lord thy God said: Thou shalt feed my people Israel, and thou shalt be Prince over it. {3} All the ancients therefore of Israel came to the king into Hebron, and David entered into a league with them before our Lord: and they anointed him king over Israel, according to the word of our Lord, which he spake in the hand of Samuel. {4} David also went, and all Israel into Jerusalem. This is Jebus, where the Jebusites were the inhabitants of the land. {5} And they that dwelt in Jebus, said to David: Thou shalt not come in here. Moreover David took the tower of Sion, which is the City of David, {6} & he said: Every one that shall among the first strike the Jebusite, shall be the Prince & chief captain. Joab therefore the son

of Sarvia went up first, and was made the Prince. {7} And David dwelt in the tower, and therefore it was called the City of David. {8} And he built the City round about from Mello unto a round compass, and Joab built the rest of the city. {9} And David prospered going and increasing, and the Lord of hosts was with him. {10} These are the Princes of the valiant men of David, which help him to be made king over all Israel according to the word of our Lord, which he spake to Israel {11} And this is the number of David's strong ones: Jesbaam the son of Hachamoni Prince among thirty: this man lifted up his spear upon three hundred, wounded at one time. {12} And after him Eleazar his uncle's son an Ahohite, who was among the three mighty. {13} This was with David in Phesdomim, when the Philisthiims were gathered to that place into battle: and the field of that country was full of barley, and the people was fled from the face of the Philisthiims. {14} These stood in the midst of the field, and defended him: and when they had stricken the Philistheans, our Lord gave great health to his people. {15} And there went down three of the thirty Princes to a rock, wherein David was, to the cave of Odollam, when the Philisthiims had camped in the Vale Raphaim. {16} Moreover David was in a hold, and the ward of the Philisthimes in Bethlehem. {17} David therefore desired and said: O that some man would give me water of the cistern of Bethlehem, which is in the gate. {18} These three therefore went forward through the midst of the camp of the Philisthiims, and drew water of the cistern of Bethlehem, which was in the gate, & brought it to David to drink: who would not, but rather offered it to our Lord, {19} saying: God forbid that in the sight of my God I should do this, and should drink the blood of these men: because in the peril of their lives they have brought me the water. And for this cause he would not drink. These things did the three most valiants. {20} Abisai also the brother of Joab, he was Prince of three, and he lifted up his spear against three hundred, wounded, and he was among three most renowned, {21} and among the second three he the noble one, and Prince of them: but yet unto the three first he caught not. {22} Banaias the son of Joiada a most valiant man, of Cabseel: who had done many facts, he struck the two ariel of Moab: & he went down, and slew the lion in the midst of the cistern in the time of snow. {23} And he struck the Aegyptian, whose stature was of five cubits, and which had a spear as the weaver's beam: he therefore went down to him with a rod, and by force took away the spear that he held in his hand, and slew him with his own spear. {24} These things did Banaias the son of Joiada, who was among the three valiants most renowned, {25} the first among thirty, but yet the three he caught not: and David made him of his counsel. {26} Moreover the most valiant men in the army, Asahel the brother of Joab, and Elchanan the son of his uncle of Bethlehem, {27} Sammoth an Arorite, Helles a Phalonite, {28} Ira the son of Acces a Thecaite, Abiezer an Anathothite, {29} Sobbochai an Husathite, Ilai an Ahohite, {30} Maharai a Netophathite, Heled the son of Baana a Netophathite. {31} Ethai the son of Ribai of Gabaath the children of Benjamin, Banaia a Pharatonite {32} Hurai of the Torrent Gaas, Abiel an Arbathite, Azmoth a Bauramite, Eliaba a Salabonite. {33} The sons of Assem a Gezonite, Jonathan the son of Sage an Ararite, {34} Ahiam the son of Sachar an Ararite, {35} Eliphal the son of Ur, {36} Hepher a Mecherathite, Ahia Phelonite, {37} Hesro a Carmelite, Naarai the son of Azbai, {38} Joel the brother of Nathan, Mibahar the son of Agrai. {39} Selet an Ammonite, Naharai a Berothite the armour-bearer of Joab the son of Sarvia, {40} Ira a Jethreite, Gareb a Jethreite, {41} Urias the Hethite, Zabad the son of Oholi, {42} Adina the son of Siza a Rubenite the Prince of the Rubenites, and with him thirty: {43} Hanan the son of Maacha, and Josaphat a Mathanite. {44} Ozia an Astarothite, Samma, and Jehiel the sons of Hotham an Arorite, {45} Jedihel the son of Zamri, and Joha his brother a Thosaita, {46} Eliel a Mahumite, and Jeribai, and Josaia the sons of Elnaim, and Jethma a Moabite, Eliel, and Obed, and

Jasiel of Masobia.

Chapter 12

Who followed David when he fled from Saul. 23. And who came into Hebron to make him king.

{1} THESE also came to David into Siceleg, when as yet he fled from Saul the son of Cis, the which were most valiant and excellent warriors, {2} drawing the bow & hurling with both hands stones in slings, & shooting arrows directly: of the brethren of Saul of Benjamin. {3} The Prince Ahiezer, and Joas the sons of Samaa a Gabaathite, and Jaziel, and Phallet the sons of Azmoth, and Beracha, and Jehu an Anothothite. {4} Samaias also a Gabaonite the most valiant amongst the thirty and above the thirty. Jeremias, and Jeheziel, and Johanan, & Jezabad a Gaderothite. {5} And Eluzai, and Jerimuth, and Baalia, & Samaria, and Saphatia an Haruphite. {6} Elcana, and Jesia, and Azareel, and Joezer, and Jesbaam of Carehim: {7} Joela also, and Zabadia the sons of Jeroham of Gedor. {8} Yea and of Gaddi also there fled to David, when he lay hid in the desert most valiant men, & the best warriors, holding shield and spear: their faces as the faces of a lion, & swift as the roe-bucks on the mountains: {9} Ezer the Prince, Obdias the second, Eliab the third, {10} Masmana the fourth, Jeremias the fifth, {11} Ethi the sixth, Eliel the seventh, {12} Johanan the eight, Elzebad the ninth, {13} Jeremias the tenth, Machbanai the eleventh, {14} these of the children of Gad were the Princes of his army. The meanest was captain over an hundred soldiers, & the greatest, over a thousand. {15} These are they which passed Jordan the first month, when it used to flow over his banks: & they chased away all that dwelt in the valleys toward the east quarter and the west. {16} And there came also of Benjamin, & of Juda to the hold, wherein David abode. {17} And David went out to meet them, & said: If you be come peaceably to me for to help me, my heart be joined to you, but if you lie in wait against me for my adversaries, whereas I have no iniquity in my hands, the God of our fathers see, and judge. {18} But the spirit came on Amasai the Prince among thirty, & he said: We are thine, o David, & with thee, o son of Isai: peace, peace be to thee, and peace to thy helpers, for thy God helpeth thee. David therefore received them, and appointed them Princes of the band. {19} Moreover of Manasses there fled to David, when he came with the Philisthiims against Saul to fight, and he fought not with them: because the Princes of the Philisthiims taking counsel sent him back, saying: with the peril of our head will he return to his Lord Saul. {20} Therefore when he returned into Siceleg, there fled to him of Manasses, Ednas, and Jozabab, and Jedihel, and Michael, and Ednas, & Jozabab, and Eliu, and Salathi, the Princes of a thousand in Manasses. {21} These did aid David against the rovers: for they were all most valiant men, & were made commanders in the army. {22} Yea & there came every day to David to help him, till it became a great number, as it were the army of God. {23} This also is the number of the commanders of the army, which came to David, when he was in Hebron, to transfer the kingdom of Saul to him, according to the word of our Lord. {24} The children of Juda bearing shield and spear, six thousand eight hundred well appointed to battle. {25} Of the children of Simeon valiant men to fight, seven thousand one hundred. {26} Of the children of Levi, four thousand six hundred. {27} Joiada also Prince of the stock of Aaron, and with him three thousand seven hundred. {28} Sadoc also a young man of goodly towardness, and the house of his father, Princes twenty two. {29} And of the children of Benjamin the brethren of Saul, three thousand: for a great part of them as yet followed the house of Saul. {30} Moreover of the children of Ephraim twenty thousand eight hundred valiant of strength, men renowned in their kindreds. {31} And of the half tribe of Manasses, eighteen thousand, every one by their names, came to make David king. {32} Also of the children of Issachar men of understanding, that knew all times to command what Israel should do, Princes two hundred: and all the rest of the

tribe did follow their counsel. {33} Moreover of Zabulon such as went forth to battle, and stood in array well appointed with armour of war, there came fifty thousand to aid, not in a double heart. {34} And of Nephthali, commanders a thousand & with them furnished with shield & spear, seven & thirty thousand. {35} Of Dan also prepared to battle, twenty eight thousand six hundred. {36} And of Aser going forth to fight, & provoking in battle, forty thousand. {37} And beyond Jordan of the children of Ruben & of Gad, & the half part of the tribe of Manasses, furnished with armour of war, an hundred twenty thousand. {38} All these men of war well appointed to fight, with perfect heart came into Hebron, to make David king over all Israel: yea & all the rest of Israel were of one heart, that David should be made king. {39} And they were there with David three days eating and drinking: for their brethren had prepared for them. {40} Yea and they that were near them as far as Issachar, and Zabulon, and Nephthali, brought loaves on Asses, and on camels, and on mules, and upon oxen, to eat: meal, figs, raisins, wine, oil, beeves, muttons, in all abundance, for there was joy in Israel.

Chapter 13

The Ark is brought from Abinadab's house, 8. David and others dancing before it. 9. Oza for touching it is stricken dead. 13. Whereupon David fearing to bring it to Jerusalem, it remaineth three months in the house of Obededom.

{1} AND David took counsel with the tribunes, and centurions, and all the commanders, {2} and he said to all the assembly of Israel: If it please you, & if the word which I speak proceed from our Lord God, let us send to the rest of our brethren into all the countries of Israel, & to the Priests, & Levites, that dwell in the suburbs of the cities, that they may be gathered together unto us, {3} and we may bring again unto us the Ark of our God: for we sought it not in the days of Saul. {4} And the whole multitude answered that it should be so done: for the word had pleased all the people. {5} David therefore assembled all Israel from Sihor of Aegypt, till thou enter into Emath, to bring the Ark of God from Cariathiarim. {6} And David went up, and every man of Israel to the hill of Cariathiarim which is in Juda, to fetch thence the Ark of our God sitting upon the Cherubim, where his name is invoked. {7} And they laid the Ark of God upon a new wain, out of the house of Abinadab. And Oza and his brother did drive the wain. {8} Moreover David, & all Israel played before our Lord with all their might in songs, and on harps, and psalteries, and timbrels, and cymbals, and trumpets. {9} And when they were come to the Floor of Chidon, Oza stretched forth his hand, to hold up the Ark: for the oxe being wanton had made it lean a little a-side. {10} Our Lord therefore was angry against Oza, & struck him, for that he had touched the Ark: and he died there before our Lord. {11} And David was stricken sad, because our Lord had divided Oza: and he called that place, the Division of Oza until this present day. {12} And he feared God at that time, saying: How may I bring in the Ark of God unto me? {13} And for this cause he brought it not unto himself, that is, into the city of David, but turned it away into the house of Obededom the Gethite. {14} Therefore the Ark of God remained in the house of Obededom three months: & our Lord blessed his house, and all things that he had

Chapter 14

King David provideth timber, and work men to build his own house: 3. marrieth more wives, and hath many children, 8. overthreath the Philistians, 13. twice.

{1} HIRAM also the king of Tyre sent messengers to David, and cedar trees, and artificers for walls, and timber, to build him a house. {2} And David knew that our Lord had established him to be king over Israel, and that his Kingdom was exalted over his people Israel. {3} David also took other wives in Jerusalem: and he begat sons, and daughters. {4} And these be their names, that

were born to him in Jerusalem: Samua, and Sobab, Nathan, and Salomon. {5} Jebahar, and Elisua, and Eliphaleet, {6} Noga also, and Napheg, and Japhia, {7} Elisama, and Baalaida, and Eliphaleet. {8} And the Philisthiims hearing that David was anointed for king over all Israel, they went up all to seek him: which when David had heard, he went out to meet them. {9} Moreover the Philisthiims coming, were spread abroad in the Vale Raphaim. {10} And David consulted our Lord, saying: Shall I go up to the Philistians, and wilt thou deliver them into my hand? And our Lord said to him: Go up and I will deliver them into thy hand. {11} And when they were come up into Baalpharasim, David struck them there, and said: God hath divided mine enemies by my hand, as waters are divided: and therefore the name of that place was called Baal Pharasim. {12} And they left there their gods, which David commanded to be burnt. {13} And other time also the Philisthiims invaded, and were dispersed in the Vale. {14} And David consulted God again, and God said to him: Go not up after them, retire from them, & thou shalt come against them over against the pear-trees. {15} And when thou shalt hear the sound of one going in the top of the pear-trees, then shalt thou issue forth to battle. For God is gone forth before thee, to strike the camp of the Philisthiims. {16} David therefore did as God had commanded him, & struck the camp of the Philisthians from Gabaon unto Gazer. {17} And the name of David was bruited in all countries, and our Lord gave the dread of him over all nations.

Chapter 15

With solemnity the Ark is brought into Jerusalem, carried by the Priests and Levites, 16. with music of diverse sorts, 26. Sacrifice of thanksgiving is offered. 29. Michol derideth David's devotion.

{1} HE made also houses for himself in the city of David: and built a place for the Ark of God, and pitcht a tabernacle for it. {2} Then said David: It is unlawful that the Ark of God be carried of any man, but of the Levites: whom our Lord chose to carry it, and to minister unto himself for ever. {3} And he gathered together all Israel into Jerusalem, that the Ark of God might be brought into his place, which he had prepared for it. {4} Moreover also the sons of Aaron, and the Levites. {5} Of the children of Caath, Uriel was the Prince, and his brethren an hundred twenty. {6} Of the sons of Merari, Asaia the Prince: and his brethren two hundred twenty. {7} Of the sons of Gersom, Joel the Prince: and his brethren an hundred thirty. {8} Of the sons of Elisaphan, Semeias the Prince: and his brethren two hundred. {9} Of the sons of Hebron, Eliel the Prince: and his brethren eighty. {10} Of the sons of Oziel, Aminadab the Prince: and his brethren an hundred twelve. {11} And David called Sadoc and Abiathar the Priests, and the Levites, Uriel, Asaia, Joel, Semeia, Eliel, and Aminadab: {12} and he said to them: You that are the Princes of the Levitical families, be sanctified with your brethren, and fetch the Ark of our Lord the God of Israel to the place, which is prepared for it: {13} lest as from the beginning, because you were not present, our Lord struck us: so now also it come to pass, we doing some unlawful thing. {14} The Priests therefore, and the Levites were sanctified, to carry the Ark of our Lord the God of Israel. {15} And the sons of Levi took the Ark of God, as Moyses had commanded, according to the word of our Lord, upon their shoulders, on bars. {16} And David said to the Princes of the Levites, that they should appoint of their brethren singing men on musical instruments, to wit, on nables, and harps, and cymbals, that the sound of joy might resound on high. {17} And they appointed Levites: Heman the son of Joel, and of his brethren Asaph the son of Barachias: and of the children of Merari, their brethren: Ethan the son of Casaia. {18} And with them their brethren: in the second order, Zacharias, & Ben, & Jaziel, and Semiramoth, and Jahiel, and Ani, Eliab, and Banaias, and Maasias, and Mathathias, and Eliphalu, and Macenias, and Obededom, and Jehiel, porters. {19} Moreover them that sang,

Heman, Asaph and Ethan: sounding on brazen cymbals. {20} And Zacharias, and Oziel, and Semiramoth, and Jahiel, and Ani, and Eliab, and Maasias, and Banaias upon nables sang mysteries. {21} Moreover Mathathias, and Eliphalu, and Macenias, and Obededom, and Jehiel, and Ozaziu, upon harps for the octave sang a triumphant song. {22} And Chonenias the Prince of the Levites, was chief over Prophecy, to begin the melody: for he was very cunning. {23} And Barachias, and Elcana: door keepers of the Ark. {24} Moreover Sebenias, and Josaphat, and Nathanael, and Amasai, and Zacharias, and Banaias, and Eliezer Priests, sounded with trumpets, before the Ark of God: and Obededom, and Jehias kept the door of the Ark. {25} Therefore David and all the ancients of Israel, and the tribunes, went to fetch the Ark of the covenant of our Lord, out of the house of Obededom with joy. {26} And when God had holpen, the Levites, which carried the Ark of the covenant of our Lord, there were immolated seven oxen, and seven rams. {27} Moreover David was clothed with a robe of fine linen, & all the Levites that carried the Ark, and the singing men, and Chonenias the Prince of prophecy among the singers: and David also was clothed with an Ephod of linen. {28} And all Israel brought the Ark of the covenant of our Lord in jubilee, and sounding with the sound of shalm, and with trumpets, and cymbals, and nables, and harps. {29} And when the Ark of the covenant of our Lord was come unto the city of David, Michol the daughter of Saul looking forth through a window, saw David the king dancing and playing, and she despised him in her heart.

Chapter 16

The Ark is place in a tabernacle. Sacrifice is offered. David blesseth the people, 4. disposeseth the offices of Levites, 8. and maketh a Psalm of praise to God.

{1} THEY therefore brought the Ark of God, and set it in the midst of the tabernacle, which David had pitched for it: and they offered holocausts, and pacifics before God. {2} And when David had finished offering holocausts, and pacifics, he blessed the people in the name of our Lord. {3} And he divided to all throughout every one, from man unto woman, a loaf of bread, and a piece of roasted beef, and flour fried with oil. {4} And he appointed before the Ark of our Lord of the Levites, that should minister, and should remember his works, and glorify, and praise our Lord the God of Israel: {5} Asaph the Prince, and the second after him Zacharias: moreover Jahiel, and Semiramoth, and Jehiel, and Mathathias, and Eliab, and Banaias, and Obededom: and Jehiel over the instruments of psaltery, and the harps: and Asaph to sound upon the cymbals: {6} but Banaias, and Jaziel Priests, to sound the trumpet continually before the Ark of the covenant of our Lord. {7} In that day David made Asaph, prince to confess to our Lord and his brethren. {8} Confess ye to our Lord, and invoke his name: make his inventions known among the peoples. {9} Chant to him, and sing to him: & tell ye all his marvelous things. {10} Praise ye his holy name: let the heart of them rejoice that seek our Lord. {11} Seek ye our Lord, and his power: seek ye his face always. {12} Remember his marvelous things which he hath done: his signs, and the judgements of his mouth. {13} The seed of Israel his servant: the children of Jacob his elect. {14} He is the Lord our God: in all the earth are his judgements. {15} Remember for ever his covenant: the word, which he commanded unto a thousand generations. {16} Which he covenanted with Abraham: and his oath with Isaac. {17} And he appointed it to Jacob for a precept: and to Israel for an everlasting covenant: {18} Saying: To thee will I give the Land of Chanaan: the cord of your inheritance. {19} When they were few in number: small and sojourners thereof. {20} And they passed from nation into nation: and from Kingdom to an other people. {21} He suffered not any man to calumniate them: but rebuked kings for their sake. {22} Touch not my anointed: and unto my Prophets be not malicious. {23} Sing ye to our Lord all the earth: shew forth from day to day his salvation. {24} Tell his glory among the

gentiles: among all peoples his marvelous works. {25} Because our Lord is great, and laudable exceedingly: and terrible over all gods. {26} For all the gods of the peoples, be idols: but our Lord made the heavens. {27} Confession and magnificence before him: strength and joy in his place. {28} Bring to our Lord ye families of peoples: bring to our Lord glory and empire. {29} Give our Lord glory, to his name, elevate sacrifice, and come ye in his sight: and adore our Lord in holy honour. {30} Let all the earth be moved before his face: for he founded the world unmovable. {31} Let the heavens be glad, and the earth rejoice: and let them say among nations, Our Lord hath reigned. {32} Let the sea thunder, and the fullness thereof: let the fields rejoice, and all things that are in them. {33} Then shall the trees of the forest praise before our Lord: because he is come to judge the earth. {34} Confess ye to our Lord, because he is good: because his mercy is for ever. {35} And say ye: Save us o God our Saviour: and gather us together, and deliver us out of the nations, that we may confess to thy holy name, and may rejoice in thy songs. {36} Blessed be our Lord the God of Israel from eternity unto eternity: and let all the people say: Amen, and hymn to God. {37} He therefore left Asaph there before the Ark of the covenant of our Lord, and his brethren to minister in the presence of the Ark continually day by day, & in their courses. {38} Moreover Obededom, and his brethren sixty eight: and Obededom the son of Idithun, and Hosa he appointed for porters. {39} And Sadoc the Priest, and his brethren Priests, before the tabernacle of our Lord in the excelse, which was in Gabaon, {40} that they should offer holocausts to our Lord upon the altar of holocaust continually, morning and evening, according to all things that are written in the law of our Lord, which he commanded Israel. {41} And after him Heman, and Idithun, and the rest of the chosen men, every one by his name to confess unto our Lord: because his mercy is for ever. {42} Heman also and Idithun sounding the trumpet, and quavering on the cymbals, and all musical instruments to sing unto God: and the sons of Idithun he made porters. {43} And all the people returned into their house: and David, to bless also his house.

Chapter 17

David determining to build a Temple, {11}, is admonished by Nathan the Prophet, that not he, but his son, shall build it; and be established in the Kingdom. 16. David extolleth God's benignity towards him and the people.

{1} AND when David dwelt in his house, he said to Nathan the Prophet: Behold I dwell in a house of cedar: and the Ark of the covenant of our Lord is under skins. {2} And Nathan said to David: All things, that are in thy heart do: for God is with thee. {3} Therefore that night the word of God came to Nathan, saying: {4} Go, and speak to David my servant: Thus saith our Lord: Thou shalt not build me a house to dwell in. {5} For neither have I remained in house from the time, that I brought out Israel, until this day: but I have been always changing places of tabernacle, & in tent, {6} abiding with all Israel. Did I speak to one, at the least, of all the judges of Israel whom I commanded to feed my people, and did I say: Why have you not built me a house of cedar? {7} Now therefore so shalt thou speak to my servant David: Thus saith the Lord of hosts: I took thee, when in the pasture thou didst follow the flock, that thou shouldest be Prince of my people Israel. {8} And I have been with thee whither soever thou wentest: and I have slain all thine enemies before thee, and have made thee a name as of one of the great ones, that are renowned in the earth. {9} And I have given a place to my people Israel: it shall be planted, and shall dwell therein, and shall be moved no more, neither shall the children of iniquity consume them, as from the beginning, {10} since the days that I gave judges to my people Israel, & humbled all thine enemies. I therefore tell thee, that our Lord will build thee a house. {11} And when thou shalt have accomplished thy days to go to thy fathers, I will raise up thy seed after thee, which shall be

of thy children: and I will establish his Kingdom. {12} He shall build me a house, and I will confirm his throne for ever. {13} I will be to him for a father, and he shall be to me for a son: and my mercy I will not take from him, as I took from him, that was before thee. {14} And I will establish him in my house, and in my Kingdom for ever: and his throne shall be most firm for ever. {15} According to all these words, and according to all this vision, so spake Nathan to David. {16} And when king David came, and sat before our Lord, he said: Who am I Lord God, and what is my house, that thou shouldest give me such things? {17} But this also hath seemed little in thy sight, and therefore thou hast spoken concerning the house of thy servant for time to come also: and hast made me renowned above all men Lord God. {18} What can David add farther, whereas thou hast so glorified thy servant, and known him? {19} Lord for thy servant according to thy heart thou hast done all this magnificence, and would have all thy great wonders to be known. {20} Lord, there is not the like to thee: and there is none other beside thee, of all whom we have heard with our ears. {21} For what other is there, as thy people Israel, one nation in the earth, to the which God went, to deliver it and make it his people, and with his greatness & terrors cast out the nations before the face of it, which he delivered out of Aegypt? {22} And thou hast made thy people Israel to be thy people for ever, and thou Lord art made the God thereof. {23} Now therefore Lord, the word, which thou hast spoken to thy servant, and concerning his house, be it confirmed for ever, and do as thou hast spoken. {24} And let thy name remain and be magnified for ever: and let it be said: The Lord of hosts is God of Israel, & the house of David his servant permanent before him. {25} For thou Lord my God hast revealed the ear of thy servant, to build him a house: and therefore thy servant hath found confidence, to pray before thee. {26} Now therefore Lord thou art God: & thou hast spoken to thy servant so great benefits. {27} And thou hast begun to bless the house of thy servant, that it be always before thee: for thee o Lord blessing it, it shall be blessed for ever.

Chapter 18

King David hath great victories, making many nations tributary. 15. His chief officers are recounted.

{1} AND it came to pass after these things, that David struck the Philisthiims, and humbled them, and took away Geth, and her daughters out of the hand of the Philisthiims, {2} and struck Moab; and the Moabites were made David's servants, offering him gifts. {3} At that time David struck Adarezer also the king of Soba of the country of Hemath, when he went on to dilate his empire as far as the river Euphrates. {4} David therefore took a thousand chariots of his, & seven thousand horsemen, & twenty thousand footmen, & he houghsinewed all the chariot horses, saving an hundred chariots, which he reserved to himself. {5} And the Syrian also of Damascus came moreover, to give aid to Adarezer the king of Soba, but David struck also of his, two & twenty thousand men. {6} And he put soldiers in Damascus, that Syria also should serve him, & bring gifts. And our Lord holp him in all things, to the which he went. {7} David also took the golden quivers, which the servants of Adarezer had, and he brought them into Jerusalem. {8} Moreover of Thebath, and Chun, the cities of Adarezer, very much brass, of which Salomon made the brazen Sea, and Pillars, and brazen vessels. {9} Which when Tou the king of Hemath had heard, to wit, that David had stricken all the army of Adarezer the king of Soba, {10} he sent Adoram his son to king David, to desire peace of him, and to congratulate him that he had stricken, and had overthrown Adarezer: for Tou was adversary to Adarezer. {11} But all the vessel also of gold, and silver, and brass, king David consecrated to our Lord, with the silver and gold, which he had taken out of all the nations, as well of Idumea, and Moab, and the children of Ammon, as of the Philisthiims &

Amalec. {12} And Abisai the son of Sarvia struck Edom in the Vale of salt pits, eighteen thousand: {13} and he appointed a garrison in Edom, that Idumea should serve David, and our Lord saved David in all things to which he went. {14} David therefore reigned over all Israel, & did judgement and justice to all his people. {15} Moreover Joab the son of Sarvia was over the army, and Josaphat the son of Ahilud commenter. {16} And Sadoc the son of Achitob, and Ahimelech the son of Abiathar, Priests: and Susa, Scribe. {17} Banaias also the son of Joiada over the legions Cerethi, and Phelethi: moreover the sons of David the chief at the king's hands.

Chapter 19

The king of Ammon evil entreating king David's men, whom he had courteously sent to condole the death of his father, is overthrown in battle, 16. with the Assyrians his hired confederates.

{1} AND it chanced that Naas the king of the children of Ammon died, and his son reigned for him. {2} And David said: I will do mercy with Hanon the son of Naas: for his father hath done me pleasure. And David sent messengers to comfort him upon the death of his father. Who when they were come into the land of the children of Ammon, to comfort Hanon, {3} the Princes of the children of Ammon said to Hanon: Thou thinkest perhaps, that David for honour sake toward thy father hath sent some that should comfort thee; neither markest thou, that his servants are come to thee to espy, and seek out, and search thy land. {4} Therefore Hanon made the servants of David bald, and shaved them, and cut away their coats from the buttocks to the feet, and sent them away. {5} Who when they were gone, and had sent word to David, he sent to meet them (for they had sustained great reproach) and commanded them to tarry in Jericho, till their beard grew, and then they should return. {6} And the children of Ammon seeing, that they had done injury to David, as well Hanon as the rest of the people, they sent a thousand talents of silver, to hire them chariots and horsemen out of Mesopotamia, and from Syria Maacha, and from Soba. {7} And they hired two and thirty thousand chariots, & king Maacha with his people. Who when they were come, camped over against Medaba. The children of Ammon also being gathered together out of their cities, came to the battle. {8} Which when David had heard, he sent Joab, and all the host of valiant men: {9} and the children of Ammon issuing forth, put their army in array beside the gate of the city: and the kings, that were come to aid him, stood apart in the field. {10} Joab therefore understanding that battle was made against him before and behind, chose the most valiant men of all Israel, and marched on against the Syrian. {11} And the rest of the people he gave under the hand of Abisai his brother: and they went forth against the children of Ammon. {12} And he said: If the Syrian shall overcome me, thou shalt aid me: and if the children of Ammon shall overcome thee, I will aid thee. {13} Take courage, and let us play the men for our people, and for the cities of our God: and our Lord will do that which is good in his sight. {14} Joab therefore marched on, and the people that were with him, against the Syrian to battle: and he put them to flight. {15} Moreover the children of Ammon seeing that the Syrian was fled, themselves also fled from Abisai his brother, and went into the city: and Joab also returned into Jerusalem. {16} But the Syrian seeing that he was fallen before Israel, sent messengers, and brought the Syrian, that was beyond the river: and Sophach the General of Adarezer's war, was their captain. {17} Which when it was told David, he gathered together all Israel, and passed Jordan, and fell upon them, & directed his army against him, they fighting on the contrary part. {18} And the Syrian fled from Israel: and David slew of the Syrians seven thousand chariots, and forty thousand footmen, and Sophach General of the army. {19} And the servants of Adarezer seeing themselves to be overcome of Israel, fled to David, and served him: and Syria would no more give aid to the children of Ammon.

Chapter 20

King David prospereth in war against the Ammonites, 4. and Philistines, 6. among whom Jonathan David's nephew by his brother, killeth a monstrous giant, which had twelve fingers and twelve toes.

{1} AND it came to pass after the compass of a year, at such time when kings are wont to go forth to battle, Joab gathered together the army and force of war, and spoiled the land of the children of Ammon: and went on and besieged Rabba. Moreover David tarried in Jerusalem, when Joab struck Rabba, and destroyed it. {2} And David took the crown of Melchom from his head, and found in it a talent weight of gold, and most precious pearls, and he made himself thereof a diadem: he took also the spoils of the city very much. {3} And the people that was therein, he brought forth: and he made harrows, and sleds, and chariots shod with Iron to pass over them, so that they were cut asunder, and broken in pieces: so did David to all the cities of the children of Ammon: and he returned with all his people into Jerusalem. {4} After these things there was war begun in Gazer against the Philistians: in which Sobochai the Husathite struck Saphai of the kindred of Raphaim, and humbled them. {5} An other battle also was fought against the Philistians, wherein Adeodatus the son of Saltus a Bethlehemite struck the brother of Goliath the Gethite, the staff of whose spear was as it were a weaver's beam. {6} But an other battle also happened in Geth, wherein there was a very long man, having fingers and toes by six & six, that is, together four & twenty: who also was born of the stock of Rapha. {7} This man blasphemed Israel: and Jonathan the son of Samaa the brother of David struck him. These be the children of Rapha in Geth, which fell by the hand of David and of his servants.

Chapter 21419

J David sinneth in numbering his people, 8. repenteith, and prayeth, yet is punished, many dying of the plague, 15. till God shewing mercy spareth the rest. 16. David accusing himself and excusing the people is commanded by the Angel to offer sacrifice, which he (22. buying ground for an altar) 26. performeth.

{1} BUT Satan rose against Israel: and moved David to number Israel, to Joab, and to the Princes of the people: {2} And David said Go, and number Israel from Bersabee unto Dan, and bring me the number that I may know. {3} And Joab, answered: Our Lord increase his people an hundred fold more than they are: are they not, my lord king, all thy servants? Why doth my lord seek this, which may be reputed for a sin to Israel? {4} But the king's word prevailed more: and Joab went forth, and went about all Israel: and returned to Jerusalem. {5} And he gave David the number of them, whom he had surveyed: and all the number of Israel was found a thousand thousand & an hundred thousand men that drew sword: and of Juda four hundred seventy thousand men of war. {6} For Levi and Benjamin he numbered not: because Joab unwillingly executed the king's commandment. {7} And that which was commanded displeased God: and he struck Israel. {8} And David said to God: I have sinned exceedingly in that I would do this: I beseech thee take away the iniquity of thy servant, because I have done foolishly. {9} And our Lord spake to Gad the Seer of David, saying: {10} Go, & speak to David, & tell him: Thus saith our Lord: I give thee the choice of three things, choose one which thou wilst, & I will do it to thee. {11} And when Gad was come to David, he said to him: Thus saith our Lord: Choose which thou wilst: {12} either three years famine: or three months to fly from thine enemies, and not to be able to escape their sword: or three days the sword of our Lord, and pestilence to be in the land, & the Angel of our Lord to kill in all the coasts of Israel: now therefore see what I shall answer him, that sent me. {13} And David said to Gad: I am on every side in great distress: but it is better, that I fall into the hands of our Lord, because his mercies be many, than into the hands of men. {14} Our Lord therefore sent the pestilence in Israel:

and there fell of Israel seventy thousand men. {15} He sent also an Angel into Jerusalem, to strike it: and when it was stricken, our Lord saw, and had compassion upon the greatness of the evil, and commanded the Angel, that smote: It is sufficient, now let thy hand cease. Moreover the Angel of our Lord stood beside the floor of Ornan the Jebusite. {16} And David lifting up his eyes, saw the Angel of our Lord standing between heaven & earth, and a sword drawn in his hand, turned against Jerusalem: and they fell as well he as the ancients clothed in hair cloths, flat on the earth. {17} And David said to God: Am not I he, that commanded the people to be numbered? It is I that have sinned: it is I that have done the evil: this flock, what hath it deserved? Lord my God let thy hand be turned I beseech thee upon me, and upon my father's house: and let not thy people be stricken. {18} And the Angel of our Lord commanded Gad to tell David, that he should go up, and build an altar to our Lord God in the floor of Ornan the Jebusite. {19} David therefore went up according to the word of Gad, which he had spoken to him in the name of our Lord. {20} Moreover Ornan when he had looked up, and seen the Angel, and his four sons with him, they hid themselves. For at that time he threshed wheat in the floor. {21} Therefore when David came to Ornan, Ornan beheld him, and went forth to meet him out of the floor, and adored him flat on the ground. {22} And David said to him: Give me the place of thy floor, that I may build therein an altar to our Lord: so that thou take as much silver as it is worth, and the plague may cease from the people. {23} And Ornan said to David: Take it, and let my lord the king do whatsoever pleaseth him: yea the oxen also I give for holocaust, and the drays for wood, and wheat for sacrifice: I will give all things willingly. {24} And king David said to him: It shall not be so, but I will give thee silver as much as it is worth: for I may not take it from thee, and so offer to our Lord holocausts given gratis. {25} David therefore gave Ornan for the place, six hundred sicles of gold of most just weight. {26} And he built there an altar to our Lord: and he offered holocausts, and pacifics, and he invocated our Lord, and he heard him in fire from heaven upon the altar of holocaust. {27} And our Lord commanded the Angel: & he turned his sword into the scabbard. {28} David therefore forthwith seeing that our Lord had heard him in the floor of Ornan the Jebusite, immolated victims there. {29} But the tabernacle of our Lord, which Moyses made in the desert, and the altar of holocausts, was at that time in the excelse of Gabaon. {30} And David could not go to the altar to pray God there: for he had been frightened with exceeding fear, seeing the sword of the Angel of our Lord.

Chapter 22

Workmen and all necessaries being prepared, 6. David commandeth Salomon to build the Temple, for so God hath appointed. 13. Exhorteth him to serve God, 17. and other principal men to assist him.

{1} AND David said: This is the house of God, and this is an altar for holocaust to Israel. {2} And he commanded that the proselytes of the land of Israel should be gathered together, and he appointed of them masons to hew stones and polish them, that the house of God might be built. {3} David prepared also very much iron for the nails of the gates, and for the joinings and jointures: & of brass an innumerable weight. {4} The cedar-trees also could not be esteemed, which the Sidonians and Tyrians brought down to David. {5} And David said: Salomon my son is yet a little child and delicate, and the house which I would have to be builded to our Lord, must be such as may be renowned in all countries: I therefore will prepare him necessaries. And for this cause before his death he prepared all the expenses. {6} And he called Salomon his son: and commanded him that he should build a house to our Lord the God of Israel. {7} And David said to Salomon: My son, it was my will to have built a house to the name of our Lord my God. {8} But the word of our Lord was made to me, saying: Thou hast shed much blood, and fought very many battles, thou canst not

build a house to my name, so much blood being shed before me: {9} the son, which shall be born to thee, shall be a most quiet man: for I will make him rest from all his enemies round about: and for this cause, he shall be called Peaceable: and I will give peace and quietness in Israel all his days. {10} He shall build a house to my name, and he shall be to me for a son, and I will be to him for a father: and I will establish the throne of his Kingdom over Israel for ever. {11} Now therefore my son, Our Lord be with thee, and do thou prosper, and build the house of our Lord thy God, as he hath spoken of thee. {12} Our Lord also give thee wisdom and understanding, that thou mayst be able to rule Israel, and to keep the law of our Lord thy God. {13} For then thou shalt be able to prosper, if thou shalt keep the commandments, and judgments, which our Lord commanded Moyses to teach Israel: take courage and play the man, fear not, neither be dismayed. {14} Behold I in my poverty have prepared the charges of the house of our Lord, of gold an hundred thousand talents, and of silver a thousand thousand talents, but of brass, & of iron there is no weight, for the number is surpassed with the greatness: timber & stones I have prepared to all the charges. {15} Thou hast also very many artificers, hewers of stones, and masons, and carpenters, and of all occupations most skilful to make work {16} in gold and silver and brass and iron, whereof there is no number. Rise therefore, and do it, and our Lord will be with thee. {17} David also commanded all the Princes of Israel, that they should help Salomon his son. {18} You see, quoth he, that our Lord your God is with you, and hath given you rest round about, and hath delivered all your enemies into your hands, and the land is subdued before our Lord, and before his people. {19} Give therefore your heart and your souls, to seek our Lord your God: and arise, and build a sanctuary to our Lord God, that the Ark of the covenant of our Lord, and the vessels consecrated to our Lord, may be brought into the house, which is built to the name of our Lord.

Chapter 23

King David being old constituteth Salomon king, 3. disposeth the offices of Levites, 7. to wit, the families of Gerson, 12. of Caath, 21. and of Merari: (26. ceasing to carry the tabernacle) 27. to serve in the temple.

{1} DAVID therefore being old and full of days, made Salomon his son king over Israel {2} And he gathered all the Princes of Israel, and the Priests and Levites. {3} And the Levites were numbered from thirty years and upward: and there were found thirty eight thousand men. {4} Of these were chosen, and distributed into the ministry of the house of our Lord four and twenty thousand: and of the overseers and judges, six thousand. {5} Moreover four thousand porters: and as many singing to our Lord on instruments, which he had made to sing on. {6} And David distributed them by the courses of the children of Levi, to wit, of Gerson, and Caath, and Merari. {7} The sons of Gerson: Leedan, and Semei. {8} The sons of Leedan: the Prince Jahiel, and Zethan, and Joel, three. {9} The sons of Semei: Salomith, and Hosiel, and Aram, three: these be the Princes of the families of Leedan. {10} Moreover the sons of Semei: Leheth, and Ziza, and Jaus, and Baria: these be the sons of Semei, four. {11} And Leheth was the first, Ziza the second: moreover Jaus and Baria had not many children, and therefore they were counted in one family, and in one house. {12} The children of Caath: Amram, and Isaar, Hebron, and Oziel, four. {13} The sons of Amram, Aaron, and Moyses. And Aaron was separated to minister in Sancta Sanctorum, he and his sons for ever, and to burn incense to our Lord according to his rite, and to bless his name for ever. {14} The sons of Moyses also the man of God were numbered in the tribe of Levi. {15} The sons of Moyses: Gersom and Eliezer: {16} the sons of Gersom: Subuel the first. {17} And the sons of Eliezer were: Rohobia the first: and Eliezer had no more sons. Moreover the children of Rohobia were multiplied exceedingly. {18} The sons of Isaar: Salomith the first.

{19} The sons of Hebron: Jeriau the first, Amarias the second, Jahaziel the third, Jecmaan the fourth. {20} The sons of Oziel: Micha the first, Jesia the second. {21} The sons of Merari: Moholi, and Musi. The sons of Moholi: Eleazar and Cis. {22} And Eleazar died, and had no sons but daughters, and the sons of Cis their brethren took them. {23} The sons of Musi: Moholi, and Eder, and Jerimoth, three. {24} These be the children of Levi in their kindreds and families, Princes by courses, and number of every head, that did the works of ministry of the house of our Lord from twenty years, and upward. {25} For David said: Our Lord the God of Israel hath given rest to his people, and the habitation of Jerusalem for ever. {26} Neither shall it be the office of the Levites to carry any more the tabernacle, and all the vessels thereof to minister. {27} According to the last precepts also of David the number of the children of Levi shall be numbered from twenty years & upward. {28} And they shall be under the hand of the sons of Aaron for the service of the house of our Lord, in the entrances, and in the chambers, and in the place of purification, and in the Sanctuary, and in all the works of the ministry of the temple of our Lord. {29} And the Priests over the loaves of proposition, and for the sacrifice of flour, and for cakes and azymes, and the frying pan and to roast, and over all weight and measure. {30} But the Levites to stand in the morning to confess, and sing to our Lord: and in like manner at evening, {31} as well in the oblation of the holocausts of our Lord, as in the Sabbaths and Calends, and the rest of the solemnities, according to the number, and ceremonies of every thing, continually before our Lord. {32} And let them keep the observations of the tabernacle of covenant, and the rite of the Sanctuary, and the observance of the children of Aaron their brethren, that they minister in the house of our Lord.

Chapter 24

King David disposes sixteen families of Eleazar, and eight of Ithamar, 7. by lots, 19. to serve in the Temple, according to their Priestly function, 20. likewise principal Levites in their offices.

{1} MOREOVER to the sons of Aaron these were the partitions: The sons of Aaron: Nadab, and Abiu, and Eleazar, and Ithamar. {2} But Nadab and Abiu died before their father without children: and Eleazar and Ithamar did the function of priesthood. {3} And David divided them, that is, Sadoc of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their courses and ministry. {4} And there were found many more children of Eleazar among the principal men, than children of Ithamar. And he divided to them, that is, to the children of Eleazar, Princes by their families sixteen: and to the children of Ithamar by their families and houses eight. {5} Moreover he divided both families between themselves by lots: for there were Princes of the Sanctuary, and Princes of God, as well of the children of Eleazar, as of the children of Ithamar. {6} And Semeias wrote them, the son of Nathanael the Scribe a Levite, before the king and Princes, and Sadoc the Priest, and Ahimelech the son of Abiathar, the Princes also of the Priestly and Levitical families: one house, which was over the rest, Eleazar's, and an other house, which had the rest under it, Ithamar's. {7} And the first lot came forth to Joarib, the second to Jedei, {8} the third to Harim, the fourth to Seorim, {9} the fifth to Melchia, the sixth to Maiman, {10} the seventh to Accos, the eighth to Abia, {11} the ninth to Jesua, the tenth to Sechenia, {12} the eleventh to Eliasib, the twelfth to Jacim, {13} the thirteenth to Hoppah, the fourteenth to Isbaab, {14} the fifteenth to Belga, the sixteenth to Emmer, {15} the seventeenth to Hezir, the eighteenth to Aphses, {16} the nineteenth to Pheteia, the twentieth to Hezechiel, {17} the one and twentieth to Jachin, the two and twentieth to Gamul, {18} the three and twentieth to Dalaiau, the four and twentieth to Maaziau. {19} These be their courses according to their ministries, to enter into the house of our Lord, and according to their rite under the hand of Aaron their father: as our Lord the God of Israel had commanded. {20} Moreover of the children of Levi, which were remaining,

there was Subael of the children of Amram: and of the children of Subael, Jehedeia. {21} Also of the children of Rohobia the Prince of Jesias. {22} And the son of Isaari Salemoth, & the son of Salemoth Jahath: {23} and his son Jeriau the first, Amarias the second, Jahaziel the third, Jecmaan the fourth. {24} The son of Oziel, Micha: the son of Micha, Samir. {25} The brother of Micha, Jesia: and the son of Jesia, Zacharias. {26} The sons of Merari: Moholi and Musi. The son of Oziau: Benno. {27} The son also of Merari: Oziau, and Soam, and Zacchur, and Hebri. {28} Moreover the son of Moholi: Eleazar, who had no children. {29} And the son of Cis, Jeramael. {30} The sons of Musi: Moholi, Eder, and Jerimoth. These be the sons of Levi according to the houses of their families. {31} And they also did cast lots against their brethren the sons of Aaron before David the king, and Sadoc, and Ahimelech, and the Princes of the Priestly and Levitical families, as well the elder as the younger. Lot divided all equally.

Chapter 25

Four sons of Asaph, six of Idithun, and fourteen of Heman, chief musicians, 7. with their brethren in all two hundred and fourscore, 8. are distributed by Lots, in four and twenty companies, to serve in the temple.

{1} THEREFORE David, and the officers of the host separated for the ministry the sons of Asaph, and Heman, and Idithun: which should prophesy on harps, and psalteries, and cymbals, according to their number serving the office dedicated to them. {2} Of the sons of Asaph: Zacchur, and Joseph, and Nathania, and Asarela, the sons of Asaph: under the hand of Asaph prophesying near the king. {3} Moreover Idithun: the sons of Idithun, Godolias, Sori, Jeseias, and Hasabias, and Mathathias, six, under the hand of their father Idithun, who prophesied on harp over them that confessed and praised our Lord. {4} Of Heman also: the sons of Heman Bocciau, Mathaniau, Oziel, Subuel, and Jerimoth, Hananias, Hanani, Eliatha, Geddelthi, and Romemthiezer, & Jesbacassa, Mellothi, Othir, Mahazioth: {5} all these the sons of Heman the Seer of the king in the words of God, that he might exalt the horn: & God gave to Heman fourteen sons and three daughters. {6} All under their fathers were distributed to sing in the temple of our Lord, on cymbals, & psalteries, and harps, for the ministries of the house of our Lord near the king: to wit, Asaph, and Idithun, and Heman. {7} And the number of them with their brethren, that taught the song of our Lord, all the teachers two hundred eighty eight. {8} And they did cast lots by their courses, equally as well the elder as the younger, the learned and the unlearned together. {9} And the first lot came forth to Joseph, which was of Asaph. The second to Godolias, to him and his sons, and his brethren twelve. {10} The third to Zachur, to his sons and his brethren twelve. {11} The fourth to Isari, to his sons and his brethren twelve. {12} The fifth to Nathania, to his sons and his brethren twelve. {13} The sixth to Bocciau, to his sons and his brethren twelve. {14} The seventh to Isreela, to his sons and his brethren twelve. {15} The eighth to Jesaia, to his sons and his brethren twelve. {16} The ninth to Mathania, to his sons and his brethren twelve. {17} The tenth to Semeias, to his sons and his brethren twelve. {18} The eleventh to Azareel, to his sons and his brethren twelve. {19} The twelfth to Hasabia, to his sons and his brethren twelve. {20} The thirteenth to Subael, to his sons and his brethren twelve. {21} The fourteenth to Mathathias, to his sons and his brethren twelve. {22} The fifteenth to Jerimoth, to his sons and his brethren twelve. {23} The sixteenth to Hananias, to his sons and his brethren twelve. {24} The seventeenth to Jesbacassa, to his sons and his brethren twelve. {25} The eighteenth to Hanani, to his sons and his brethren twelve. {26} The nineteenth to Mellothi, to his sons and his brethren twelve. {27} The twentieth to Eliatha, to his sons and his brethren twelve. {28} The one and twentieth to Othir, to his sons and his brethren twelve. {29} The two & twentieth to Geddelthi, to his sons and his brethren twelve. {30} The three and twentieth to Mahazioth, to his

sons and his brethren twelve. {31} The four and twentieth to Romemthiezer, to his sons and his brethren twelve.

Chapter 26

Porters are designed by lots to watch at four gates of the temple: 20. others made keepers of the holy treasure, & vessels, 30. Officers also appointed in the two tribes and half over Jordan, for God's service and the king's.

{1} AND the divisions of the porters: of the Corites Meselemia, the son of Core, of the sons of Asaph. {2} The sons of Meselemia: Zacharias the first-begotten, Jadihel the second, Zabadias the third, Jathanael the fourth, {3} Aelam the fifth, Johanan the sixth, Elionai the seventh. {4} And the sons of Obededom Semeias the first-begotten, Jozabad the second, Joah the third, Sachar the fourth, Nathanael the fifth, {5} Ammiel the sixth, Issachar the seventh, Phollathi the eight: because our Lord blessed him. {6} And to Semei his son were born sons, the chief of their families: for they were most valiant men. {7} The sons then of Semeias: Othni, and Raphael, and Obed, Elizabad, and his brethren most valiant men: Eliu also, and Samachias. {8} All these of the sons of Obededom: they, & their sons, & their brethren most able to minister, sixty two of Obededom. {9} Moreover the sons of Meselemia, and their brethren most strong, eighteen. {10} And of Hosa, that is, of the sons of Merari: Semri the Prince (for he had not a first-begotten, and therefore his father made him chief) {11} Helcias the second, Tabelias the third, Zacharias, the fourth: all these the sons, {424} and brethren of Hosa, thirteen. {12} These were divided into porters, that the Princes also of the watches, even as their brethren, might minister in the house of our Lord. {13} Lots therefore were cast equally, both to little, and great, by their families, for every one of the gates. {14} The lot then of the East fell to Selemia. Moreover to Zacharias his son, a most wise man, and skilful, the North quarter chanced by lot. {15} But to Obededom and his sons, toward the South: in which part of the house was the Council of the ancients. {16} Sephim, and Hosa toward the West, by the gate which leadeth to the way of ascent: watch against watch. {17} And toward the East six Levites: and toward the North four a day: and toward the South likewise in a day four: and where the Council was, two and two. {18} In the cells also of the porters toward the West four in the way: and two at every cell. {19} These be the divisions of the porters of the sons of Core, and of Merari {20} Moreover Achias was over the treasures of the house of God, and the vessels of the holy places. {21} The sons also of Leden, the sons of Gersonni: of Leden princes of the families, Leden, and Gersonni, Jehieli. {22} The sons of Jehieli: Zathan, and Joel, his brethren over the treasures of the house of our Lord, {23} to the Amramites, and Isaarites, and Hebronites, and Ozielites. {24} And Subael the son of Gersom, the son of Moyses, chief over the treasures. {25} His brethren also Eliezer, whose son Rahabia, and his son Isaias, and his son Joram, his son also Zechri, and his son Selemith. {26} Selemith himself, and his brethren over the treasures of the sanctified holy things, which David the king sanctified, and the Princes of families, and the centurions, and the captains of the host {27} of the wars, and of the spoils of the battles, which they had consecrated to the maintenance and furniture of the temple of our Lord. {28} And all these things did Samuel the Seer sanctify, and Saul the son of Cis, and Abner the son of Ner, and Joab the son of Sarvia: and all that had sanctified them by the hand of Selemith, and of his brethren. {29} But the chief over the Isaarites was Chonenias, and his sons, to the works abroad over Israel, to teach and judge them. {30} Moreover the Hebronites Hasabias, and his brethren most able men, a thousand seven hundred were chief over Israel beyond Jordan against the West, in all the works of our Lord, & for the ministry of the king. {31} And the Prince of the Hebronites was Jeria according to their families and kindreds. In the fortieth year of king David they were numbered, and there were found most valiant men

in Jazer Galaad, {32} and his brethren of stronger age, two thousand seven hundred Princes of families. And David the king made them overseers over the Rubenites and the Gaddites, and the half tribe of Manasses, for all the ministry of God, and the king.

Chapter 27

Twelve military tribunes, with four and twenty thousand under every one, by course of months serve about the king, 16. Other twelve tribunes of the people govern in several tribes, 25. Prefects also are made over the king's treasures, cattles, and other commodities in the court, camp, and country.

{1} AND the children of Israel according to their number, the Princes of families, tribunes, and centurions, and overseers, that ministered to the king according to their companies, coming in and going out every month in the year, every one was chief over four and twenty thousand. {2} Over the first company the first month Jesbaom was chief the son of Zabdiel, and under him four & twenty thousand. {3} Of the sons of Phares, the Prince of all the Princes in the host the first month. {4} The company of the second month had Dudia an Ahohite, & after him an other named Macelloth, which governed part of four and twenty thousand. {5} Captain also of the third company in the third month, was Banaias the son of Joiada the Priest: and in his division four and twenty thousand. {6} The same is Banaias the most valiant among thirty, and above the thirty, and over his company Amizabad his son was chief. {7} The fourth, in the fourth month, Asahel the brother of Joab, and Zabadias his son after him: and in his company four and twenty thousand. {8} The fifth, in the fifth month, Prince Samaoth, a Jezerite: and his company four and twenty thousand. {9} The sixth, in the sixth month, Hira the son of Acces a Thecuite: and in his company four and twenty thousand. {10} The seventh, in the seventh month, Helles a Phallonite of the children of Ephraim: and in his company four and twenty thousand. {11} The eight, in the eighth month, Sobochai an Husathite of the stock of Sarahi: and in his company four and twenty thousand. {12} The ninth, in the ninth month, Abiezer an Anathothite of the children of Jemini: and in his company four and twenty thousand. {13} The tenth, in the tenth month, Marai, & he a Netophathite of the stock of Zarahi: & in his company four and twenty thousand. {14} The eleventh in the eleventh month, Banaias, a Pharathonite of the children of Ephraim: & in his company four & twenty thousand. {15} The twelfth, in the twelfth month, Holdai a Netophathite, of the stock of Gethoniel: and in his company four and twenty thousand. {16} Furthermore there were chief over the tribes of Israel, over the Rubenites, Duke Eliezer the son of Zechri: over the Simeonites, Duke Saphatias the son of Maacha: {17} over the Levites, Hasabias the son of Samuel: over the Aaronsites, Sadoc: {18} over Juda, Eliu the brother of David: over Issachar, Amri the son of Michael: {19} over the Zabulonites, Jesmaias the son of Abdias: over the Nephthalites, Jerimoth the son of Ozriel: {20} over the children of Ephraim, Osee the son of Ozariu: over the half tribe of Manasses, Joel the son of Phadaia: {21} and over the half tribe of Manasses in Galaad, Jaddo the son of Zacharias: and over Benjamin, Jasiel the son of Abner. {22} But over Dan, Ezrihel the son of Jeroham: these be the Princes of the children of Israel. {23} And David would not number them from twenty years downward: because our Lord had said that he would multiply Israel as the stars of heaven. {24} Joab the son of Sarvia began to number, and finished not: because upon this there fell wrath upon Israel: and therefore the number of them that were numbered, was not registered in the chronicles of king David. {25} And over the king's treasures was Azmoth the son of Adiel, and over those treasures, which were in the cities, and in the towns, and in the towers, Jonathan the son of Ozias was president. {26} And over husbandry, and the husbandmen, which tilled the ground, Ezri the son of Chelub was overseer: {27} and over the dressers of vineyards, Semeias a Romathite: and over the wine cellars, Zabdias an Aphonite. {28} For over the Olivets and the fig grooves, which were in the champion, was Balanam a Gederite:

and over the oil cellars, Joas. {29} Furthermore over the herds that fed in Saron, the overseer was Setrai a Saronite: and over the oxen in the valleys, Saphat the son of Adli: {30} but over the camels, Ubil an Ismaelite: and over the asses, Jadias a Meronathite: {31} over the sheep also Jaziz an Agarene all these, Princes of the substance of king David. {32} And Jonathan David's uncle, a counsellor, a man wise and learned: He and Jahiel the son of Hachamoni were with the king's sons. {33} Achitophel also the king's counsellor, and Chusai an Arachite the king's friend. {34} After Achitophel was Joiada the son of Banaias, and Abiathar. And the Prince of the king's army was Joab.

Chapter 28

Again king David calling all his states together, with commemoration of God's singular favour in electing him, and Salomon, 8. exhorte them all, and namely his son to serve God sincerely: 10. and to build the temple, describing in what form to make it.

{1} DAVID therefore called together all the Princes of Israel, the Dukes of the tribes, and the heads of the companies, which ministered to the king: the tribunes also and the centurions, and them that were chief over the substance and possessions of the king, and his sons with the eunuchs, and the mighty, and all the most valiant in the host of Jerusalem. {2} And when the king had risen up, and stood, he said: Hear me my brethren, and my people: I meant to have built a house, wherein the Ark of our Lord might rest, and the foot stool of the feet of our God: and to build it I prepared all things. {3} But God said to me: Thou shalt not build a house to my name: because thou art a man of war, and hast shed blood {4} Howbeit our Lord the God of Israel chose me of all the house of my father, to be king over Israel for ever: for of Juda he chose the Princes: moreover of the house of Juda, my father's house: and of the sons of my father, it pleased him to choose me king over all Israel. {5} Yea and of my sons (for our Lord hath given me many sons) he hath chosen Salomon my son, to sit in the throne of the Kingdom of our Lord over Israel, {6} and he said to me: Salomon thy son shall build my house, and my courts: for him have I chosen to me for a son, and I will be to him for a father. {7} And I will confirm his Kingdom for ever, if he shall persevere to do my precepts, and my judgments, as at this day. {8} Now then before all the assembly of Israel in the hearing of our God, keep ye, and search all the commandments of our Lord God: that you may possess the good land, & may leave it to your children after you for ever. {9} And thou Salomon my son, know the God of thy father, and serve him with a perfect heart, and a voluntary mind: for our Lord searcheth all hearts, and understandeth all cogitations of minds. If thou seek him, thou shalt find: but if thou forsake him he will reject thee for ever. {10} Now therefore because our Lord hath chosen thee to build the house of the Sanctuary, take courage, and perfit it. {11} And David gave to Salomon his son a description of the porch, and of the temple and of the cellars, and of the upper loft, and of the chambers in the inner rooms, and of the house of the propitiation, {12} moreover also of all the courts, which he had thought upon, and of the chambers round about, for the treasures of the house of our Lord, and for the treasures of the holy things, {13} and of the divisions of the Priests and the Levites, for all the works of the house of our Lord, and for all the vessels of the ministry of the temple of our Lord. {14} Gold in weight for every vessel of the ministry. A weight of silver also according to the diversity of the vessels and works. {15} And for golden candlesticks also, and their lamps, gold according to the measure of every candlestick, and of the lamps. In like manner also for the silver candlesticks, and for their lamps, according to the diversity of the measure, he delivered a weight of silver. {16} He gave also gold for tables of proposition, according to the diversity of the tables: in like manner also silver for other silver tables. {17} For flesh-hooks also, and phials, and censers of most pure gold, and for little lions of gold, according to the quality of the measure he

distributed a weight, for lion and lion. In like manner also for lions of silver he separated a diverse weight of silver. {18} And for the Altar whereupon incense is burnt, he gave most pure gold: that of it might be made a similitude of the chariot of the Cherubs spreading their wings, and covering the Ark of the covenant of our Lord. {19} All things, quoth he, came written with the hand of our Lord unto me: that I might understand all the works of the pattern. {20} David also said to Salomon his son: Deal manfully, and take courage, and do it: fear not, and be not dismayed: for our Lord my God will be with thee, and will not leave thee, nor forsake thee, till thou perfitt all the work of the ministry of the house of our Lord. {21} Behold the divisions of the Priests and the Levites, for every ministry of the house of our Lord, assist thee, and are ready, and as well the Princes know, as the people, to do all thy precepts.

Chapter 29

King David once more by word, and example of his own bountifulness, inviteth others to assist in building the temple, 6. whereto the Princes and people contribute much. 10. So after praises, 18. prayers, 21. and sacrifices offered to God. 22. Salomon is anointed king. 26. And king David dieth blessedly, having reigned forty years.

{1} AND David the king spake to all the assembly: Salomon my son alone hath God chosen, as yet a child and a little tender one: for the work is great, neither is the habitation prepared for man, but for God. {2} And I with all my ability have prepared the expenses of the house of my God. Gold for vessels of gold, and silver for them of silver, brass for them of brass, iron for them of iron, wood for them of wood: and onyx stones, and as it were stibians, and of diverse colours, and every precious stone, and marble of Paros most abundantly: {3} and above these things, which I have offered into the house of my God, I give of mine own peculiar goods, gold & silver unto the temple of my God, beside those things, which I have prepared for the holy house: {4} Three thousand talents of gold of the gold of Ophir: and seven thousand talents of most approved silver, to guilt the walls of the temple. {5} And wheresoever there needeth gold, of gold: and wheresoever there needeth silver, of silver: let the works be made by the hands of the artificers: and if any man offer voluntarily, let him fill his hand to day, and offer what he will to our Lord. {6} The Princes therefore of the families promised, and the nobles of the tribes of Israel, the tribunes also and the centurions, and the Princes of the king's possessions. {7} And they gave unto the works of the house of our Lord, of gold, five thousand talents, and ten thousand solidos: of silver ten thousand talents, and of brass eighteen thousand talents: of iron also an hundred thousand talents. {8} And with whomsoever were found stones, they gave them into the treasures of the house of our Lord, by the hand of Jahiel the Gersonite. {9} And the people rejoiced, when they promised vows of their own accord: because they did offer them to our Lord with all their heart: yea and David the king rejoiced with great joy. {10} And he blessed our Lord before all the multitude, and he said: Blessed art thou, o Lord the God of Israel, our father, from eternity unto eternity. {11} Thine o Lord is the magnificence, and might, and glory, and victory: and to thee is the praise: for all things that be in heaven, and in the earth, are thine: thine o Lord is the Kingdom, & thou art over all Princes. {12} Thine are riches and thine is glory: thou hast dominion over all, in thy hand is power and might: in thy hand greatness, and the empire of all things. {13} Now therefore our God we confess to thee, and we praise thy glorious name. {14} Who am I, and what is my people, that we can promise thee all these things? All are thine: and things that we received of thy hand, we have given thee. {15} For we are pilgrims before thee, and strangers, as all our fathers. Our days are as a shadow upon the earth, and there is no abiding. {16} Lord our God, all this plenty, which we have prepared that a house might be built to thy holy name, is of thy hand, and all things are thine. {17} I know my God that thou provest the hearts, and lovest simplicity, wherefore I also in the simplicity of my heart, gladly have offered all these things:

and thy people, which is here found, I have seen with great joy offer thee donaries. {18} Lord God of Abraham, and Isaac, and Israel our fathers, keep for ever this will of their heart, and let this mind remain always to the honour of thee. {19} To Salomon also my son give a perfect heart, that he keep thy commandments, thy testimonies, and thy ceremonies, and do all things: and build the house, the expenses whereof I have prepared. {20} And David commanded the whole assembly: Bless ye our Lord God. And all the assembly blessed our Lord the God of their fathers: and they bowed themselves, & adored God, and then the king. {21} And they immolated victim to our Lord: and they offered holocausts the day following, oxen a thousand, rams a thousand, lambs a thousand with their libaments, and with all rite most abundantly for all Israel. {22} And they did eat, and drink before our Lord in that day with great joy. And they anointed the second time Salomon the son of David. And they anointed him to our Lord for the Prince, and Sadoc for the high Priest. {23} And Salomon sat upon the throne of our Lord as king for David his father, and he please all: and all Israel obeyed him. {24} Yea and all the princes, {428} and men of might, and all the sons of king David gave their hand, and were subject to Salomon the king. {25} Our Lord therefore magnified Salomon over all Israel: & gave him the glory of a Kingdom, such as no king of Israel had before him. {26} David therefore the son of Isai reigned over all Israel. {27} And the days that he reigned over Israel, were forty years: in Hebron he reigned seven years, and in Jerusalem three & thirty years. {28} And he died in a good old age, full of days, and riches, & glory. And Salomon his son reigned for him. {29} But the acts of king David the first and the last are written in the Book of Samuel the Seer, and in the Book of Nathan the Prophet, and in the Volume of Gad the Seer: {30} and of all his Kingdom, and strength, and of the times, that passed under him, either in Israel, or in all the Kingdoms of the earth.

THE SECOND BOOK OF PARALIPOMENON

Chapter 1

Salomon established in the throne, offereth a thousand hosts of sacrifice, 7. asking wisdom, 12. it is given him; with riches, and temporal glory, which he asked not. 14. He provideth many chariots and horsemen.

{1} SALOMON therefore the son of David was strengthened in his Kingdom, and our Lord was with him, and magnified him on high. {2} And Salomon commanded all Israel, the tribunes, and the centurions, & the dukes, and judges of all Israel, and the Princes of the families: {3} and he went with all the multitude into the Excelse of Gabaon, where was the tabernacle of the covenant of our Lord, which Moyses the servant of God made, in the wilderness. {4} For David had brought the Ark of God from Cariathiarim into the place, which he had prepared for it, & where he had pitcht a tabernacle for it, that is, in Jerusalem: {5} The altar also of brass, which Beseleel the son of Uri the son of Hur had made, was there before the tabernacle of our Lord: which also Salomon sought, and all the assembly. {6} And Salomon went up to the altar of brass, before the tabernacle of the covenant of our Lord, and offered on it a thousand hosts. {7} And behold in that very night God appeared to him, saying: Ask what thou wilt that I may give it thee. {8} And Salomon said to God: Thou hast done great mercy with my father David: and hast made me king for him. {9} Now therefore Lord God be thy word fulfilled, which thou hast promised to David my father: for thou hast made me king over thy people great in number, which is so innumerable as the dust of the earth. {10} Give me wisdom and intelligence, that I may come in and go out before thy people: for who can worthily judge this thy people, which is so great? {11} And God said to Salomon:

Because this rather hath pleased thy heart, and thou hast not asked riches, and substance, and glory, nor their lives that hate thee, nor many days of life: but hast desired wisdom and knowledge, that thou mayst be able to judge my people, over which I have made thee king: {12} Wisdom and knowledge are given thee: and riches, and substance, and glory I will give thee, so that none among the kings neither before thee, nor after thee shall be like thee. {13} Salomon therefore came from the Excelse of Gabaon into Jerusalem before the tabernacle of covenant, and reigned over Israel. {14} And he gathered to him chariots and horsemen, and there amounted to him a thousand four hundred chariots, and twelve thousand horsemen: and he caused them to be in the cities of the chariots, and with the king in Jerusalem. {15} And the king gave silver and gold in Jerusalem as stones, and cedar-trees as sycamores, which grow in the champion in great multitude. {16} And there were horses brought him from Aegypt, and from Coa by the king's merchants, which went, and bought by a price, {17} a chariot of four horses for six hundred pieces of silver, & an horse for an hundred fifty: in like manner of all the kingdoms of the Hethites, and of the kings of Syria market was made.

Chapter 2

Other workmen being provided to build the Temple, 7. Salomon procureth a cunning artificer from the king of Tyre, and special timber, 16. to be cut, and sent from thence.

{1} AND Salomon determined to build a house to the name of our Lord, and a palace for himself. {2} And he numbered seventy thousand men that carried on their shoulders, and eighty thousand that should hew stones in the mountains, and overseers of them three thousand six hundred. {3} He sent also to Hiram the king of Tyre, saying: As thou didst with David my father, and didst send him cedar-trees, to build him a house, wherein also he dwelt: {4} so do with me that I may build a house to the name of our Lord my God, that I may consecrate it to burn incense before him, and to perfume with aromatical spices, and to the everlasting proposition of loaves, and for holocausts, morning and evening, on the sabbaths also, and the new moons, and the solemnities of our Lord God for ever, which are commanded Israel. {5} For the house which I desire to build, is great: for our God is great above all gods. {6} Who then can be able to build him a worthy house? If heaven, and the heavens of heavens can not contain him: how great am I, that I may build him a house? But to this end only, that incense may be burnt before him. {7} Send me therefore a cunning man, that hath skill to work in gold, and silver, brass, & iron, purple, scarlet, and hyacinth, and that knoweth to make engraved works with these artificers, which I have with me in Jewry, and Jerusalem, whom David my father prepared. {8} But send me also cedar-trees, fir-trees, and pine trees from Libanus: for I know that thy servants have skill to hew the timber of Libanus, and my servants shall be with thy servants, {9} that many trees may be prepared for me. For the house which I desire to build, is exceeding great, and glorious. {10} Moreover to the workmen, that shall hew the trees, thy servants, I will give for victuals of wheat twenty thousand cores, and of barley as many cores, & of wine twenty thousand, metretes, of oil also twenty thousand sates {11} And Hiram the king of Tyre by letters, which he sent to Salomon, said: Because the Lord loved his people, therefore hath he made thee to reign over it, {12} And he added, saying: Blessed be the Lord the God of Israel, that made heaven & earth, who hath given to David the king a son wise and learned, and of understanding, and prudent, to build a house to the Lord, and a palace for himself. {13} I therefore have sent thee a man wise and most skilful, Hiram my father, {14} the son of a woman of the daughters of Dan, whose father was a Tyrian, who knoweth to work in gold, and silver, brass, and iron, and marble, and in timber, in purple also, and in hyacinth, and silk, and scarlet: and that knoweth to grave all engraving, and to devise wisely whatsoever in the work is necessary with thy artificers, & with the

artificers of my lord David thy father. {15} The wheat therefore, & barley, & oil, and wine, which thou my lord hast promised, send to thy servants. {16} And we will cut down the trees out of Libanus, as many as shall be necessary for thee, and will convey them in boats by the sea unto Joppe: and it shall be thy part to transport them into Jerusalem. {17} Salomon therefore numbered all the men, that were proselytes in the land of Israel, after the numbering which David his father numbered, and they were found an hundred fifty three thousand & six hundred. {18} And he made of them seventy thousand, that should carry burdens on their shoulders, and eighty thousand, that should cut stones out of the mountains: & three thousand and six hundred overseers of the work of the people.

Chapter 3

The Temple is begun to be built in mount Moria, the fourth year of Salomon's reign: 3. the form whereof is described, and the precious matter, 8. especially of Sancta Sanctorum: 14. with a costly veil, 15. and two excellent pillars before the gate.

{1} AND Salomon began to build the house of our Lord in Jerusalem, in mount Moria, which had been shewed to David his father, in the place, which David had prepared in the floor of Orman the Jebusite. {2} And he began to build in the second month, in the fourth year of his Kingdom. {3} And these be the foundations, which Salomon laid, to build the house of God, of length in the first measure sixty cubits, of breadth twenty cubits. {4} But the porch before the front, which was extended in length according to the measure of the breadth of the house, of twenty cubits: moreover the height was of an hundred twenty cubits: and he did gild it on the inside with most pure gold. {5} Also the greater house he covered with wooden boards of fir tree, & he fastened on plates of fine gold throughout: and he graved in it palm-trees, and as it were little chains embracing one an other. {6} He paved also the floor of the Temple with most precious marble, in much beauty. {7} Moreover it was most tried gold, of the plates whereof he covered the house, and the beams thereof, and the posts, and the walls, and the doors: and he graved Cherubs in the walls. {8} He made also the house of Sanctum Sanctorum: the length according to the breadth of the house, of twenty cubits: and the breadth likewise of it twenty cubits: and he covered it with plates of gold, as it were six hundred talents. {9} Yea and he made nails of gold, so that every nail weighed fifty sicles a piece: the upper chambers also he covered with gold. {10} He made also in the house of Sanctum Sanctorum two Cherubs of statuary work: and he covered them with gold. {11} The wings of the Cherubs were extended twenty cubits, so that one wing had five cubits, and touched the wall of the house: and the other having five cubits, touched the wing of the other Cherub. {12} In like manner the wing of the other Cherub, had five cubits, and touched the wall: and his other wing of five cubits, touched the wing of the other Cherub. {13} Therefore the wings of both the Cherubs were spread forth, and were extended twenty cubits: and they stood upright on their feet, and their faces were turned to the utter house. {14} He made also a veil of hyacinth, purple, scarlet, and silk: & wove in it Cherubs. {15} Before the doors also of the temple two pillars, which had five and thirty cubits in height: moreover their heads, of five cubits. {16} Moreover also as it were little chains in the oracle, and he put them to the heads of the pillars: pomegranates also an hundred, which he put between the little chains. {17} The pillars also themselves he put in the entrance of the temple, one on the right hand, and the other on the left: that, which was on the right hand, he called Jachin: and that on the left hand, Boz.

Chapter 4

The forms of the brazen altar, 2. of the lavatory (or Sea) with figures of twelve oxen, 6. of other ten small lavatories, 7. ten candlesticks, 8. ten tables, and an hundred basins, a great hall for the Priests, 10. and other vessels, and ornaments of the Temple are described.

{1} HE made also an altar of brass of twenty cubits in length, and

of twenty cubits in breadth, and of ten cubits in height. {2} A Sea also cast, ten cubits from brim to brim, round in compass: it had five cubits in height, and a cord of thirty cubits did compass it round about. {3} There was also under it the similitude of oxen, and certain engravings of ten cubits on the outside, compassed the belly of the Sea, as it were with two rews. {4} And the oxen were cast: and the Sea it-self was set upon the twelve oxen, of the which three looked toward the North, and other three to the West: moreover other three to the South, and the three that remained, to the East, having the Sea put upon them: and the hinder parts of the oxen were inward under the sea. {5} Moreover the thickness thereof had the measure of a palm, and the brim thereof was as it were the brim of a chalice, or of a crisped lily: and it held three thousand metretes. {6} He made also ten lavatories: and set five on the right hand, and five on the left, that they might wash in them all things, that they would offer for holocaust: moreover in the Sea the Priests were washed. {7} And he made also ten golden candlesticks, according to the fashion which they were commanded to be made by: and he set them in the temple, five on the right hand, and five on the left. {8} Moreover also ten tables: and he set them in the temple, five on the right hand, and five on the left. Phials also of gold an hundred. {9} He made also the court of the Priests, and a great hall: and doors in the hall, which he covered with brass. {10} Moreover he set the Sea on the right side against the East toward the South. {11} And Hiram made cauldrons, and flesh-hooks, and phials: and accomplished all the king's work in the house of God: {12} that is to say, two pillars, and the chapters and the heads, and as it were certain little nets, which should cover the heads over the chapters. {13} Pomegranates also four hundred, and two little nets, so that two rews of the pomegranates were joined to each little net, which covered the pommels, and the heads of the pillars. {14} He made feet also, and lavatories, which he put upon the feet: {15} one sea, also twelve oxen under the sea. {16} And the cauldrons, and flesh-hooks, and phials. All the vessels did Hiram his father make for Salomon in the house of our Lord of most pure brass. {17} In the country of Jordan did the king cast them, in a clay ground between Socot and Saredatha. {18} And the multitude of vessels was innumerable, so that the weight of the brass was not known. {19} And Salomon made all the vessels of the house of God, and the golden altar, and the tables, and upon them the loaves of proposition, {20} the candlesticks also with their lamps to give light before the oracle, according to the rite, of most pure gold: {21} and certain flourishing things, and lamps, and golden tongs all were made of most fine gold. {22} The vessels also of perfume and censers, and phials, and little mortars, of most pure gold. And he graved the doors of the inner temple, that is, in Sancta Sanctorum: and the doors of the temple without, of gold. And so all the work was finished which Salomon made in the house of our Lord.

Chapter 5

Many gifts are offered. 4. The Ark is brought with great solemnity into the Temple. 6. Innumerable hosts are offered, [11], with excellent music, and the Temple is replenished with the glory of God.

{1} SALOMON therefore brought in all the things, that David his father had vowed, the silver, & gold, & all the vessels he put in the treasures of the house of God. {2} After which things he gathered together all the ancients of Israel, and all the Princes of the tribes, and the heads of families, of the children of Israel into Jerusalem, to bring the Ark of the covenant of our Lord from the City of David, which is Sion. {3} There came therefore unto the king all the men of Israel in the solemn day of the seventh month. {4} And when all the ancients of Israel were come, the Levites carried the Ark, {5} and brought it in, and all the furniture of the tabernacle. Moreover the Priests with the Levites did carry the vessels of the

Sanctuary, which were in the tabernacle. {6} And king Salomon, and all the assembly of Israel, and all that were gathered before the Ark, immolated rams, and oxen without any number: for so great was the multitude of victims. {7} And the Priests brought in the Ark of the covenant of our Lord into his place, that is, to the oracle of the temple, into Sancta Sanctorum under the wings of the cherubs: {8} so that the cherubs spread their wings over the place wherein the Ark was set, and covered the Ark it self with his bars. {9} And the heads of the bars, wherewith the Ark was carried, because they were a little longer, appeared before the oracle: but if a man had been a little outward, he could not see them. The Ark therefore was there until this present day. {10} And there was nothing in the Ark, but the two tables, which Moyses had put in Horeb, when our Lord gave the law to the children of Israel coming out of Aegypt. {11} And the Priests being gone out of the Sanctuary (for all the Priests that could be found there, were sanctified, neither as yet at that time were the courses & order of the ministries divided among them) {12} as well the Levites as the singing men, that is, both they which were under Asaph, and they which were under Heman, and they which were under Idithun, their sons, and brethren revested with fine linen cloths, sounding cymbals, and psalteries, and harps, standing at the East side of the Altar, and with them Priests an hundred twenty, sounding with trumpets. {13} Therefore all sounding together, both with trumpets, and voice, and cymbals, and organs, and with diverse kind of musical instruments, and lifting up their voice on high: the sound was heard far off, so that when they began to praise our Lord, and to say: Confess to our Lord, because he is good, because his mercy is for ever: the house of God was filled with a cloud, {14} that the Priests could not stand and minister for the darkness. For the glory of our Lord had filled the house of God.

Chapter 6

Salomon blesseth the people, 4. prayeth to God, giving thanks for benefits received, 16. and requesting continual protection, and that God will hear the prayers of the people, 32. yea also of strangers that pray in the Temple.

{1} THEN Salomon said: Our Lord promised that he would dwell in darkness: {2} and I have built a house to his name, that he might dwell there for ever. {3} And the king turned his face, and blessed all the multitude of Israel (for all the multitude stood attent) and said: {4} Blessed be our Lord the God of Israel, who in work hath accomplished that, which he spake to David my father, saying: {5} From the day, that I brought my people out of the Land of Aegypt, I chose not a city of all the tribes of Israel, that a house might be built in it to my name: neither did I choose any other man, to be Duke in my people Israel. {6} but I chose Jerusalem, that my name may be in it: and I chose David, that I might appoint him over my people Israel. {7} And whereas David my father had meant to build a house to the name of our Lord the God of Israel, {8} our Lord said to him: Because thy will was this, that thou wouldest build a house to my name, thou hast done well certes to have such a will: {9} howbeit thou shalt not build the house, but thy son, which shall come out of thy loins, he shall build a house to my name. {10} Our Lord therefore hath accomplished his word, which he spake: and I am risen for David my father, and sit upon the throne of Israel, as our Lord hath spoken: and have built a house to the name of our Lord the God of Israel. {11} And I have put in it the Ark, wherein is the covenant of our Lord, which he made with the children of Israel: {12} He therefore stood before the Altar of our Lord, over against all the multitude of Israel, and stretched forth his hands. {13} For Salomon had made an eminent place of brass, and had put it in the midst of the temple, having five cubits of length, and breadth, & three of height: & he stood upon it: and afterward kneeling over against all the multitude of Israel, and his hands lifted up toward heaven, {14} he said: Lord God of Israel, there is not the like God to thee in heaven and in earth: which

keapest covenant and mercy with thy servants, that walk before thee in all their heart: {15} which hast performed to thy servant David my father what things soever thou hadst spoken to him: and the things that by mouth thou hadst promised, in work thou hast accomplished, as also the present time proverth. {16} Now therefore Lord God of Israel, fulfill to thy servant my father David, what soever thou didst speak to him, saying: There shall not fail of thee a man before me, to sit upon the throne of Israel: yet so if thy children keep their ways, and walk in my law, as thou also hast walked before me. {17} And now Lord God of Israel, be thy word confirmed, which thou hast spoken to thy servant David. {18} Is it credible then that God should dwell with men upon the earth? If heaven & the heavens of heavens do not take thee, how much more this house, which I have built? {19} But to this end only it is made, that thou shouldest respect the prayer of thy servant, & his supplication Lord my God: and mayst hear the prayers, which thy servant poureth out before thee: {20} that thou open thine eyes upon this house days and nights, upon the place, wherein thou hast promised that thy name should be invocated, {21} and wouldest hear the prayer, which thy servant prayeth in it: and mayst hear the prayers of thy servant, and of thy people Israel. Whosoever shall pray in this place, hear out of thy habitation, that is, from the heavens, & be propitious. {22} If any man shall sin against his neighbour, and come ready to swear against him, and bind himself with a curse before the altar in this house: {23} thou shalt hear from heaven, and shalt do the judgment of thy servant, so that thou render to the unjust his way upon his own head, and revenge the just, rewarding him according to his justice. {24} If thy people Israel shall be overcome of their enemies (for they will sin to thee) & converted shall do penance, and beseech thy name, and pray in this place, {25} thou shalt hear from heaven, and be thou propitious to the sin of thy people Israel, and reduce them into the land, which thou gavest them, and their fathers. {26} If the heaven being shut, there fall no rain for the sins of the people, and they shall beseech thee in this place, and shall confess to thy name, & shall be converted from their sins, when thou shalt afflict them, {27} hear from heaven o Lord, and forgive the sins of thy servants and of thy people Israel, and teach them the good way, by the which they may go: and give rain to thy land, which thou hast given thy people to possess. {28} If famine shall arise in the land, and pestilence, rust, and blast, and locust, & bruch, and the enemies, wasting the countries, shall besiege the gates of the city, and all plague and infirmity shall press them: {29} if any of thy people Israel shall pray, knowing their plague and infirmity, and shall spread forth their hands in this house, {30} thou shalt hear from heaven, to wit, out of thy high habitation, & be thou propitious, & render to every one according to his ways which thou knowest him to have in his heart: (for thou only knowest the hearts of the children of men:) {31} that they may fear thee, & walk in thy ways all the days, that they live upon the face of the land, which thou hast given to our fathers. {32} The Foreigner also, which is not of thy people Israel, if he come from a far country, for thy strong hand, & thy stretched out arm, and adore in this place: {33} thou shalt hear from heaven thy most firm habitation, and shalt do all things, for the which that pilgrim shall invoke thee: that all the peoples of the earth may know thy name, and may fear thee, as thy people Israel, and may know, that thy name is invocated upon this house, which I have built. {34} If thy people shall go forth to war against their adversaries, by the way that thou shalt send them. Shall adore thee against the way wherein is this city, which thou hast chosen, & the house, which I have built to thy name: {35} thou shalt from heaven hear their prayers, and petition, and do thou revenge. {36} And if they shall sin to thee (for there is no man that sinneth not) & thou be angry with them, and deliver them to the enemies, and they lead them captive into a far country, or which is near at the least, {37} and being converted in their heart in the land, to the which they were led captive, shall do

penance, and shall beseech thee in the land of their captivity, saying: We have sinned, we have done wickedly, we have dealt unjustly: {38} and shall return to thee in all their heart, and in all their soul, in the land of their captivity, to the which they were led, shall adore thee against the way of their land, which thou gavest their fathers, & of the city, which thou hast chosen, & of the house, which I have built to thy name: {39} thou shall hear from heaven, that is, from thy firm habitation their prayers, and do thou judgment, and forgive thy people, although sinful: {40} for thou art my God: let thine eyes, I beseech thee, be opened, and let thine ears be attent to the prayer, that is made in this place. {41} Now therefore arise Lord God in thy rest, thou and the Ark of thy strength: Let thy Priests Lord God put on salvation, and thy Saints rejoice in good things. {42} Lord God turn not away from the face of thy Christ: remember the mercies of David thy servant.

Chapter 7

Fire from heaven devoureth the holocausts, and glory replenisheth the Temple. 5. More sacrifices are offered. 8. and the Temple is dedicated, with seven days solemnity, the eighth day collection is made. 12. God signifieth that he hath heard Salomon's prayer. 17. conditionally (as it was made if they serve him. 19. otherwise he will punish them.

{1} AND when Salomon had finished to pour out his prayers, fire descended from heaven, and devoured the holocausts & victims: and the majesty of our Lord filled the house. {2} Neither could the Priests enter into the Temple of our Lord, because the majesty of our Lord had filled the temple of our Lord. {3} Yea and all the children of Israel saw the fire descending, and the glory of our Lord upon the house: and falling flat on the earth upon the pavement paved with stone, they adored, and praised our Lord: Because he is good, because his mercy is for ever. {4} And the king and all the people immolated victims before our Lord. {5} King Salomon therefore killed hosts, of oxen twenty two thousand, of rams an hundred twenty thousand: and the king and all the people dedicated the house of God. {6} And the Priests stood in their offices: and the Levites with the instruments of the songs of our Lord, which David the king made to praise our Lord: Because his mercy is for ever, singing the hymns of David by their hands: moreover the Priests sounded with trumpets before them, and all Israel stood. {7} Salomon also sanctified the midst of the court before the temple of our Lord: for he had offered there the holocausts, & the fat of the pacifics: because the brazen altar, which he had made, could not sustain the holocausts and the sacrifices and the fat. {8} Salomon therefore made a solemnity at that time seven days, and all Israel with him, an assembly very great, from the entrance of Emath to the Torrent of Aegypt. {9} And he made in the eighth day an assembly, because he had dedicated the altar seven days, and had celebrated the solemnity seven days. {10} Therefore in the three and twentieth day of the seventh month, he dismissest the people to their tabernacles, rejoicing and being glad for the good, that our Lord had done to David, and Salomon, and Israel his people. {11} And Salomon accomplished the house of our Lord, and the house of the king, and all that he had disposed in his heart to do, in the house of our Lord, and in his own house, and he prospered. {12} And our Lord appeared to him by night, and said: I have heard thy prayer, and have chosen this place to me for a house of sacrifice. {13} If I shall shut heaven, and rain fall not, and shall bid and command the locust to devour the land, and shall send pestilence into my people: {14} and my people being converted upon whom my name is invocated, shall beseech me, and seek out my face, and shall do penance from their most wicked ways: I also will hear from heaven, and will be propitious to their sins, and will save their land. {15} Mine eyes also shall be opened, and mine ears erected to his prayer, that shall pray in this place. {16} For I have chosen, and have sanctified this place, that my name may be there for ever, and mine eyes and my heart may remain there all days. {17} Thou also if thou walk before me, as David thy father walked, & shalt do according to all

things, which I have commanded thee, and shalt keep my justices and judgments: {18} I will raise up the throne of thy Kingdom, as I promised to David thy father, saying: There shall not be taken away of thy stock a man, that shall be Prince in Israel. {19} But if you shall be turned away, and shall forsake my justices, and my precepts, which I have proposed to you, and going shall serve strange gods, and adore them, {20} I will pluck you out of my land, which I have given you: and this house, which I have sanctified to my name, I will cast away from my face, and will deliver it for a parable, and an example to all peoples. {21} And this house shall be for a proverb to all passengers, and they shall say being astonished: Why hath the Lord done so to this land, and to this house? {22} And they shall answer: Because they forsook the Lord the God of their fathers, who brought them out of the Land of Aegypt, and took hold of strange gods, and adored them, and worshipped them: therefore are all these evils come upon them.

Chapter 8

Salomon buildeth diverse cities, 7. maketh the residue of the Chananites tributary, 12. offereth the ordinary hosts of sacrifices in the solemn feasts, 14. disposes the Priests and Levites in their offices, as David had ordained: 17. and sendeth ships to fetch gold from Ophir.

{1} AND twenty years being complete after that Salomon built the house of our Lord, and his own house: {2} he built the cities, which Hiram had given to Salomon, and made the children of Israel dwell there. {3} He went also into Emath Suba, and obtained it. {4} And he built Palmira in the desert, and he built other cities very well fenced in Emath. {5} And he built Beth horon the upper, and Beth horon the nether, walled cities having gates and barrigates and locks. {6} Balaath also and all the strongest cities that were Salomon's, and all the cities of the chariots, and the cities of the horsemen. All things whatsoever Salomon would, and disposed, he built in Jerusalem, and in Libanus, and in all the land of his dominion. {7} All the people that was left of the Hethites, & Amorrhites, & Pherezites, and Hevites, & Jebusites, which were not of the stock of Israel, {8} of their children, & of the posterity, which the children of Israel had not slain, Salomon subdued to be tributaries, until this day. {9} Moreover of the children of Israel he set not to serve the king's works: for they were men of war, and the chief Captains, and Princes of his chariots, and horsemen. {10} And all the Princes of king Salomon's army were two hundred fifty, which taught the people. {11} But the daughter of Pharao he removed from the city of David, into the house which he had built for her. For the king said: My wife shall not dwell in the house of David the king of Israel because it is sanctified: because the Ark of our Lord is entered into it. {12} Then Salomon offered holocausts to our Lord upon the altar of our Lord, which he had built before the porch, {13} that every day there might be offering on it, according to the precept of Moyses in the Sabbaths, and in the Calends, and in the festival days thrice a year, that is to say, in the Solemnity of Azymes, and in the Solemnity of weeks, and in the Solemnity of tabernacles. {14} And he appointed according to the disposition of David his father the offices of the Priests in their ministries: and the Levites, in their order, that they should praise, and minister before the Priests according to the rite of every day: and the porters in their divisions by gate and gate: for so David the man of God had commanded. {15} Neither did they transgress of the king's commandments as well the Priests as the Levites, touching all things, that he had commanded, and in the custodies of the treasures. {16} Salomon had all expenses prepared, from the day that he founded the house of our Lord, until the day wherein he perfited it. {17} Then went Salomon into Asiongaber, and into Ailath to the coast of the Red sea, which is in the Land of Edom. {18} And Hiram sent unto him by the hands of his servants, ships, and cunning mariners, and they went with Salomon's servants into Ophir, and they took from thence four hundred fifty talents of gold, and brought it to king Salomon.

Chapter 9

The queen of Saba admireth Salomon's wisdom, 9. giveth and receiveth presents. 13. Of the great store of treasure which is yearly brought in, 13. King Salomon maketh precious armour, 17. a throne, 20. and plate. 24. Other kings send him gifts, so he aboundeth in glory, and riches. 29. After forty years reign he dieth, and his son Roboam succeedeth.

{1} THE queen of Saba also, when she had heard the fame of Salomon, came to prove him in hard propositions in Jerusalem,{437} with great riches, and camels, which carried spices, and very much gold, and precious stones. And when she was come to Salomon, she spake to him what things soever were in her heart. {2} And Salomon expounded to her all things that she propounded: neither was there any thing, that he made not plain unto her. {3} Who after she saw, to wit, the wisdom of Salomon, and the house which he had built, {4} moreover also the meats of his table, and the habitations of his servants, and the offices of his ministers, and their garments, the cup-bearers also, and their garments, and the victims, which he immolated in the house of our Lord: there was no spirit in her any longer, she was so astonished. {5} And she said to the king: The word is true, which I heard in my country of thy virtues and wisdom. {6} I did not believe them that told it, until my self was come, and mine eyes had seen, and I had proved scarce the half part of thy wisdom to have been told me: thou hast passed the fame with thy virtues. {7} Blessed are thy men, and blessed are thy servants, which assist before thee at all time, and hear thy wisdom. {8} Be the Lord thy God blessed, who would ordain thee over his throne, king of the Lord thy God. Because God loveth Israel, & will preserve it for ever: therefore hath he set thee king over it, to do judgments and justice. {9} And she gave to the king an hundred twenty talents of gold, and spices exceeding much, and most precious stones: there were not such spices, as these, which the queen of Saba gave to king Salomon. {10} But the servants of Hiram also with the servants of Salomon brought gold from Ophir, & Thym-trees, & most precious stones: {11} whereof the king made, to wit, of the Thym-trees, stairs in the house of our Lord, and in the king's house, harps also and psalteries for the singing men: never were there seen such trees in the Land of Juda. {12} And king Salomon gave to the queen of Saba all things that she would, and that she asked, and many more things than she brought to him: who returning, went into her country with her servants. {13} And the weight of the gold, that was brought to Salomon every year was six hundred sixty six talents of gold: {14} beside that sum, which the legates of diverse nations, and the merchants were accustomed to bring, and all the kings of Arabia, and the Dukes of the lands, which brought gold and silver to Salomon. {15} King Salomon therefore made two hundred golden spears, of the sum of six hundred pieces of gold, which were spent in every spear: {16} also three hundred golden shields of three hundred pieces of gold, with which every shield was covered: and the king put them in the armoury, which was beset with a wood. {17} The king also made a great throne of ivory, and covered it with most fine gold. {18} six steps also, wherewith the going up was to the throne, and a foot-stool of gold, and two little arms on either side, and two lions standing by the little arms, {19} yea and other twelve little lions standing upon the steps on both sides: there was not such a throne in all kingdoms. {20} All the vessels also of the king's table were of gold, and the vessels of the house of the forest of Libanus of most pure gold. For silver in those days was reputed for nothing. {21} For the king's ships went into Tharsis with the servants of Hiram, once in three years: and they brought from thence gold and silver, and ivory, and apes, and peacocks. {22} Salomon therefore was magnified above all the kings of the earth for riches and glory. {23} And all the kings of the earth desired to see Salomon's face, that they might hear the wisdom, which God had given in his heart. {24} And they brought him gifts, vessels of silver, and gold, and garments, and armour, and spices, horses, and mules, every year. {25} Salomon

also had forty thousand horses in the stables, and of chariots, and horsemen twelve thousand, and he placed them in the cities of the chariots, and where the king was in Jerusalem. {26} He exercised also authority over all the kings from the river Euphrates unto the land of the Philistians, and unto the borders of Aegypt. {27} And he made so great plenty of silver in Jerusalem as it were of stones: and of cedars so great a multitude as of sycamores, which grow in the champion. {28} And horses were brought him out of Aegypt, & all countries. {29} But the rest of the works of Salomon the first and the last are written in the words of Nathan the Prophet, and in the Books of Ahias the Silonite, in the Vision also of Addo the Seer, against Jeroboam the son of Nabat. {30} And Salomon reigned in Jerusalem over all Israel forty years. {31} And he slept with his fathers: and they buried him in the city of David: and Roboam his son reigned for him.

Chapter 10

Roboam requested by Jeroboam and the people to lighten their yoke of service. 6. leaving the counsel of the ancient, and following young counsellors, threateneth to press the people: 16. whereupon many revolt from him.

{1} AND Roboam went forth into Sichem: for thither all Israel was assembled, to make him king. {2} Which when Jeroboam the son of Nabat heard, who was in Aegypt (for he was fled thither from Salomon) forthwith he returned. {3} And they called him, and he came with all Israel & spake to Roboam, saying: {4} Thy father pressed us with a most hard yoke, do thou command lighter things than thy father, who laid upon us a heavy servitude, and ease thou a little of the burden, that we may serve thee. {5} Who said: After three days return ye to me. And when the people was gone, {6} he took counsel with the Ancients, which stood before his father Salomon, whiles he yet lived, saying: What counsel give you, that I may answer the people? {7} Who said to him: If thou wilt please this people, and pacify them with words of clemency, they will serve thee at all times. {8} But he forsook the counsel of the Ancients, and began to treat with young men, that had been brought up with him, and were in his train. {9} And he said to them: What seemeth to you? Or what shall I answer this people, which hath said to me: Ease the yoke which my father laid upon us? {10} But they answered as youngmen, & brought up with him in delicateness, and said: Thus shalt thou speak to the people, that said to thee: Thy father aggravated our yoke, do thou ease it: and thus shalt thou answer them: My least finger is thicker than the loins of my father. {11} My father laid upon you an heavy yoke, and I will add a greater weight: my father beat you with scourges, but I will beat you with scorpions. {12} Jeroboam therefore came, and all the people to Roboam the third day, as he had commanded them. {13} And the king answered rough words, leaving the counsel of the Ancients: {14} And he spake according to the youngmen's will: My father laid upon you a heavy yoke, which I will make heavier: my father beat you with scourges, but I will beat you with scorpions. {15} And he condescended not to the people's requests: for it was the will of God, that his word should be accomplished, which he had spoken by the hand of Ahias the Silonite to Jeroboam the son of Nabat. {16} And all the people when the king spake rough words, said thus unto him: We have no part in David, nor inheritance in the son of Isai. Return into thy tabernacles o Israel, and do thou feed thy house David. And Israel went into their tabernacles. {17} But over the children of Israel, that dwelt in the cities of Juda Roboam reigned. {18} And king Roboam sent Aduram, who was over the tributes, and the children of Israel stoned him, and he died: moreover king Roboam made haste to get up into his chariot, and fled into Jerusalem. {19} And Israel revolted from the house of David until this day.

Chapter 11

Roboam intending by force to reduce all Israel to his subjection, is warned by a Prophet to cease

from that enterprise. 5. He maketh walls about diverse cities, 11. furnished them with victuals, and munition. 13. Priests, Levites, and many others repair to Jerusalem, because Jeroboam maketh a new religion, and new Priests. 18. Roboam taketh many wives, and concubines. 22. preferreth Abias above all his other sons.

{1} AND Roboam came into Jerusalem, and called together all the house of Juda and Benjamin, an hundred fourscore thousand chosen men and warriors, to fight against Israel, and to convert his Kingdom unto him. {2} And the word of our Lord came to Semeias the man of God, saying: {3} Speak to Roboam the son of Salomon the king of Juda, and to all Israel, that is in Juda and Benjamin: {4} Thus saith our Lord: You shall not go up, neither shall you fight against your brethren: let every man return into his house, because this thing is done by my will. Who when they had heard the word of our Lord, returned, neither went they forward against Jeroboam. {5} And Roboam dwelt in Jerusalem, and built walled cities in Juda. {6} And he built Bethlehem, and Etam, and Thecue, {7} Bethsur also, and Socho, and Odollam, {8} moreover also Geth, and Maresa, and Ziph, {9} yea and Aduram, and Lachis, and Azeca, {10} Saraa also, and Aialon, and Hebron, which were in Juda and Benjamin, most fenced cities. {11} And when he had inclosed them with walls, he put in them Princes, and store houses of victuals, that is, of oil and wine. {12} Yea and in every city he made armouries of shields and spears, and he strengthened them with great diligence, and reigned over Juda and Benjamin. {13} And the Priests and Levites, that were in all Israel, came to him out of all their seats, {14} leaving their suburbs, and their possessions, and passing to Juda, and Jerusalem, because Jeroboam had cast them off, and their posterity: that they should not execute the priesthood of our Lord. {15} Who made unto himself Priests of the excelses, and of devils, and of the calves which he had made. {16} Yea and of all the tribes of Israel, whosoever had given their heart to seek our Lord the God of Israel, came into Jerusalem to immolate their victims before our Lord the God of their fathers. {17} And they strengthened the Kingdom of Juda, and established Roboam the son of Salomon for three years: for they walked in the ways of David and Salomon, only three years. {18} And Roboam took to wife Mahalath, the daughter of Jerimoth the son of David: Abihail also the daughter of Eliab the son of Isai, {19} who bare him sons, Jehus, & Somorias, and Zoom. {20} After this woman also he took Maacha the daughter of Absalom, who bare him Abia, and Ethai, and Ziza, & Salomith. {21} And Roboam loved Maacha the daughter of Absalom above all his wives and concubines: for he had married eighteen wives, and threescore concubines: and he begat eight and twenty sons, and threescore daughters. {22} But he appointed for head Abias the son of Maacha duke over all his brethren: for he meant to make him king, {23} because he was wiser, and mightier above all his sons, and in all the coasts of Juda, and of Benjamin, and in all the walled cities: and he gave them much meat, and he desired many wives.

Chapter 12

For the sins of Roboam and the people, many strong cities, also Jerusalem, are taken and spoiled by the king of Aegypt. 8. They repent, and the Aegyptians depart, [9] but carry away the treasures. 13. Roboam dieth, and his son Abias reigneth.

{1} AND when the kingdom of Roboam was strengthened and fortified, he forsook the law of our Lord, and all Israel with him. {2} And in the fifth year of the kingdom of Roboam came up Sesac the king of Aegypt into Jerusalem (because they had sinned to our Lord) {3} with a thousand two hundred chariots, and threescore thousand horsemen: neither was any number of the common people, that came with him out of Aegypt, to wit, Lybians, and Troglodites, and Aethiopians. {4} And he took the most fenced cities in Juda, and came over unto Jerusalem. {5} And Semeias the Prophet went to Roboam, and to the Princes of Juda, that were gathered together in Jerusalem, flying from Sesac, and he said to them: Thus saith our Lord: You have left me, and I have left you in the hand of Sesac. {6} And the Princes of Israel, and the

king, being astonished, said: Our Lord is just. {7} And when our Lord had seen that they were humbled, the word of our Lord came to Semeias, saying: Because they are humbled, I will not destroy them, and I will give them a little aid, & my fury shall not drop upon Jerusalem by the hand of Sesac. {8} But yet they shall serve him, that they may know the distance of my service, and of the service of the Kingdom of the earth. {9} Therefore Sesac the king of Aegypt retired from Jerusalem, taking away the treasures of the house of our Lord, and of the king's house, & he took all things with him, and the golden shields that Salomon had made, {10} for the which the king made brazen ones, and delivered them to the Princes of the shield-bearers, which kept the entrance of the palace. {11} And when the king entered into the house of our Lord, the shield-bearers came, and took them, and brought them back again to their armoury. {12} But yet because they were humbled, the wrath of our Lord was turned away from them, neither were they utterly destroyed: for in Juda there were found good works. {13} King Roboam therefore was strengthened in Jerusalem, and reigned: one & forty years old was he when he began to reign, and he reigned seventeen years in Jerusalem, the city which our Lord chose, to confirm his name there, out of all the tribes of Israel: and the name of his mother was Naama an Ammonite. {14} And he did evil, and prepared not his heart to seek our Lord. {15} But the works of Roboam the first and the last are written in the Books of Semeias the Prophet, and of Addo the Seer, and diligently expounded: and Roboam and Jeroboam fought one against the other all their days. {16} And Roboam slept with his father, and was buried in the city of David. And Abias his son reigned for him.

Chapter 13

Abias maketh war against Jeroboam, 4. exhorteth the people of Israel for justice and religions sake to return to him. 13. In the mean time Jeroboam environeth him with forces, but by God's assistance Abias prevaleth, 21. and reigneth securely.

{1} IN the eighteenth year of king Jeroboam, reigned Abias over Juda, reigned he in Jerusalem, and his mother's {2} Three years name was Michaia, the daughter of Uriel of Gabaa: there was war between Abias & Jeroboam. {3} And when Abias had begun battle, and had most warlike men, and of chosen ones four hundred thousand: Jeroboam put his army in array on the contrary side, eight hundred thousand men, who themselves also were chosen men, & most valiant to battles. {4} Abias therefore stood upon mount Semeron, which was in Ephraim, and said: Hear Jeroboam, & all Israel: {5} Are you ignorant that our Lord the God of Israel gave the kingdom to David over Israel for ever, to him & his children as a covenant of salt? {6} And there rose up Jeroboam the son of Nabat, the servant of Salomon the son of David: and rebelled against his Lord. {7} And there were gathered to him all the most vain men, and the children of Belial: and they prevailed against Roboam the son of Salomon: moreover Roboam was rude, and of a fearful heart, and could not resist them. {8} Now therefore you say that you are able to resist the Kingdom of our Lord, which he possesseth by the children of David, and you have a great multitude of people, and golden calves, which Jeroboam hath made you for gods. {9} And you have cast out the Priests of our Lord, the children of Aaron, & the Levites: and you have made you Priests, as all the peoples of the earth: who soever shall come and consecrate his hand in a bullock of oxen, and in seven rams, is made the Priest of them that are not gods. {10} But our Lord is God, whom we forsake not, and the Priests do minister to our Lord of the children of Aaron, and the Levites are in their order. {11} Holocausts also they do offer to our Lord, every day morning and evening, and incense made according to the precepts of the law, and the loaves are set forth on a most clean table, and there is with us the golden candlestick, and the lamps thereof, that they may be lighted always at evening: for we keep the precepts of the Lord our God, whom you have forsaken. {12} Therefore in our host, God is

the Prince, & his Priests, which sound with trumpets, and resound against you: children of Israel fight not against our Lord the God of your fathers, because it is not expedient for you. {13} He speaking these things, Jeroboam endeavoured to entrap him behind. And when he stood over against the enemies, he compassed Juda unwitting with his army. {14} And Judas looking back, saw the battle at hand before and behind, and cried to our Lord: and the Priests began to sound with trumpets. {15} And all the men of Juda made a shout: and behold they crying, God terrified Jeroboam, and all Israel that stood against Abias and Juda. {16} And the children of Israel fled from Juda, and our Lord delivered them into their hand. {17} Abias therefore and his people struck them with a great slaughter, and there fell wounded of Israel five hundred thousand valiant men. {18} And the children of Israel were humbled at that time, and the children of Juda exceedingly encouraged, because they had trusted in our Lord the God of their fathers. {19} And Abias pursued Jeroboam flying, and he took his cities, Bethel and her daughters, & Jesana with her daughters, Ephron also and her daughters. {20} Neither was Jeroboam able to resist any more, in the days of Abias: whom our Lord struck, and he died. {21} Therefore Abias, his empire being strengthened, took fourteen wives: and he begat two and twenty sons, & sixteen daughters. {22} But the rest of the words of Abias, and of his ways and words, are written diligently in the Book of Addo the Prophet.

Chapter 14

Abias dieth, and his son Asa reigneth, destroyeth idolatry, 6. fortifieth his cities, 9. and overcometh, by God's special help, the Aethiopian's army of a million of men.

{1} AND Abias slept with his fathers, and they buried him in the City of David: & Asa his son reigned for him, in whose days the land was quiet ten years. {2} And Asa did that which was good and pleasing in the sight of his God, & he overthrew the altars of strange service, and the excelses, {3} and brake the statues, and cut down the groves. {4} And he commanded Juda that they should seek our Lord the God of their fathers, and should do the law, and all the commandments. {5} And he took away out of all the cities of Juda the altars, & temples, and reigned in peace. {6} He built also fenced cities in Juda, because he was quiet, and there had no battles risen in his time, our Lord giving peace. {7} And he said to Juda: let us build these cities, and compass them with walls, and strengthen them with towers, and gates, & locks, whilst things are quiet from battles, because we have sought our Lord the God of our fathers, and he hath given us peace round about. They therefore did build, and there was no impediment in building. {8} And Asa had in his army of them that carried shields and spears, of Juda three hundred thousand: and of Benjamin shield-bearers and archers, two hundred eighty thousand, all these were most valiant men. {9} And Zara the Aethiopian with his army issued forth against them, ten hundred thousand, and with three hundred chariots: and he came as far as Maresa. {10} Moreover Asa went on to meet him, and set his army in array to battle in the vale Sephata, which is near Maresa. {11} And he invoked our Lord God, and said: Lord there is no difference with thee, whether thou help in few, or in many: help us o Lord our God: for having confidence in thee, & in thy name we are come against this multitude. Lord, thou art our God, let not man prevail against thee. {12} Our Lord therefore terrified the Aethiopians before Asa and Juda: & the Aethiopians fled. {13} And Asa pursued them, & the people that was with him, unto Gerara: & the Aethiopians fell to utter destruction because our Lord killing them, and his army fighting, they were destroyed. They took therefore many spoils, {14} and they struck all the cities round about Gerara: for great terror had invaded all men: and they spoiled the cities, and carried away much prey. {15} Yea and destroying the sheepcotes of sheep, they took an infinite multitude of cattle, and of camels: and returned into Jerusalem.

Chapter 15

Azarias prophesieth that Israel shall lack the true God, Priests, and the law, a long time. 8. Which king Asa hearing most seriously destroyeth idolatry. 12. maketh covenant and oath to serve God. 16. And deposeth his mother for offering sacrifice to Priapus.

{1} AND Azarias the son of Oded, the Spirit of God coming upon him, meet Asa, and said to him: Hear ye me {2} went out to Asa, and all Juda and Benjamin: Our Lord is with you, because you have been with him. If you will seek him, you shall find: but if you forsake him, he will forsake you. {3} And many days shall pass in Israel without the true God, and without Priest a teacher, and without the Law. {4} And when they shall return in their distress to our Lord the God of Israel, and shall seek him, they shall find him. {5} At that time there shall not be peace to him that goeth out and cometh in, but terrors on every side in the inhabitants of the earth. {6} For nation shall fight against nation, and city against city, because our Lord will trouble them with all distress. {7} You therefore take courage, and let not your hands be dissolved: for there shall be reward to your work. {8} Which when Asa had heard, to wit, the words, and the prophecy of Azarias the son of Oded the Prophet, he took courage, and took away the idols out of all the land of Juda, and out of Benjamin, and out of the cities, which he had taken, of mount Ephraim, and he dedicated the altar of our Lord, which was before the porch of our Lord. {9} And he gathered together all Juda and Benjamin, & the strangers with them of Ephraim, and of Manasses, and of Simeon: for many were fled to him of Israel, seeing that our Lord his God was with him. {10} And when they were come into Jerusalem the third month, in the fifteenth year of the reign of Asa, {11} they immolated to our Lord in that day of the spoils and the prey that they had brought, oxen seven hundred, and rams seven thousand. {12} And he went in after the manner to establish the covenant, that they should seek our Lord the God of their fathers in all their heart, and in all their soul. {13} And if any man, quoth he, shall not seek our Lord the God of Israel, let him die, from the least to the greatest, from man unto woman. {14} And they swore to our Lord with a loud voice in jubilation, and in noise of trumpet, and sound of shalms, {15} all that were in Juda, with execration: for in all their heart did they swear, & with all their will did they seek him, & found him, & our Lord gave them rest round about. {16} Yea & Maacha the mother of king Asa he deposed from the royal empire, because she had made in a grove the idol of Priapus: which he wholly destroyed, and breaking into pieces, burnt it in the Torrent cedron. {17} But the Excelses were left in Israel: nevertheless the heart of Asa was perfect all his days. {18} And those things which his father had vowed, and himself, he brought into the house of our Lord, gold and silver, and of vessels diverse furniture. {19} And there was no war unto the five and thirtieth year of the reign of Asa.

Chapter 16

Against the king of Israel, king Asa procureth help of the Assyrians. 7. which a Prophet reproofing is put in fitters. 11. Asa dieth, with disease of his feet, and is buried with pump.

{1} AND in the six and thirtieth year of his reign, came up Baasa the king of Israel into Juda, and with a wall compassed Rama, that none could safely go out and come in of the Kingdom of Asa. {2} Asa therefore brought forth silver and gold, out of the treasure house of our Lord, and of the king's treasures, and he sent to Benadad the king of Syria, who dwelt in Damascus, saying: {3} There is league between me and thee, my father also & thy father had concord, wherefore I have sent thee silver and gold that breaking the league, which thou hast with Baasa the king of Israel, thou make him retire from me. {4} Which being known, Benadad sent the Princes of his hosts to the cities of Israel: who struck Ahion, and Dan, and Abelmaim, and all the walled cities of Nephthali. {5} Which when Baasa had heard, he ceased to build

Rama, & intermitted his work. {6} Moreover Asa the king took all Juda, and carried away the stones out of Rama, and the timber that Baasa had prepared for the building: & he built of them Gabaa, & Maspha. {7} At that time came Hanani the Prophet to Asa the king of Juda, & said to him: Because thou hast had confidence in the king of Syria, and not in our Lord thy God, therefore hath the army of the king of Syria escaped out of thy hand. {8} Were not the Aethiopians, and Lybians, many more in chariots and horsemen, and a multitude exceeding great: whom, when thou didst believe in our Lord, he delivered into thy hand? {9} For the eyes of our Lord behold all the earth, and give strength to them, that with perfect heart believe in him. Thou therefore hast done foolishly, and for this cause from his present time shall battles arise against thee. {10} And Asa being angry against the Seer, commanded him to be cast into fetters: for he took indignation exceedingly upon this thing: & he slew of the people at that time very many. {11} But the works of Asa the first & the last are written in the Book of the kings of Juda and Israel. {12} Asa also fell sick in the nine and thirtieth year of his reign, of a most vehement pain of his feet, and neither in his infirmity did he seek our Lord, but rather trusted in the art of Physicians. {13} And he slept with his fathers: and he died the one and fortieth year of his reign. {14} And they buried him in his sepulchre, which he had digged for himself in the City of David: and they laid him upon his bed full of spices and odoriferous ointments, which were made by the art of apothecaries, and they burnt over him with exceeding ambition.

Chapter 17

Josaphat succeeding in the Kingdom prevailth in battle against the King of Israel. 6. destroyeth Idolaters, and sendeth Priests and Levites to instruct the people 11. The Philistines and Arabians send presents to king Josaphat. 13. The leaders of the army and soldiers are numbered.

{1} AND Josaphat his son reigned for him, and grew strong against Israel. appointed numbers of soldiers in all the {2} And he cities of Juda, that were compassed with walls. And he placed garrisons in the land of Juda, & in the cities of Ephraim, which Asa his father had taken. {3} And our Lord was with Josaphat, because he walked in the first ways of David his father: and he trusted not in Baalim, {4} but in the God of his father, & went forward in his precepts, and not according to the sins of Israel. {5} And our Lord confirmed the Kingdom in his hand, and all Juda gave gifts to Josaphat: and there grew to him infinite riches, and much glory. {6} And when his heart had taken courage for the ways of our Lord, he took away also the Excelses and groves out of Juda. {7} And in the third year of his Kingdom, he sent of his Princes Benhail, and Abdias, and Zacharias, and Nathanael, and Micheas, that they should teach in the cities of Juda: {8} and with them Levites, Semeias, & Nathania, and Zabadias, Asael also, and Semiramoth, and Jonathan, and Adonias, and Tobias, and Thobadonias Levites, and with them Elisama, and Joram Priests. {9} And they taught the people in Juda, having the book of the law of our Lord: and they went about all the cities of Juda, and instructed the people. {10} Therefore the dread of our Lord came upon all the Kingdoms of the lands, that were round about Juda, neither durst they make battle against Josaphat. {11} Yet and the Philistines brought gifts to Josaphat, and tribute of silver, the Arabians also brought cattle, of rams seven thousand seven hundred, and buck goats as many. {12} Josaphat therefore grew, & was magnified on high: and he built in Juda houses like to towers, and walled cities. {13} And he prepared many works in the cities of Juda: there were also men of war, and valiant in Jerusalem. {14} of whom this is the number by the houses and families of every one: In Juda Princes of the army, Ednas duke, and with him most valiant men three hundred thousand. {15} After him Johanan the Prince, and with him two hundred eighty thousand. {16} After him also Amasias the son of Zechri, consecrated to our Lord, and with him two hundred thousand of valiant men. {17} Him followed Eliada valiant to

battles, and with him of them that held bow and shield two hundred thousand. {18} After this man also Jozabad, and with him an hundred eighty thousand ready soldiers. {19} All these were at the hand of the king, beside others, whom he had put in walled cities, in all Juda.

Chapter 18

Josaphat joined in affinity with wicked Achab king of Israel, goeth with him against Ramoth Galaad, four hundred false Prophets promising victory. 14. Micheas prophesying the contrary, 28. is put in prison. 28. Achab (notwithstanding he changeth his attire, and leaveth Josaphat in danger) 33. is slain.

{1} JOSAPHAT therefore was rich and very glorious, & was joined in affinity to Achab. {2} And he went down to him after certain years into Samaria: at whose coming Achab killed muttons and oxen very many for him and the people that came with him: & he persuaded him to go up into Ramoth Galaad {3} And Achab the king of Israel said to Josaphat the king of Juda: Come with me into Ramoth Galaad. To whom he answered: As I am, thou also: as thy people, so my people also: and we will be with thee in battle. {4} Josaphat said to the king of Israel: Consult I beseech thee presently the word of our Lord. {5} Therefore the king of Israel gathered together of the Prophets four hundred men, & said to them: Shall we go into Ramoth Galaad to fight, or sit still? But they said: Go up, say they, & God will deliver it into thy hand. {6} And Josaphat said: Is there not here a Prophet of our Lord, that we may enquire also of him? {7} And the king of Israel said to Josaphat: There is one man, of whom we may ask the will of our Lord: but I hate him, because he doth not prophesy me good, but evil at all times: and it is Micheas the son of Jemla. And Josaphat said: Speak not in this manner, o king. {8} The king of Israel therefore called one of the Eunuchs, and said to him: Call quickly Micheas the son of Jemla. {9} Moreover the king of Israel, and Josaphat the king of Juda, both sat in their thrones, clothed with kingly attire, and they sat in the court beside the gate of Samaria, and all the Prophets prophesied before them. {10} But Sedecias the son of Chanaana made him horns of iron, and said: Thus saith our Lord: With these shalt thou strike Syria, till thou destroy it. {11} And all the Prophets in like manner prophesied, and said: Go up into Ramoth Galaad, and thou shalt prosper, and our Lord will deliver them into the king's hand. {12} And the messenger that went to call Micheas, said to him: Behold the words of all the Prophets with one mouth tell the king good things: I beseech thee therefore that thy word also dissent not from them, and that thou speak prosperous things. {13} To whom Micheas answered: Our Lord liveth, whatsoever my God shall say to me, that will I speak. {14} He therefore came to the king. To whom the king said: Micheas, shall we go into Ramoth Galaad to fight, or sit still? To whom he answered Go ye up: for all things shall fall out prosperous, and the enemies shall be delivered into your hands. {15} And the king said: Again and again I adjure thee, that thou speak not to me, but that which is true in the name of our Lord. {16} But he said: I saw all Israel disperst in the mountains, as sheep without a shepherd: & our Lord said: These have no masters: let every man return into his house in peace. {17} And the king of Israel said to Josaphat: did I not tell thee that this man did not prophesy me any good, but those things that be evil? {18} But he said: Hear ye therefore the word of our Lord: I saw our Lord sitting in his throne, and all the host of heaven assisting him on the right hand and on the left. {19} And our Lord said: who shall deceive Achab the king of Israel, that he may go up and fall in Ramoth Galaad? And when one said in this manner, and an other otherwise: {20} there came forth a spirit, and stood before our Lord, & said: I will deceive him. To whom our Lord said: wherein wilt thou deceive him {21} But he answered: I will go forth, and will be a lying spirit in the mouth of all his Prophets. And our Lord said: Thou shalt deceive, and shalt prevail: go forth, and do so. {22} Now therefore, behold our Lord hath given the spirit of lying in the mouth of all thy Prophets, and our

Lord hath spoken of thee evil things. {23} And Sedecias the son of Chanaana came, and struck the cheek of Micheas, and said: Which way passed the spirit of our Lord from me, that it should speak to thee. {24} And Micheas said: Thou thy self shalt see in that day, when thou shalt enter into chamber out of chamber, to be hid. {25} And the king of Israel commanded, saying: Take Micheas, and lead him to Amon the governor of the city, and to Joab the son of Amelech. {26} And you shall say: Thus saith the king: Cast this fellow into prison, and give him a little bread, and a little water, till I return in peace. {27} And Micheas said: If thou return in peace, our Lord hath not spoken in me, and he said: Hear all ye peoples. {28} Therefore the king of Israel, & Josaphat the king of Juda, went up into Ramoth Galaad. {29} And the king of Israel said to Josaphat: I will change my habit, and so I will go to the fight, but be thou clothed with thine own garments. And the king of Israel changing his habit came to the battle. {30} And the king of Syria had commanded the captains of his horsemen saying: Fight not against the least, or against the greatest, but against the king of Israel only. {31} Therefore when the Princes of the horsemen saw Josaphat, they said: This is the king of Israel. And they compassed him fighting: but he cried to our Lord, and he holp him, and turned them away from him. {32} For when the captains of the horsemen saw, that is was not the king of Israel, they left him. {33} And it chanced that one of the people shot an arrow at adventure, and struck the king of Israel between the neck & the shoulders, & he said to his cochere: Turn thy hand, & carry me out of the battle, because I am wounded. {34} And the fight was ended in that day: moreover the king of Israel stood in his chariot against the Syrians until evening, and died at the sun set.

Chapter 19

Josaphat being reproved by a Prophet for yielding help to Achab, 5. appointeth Judges in several cities, admonishing them to do justice: 8. exhorteth Priests and Levites to execute their functions carefully. 11. Amarias High Priest directing and ruling in things belonging to God, Zabedias general captain governeth the king's affairs.

{1} AND Josaphat the king of Juda returned into his house peaceably, into Jerusalem. {2} Whom Jehu the son of Hanani the Seer met, and said to him: To the impious man thou givest aid, and to them that hate our Lord thou art joined in friendship, and therefore thou didst deserve indeed the wrath of our Lord: {3} but good works are found in thee, for that thou hast taken away the groves out of the land of Juda, and hast prepared thy heart to seek our Lord the God of thy fathers. {4} Josaphat therefore dwelt in Jerusalem: and he went forth to the people again from Bersabee unto mount Ephraim, and recalled them to our Lord the God of their fathers. {5} And he appointed judges of the land in all the fenced cities of Juda, in every place, {6} and commanding the judges, he said: Take heed what you do: for you exercise not judgment of man, but of our Lord: and whatsoever you shall judge, it shall redound to you. {7} Let the fear of our Lord be with you, and with diligence do all things: for there is no iniquity with the Lord our God, nor acceptance of persons, nor desire of gifts. {8} In Jerusalem also Josaphat appointed Levites, and Priests, and Princes of families of Israel, that they should judge the judgement and cause of our Lord to the inhabitants thereof. {9} And he commanded them, saying: Thus shall you do in the fear of our Lord faithfully, & with a perfect heart. {10} Every cause, that shall come to you of your brethren, that dwell in their cities, between kindred and kindred, wheresoever there is question of the law, of the commandment, of ceremonies, of justifications: shew it them, that they sin not against our Lord, and lest there come wrath upon you and your brethren: so doing therefore you shall not sin. {11} And Amarias the Priest and your Bishop shall be chief in these things, which pertain to God: moreover Zabedias the son of Ismael, who is the Prince in the house of Juda, shall be over those works, which pertain to the king's office: and you have masters the Levites before you, take courage, and do diligently, and our Lord

will be with the good.

Chapter 20

The Ammonites, Moabites, and Syrians, joining forces against Josaphat, 3. he seeketh God's help by public prayer and fasting. 14. A Prophet foretelleth that God will fight for them: 20. so they singing praises to God, the enemies kill each other. 24. Josaphat with his men gather very great spoils. 30. reigneth in peace, 35. but his navy perished, for his society with wicked Ochozias.

{1} AFTER these things were the children of Moab gathered together, and the children of Ammon, & with them of the Ammonites, to fight against Josaphat. {2} And there came messengers, and told Josaphat, saying: There cometh against thee a great multitude from those places, which are beyond the sea, & out of Syria, & behold they stay in Asasonthamar, which is Engaddi. {3} And Josaphat being frightened with fear, he took him wholly to beseech our Lord, and he proclaimed a fast to all Juda. {4} And Judas was gathered together to pray to our Lord: yea and all came out of their cities to beseech him. {5} And when Josaphat stood in the midst of the assembly of Juda, and Jerusalem in the house of our Lord before the new court, {6} he said: Lord God of our fathers, thou art God in heaven, and rulest over all the Kingdoms of Nations, in thy hand is strength and might, neither can any man resist thee. {7} Didst not thou our God kill all the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever? {8} And they dwelt in it, and built in it a Sanctuary to thy name, saying: {9} If evils fall upon us, the sword of judgment, pestilence, and famine, we will stand before this house in thy sight, wherein thy name is invoked: and we will cry to thee in our tribulations, and thou shalt hear, and save us. {10} Now therefore behold the children of Ammon, and mount Seir, by whom thou didst not grant Israel to pass, they came out of Aegypt, but they declined from them, and slew them not: {11} do the contrary, and endeavour to cast us out of the possession, which thou hast delivered to us. {12} Our God, wilt not thou therefore judge them? In us in deed there is not so great strength, that we can resist this multitude, which cometh violently upon us. But whereas we are ignorant what we ought to do, this only we have left, that we direct our eyes to thee. {13} And all Juda stood before our Lord with their little ones, and wives, and their children. {14} And there was Jahziel the son of Zacharias, the son of Banaias, the son of Jehiel, the son of Mathanias, a Levite of the children of Asaph, upon whom the spirit of our Lord came in the midst of the multitude, {15} and he said: Attend ye all Juda, and you that dwell in Jerusalem, and thou king Josaphat: thus saith our Lord to you: Fear not, neither dread ye this multitude: for it is not your battle, but God's. {16} To morrow you shall go down against them: for they will come up by the steep named Sis, and you shall find them in the utmost part of the torrent, which is against the wilderness of Jeruel. {17} It shall not be you that shall fight, but only stand confidently, & you shall see the help of our Lord over you, O Juda, and Jerusalem: fear not, neither dread ye: to morrow you shall go out against them, & our Lord will be with you. {18} Josaphat therefore, and Juda, & all the inhabitants of Jerusalem fell flat on the earth before our Lord & adored him. {19} Moreover the Levites of the children of Caath, & of the children of Core praised our Lord the God of Israel with a loud voice, on high. {20} And when they had risen early in the morning, they went forth by the desert of Thecua: and they being gone forth, Josaphat standing in the midst of them, said: Hear me ye men of Juda, & all the inhabitants of Jerusalem: believe in the Lord your God, & you shall be secure: believe his Prophets, & all things shall fall our prosperous. {21} He gave counsel also to the people, & appointed the singing men of our Lord, that they should praise him in their companies, & should go before the host, & with agreeable voice should say: Confess to our Lord, because his mercy is for ever. {22} And when they began to sing praises, our Lord turned their embusments upon themselves, to wit, of the children of Ammon, & of Moab, & of mount Seir, who were gone forth to fight against

Juda, & were strucken. {23} For the children of Ammon, & of Moab, rose together against the inhabitants of mount Seir, to kill & destroy them: & when they had in work achieved this, being turned also against themselves, they fell wounded one of an other. {24} Moreover Juda when they were come to the watch place, that looketh to the desert, saw a far off all the country abroad full of dead bodies, and that none remained alive that could escape death. {25} Josaphat therefore came, & all the people with him to take away the spoils of the dead, & they found among the dead bodies, diverse stuff, garments also, & most precious vessels: & they spoiled it, so that they could not carry all things, nor in three days take away the spoils for the greatness of the prey. {26} And in the fourth day they were assembled in the Vale of blessing: for because there they had blessed our Lord, they called that place the Vale of blessing until this present day. {27} And every man of Juda returned, & the inhabitants of Jerusalem, & Josaphat before them into Jerusalem with great joy, because our Lord had given them joy of their enemies. {28} And they entered into Jerusalem with psalteries, and harps, and trumpets into the house of our Lord. {29} And the dread of our Lord fell upon all the Kingdoms of the lands when they heard that our Lord had fought against the enemies of Israel. {30} And the Kingdom of Josaphat was quiet, and God gave him peace round about. {31} Josaphat therefore reigned over Juda, and he was five and thirty years old when he began to reign: and he reigned five & twenty years in Jerusalem: & the name of his mother was Azuba the daughter of Selahi. {32} And he walked in the way of his father Asa, neither declined he from it, doing the things that were pleasing before our Lord. {33} But yet the excuses he took not away, & as yet the people had not directed their heart to our Lord the God of their fathers. {34} But the rest of the acts of Josaphat, the first & the last are written in the words of Jehu the son of Hanani which he disposed into the Books of the kings of Israel. {35} After these things Josaphat the king of Juda entered friendship with Ochozias the king of Israel, whose works were most impious. {36} And he was partaker to make ships, which should go into Tharsis: and they made a navy in Asiongaber. {37} And Eliezer the son of Dodau of Maresa prophesied to Josaphat, saying: Because thou hast had a league with Ochozias, our Lord hath stricken thy works, & the ships are broken, neither could they go into Tharsis.

Chapter 21

Josaphat dieth, and Joram succeeding killeth his own brethren, and some other chief men: 6. reigneth wickedly. 8. Edom, and Lobna revolt from him. 12. Elias by letters sore warneth him of plagues, 15. which falling upon him he dieth after two years of a languishing and horrible disease.

{1} AND Josaphat slept with his fathers, & was buried with them in the City of David: and Joram his son reigned for him. {2} Who had brethren the sons of Josaphat, Azarias, and Jahiel, {448} and Zacharias, & Azarias, & Michael, and Saphatias. All these were the sons of Josaphat the king of Juda. {3} And their father gave them many gifts of silver, and of gold, and pensions, with the most fenced cities in Juda: But the Kingdom he delivered to Joram, because he was the first begotten. {4} And Joram rose over the Kingdom of his father: and when he had established himself, he slew all his brethren with the sword, and certain of the Princes of Israel. {5} Two and thirty years old was Joram when he began to reign: and he reigned eight years in Jerusalem. {6} And he walked in the ways of the kings of Israel, as the house of Achab had done: for Achab's daughter was his wife, and he did evil in the sight of our Lord. {7} But our Lord would not destroy the house of David for the covenant which he had made with him: and because he had promised that he would give him a lamp, and to his sons for ever. {8} In those days Edom rebelled, from being subject to Juda, and made themselves a king {9} And when Joram had passed with his Princes, and all the horsemen, that were with him, he rose in the night, and struck Edom, which had compassed him, and all the

captains of his horsemen. {10} But yet Edom rebelled, from being under the dominion of Juda until this day: at that time Lobna also revolted, from being under his hand. For he had forsaken our Lord the God of their fathers: {11} moreover he built also excelses in the cities of Juda, and he made the inhabitants of Jerusalem to fornicate, and Juda to transgress. {12} And there were letters brought him from Elias the Prophet, in which was Written: Thus saith our Lord the God of David thy father: Because thou hast not walked in the ways of Josaphat thy father, and in the ways of Asa the king of Juda, {13} but hast gone by the ways of the kings of Israel, and hast made Juda to fornicate, and the inhabitants of Jerusalem, having imitated the fornication of the house of Achab, moreover also hast killed thy brethren, the house of thy father, better men than thou: {14} behold our Lord will strike thee with a great plague with all thy people, and children, and thy wives, and all thy substance. {15} And thou shalt be sick of a very sore disease of thy belly, till thy vital parts come forth by little and little every day. {16} Our Lord therefore raised up against Joram the spirit of the Philistians, and of the Arabians, which are borderers to the Aethiopians. {17} and they went up into the Land of Juda, and wasted it, and they spoiled all the substance, that was found in the king's house, moreover also his sons, and wives: neither was there a son left him but Joachaz, who was the youngest. {18} And beside all these things our Lord struck him with an incurable disease of the belly. {19} And when day succeeded day, and the spaces of times passed about, the circuit of two years was complete: and so being wasted with a long consumption, so that he voided even his very bowels, he was rid of the disease, and of his life together. And he died in an exceeding vile infirmity, and the people made him not exequies according to the manner of burning, as they had done to his ancestors. {20} He was two and thirty years old, when he began to reign, and he reigned eight years in Jerusalem. And he walked not rightly, and they buried him in the City of David: but yet not in the sepulchre of the kings.

Chapter 22

Ochozias reigning one year, 3. is slain together with Joram king of Israel, by King Jehu. 10. Athalia killeth the king's children (only Joas being saved by his aunt) and usurpeth the kingdom six years.

{1} AND the inhabitants of Jerusalem made Ochozias his least son king for him: for all the elders, that had been before him, the rovers of the Arabians had slain, which invaded the camp: and Ochozias the son of Joram the king of Juda reigned. {2} Two & forty years old was Ochozias when he began to reign, & he reigned one year in Jerusalem, and the name of his mother was Athalia the daughter of Amri. {3} But he also went by the ways of the house of Achab: for his mother forced him to do impiously. {4} He therefore did evil in the sight of our Lord, as the house of Achab: for they were his counsellors after the death of his father, to his destruction. {5} And he walked in their counsels. And he went forth with Joram the son of Achab king of Israel, into battle against Hazael king of Syria, into Ramoth Galaa: and the Syrians wounded Joram. {6} Who returned to be cured into Jezrael: for he had taken many wounds in the foresaid battle. Therefore Ochozias the son of Joram king of Juda, went down to visit Joram the son of Achab in Jezrael being sick. {7} For it was the will of God against Ochozias, that he should come to Joram: and when he was come he should go out also against Jehu the son of Namsi, whom our Lord anointed to destroy the house of Achab. {8} When Jehu therefore overthrew the house of Achab, he found the Princes of Juda, and the son of the brethren of Ochozias, which served him, and he slew them. {9} Searching also for Ochozias himself, he took him lying hid in Samaria: and being brought unto him, he killed him, and they buried him: because he was the son of Josaphat, who had sought our Lord in all his heart neither was there any more hope that any should reign of the stock of Ochozias. {10} For Athalia his mother,

seeing that her son was dead, arose, & slew all the king's stock of the house of Joram. {11} Saving that Josabeth the king's daughter took Joas the son of Ochozias, and stole him out of the midst of the king's sons, when they were slain, and she hid him with his nurse in the bed chamber: and Josabeth that hid him, was the daughter of king Joram, the wife of Joiada the high Priest, the sister of Ochozias, and therefore Athalia did not kill him. {12} He therefore was with them in the house of God six years, in the which Athalia reigned over the Land.

Chapter 23

Joiada the High Priest anointeth and crowneth Joas king, 12. causeth Athalia to be slain, 16. idolatry to be destroyed, 18. and God's service advanced.

{1} AND in the seventh year Joiada taking courage, took the centurions, to wit, Azarias the son of Jeroham, and Ismael the son of Johanan, Azarias also the son of Obed, and Maasias the son of Adaia, and Elisaphat the son of Zechri: and made a covenant with them. {2} Who going about Juda, gathered together the Levites out of all the cities of Juda, and the princes of the families of Israel, and they came into Jerusalem. {3} Therefore all the multitude made a covenant with the king in the house of God: and Joiada said to them: Behold the king's son shall reign, as our Lord hath spoken, upon the sons of David. {4} This therefore is the thing which you shall do. {5} The third part of you that come to the Sabbath of the Priests, and of Levites, and of porters, shall be in the gates: and a third part at the king's house: and a third at the gate, which is called of the Foundation: but all the rest of the common people be in the courts of the house of our Lord. {6} Neither let any other enter into the house of our Lord, but the Priests, and they that minister of the Levites: let them only go in, because they are sanctified, and let all the rest of the multitude observe the watches of our Lord. {7} And let the Levites environ the king, having every one their weapons: (and if any other shall enter into the temple, let him be slain) and let them be with the king both coming in, and going out. {8} The Levites therefore, and all Juda did according to all things, which Joiada the high Priest had commanded, and they took every one the men that were under them, and came by the order of the Sabbath, with them that had fulfilled the Sabbath, and were to go forth. For Joiada the high Priest permitted not the companies to depart, which were accustomed to succeed one an other every week. {9} And Joiada the Priest gave to the centurions the spears, and the shields, and targets of king David, which he had consecrated in the house of our Lord. {10} And he appointed all the people of them that held weapons on the right side of the temple, unto the left side of the temple, before the altar, and the temple, round about the king. {11} And they brought forth the king's son, and put the crown upon him, and the testimony, and gave the law to be in his hand, and they made him king: Joiada also the high Priest, and his sons anointed him: and they wished him well, and said: God save the king. {12} Which thing when Athalia had heard, to wit, the voice of them that ran and praised the king, she went in unto the people, into the temple of our Lord. {13} And when she had seen the king standing upon the step in the entrance, and the Princes, and the companies about him, and all the people of the land rejoicing, and sounding with trumpets, and playing on instruments of diverse kind, & the voice of them that praised, she rent her garments, and said: Treason, treason. {14} And Joiada the high Priest going forth to the centurions, and captains of the army, said to them: Bring her forth without the precinct of the temple, and let her be killed with the sword without. And the Priest commanded that she should not be killed in the house of our Lord. {15} And they laid hands upon her neck: and when she was entered within the gate of the horses of the king's house, they killed her there. {16} And Joiada made a covenant between himself, and all the people, and the king, that they would be the people of our Lord. {17} All the people therefore entered

into the house of Baal, and destroyed it: and they brake his altars and his images: Mathan also the Priest of Baal they slew before the altars. {18} And Joiada appointed overseers in the house of our Lord, under the hands of the Priests, and the Levites, which David distributed in the house of our Lord: that they should offer holocausts to our Lord, as it is written in the law of Moyses, in joy and songs, according to the disposition of David. {19} He appointed also porters in the gates of the house of our Lord, that the unclean in any thing should not enter in. {20} And he took the centurions, and the most valiant men and Princes of the people, and all the common people of the land, and they made the king to go down from the house of our Lord, and to enter by the midst of the upper gate into the king's house, and placed him in the royal throne. {21} And all the people of the land rejoiced, and the city was quiet: moreover Athalia was slain with the sword.

Chapter 24

Joas reigning piously, so long as Joiada liveth, causeth the Temple to be repaired. 14. and new sacred vessels to be made. 15. Joiada an hundred thirty years old dieth. 17. Joas falleth to idolatry: 20. causeth Zacharias to be slain in the court of the Temple. 23. A few Syrians kill the chief men about the king, and carry away great preys. 25. Joas is slain by his own men, and his son Amasias reigneth.

{1} SEVEN years old was Joas when he began to reign: and he reigned forty years in Jerusalem, the name of his mother was Sebia of Bersabee. {2} And he did that which is good before our Lord all the days of Joiada the Priest. {3} And Joiada took for him two wives, of whom he begat sons & daughters. {4} After which things it pleased Joas to repair the house of our Lord. {5} And he assembled the priests, & the Levites & said to them: Go ye forth to the cities of Juda, & gather of all Israel money for the reparation of the temple of your God, year by year, and do this in haste: moreover the Levites did negligently. {6} And the king called Joiada the Prince, and said to him: why hast thou had no care to constrain the Levites to bring in out of Juda and Jerusalem the money, that was appointed of Moyses the servant of our Lord, that all the multitude of Israel should bring it in into the tabernacle of testimony? {7} For the most impious Athalia, & her children have destroyed the house of God, and of all things that had been sanctified in the temple of our Lord, they adorned the temple of Baalim. {8} The king therefore commanded and they made a chest: and set it by the gate of our Lord on the out side. {9} And it was proclaimed in Juda and Jerusalem, that every man should bring the price to our Lord, which Moyses the servant of God appointed over all Israel, in the desert. {10} And all the Princes rejoiced, and all the people: and going in they contributed into the chest of our Lord, and cast in so that it was filled. {11} And when it was time that they should bring the chest before the king by the hands of Levites (for they saw much money) the king's Scribe went in, and he whom the high Priest had appointed: & they poured out the money that was in the chest, and recarried it to his place: and so did they from day to day, and there was gathered infinite money. {12} Which the king and Joiada gave to them, that oversaw the works of the house of our Lord: but they hired with it hewers of stones, and artificers of all works, to repair the house of our Lord: smiths also of iron and brass, that that which began to fall might be uphelden. {13} And they that wrought did industriously, and the breach of the walls was closed by their hands, and they raised the house of our Lord into the old state, and made it stand firmly. {14} And when they had accomplished all the works, they brought the rest of the money before the king and Joiada: of the which were made vessels of the temple to the ministry, and for holocausts, phials also, and other vessels of gold and silver, and holocausts were offered in the house of our Lord continually all the days of Joiada. {15} But Joiada became old being full of days, and died when he was an hundred and thirty years old. {16} And they buried him in the city of David with the kings, because he had done good with Israel, and with his house. {17} And after that Joiada was dead, the

Princes of Juda went in, and adored the king, who being altered by their serviceableness, agreed to them. {18} And they forsook the temple of our Lord the God of their fathers, and served groves, and sculptiles, & there came wrath against Juda, and Jerusalem for this sin. {19} And he sent them Prophets, that they should return to our Lord, whom, protesting, they would not hear. {20} The spirit of God therefore invested Zacharias the son of Joiada the Priest, and he stood in the sight of the people, and said to them: Thus saith our Lord God: Why transgress you the precept of our Lord, which thing shall not profit you, and have forsaken our Lord, that he should forsake you? {21} Who being gathered against him, they threw stones according to the king's commandment, in the court of the house of our Lord. {22} And Joas the king did not remember the mercy, that Joiada his father had done with him, but he killed his son. Who when he died, said: Our Lord see, and require it. {23} And when a year was come about, the army of Syria came up against him: and it came into Juda and Jerusalem, & slew all the Princes of the people, and all the prey they sent to the king into Damascus. {24} And whereas there was come a very small number of the Syrians, our Lord delivered into their hands an infinite multitude, for that they had forsaken our Lord the God of their fathers: on Joas also they exercised ignominious judgments. {25} And departing they left him in great disease: and his servants rose against him, for revenge of the blood of the son of Joiada the Priest, and they slew him in his bed, & he died: and they buried him in the City of David, but not in the king's sepulchres. {26} And there conspired against him Zabad the son of Semmaath an Ammonitess, and Jozabad the son of Semarith a Moabitess. {27} Moreover his children, and the sum of money, which was gathered under him, and the repairing of the house of God are written more diligently in the Book of kings: and Amasias his son reigned for him.

Chapter 25

Amasias killeth those that slew his father. 5. Besides his own people, hireth soldiers of Israel, but by advise of a Prophet dismisseth them, 11. and with his own overthroweth the Idumeans, whose idols taken in battle (13. the dismissed soldiers in the mean time spoiling his country) he adoreth. 15. contemning admonition, 17. and provoking the king of Israel to war, 22. is taken in battle and spoiled. 27. Fearing treason in Jerusalem flyeth, and is slain in Lachis.

{1} FIVE and twenty years old was Amasias when he began to reign, and he reigned nine & twenty years in Jerusalem, the name of his mother was Joaden of Jerusalem. {2} And he did good in the sight of our Lord: but yet not in a perfect heart. {3} And when he saw his Kingdom strengthened, he put to death the servants, that had slain the king his father, {4} but their children he slew not, as it is written in the Book of the law of Moyses, where our Lord commanded, saying: The fathers shall not be slain for the children, nor the children for their fathers, but every one shall die in his own sin. {5} Amasias therefore gathered together Juda, and appointed them by families, and tribunes, and centurions, in all Juda, & Benjamin, and he numbered from twenty years upward, & found three hundred thousand of young men that went forth to battle, and held spear and shield. {6} He hired also for wages of Israel an hundred thousand strong men, for an hundred talents of silver. {7} But a man of God came to him, and said: O king, let not the host of Israel go forth with thee, for our Lord is not with Israel, and all the children of Ephraim: {8} and if thou think that battles consist in the force of an army, God will make thee to be overcome of the enemies: for it pertaineth to God both to help, and to put to flight. {9} And Amasias said to the man of God: What shall become then of the hundred talents, which I have given the soldiers of Israel? And the man of God answered him: Our Lord hath whereby he is able to give thee much more than this. {10} Amasias therefore separated the host, that came to him out of Ephraim, that they should return into their place: but they being wrath exceedingly against Juda, returned into their country. {11} Moreover Amasias brought forth his people confidently, and went into the Vale of salt pits, and struck the children of Seir, ten thousand. {12} And other

ten thousand men did the children of Juda take, and bring to the steep of a certain rock, and cast them down headlong from the top, who burst in sunder every one. {13} But that army which Amasias had sent back, from going with him to battle, was spread in the cities of Juda, from Samaria unto Bethhoron, and killing three thousand took away a great prey. {14} But Amasias after the slaughter of the Idumeans, set up the gods of the children of Seir, which he had brought thence, for his gods, & adored them, and burnt incense to them. {15} For which thing our Lord being angry against Amasias, sent a Prophet unto him, which should say to him: Why hast thou adored gods, that have not delivered their own people out of thy hand? {16} And when he spake these things, he answered him: Art thou the king's counsellor? Be quiet, lest I kill thee. And the Prophet departing, said: I know that God is minded to kill thee, because thou hast done this evil, & besides hast not agreed to my counsel. {17} Therefore Amasias the king of Juda taking very ill counsel, sent to Joas the son of Joachaz the son of Jehu, the king of Israel, saying: Come, let us see one an other. {18} But he sent back the messengers, saying: A thistle that is in Libanus sent to a cedar of Libanus, saying: Give thy daughter to my son to wife: & behold the beasts that were in the wood of Libanus passed, and trod down the thistle. {19} Thou hast said: I have stricken Edom, and therefore thy heart is exalted into pride, sit in thy house, why dost thou provoke evil against thee, that both thou mayest fall, and Juda with thee. {20} Amasias would not hear, because it was our Lord's will, that he should be delivered into the hands of the enemies for the gods of Edom. {21} Joas therefore the king of Israel went up, and they gave themselves one the sight of the other: and Amasias the king of Juda was in Bethsames of Juda: {22} and Juda fell before Israel, and fled into their tabernacles. {23} Moreover Joas the king of Israel in Bethsames took Amasias the king of Juda, the son of Joas, the son of Joachas, and brought him into Jerusalem: and destroyed the wall thereof from the gate of Ephraim, to the gate of the corner, four hundred cubites. {24} All the gold also, and silver, and all the vessels, that he found in the house of God, and which Obededom in the treasures also of the king's house, moreover he brought back the sons of the hostages into Samaria. {25} And Amasias the son of Joas the king of Juda lived, after that Joas died the son of Joachaz the king of Israel fifteen years. {26} But the rest of the words of Amasias the first and the last are written in the Book of the kings of Juda and Israel. {27} Who after he revolted from our Lord, they lay in wait against him in Jerusalem. And when he had fled into Lachis, they sent, and slew him there. {28} And carrying him back upon horses, buried him with his fathers in the City of David.

Chapter 26

Ozias serving God, 6. prevaleth in battle against the Philistians, Arabians, and Ammonites: 9. prospereth in honour and wealth. 16. Then waxing proud offereth incense on the altar, is strucken with leprosy, expelled out of the Temple, and city. 20. and his son Joathan ruleth the Kingdom.

{1} AND all the people of Juda made his son Ozias sixteen years old, king for Amasias his father. {2} He built Ailath, & restored it to the dominion of Juda, after that, the king slept with his fathers. {3} Sixteen years old was Ozias when he began to reign, and he reigned two and fifty years in Jerusalem, the name of his mother was Jechelia of Jerusalem. {4} And he did that which was right in the eyes of our Lord, according to all things, which Amasias his father had done. {5} And he sought our Lord in the days of Zacharias that understood and saw God: and when he sought our Lord, he directed him in all things. {6} Moreover he went forth, and fought against the Philistines, and destroyed the wall of Geth, and the wall of Jabinia, and the wall of Azotus: he built also towns in Azotus, and among the Philistines. {7} And God did help him against the Philistines, and against the Arabians, that dwelt in Gurbaal, & against the Ammonites. {8} And the Ammonites gave gifts to Ozias: and his name was renowned unto the entrance of

Aegypt for his often victories. {9} And Ozias built towers in Jerusalem over the gate of the corner, and over the gate of the valley, and the rest, in the same side of the wall, and strengthened them. {10} He built towers also in the wilderness, and digged many cisterns, because he had much cattle as well in the champion, as in the vasty of the desert: he had also vineyards and dressers of vines in the mountains, and in Carmel: for he was a man given to husbandry. {11} And the host of his warriors, which went forth to battles, was under the hand of Jehiel the scribe, and Maasics the doctor, and under the hand of Hananias, who was of the king's dukes. {12} And all the number of the Princes by families of valiant men, was two thousand six hundred. {13} And under them all the host of three hundred and seven thousand five hundred: which were apt to battles, and fought for the king against the adversaries. {14} Ozias also prepared for them, that is to say, for all the army, shields, and spears, and helmets, and coats of mail, and bows, and slings to cast stones. {15} And he made in Jerusalem engines of diverse kind, which he placed in the towers, and in the corners of the walls, to shoot arrows, & great stones: and his name went forth far, for that our Lord did aid him, and had strengthened him. {16} But when he was strengthened, his heart was elevated to his destruction, and he neglected our Lord his God: and entering into the temple of our Lord, he would burn incense upon the altar of incense. {17} And incontinent Azarias the Priest going in after him, and with him the Priests of our Lord eighty, most valiant men, {18} they resisted the king, and said: It is not thy office Ozias, to burn incense to our Lord, but of the Priests, that is, of the children of Aaron, which are consecrated to this kind of ministry: go out of the Sanctuary, contemn not: because this thing shall not be reputed to thee for glory of our Lord God. {19} And Ozias being angry, and holding in his hand the censer to burn incense, threatened the Priests. And forthwith there rose a leprosy in his forehead before the Priests, in the house of our Lord upon the altar of incense. {20} And when Azarias the high Priest had beheld him, and all the rest of the Priests, they saw the leprosy in his forehead, and in haste they thrust him out. Yea and himself being sore afraid, made haste to go out, because he felt by and by the plague of our Lord. {21} Ozias therefore the king was a leper until the day of his death, and he dwelt in a house apart full of the leprosy, for the which he had been cast out of the house of our Lord. Moreover Joathan his son governed the king's house, and judged the people of the land. {22} But the rest of the words of Ozias the first and the last wrote Isaias the son of Amos, the Prophet. {23} And Ozias slept with his fathers, and they buried him in the kings' sepulchres' field, because he was a leper: and Joathan his son reigned for him.

Chapter 27

Joathan a godly king, 5. prevaleth in battle against the Ammonites: 7. dieth, and his son Achaz succeedeth.

{1} FIVE and twenty years old was Joathan when he began to reign, and he reigned sixteen years in Jerusalem: the name of his mother was Jerusa the daughter of Sadoc. {2} And he did that which was right before our Lord, according to all things, which Ozias his father had done, saving that he entered not in the temple of our Lord, and as yet the people did sin. {3} He built the high gate of the house of our Lord, and in the wall of Ophel he built many things. {4} Cities also he built in the mountains of Juda, and castles, and towers in the forests. {5} He fought against the king of the children of Ammon, and overcame them, and the children of Ammon gave him at that time an hundred talents of silver, and ten thousand cores of wheat, and as many cores of barley: the children of Ammon gave him these things in the second and third year. {6} And Joathan was strengthened, because he had directed his ways before our Lord his God. {7} But the rest of the words of Joathan, and all his battles, and works, are written in the Book of the kings

of Israel and Juda. {8} He was five & twenty years old when he began to reign, and he reigned sixteen years in Jerusalem. {9} And Joathan slept with his fathers, and they buried him in the City of David: And Achaz his son reigned for him.

Chapter 28

For his great wickedness Achaz is taken in battle, his country spoiled, and many slain by the kings of Syria, and Israel: 9. yet God suffereth not the Kingdom to be subdued. 16. Then requiring help of the Assyrians, 17. is spoiled by the Idumeans, Philistians, and Assyrians. 22. After all which plagues he committeth more idolatry. 26. dieth, and his son Ezechias reigneth.

{1} TWENTY years old was Achaz when he began to reign, and he reigned sixteen years in Jerusalem: he did not right in the sight of our Lord as David his father, {2} but walked in the ways of the kings of Israel, moreover also, he did cast statues to Baalim. {3} He it is that burnt incense to the Valebenennom, and he consecrated his sons in fire according to the rite of the nations, which our Lord slew in the coming of the children of Israel. {4} He sacrificed also, & burnt incense in the excelses, and on hills, and under every tree full of green leaves. {5} And our Lord his God delivered him into the hands of the king of Syria, who struck him, and took a great prey out of his Kingdom, and brought into Damascus: to the hands also of the king of Israel was delivered, & stricken with a great plague. {6} And Phacee the son of Romelia slew of Juda an hundred twenty thousand in one day, all men of war: for that they had forsaken our Lord the God of their fathers. {7} At that time Zechri a mighty man of Ephraim, slew Maasias the king's son, and Ezricam the governor of his house, Elcana also second from the king. {8} And the children of Israel took of their brethren two hundred thousand of women, of boys, and of wenches, and an infinite prey: & they brought it into Samaria. {9} At that time there was a Prophet of our Lord, named Oded: who going forth to meet the army coming into Samaria, said to them: Behold our Lord the God of your fathers being angry against Juda, hath delivered them into your hands, and you have slain them cruelly, so that your cruelty did reach to heaven. {10} Moreover the children of Juda and Jerusalem you will subdue unto you for bondmen and bond women, which needeth not to be done: for you have sinned hereupon to our Lord your God. {11} But hear ye my counsel, and carry back the captives, that you have brought of your brethren, because the great fury of our Lord hangeth over you. {12} There stood therefore Princes of the children of Ephraim, Azarias the son of Johanan, Barachias the son of Mosollomoth, Ezechias the son of Sellum, and Amasa the son of Hadali, against them that came out of the battle, {13} and they said to them: You shall not bring in the captives hither, lest we sin to our Lord. Why will you add upon our sins, and heap up old offences? For it is a great sin, and the anger of the fury of our Lord hangeth over Israel. {14} And the men of war dismist the prey, and all the things that they had taken, before the Princes and all the multitude. {15} And the men, whom we mentioned above, stood, and taking the captives, and all that were naked they clothed and shod them with the spoils: and when they had clothed and refreshed them with meat and drink, & anointed them because of their labour, and had looked carefully to them: as many as could not walk, and were of a weak body, they set on beasts, and brought them to Jericho the City of palm trees to their brethren, and themselves returned into Samaria. {16} At that time king Achaz sent to the king of the Assyrians asking help. {17} And the Idumeans came and struck many of Juda, and took a great prey. {18} The Philisthiims also were spread abroad by the cities of the champion, and toward the South of Juda: and they took Bethsames, and Aialon, and Gaderoth, Socho also, and Thamnan, and Gamzo, with their villages, and dwelt in them. {19} For our Lord had humbled Juda because of Achaz the king of Juda, for that he had made it naked of help, and had contemned our Lord. {20} And he brought against him Theglathphalnasar the king of the Assyrians, who also afflicted him, and spoiled him no man resisting. {21} Therefore Achaz spoiling the house of our Lord,

and the house of the kings, and of the Princes gave gifts to the king of the Assyrians, and yet it did nothing profit him. {22} Moreover also in the time of his distress he increased contempt against our Lord, king Achaz himself by himself, {23} immolated victims to the gods of Damascus that struck him, and said: The gods of the kings of Syria do help them, whom I will pacify with hosts, and they will aid me, whereas on the contrary part they were his ruin, and all Israel's. {24} Achaz therefore having spoiled all the vessels of the house of God, and broken them, shut the gates of the temple of God, and made him altars in all the corners of Jerusalem. {25} In all the cities also of Juda he built altars to burn frankincense, and he provoked to wrath our Lord the God of his fathers. {26} But the rest of his words, & all his works the first and the last are written in the Book of the kings of Juda and Israel. {27} And Achaz slept with his fathers, and they buried him in the City of Jerusalem: for they received him not into the sepulchres of the kings of Israel. And Ezechias his son reigned for him.

Chapter 29

Ezechias repaireth the Temple, and divine service. 5. Zealously exhortheth offenders to repentance: 12. the Temple is purified in sixteen days. 18. The king and nobles offer hosts, which the Priests immolate, 25. with solemn music (ordained by king David) and great joy of all the people.

{1} THEREFORE Ezechias began to reign, when he was five and twenty years old, & he reigned nine and twenty years in Jerusalem: the name of his mother was Abia, the daughter of Zacharias. {2} And he did that which was pleasing in the sight of our Lord, according to all things that David his father had done. {3} He in the first year & month of his reign opened the doors of the house of our Lord, and repaired them. {4} And he brought the Priests and the Levites, & {456} assembled them in the East street. {5} And he said to them: Hear me ye Levites, and be sanctified, clean the house of our Lord the God of your fathers, and take away all uncleanness out of the Sanctuary. {6} Our fathers have sinned and done evil in the sight of our Lord God, forsaking him: they have turned away their faces from the tabernacle of our Lord, & given the back. {7} They have shut the doors, that were in the porch, and put out the lamps, and have not burnt incense, and have not offered holocausts in the Sanctuary of the God of Israel. {8} Therefore was the fury of our Lord stirred up upon Juda and Jerusalem, and he hath delivered them into commotion, and into destruction, and to be hissed at, as your selves see with your eyes. {9} Behold, our fathers have fallen by the swords, our sons, and our daughters, and wives are led captive for this wickedness. {10} Now therefore it pleaseth me that we make a covenant with our Lord the God of Israel, and he will turn away the fury of his wrath from us. {11} My children be not negligent: our Lord hath chosen you to stand before him, and to minister to him, and to worship him, and to burn incense to him. {12} The Levites therefore arose: Mahath the son of Amasai, and Joel the son of Azarias, of the children of Caath: moreover the children of Merari, Cis the son of Abdi, and Azarias the son of Jalaleel. And of the children of Gerson, Joah the son of Zemma, and Eden the son of Joah. {13} But of the children of Elisaphan, Samri, and Jahiel. Also of the children of Asaph, Zacharias, and Mathanias. {14} Moreover also of the children of Heman, Jahiel and Semei: yea and of the children of Idithun, Semeias, and Oziel. {15} And they gathered together their brethren, and were sanctified, and went in according to the commandment of the king and the precept of our Lord, to purge the house of God. {16} The Priests also going into the Temple of our Lord to sanctify it, brought out all uncleanness, which they found within the entrance of the house of our Lord, which the Levites took, and carried to the Torrent cedron without. {17} And they began to cleanse it in the first day of the first month, and in the eighth day of the same month they entered into the porch of the temple of our Lord, and they purged the temple in eight days, and in the sixteenth day of the same month, they accomplished that which they began.

{18} They entered in also to Ezechias the king, and said to him: We have sanctified all the house of our Lord, and the altar of holocaust, and the vessels thereof, moreover also the table of proposition with all the vessels thereof, {19} and all the furniture of the temple, which king Achaz in his reign had polluted, after that he transgressed; and behold all things are set forth before the altar of our Lord. {20} And Ezechias the king rising early, assembled all the Princes of the city, & went up into the house of our Lord: {21} and they offered together seven oxen, and seven rams, seven lambs, and seven buckgoats for sin, for the Kingdom, for the sanctuary, for Juda, and he said to the Priests the children of Aaron, that they should offer them upon the altar of our Lord. {22} They killed therefore the oxen, & the Priests took the blood, and poured it upon the altar, they killed also the rams, and their blood they poured also upon the altar, and they immolated the lambs, and poured the blood upon the altar. {23} They brought the buckgoats for sin before the king, & the whole multitude, & they put their hands upon them: {24} & the Priests immolated them, & sprinkled their blood on the altar for an expiation of all Israel: for the king had commanded for all Israel, that holocaust should be made, & for sin. {25} He appointed also the Levites in the house of our Lord with cymbals, and psalteries, and harps according to the disposition of David the king, and of Gad the Seer, and of Nathan the Prophet: for it was the precept of our Lord by the hand of his Prophets. {26} And the Levites stood, holding the instruments of David, and the Priests, trumpets. {27} And Ezechias commanded that they should offer holocausts upon the altar: and when holocausts were offered, they began to sing praises to our Lord, and to sound with trumpets, and on diverse instruments, which David the king of Israel had prepared for to sound. {28} And all the multitude adoring, the singing men, and they that held the trumpets, were in their office, whiles the holocaust was accomplished. {29} And when the oblation was ended, the king bowed, and all that were with him, and adored. {30} And Ezechias, and the Princes commanded the Levites, that they should praise our Lord in the words of David, and Asaph the Seer: who praised him with great joy, and bowing the knee adored. {31} But Ezechias added these words also: You have filled your hands to our Lord, come, and offer victims, and praises in the house of our Lord. All the multitude therefore offered hosts, and praises, and holocausts with a devout mind. {32} Moreover the number of the holocausts, which the multitude offered, was this, oxen seventy, rams an hundred, lambs two hundred. {33} And they sanctified to our Lord oxen six hundred, and sheep three thousand. {34} But the Priests were few, neither could they suffice to draw off the skins of the holocausts: wherefore the Levites also their brethren help them, till the work was accomplished, and the Priests were sanctified, for the Levites are sanctified with an easier rite than the Priests. {35} There were holocausts therefore very many, the fat of pacifics, and the libaments of the holocausts, and the service of the house of our Lord was accomplished. {36} And Ezechias rejoiced, and all the people, because the ministry of our Lord was accomplished. For it pleased them that the things should be done of a sudden.

Chapter 30

Ezechias by messengers and letters exhorted the people both of Juda & Israel, to make Pasch in Jerusalem: 11. which some of Israel, and all Juda perform, 18. the fourteenth day of the second month, though all could not be purified according to the law. 23. They make an other feast of Azymes seven days more, the king and Princes giving hosts to the people.

{1} EZECHIAS also sent to all Israel and Juda: and he wrote letters to Ephraim & Manasses, that they should come to the house of our Lord in Jerusalem, and should make a Phase to our Lord the God of Israel. {2} Counsel therefore being taken of the king and the Princes, and of all the assembly of Jerusalem, they decreed to make the Phase the second month. {3} For they could not make it in his time, because the Priests that might suffice, had not been sanctified, and the people had not as yet been gathered into

Jerusalem. {4} And the word pleased the king, and all the multitude. {5} And they decreed to send messengers into all Israel from Bersabee unto Dan, that they should come, and make the Phase to our Lord the God of Israel in Jerusalem: for many had not made it as is prescribed by the law. {6} And the posts went forth with letters of commandment from the king and his Princes, into all Israel and Juda, according to the which the king had commanded, proclaiming: Children of Israel return ye to our Lord the God of Abraham, and Isaac, and Israel: and he will return to the remnant, that hath escaped the hand of the king of the Assyrians. {7} Become not as your fathers, and brethren, which have revolted from our Lord the God of their fathers, who hath delivered them into destruction, as your selves see. {8} Harden not your necks, as your fathers: give hands to our Lord, and come to his Sanctuary, which he hath sanctified for ever: serve our Lord the God of your fathers, & the wrath of his fury shall be turned away from you. {9} For if you shall return to our Lord, your brethren, and children shall have mercy before their lords, that have led them captive, and they shall return into this land. For our Lord your God is merciful, and will not turn away his face from you, if you shall return to him. {10} Therefore the posts went forward speedily from city to city, through the land of Ephraim, & of Manasses, as far as Zabulon, they mocking and scorning them. {11} Nevertheless certain men of Aser, and Manasses, and Zabulon, condescending to the counsel came to Jerusalem. {12} But the hand of God was in Juda, to give them one heart to do the word of our Lord, according to the precept of the king and of the Princes {13} And much people was gathered into Jerusalem to make the solemnity of Azymes in the second month: {14} And rising they destroyed the altars that were in Jerusalem, and overthrowing all things wherein incense was burnt to idols, they threw it into the Torrent cedron. {15} And they immolated the Phase the fourteenth day of the second month. The Priests also and the Levites at length being sanctified offered holocausts in the house of our Lord. {16} And they stood in their order according to the disposition and Law of Moyses the man of God: but the Priests received the blood to be poured out of the hands of the Levites, {17} because a great multitude was not sanctified: and therefore the Levites immolated the Phase for them that came not in time to be sanctified to our Lord. {18} For a great part of the people of Ephraim, and Manasses, and Issachar, and Zabulon, that had not been sanctified, did eat the Phase, not according to that which is written: and Ezechias prayed for them, saying: Our good Lord will be merciful {19} to all them that in all their heart seek our Lord the God of their fathers: & will not impute it to them that they are not sanctified. {20} Whom our Lord heard, and was pacified to the people. {21} And the children of Israel, that were found in Jerusalem, made the solemnity of Azymes seven days in great joy, praying our Lord every day. The Levites also and the Priests by instruments, that agreed to their office. {22} And Ezechias spake to the heart of all the Levites, that had good understanding concerning our Lord: & they did eat during the seven days of the solemnity, immolating victims of pacifics, and praising our Lord the God of their fathers. {23} And it pleased the whole multitude to celebrate it other seven days. Which also they did with great joy. {24} For Ezechias the king of Juda had given the multitude a thousand oxen, and seven thousand sheep: but the Princes had given the people oxen a thousand, and sheep ten thousand: there was sanctified therefore a very great multitude of Priests. {25} And all the multitude of Juda was full of mirth, as well of the Priests and Levites, as of all the assembly, that came out of Israel, of the proselytes also of the land of Israel, and them that dwelt in Juda. {26} And there was made a great solemnity in Jerusalem, such as had not been in that city from the days of Salomon the son of David the king of Israel. {27} And the Priests and the Levites rose up blessing the people: and their voice was heard: and their prayer came into the holy habitation of heaven.

Chapter 31

Idols being destroyed in all Juda and part of Israel. Priests and Levites freely execute their functions. 4. Tithes and first fruits are payed in such abundance, 15. that they are put in store houses, and distributed by officers.

{1} AND when these things had been ritely celebrated, all Israel that was found in the cities of Juda, went forth, and they brake the idols, & cut down the groves, overthrew the excelles, and destroyed the altars, not only out of all Juda and Benjamin, but out of Ephraim also and Manasses, till they utterly destroyed them: and all the children of Israel returned into their possessions and cities. {2} And Ezechias appointed companies of Priests, and of Levites, by their divisions, every man in his own office, to wit, as well of the Priests, as of the Levites, for the holocausts, and pacifics, that they should minister, and confess, and sing in the gates of the camp of our Lord. {3} And the king's part was, that of his proper substance, holocaust should be offered, morning always and evening, in the Sabbaths also, and the Calends, and in other solemnities, as it is written in the law of Moyses. {4} He commanded also the people that dwelt in Jerusalem, to give portions to the Priests, and the Levites, that they might attend the law of our Lord. {5} Which when it was noised in the ears of the multitude, the children of Israel offered very many first fruits of corn, of wine, and of oil, of honey also: and of all things, which the ground bringeth forth, they offered tithes. {6} Yea and the children of Israel and Juda, that dwelt in the cities of Juda, offered tithes of oxen, and sheep, and tithes of sanctified things, which they had vowed to our Lord their God: and carrying them all, made many heaps. {7} The third month they began to lay the foundations of the heaps, and in the seventh month they finished them. {8} And when Ezechias and his Princes came in, they saw the heaps, and blessed our Lord, and the people of Israel. {9} And Ezechias asked the Priests and the Levites, why the heaps lay so: {10} Azarias the high Priest of the stock of Sadoc answered him, saying: Since first fruits began to be offered in the house of our Lord, we have eaten, and have been full, and very much hath remained, because our Lord hath blessed his people: and of the remains this is the abundance, which thou seest. {11} Ezechias therefore commanded that storehouses should be prepared in the house of our Lord. Which when they had done, {12} they brought in as well the first fruits, as the tithes, and whatsoever they had vowed, faithfully. And the overseer of them was Chonenias a Levite, & Semei his brother the second, {13} after whom Jahiel, and Azarias, and Nahath, and Asael, and Jerimoth, Josabad also, and Eliel, and Jesmachias, and Mahath, and Banaias, overseers under the hand of Chonenias, and Semei his brother, by the commandment of Ezechias the king, and Azarias the high Priest of the house of God, to whom all things appertained. {14} But Core the son of Jemna a Levite, and porter of the east gate, was overseer of those things, which were voluntarily offered to our Lord, and of the first fruits and the things consecrated for Sancta sanctorum. {15} And under his charge Eden, and Benjamin, Jesue, and Semeias, Amarias also, and Sechenias, in the cities of the Priests, that they should faithfully distribute to their brethren portions, to the lesser and greater: {16} saving the men children from three years and above, to all that entered into the temple of our Lord, and whatsoever day by day was profitable in the ministry, and the observances according to their divisions, {17} to the Priests by families, and to the Levites from the twentieth year and upward, by the orders and companies, {18} and to all the multitude, as well their wives, as their children of both sex, meats were given faithfully of these things, that had been sanctified. {19} Yea and of the children of Aaron by the fields and the suburbs of every city, there were men ordained, that should distribute portions, to all the male sex, of the Priests and the Levites. {20} Ezechias therefore did all things which we have said in all Juda: and wrought good and right, and

truth before our Lord his God, {21} in all the service of the ministry of the house of our Lord, according to the law and the ceremonies, willing to seek his God in all his heart, and he did it and prospered.

Chapter 32

Sennacherib king of Assyria invading Juda, king Ezechias encourageth the people, and provideth to defend the country. 9. The Assyrians threaten the people, and blasphem God. 20. Ezechias and Isaia pray. 21. An Angel destroyeth the Assyrian's army, so their king retiring home, is slain in his idol's temple by his own sons. 22. Ezechias reigneth in peace. 24. falleth into deadly sickness, but miraculously recovereth, offended in pride, and repented: 27. is exceeding rich, which he imprudently sheweth to strangers: 32. dieth, and Manasses succeedeth.

{1} AFTER which things, and this manner of truth, came Sennacherib the king of the Assyrians, and entering into Juda, besieged the fenced cities, desirous to take them. {2} Which when Ezechias had seen, to wit, that Sennacherib was come, and the whole force of the battle to be turned against Jerusalem, {3} taking counsel with the Princes, and the most valiant men, to stop up the heads of the fountains, that were without the city: and the sentence of them all decreeing this, {4} he gathered a very great multitude, & they stopped up all the fountains, and the river that ran in the midst of the land, saying: {460} Lest the kings of the Assyrians come, and find abundance of waters. {5} He built also doing industriously every wall that had been destroyed, and built towers upon them, & an other wall without: and he repaired Mello in the city of David, and made armour and shields of all sorts: {6} And he appointed Princes of warriors in the army: and he called them all together in the street of the gate of the city, and spake to their heart, saying: {7} Do manfully, & take courage: fear not, neither dread ye the king of the Assyrians, and all the multitude, that is with him: for there are many more with us, than with him. {8} For with him is an army of flesh: with us the Lord our God, which is our helper, and fighteth for us. And the people was encouraged with these manner of words of Ezechias the king of Juda. {9} Which things after they were done, Sennacherib the king of the Assyrians sent his servants to Jerusalem (for himself with all his army besieged Lachis) to Ezechias the king of Juda, and to all the people, that was in the city, saying: {10} Thus saith Sennacherib the king of the Assyrians: In whom having affiance, do you sit besieged in Jerusalem? {11} Hath Ezechias deceived you, to deliver you to death in hunger and thirst, affirming that the Lord your God can deliver you from the hand of the king of the Assyrians? {12} Why, is not this Ezechias, that hath destroyed his excelles, and altars, and hath commanded Juda and Jerusalem, saying: Before one altar you shall adore, and on it you shall burn incense? {13} Are you ignorant what things I have done, and my fathers to all the peoples of the lands? Have the gods of nations, and of all lands been able to deliver their country out of my hand? {14} Who is there of all the gods of the nations, which my fathers wasted, that could deliver his people out of my hand, that your God also can deliver you out of this hand? {15} Let not therefore Ezechias deceive you, nor delude you with vain persuasion, neither believe ye him. For if no god of all nations & Kingdoms could deliver his people out of my hand, and out of the hand of my fathers, consequently neither shall your God be able to deliver you out of my hand. {16} Yea & many other things did his servants speak against our Lord God, and against Ezechias his servant. {17} Letters also he wrote full of blasphemy against our Lord the God of Israel, and he spake against him: as the gods of their nations could not deliver their people out of my hand, so the God also of Ezechias can not deliver his people out of this hand. {18} Moreover also with a loud cry, in the Jew's tongue, he sounded against the people that sat on the walls of Jerusalem, that he might terrify them, and take the city. {19} And he spake against the God of Jerusalem, as against the gods of the peoples of the earth, the works of men's hands. {20} Ezechias therefore the king, and Isaia the Prophet the son of Amos, prayed against this blasphemy, and

cried out even to heaven. {21} And our Lord sent an Angel, which struck every strong man, and warrior, and Princes of the army of the king of the Assyrians: and he returned with ignominy into his country. And when he was entered into the house of his god, his sons that were come forth of his womb, slew him with the sword. {22} And our Lord saved Ezechias and the inhabitants of Jerusalem, out of the hand of Sennacherib the king of the Assyrians, and out of the hand of all, and gave them rest round about. {23} Many also brought hosts, and sacrifices to our Lord into Jerusalem, and gifts to Ezechias the king of Juda: who was exalted after these things before all nations. {24} In those days Ezechias was sick even to death, and he prayed our Lord: and he heard him, and gave him a sign. {25} But not according to the benefits which he received, did he recompense, because his heart was elevated: & wrath came against him, and against Juda and Jerusalem. {26} And he was humbled afterward, because his heart had been exalted, both he & the inhabitants of Jerusalem: and therefore the wrath of our Lord came not upon them in the days of Ezechias {27} And Ezechias was rich & glorious exceedingly, & gathered to himself great treasures of silver and of gold, and of precious stone, of spices, & of armour of all kind, and of vessels of great price. {28} Storehouses also of corn, of wine, and of oil, and stalls of all beasts, and folds of cattle, {29} and six cities he built to himself: for he had flocks of sheep, & of herds innumerable, because our Lord had given him substance exceeding much. {30} The same is Ezechias, that stopped the upper fountain of the waters of Gihon, and turned them away underneath toward the West of the City of David: in all his works he did prosperously what he would. {31} But yet in the embassy of the Princes of Babylon, that were sent to him, to ask of the wonder, that had chanced upon the earth, God left him that he might be tempted, and all things might be made known, that were in his heart. {32} But the rest of the words of Ezechias, and of his mercies, are written in the vision of Isaiahs the son of Amos the Prophet, and in the book of the kings of Juda and Israel. {33} And Ezechias slept with his fathers, and they buried him in the chief sepulchres of the children of David: and all Juda celebrated his funerals, and all the inhabitants of Jerusalem: and Manasses his son reigned for him.

Chapter 33

Manasses for his manifold wickedness is led captive into Babylon: 12. repenteith in prison, is restored to his kingdom, and destroyeth idolatry: 18. dieth. 21. and Amon succeeding, 24. is slain by his servants, and Josias reigneth.

{1} TWELVE years old was Manasses when he began to reign, & he reigned fifty five years in Jerusalem. {2} And he did evil before our Lord, according to all the abominations of the nations, which our Lord overthrew before the children of Israel: {3} and being turned, he re-edified the excelses which Ezechias his father had destroyed: and he built altars to Baalim, and made groves, and he adored all the host of heaven, & worshipped it. {4} He built also altars in the house of our Lord, whereof our Lord had said: In Jerusalem shall my name be for ever. {5} And he built them to all the host of heaven in the two courts of the house of our Lord: {6} And he made his sons to pass through fire, to the Valebennom: he observed dreams, followed soothsayings, gave himself to magic arts, he had with him magicians, and enchanters: and he wrought many evils before our Lord, to provoke him. {7} Also a graven and a molten sign he put in the house of God, whereof our Lord spake to David, and to Salomon his son, saying: In this house, and in Jerusalem, which I have chosen of all the tribes of Israel, will I put my name for ever, {8} And I will not make the foot of Israel to move out of the land, which I have delivered to their fathers: yet so if they shall observe to do that I have commanded them, and all the law, and the ceremonies, and judgements by the hand of Moyses. {9} Manasses therefore seduced Juda, & the inhabitants of Jerusalem, that they did evil above all the nations, which our Lord

had overthrown before the face of the children of Israel. {10} And our Lord spake to him, and to his people, and they would not attend. {11} Therefore he brought upon them the Princes of the host of the king of the Assyrians: and they took Manasses, and led him bound with chains, and fetters into Babylon. {12} Who after that he was in distress, prayed our Lord his God: and did penance exceedingly before the God of his fathers. {13} And he desired him, and besought him earnestly: and he heard his prayer, and brought him again to Jerusalem into his Kingdom, and Manasses knew that our Lord he was God. {14} After these things he built a wall without the city of David, on the west of Gihon in the valley, from the entrance of the fish gate round about unto Ophel, and raised it exceedingly: and he appointed Princes of the host in all the fenced cities of Juda: {15} and he took away strange gods, and the idol out of the house of our Lord: the altars also which he had made in the mount of the house of our Lord, and in Jerusalem, and he threw all without the city. {16} Moreover he re-edified the altar of our Lord, and immolated upon it victims, and pacifics, and praise: and he commanded Juda to serve our Lord the God of Israel. {17} Nevertheless as yet the people immolated in the excelses to our Lord their God. {18} But the rest of the acts of Manasses: and his obsecration to his God: the words also of the Seers, that spake to him in the name of our Lord the God of Israel, are contained in the words of the kings of Israel. {19} His prayer also, and his obtaining, and all his sins, and contempt, the places also wherein he built excelses, and made groves, and statues before he did penance, are written in the words of Hozai. {20} Manasses therefore slept with his fathers, and they buried him in his house: and his son Amon reigned for him. {21} Amon was two & twenty years old when he began to reign, & he reigned two years in Jerusalem. {22} And he did evil in the sight of our Lord, as Manasses his father had done: & he immolated to all the idols, which Manasses his father had made, and served them. {23} And he did not reverence the face of our Lord, as Manasses his father did reverence it, and he committed far greater sins. {24} And when his servants had conspired against him, they slew him in his own house. {25} Moreover the rest of the multitude of the people, having slain them that struck Amon, made Josias his son king for him.

Chapter 34

Josias destroyeth idolatry. 8. repaireth the Temple. 14. The Book of the law found in the Temple is read before him. 19. Whereby understanding the sins of the people, 23. a Prophet foreseweth their punishment, 26. but not in his days. 29. He reneweth the covenant between God and the people.

{1} EIGHT years old was Josias when he began to reign and he reigned thirty and one years in Jerusalem. {2} And he did that which was right in the sight of our Lord, and walked in the ways of David his father: he declined not neither to the right hand, nor to the left. {3} And in the eighth year of his reign, when he was yet a child, he began to seek the God of his father David: & the twelfth year after he began to reign, he cleansed Juda and Jerusalem from excelses, and groves, and idols, and sculptiles. {4} And they destroyed before him the altars of Baalim, & the idols that had been set upon them, they destroyed: the groves also and sculptiles he cut down and brake in pieces: and over their tombs, that were accustomed to immolate unto them, he strawed the fragments. {5} Moreover the bones of the Priests he burnt on the altars of the idols, and he cleansed Juda and Jerusalem. {6} Yea and in the cities of Manasses, and of Ephraim, and of Simeon, unto Nephtali he overthrew all. {7} And when he had destroyed the altars, and the groves, and had broken the idols into pieces, and had overthrown all profane temples out of all the land of Israel, he returned into Jerusalem. {8} Therefore in the eighteenth year of his reign, the land now cleansed, and the temple of our Lord, he sent Saphan the son of Eselias, and Maasics the governor of the city, and Joha the son of Joachaz Commenter, that they should repair the house of

our Lord his God. {9} Who came to Helcias the high Priest: and taking of him the money, which had been brought into the house of our Lord, and which the Levites and porters had gathered together of Manasses, and Ephraim, and of all the remnant of Israel, of all Juda also, and Benjamin, and the inhabitants of Jerusalem. {10} they delivered in their hands, that oversaw the workmen in the house of our Lord, that they should repair the temple, and mend all weak parts. {11} But they gave it to the artificers, and to the masons, that they should buy stones out of the quarries, and timber for the jointures of the building, and for making the roof of the houses, which the kings of Juda had destroyed. {12} Who did all things faithfully. And the overseers of the workmen were Jahath and Abdias of the children of Merari, Zacharias and Mosollam of the children of Caath, which urged the work: all Levites skilful to sing on instruments. {13} But over them, that carried burdens to diverse uses, were scribes, & masters of the Levites, & porters. {14} And when they carried forth the money, that had been brought into the temple of our Lord, Helcias the Priest found the Book of the law of our Lord by the hand of Moyses. {15} And he said to Saphan the Scribe: I have found the Book of the law in the house of our Lord: and delivered it to him. {16} But he brought in the volume to the king, and told him, saying: All things, which thou gavest into the hand of thy servants, lo are accomplished. {17} The silver that was found in the house of our Lord they have gathered into a mass: and it was given to the overseers of the artificers, and of them that make diverse works. {18} Moreover Helcias the priest delivered me this Book. Which when he had read in the king's presence, {19} and he had heard the words of the law, he rent his garments: {20} and he commanded Helcias, and Ahicam the son of Saphan, and Abdon the son of Micha, Saphan also the scribe, and Asaa the king's servant, saying: {21} Go, and pray our Lord for me, and for the remnant of Israel, and Juda, concerning all the words of this Book, which is found: for the great fury of our Lord hath distilled upon us, for that our fathers have not kept the words of our Lord, to do all things that are written in this volume. {22} Helcias therefore went, and they that were sent together by the king, to Olda a Prophetess, the wife of Sellum the son of Thecuath, the son of Hasra keeper of the garments: who dwelt in Jerusalem in the second part: and they spake to her the words, which we have above mentioned. {23} But she answered them: Thus saith our Lord the God of Israel: Tell the man, that sent you to me: {24} Thus saith our Lord: Behold I will bring evils upon this place, and upon the inhabitants thereof, and all the curses, that are written in this Book, which they read before the king of Juda. {25} Because they have forsaken me, and have sacrificed to strange gods, that they might provoke me to wrath in all the works of their hands, therefore shall my fury drop upon this place, and shall not be extinguished. {26} But to the king of Juda that sent you to beseech our Lord, thus speak ye: Thus saith our Lord the God of Israel: Because thou hast heard the words of this volume, {27} and thy heart is mollified, & thou art humbled in the sight of our Lord for these things, which are spoken against this place, and the inhabitants of Jerusalem, and reverencing my face hast rent thy garments, and wept before me: I also have heard thee, saith our Lord. {28} For now will I gather thee to thy fathers, & thou shalt be brought into thy grave in peace: neither shall thine eyes see all the evil that I will bring in upon this place, and upon the inhabitants thereof. They therefore reported to the king all things that she had said. {29} But he calling together all the ancients of Juda and Jerusalem, {30} went up into the house of our Lord, and all the men of Juda, and the inhabitants of Jerusalem, Priests and Levites, and all the people from the least to the greatest. In whose hearing in the house of our Lord, the king read all the words of the volume. {31} And standing on his tribunal seat, he made a covenant before our Lord, that he would walk after him, and keep his precepts, and testimonies, and justifications in all his heart, and in all his soul, and would do the things that were written in that

volume, which he had read. {32} He adjured also upon this, all that were found in Jerusalem, and Benjamin: and the inhabitants of Jerusalem did according to the covenant of our Lord the God of their fathers. {33} Josias therefore took away all abominations of all the countries of the children of Israel: and made all, that were left in Israel, to serve our Lord their God. All his days they revolted not from our Lord the God of their fathers.

Chapter 35

Josias celebrateth a most Solemn Pasch. 20. Is slain by the king of Aegypt, all Juda lamenting him, 25. most specially Jeremias.

{1} AND Josias made in Jerusalem a Phase to our Lord, which was immolated the fourteenth day of the first month. {2} And he appointed the Priests in their offices, & exhorted them that they would minister in the house of our Lord. {3} To the Levites also, at whose instruction all Israel was sanctified to our Lord, he spake: Put the Ark in the Sanctuary of the temple, which Salomon built, the son of David the king of Israel, for you shall carry it no more: but now minister to our Lord your God, & to his people Israel. {4} And prepare your selves by your houses & kindreds in the divisions of every one, as David the king of Israel commanded, & Salomon his son described. {5} And minister ye in the Sanctuary by families and Levitical companies, {6} and being sanctified immolate the Phase, prepare also your brethren, that they may do according to the words, which our Lord spake in the hand of Moyses. {7} Moreover Josias gave to all the people, that was found there in the solemnity of the Phase, lambs and kids of the flocks, and of the rest of the cattle thirty thousand, of oxen also three thousand, all these things of the king's substance. {8} His dukes also voluntarily offered that which they vowed, as well to the people, as to the Priests and the Levites. Moreover Helcias, and Zacharias, and Jaihel, Princes of the house of our Lord, gave to the Priests to make the Phase, cattle, one with an other two thousand six hundred, and oxen three hundred. {9} And Chonenias, & Semeias, also Nathanael, his brethren, moreover Hasabias, & Jehiel, and Jozabad Princes of the Levites, gave to the rest of the Levites to celebrate the Phase five thousand sheep, and oxen five hundred. {10} And the ministry was prepared, and the Priests stood in their office: the Levites also in companies, according to the king's commandment. {11} And the Phase was immolated: and Priests sprinkled the blood with their hand, and the Levites drew of the skins of the holocausts: {12} and they separated them to give them by the houses and families of every one, and to be offered to our Lord, as it is written in the Book of Moyses, of oxen also they did in like manner. {13} And they roasted the Phase upon fire, according to that which is written in the law: but the pacific hosts they boiled in cauldrons, and kettles, and pots, & in haste they distributed it to all the people. {14} And for themselves and for the Priests they prepared afterward: for in oblation of holocausts and of fat the Priests were occupied until night: wherefore the Levites prepared for themselves, and for the Priests the children of Aaron last. {15} Moreover the singing men the children of Asaph stood in their order, according to the precept of David, and Asaph, and Heman, and Idithun the Prophets of the king: and the porters watched at every gate, so that they departed not a moment from the ministry. For the which cause also their brethren the Levites prepared meats for them. {16} Therefore all the service of our Lord was ritely accomplished that day, so that they made the Phase, and offered holocausts upon the altar of our Lord, according to the precept of king Josias. {17} And the children of Israel that were found there, made the Phase at that time, and the solemnity of Azymes seven days. {18} There was not a Phase like to this in Israel, from the days of Samuel the Prophet: neither did any of all the kings of Israel make a Phase as Josias, to the Priests, and the Levites, and to all Juda, and Israel, that was found, and to the inhabitants of Jerusalem. {19} In the eighteenth year of the

Kingdom of Josias was this Phase celebrated. {20} After that Josias had repaired the temple, came up Necho the king of Aegypt to fight in Charamis beside Euphrates: and Josias went forth to meet him. {21} But he sending messengers unto him, said: What have I to do with thee king of Juda? I come not against thee this day, but I fight against an other house, to the which God hath commanded me to go in haste. Leave to do against God, who is with me, lest he kill thee. {22} Josias would not return, but prepared battle against him, neither did he agree to the words of Necho from the mouth of God, but went forward to fight in the field of Mageddo. {23} And there being wounded of the Archers, he said to his servants: Carry me out of the battle, because I am sore wounded. {24} Who removed him from one chariot into an other chariot that followed him after the manner of kings, and they carried him away into Jerusalem, & he died, & was buried in the monument of his fathers, and all Juda & Jerusalem mourned for him. {25} Jeremy most of all: whose lamentations all the singing men and singing women repeat until this present day upon Josias, & it is grown as it were a law in Israel: Behold it is said to be written in the lamentations. {26} But the rest of the words of Josias and of his mercies: which are commanded by the law of our Lord: {27} his works also the first and the last, are written in the Book of the kings of Juda and Israel.

Chapter 36

Joachaz reigneth three months. 4. His brother Eliakim (named Joakim) eleven years, 9. his son Joachin three months, 11. his uncle Sedecias eleven years. 14. Most Priests and people contemning the admonitions of Prophets, 17. many are slain by the Chaldees, the temple and Jerusalem spoiled and burnt. 20. The said kings successively and people are carried captive into Babylon. 22. After seventy years Cyrus king of Persia, releaseth the captivity, and giveth leave to re-edify the Temple.

{1} THE people therefore of the land took Joachaz the son of Josias, and made him king for his father in Jerusalem. {2} Three and twenty years old was Joachaz, when he began to reign, and he reigned three months in Jerusalem. {3} And the king of Aegypt when he came into Jerusalem, deposed him, and condemned the land in an hundred talents of silver, and a talent of gold. {4} And he made Eliakim his brother king for him, over Juda and Jerusalem: and he turned his name Joakim: but he took Joachaz himself with him, and carried him away into Aegypt. {5} Five and twenty years old was Joakim when he began to reign, and he reigned eleven years in Jerusalem: and he did evil before our Lord his God. {6} Against him came up Nabuchodonosor the king of the Chaldees, and brought him bound in chains into Babylon. {7} Whither he transported also the vessels of our Lord, and put them in his temple. {8} But the rest of the words of Joakim, and of his abominations which he wrought, and the things that were found in him, are contained in the Book of the kings of Juda and Israel. And Joachin his son reigned for him. {9} Eight years old was Joachin when he began to reign, and he reigned three months and ten days in Jerusalem, and he did evil in the sight of our Lord. {10} And when the compass of a year was come about, Nabuchodonosor the king sent some, that brought him into Babylon, the most precious vessels of the house of our Lord being carried away withal: But he made Sedecias his uncle king over Juda and Jerusalem. {11} One and twenty years old was Sedecias when he began to reign: and he reigned eleven years in Jerusalem. {12} And he did evil in the eyes of our Lord his God, neither did he reverence the face of Jeremy the Prophet speaking to him from the mouth of our Lord. {13} He revolted also from king Nabuchodonosor, who had adjured him by God: & he hardened his neck & his heart, that he would not return to our Lord the God of Israel. {14} Yea and all the chief of the Priests, and the people transgressed unlawfully according to all the abominations of the Gentiles: and they polluted the house of our Lord, which he had sanctified to him in Jerusalem. {15} And our Lord the God of their fathers sent to them by the hand of his messengers rising by night, and daily admonishing them: for that

he spared his people and his habitation. {16} But they mocked the messengers of God, and little esteemed his words, and scorned the Prophets, until the fury of our Lord ascended upon his people, and there was no amendment. {17} For he brought upon them the king of the Chaldees, & slew their young men with the sword in the house of his sanctuary, he pitied not young man, and virgin, and old man, no neither him that stooped for age, but he delivered all into his hands. {18} And all the vessels of the house of our Lord, as well greater as lesser, and the treasures of the temple, and of the king, and the Princes, he transported into Babylon {19} The enemies set fire on the house of God, & destroyed the wall of Jerusalem, all the towers they burnt, and whatsoever was precious, they destroyed. {20} If any man escaped the sword, being led into Babylon he served the king and his sons, till the king of the Persians reigned. {21} That the word of our Lord by the mouth of Jeremy might be accomplished, and the land might celebrate their Sabbaths: for all the days of the desolation she kept a Sabbath, till the seventy years were expired. {22} But in the first year of Cyrus king of the Persians, to fulfill the word of our Lord, which he had spoken by the mouth of Jeremy, our Lord raised up the spirit of Cyrus king of the Persians: who commanded to be proclaimed in all his Kingdom, yea by writing, saying: {23} Thus saith Cyrus king of the Persians: All Kingdoms of the earth hath the Lord the God of heaven given me, and he hath commanded me that I should build him a house in Jerusalem, which is in Jewry: who of you is there in all his people? The Lord his God be with him, and let him go up.

THE FIRST BOOK OF ESDRAS

Chapter 1

Cyrus king of Persia moved by divine inspiration, releaseth God's people from captivity, with license to return and build the Temple in Jerusalem: 7. restoring the holy vessels, which Nabuchodonosor had taken from thence.

{1} IN the first year of Cyrus king of the Persians, that the word of our Lord by the mouth of Jeremy might be accomplished, our Lord raised up the spirit of Cyrus king of the Persians: & he made proclamation in all his Kingdom, yea by writing, saying: {2} Thus saith Cyrus king of the Persians: All the Kingdoms of the earth hath the Lord the God of heaven given me, and he hath commanded me that I should build him a house in Jerusalem, which is in Jewry. {3} Who is there among you of all his people? His God be with him. Let him go up into Jerusalem, which is in Jewry, and build the house of the Lord the God of Israel, he is the God that is in Jerusalem. {4} And let all the rest in all places wheresoever they dwell, let every man of his place help him, with silver and gold, and substance, and cattle, besides that which they offer voluntarily to the temple of God, which is in Jerusalem. {5} And there rose up the Princes of the fathers of Juda and Benjamin, and the Priests, and Levites, and every one, whose spirit God raised up, to go up to build the temple of our Lord, which was in Jerusalem. {6} And all that were round about, did help their hands in vessels of silver & of gold, in substance, and beasts, in furniture, besides those things which they had offered voluntarily. {7} King Cyrus also brought forth the vessels of the temple of our Lord, which Nabuchodonosor had taken out of Jerusalem, & had put them in the temple of his God. {8} But Cyrus the king of Persians brought them forth by the hand of Mithridates the son of Gazabar, & numbered them to Sassabas the Prince of Juda. {9} And this is the number of them: Phials of gold thirty, Phials of silver a thousand, knives twenty nine, goblets of gold thirty, {10} goblets of silver of the second order, four hundred ten: other vessels a thousand. {11} All the vessels of gold & silver, five thousand four hundred: Sassabas took all, with them that went up from the transmigration of Babylon into Jerusalem.

Chapter 2

The names and number of special men, which returned under the conduct of Zorobabel into Jerusalem: 66. their substance of cattle, 68. and their oblations for the re-edifying of the Temple.

{1} AND these are the children of the province that went up from the captivity, which Nabuchodonosor the king of Babylon had transported into Babylon, and returned into Jerusalem and Juda, every man into his city. {2} They that came with Zorobabel, Josue, Nehemia, Saraia, Rahelaia, Mardochai, Belsan, Mesphar, Beguai, Rehum, Baana: The number of the men of the people of Israel: {3} The children of Pharos two thousand an hundred seventy two. {4} The children of Sephatia, three hundred seventy two. {5} The children of Area, seven hundred seventy five. {6} The children of Phahath Moab, of the children of Josue: Job, two thousand eight hundred twelve. {7} The children of Aelam a thousand two hundred fifty four. {8} The children of Zethua, nine hundred forty five. {9} The children of Zachai, seven hundred sixty. {10} The children of Bani, six hundred forty two. {11} The children of Bebai, six hundred twenty three. {12} The children of Azgad, a thousand two hundred twenty two. {13} The children of Adonicam, six hundred sixty six. {14} The children of Beguai, two thousand fifty six. {15} The children of Adin, four hundred fifty four. {16} The children of Ather, which were of Ezechias, ninety eight. {17} The children of Besai, three hundred and twenty three. {18} The children of Jora, an hundred twelve. {19} The children of Hasum, two hundred twenty three. {20} The children of Gebbar, ninety five. {21} The children of Bethlehem, an hundred twenty three. {22} The men of Netupha, fifty six. {23} The men of Anathoth an hundred twenty eight. {24} The children of Azmaveth, forty two. {25} The children of Cariathiarim, Cephira, & Beroth, seven hundred forty three. {26} The children of Rama and Gabaa, six hundred twenty one. {27} The men of Machmas, an hundred twenty two. {28} The men of Bethel and Hai, two hundred twenty three. {29} The children of Nebo, fifty two. {30} The children of Megbis, an hundred fifty four. {31} The children of an other Aelam, a thousand two hundred fifty four. {32} The children of Harim, three hundred twenty. {33} The children of Lod Hadid and Ono, seven hundred twenty five. {34} The children of Jericho, three hundred forty five. {35} The children of Senaa, three thousand six hundred thirty. {36} The Priests: The children of Jadaia in the house of Josue, nine hundred seventy three. {37} The children of Emmer, a thousand fifty two. {38} The children of Pheshur, a thousand two hundred forty seven. {39} The children of Harim, a thousand and seventy. {40} The Levites: The children of Josue and Cedmiel, the children of Odovia, seventy four. {41} The singing men: The children of Asaph, an hundred twenty eight. {42} The children of the Porters: the children of Sellum, the children of Ater, the children of Telmon, the children of Accub, the children of Hatita, the children of Sobai: all an hundred thirty nine. {43} The Natheneites: The children of Siha, the children of Hasupha, the children of Tabbaoth, {44} The children of Ceros, the children of Siaa, the children of Phadon, {45} The children of Lebana, the children of Hagaba, the children of Accub, {46} The children of Hagab, the children of Semlai, the children of Hanan, {47} The children of Gaddel, the children of Gaher, the children of Raaia, {48} The children of Rasin, the children of Necoda, the children of Gazam, {49} The children of Aza, the children of Phasea, the children of Besee, {50} The children of Asena, the children of Munim, the children of Nephusim, {51} The children of Bacbuc, the children of Hacupha, the children of Harhur, {52} The children of Besluth, the children of Mahida, the children of Harsa, {53} The children of Bercos, the children of Sisara, the children of Thema, {54} The children of Nasia, the children of Hatipha, {55} The children of the servants of Salomon, the children of Sotai, the children of Sophereth, the children of Pharuda, {56} The children of Jala, the children of Dercon, the children of Geddel, {57} The children of Saphatia, the children of Hatil, the children of

Phochereth, which were of Asebaim, the children of Ami. {58} All the Nathinites, & the children of the servants of Salomon, three hundred ninety two. {59} And these are they that came up from Thelmela, Thelharsa, Cherub, and Adon, and Emer. And they could not shew the house of their fathers and their seed, whether they were of Israel. {60} The children of Dalaia, the children of Tobia, the children of Necoda, six hundred fifty two. {61} And of the children of the Priests: The children of Hobia, the children of Accos, the children of Berzellai, who took a wife of the daughters of Berzellai the Galaadite, and was called by their name: {62} these sought the writing of their genealogy, and found it not, and they were cast out of the Priesthood. {63} And Athersatha said to them, that they should not eat of the Holy of holies, till there rose a Priest learned and perfect. {64} All the multitude as it were one man, forty two thousand three hundred sixty: {65} beside their men servants, and women servants, which were seven thousand three hundred thirty seven: & among them singing men, & singing women two hundred, {66} Their horses seven hundred thirty six, their mules two hundred forty five, {67} their camels, four hundred thirty five, their asses six thousand seven hundred twenty. {68} And of the Princes of the fathers, when they entered into the temple of our Lord, which is in Jerusalem, they offered voluntarily unto the house of our Lord to build it in his place. {69} According to their abilities, they gave the expenses of the work, of gold sixty one thousand solids, of silver five thousand pounds, & garments for the Priests an hundred. {70} The Priests therefore and the Levites, and they of the people, and the singing men, and the porters, and the Nathinites dwelt in their cities, and all Israel in their cities.

Chapter 3

An Altar is built for sacrifice: 4. The feast of Tabernacles solemnly celebrated. 8. And in the second year (after their return) the Temple is founded with great joy of the people, and mourning of some.

{1} AND now the seventh month was come, and the children of Israel were in their cities: the people therefore was gathered together as it were one man into Jerusalem. {2} And Josue the son of Josedec rose up, and his brethren the Priests, and Zorobabel the son of Salathiel, and his brethren, and they built the altar of the God of Israel, that they might offer on it holocausts, as it is written in the law of Moyses the man of God. {3} And they placed the altar of God upon his feet, the people of the lands round about putting them in fear, and they offered upon it holocaust to our Lord morning and evening. {4} And they made the solemnity of tabernacles, as it is written, and holocaust every day by order according to the precept, the work of the day in his day. {5} And after these things the continual holocaust, as well in the Calends, as in all the solemnities of our Lord, that were consecrated, and in all wherein there was offered voluntarily a gift to our Lord. {6} From the first day of the seventh month they began to offer holocaust to our Lord: moreover the temple of God was not yet founded. {7} And they gave money to hewers of stones and to masons: meat also and drink, and oil to the Sidonians & Tyrians, that they should bring cedar trees from Libanus to the sea unto Joppe, according to that which Cyrus the king of the Persians had commanded them. {8} And in the second year of their coming to the temple of God in Jerusalem, the second month, began Zorobabel the son of Salathiel, and Josue the son of Josedec, and the rest of their brethren the Priests, and the Levites, and all that were come from the captivity into Jerusalem, & they appointed Levites from twenty years and upward, that they should hasten forward the work of our Lord. {9} And Josue stood and his sons, and his brethren, Cedmiel, and his sons, and the children of Juda, as it were one man, that they might be instant upon them, that did the work in the temple of God: the sons of Henadad, and their sons, & their brethren Levites. {10} The temple therefore of our Lord being founded by the masons, the

priests stood in their attire with trumpets: and the Levites the children of Asaph in cymbals, to praise God by the hands of David the king of Israel. {11} And they sang together in hymns, and confession to our Lord: Because he is good, because his mercy is for ever upon Israel. All the people also made a shout with a loud cry in praising our Lord, because the temple of our Lord was founded. {12} Very many also of the Priests and the Levites, and the Princes of the fathers, and the ancients, that had seen the former temple, when they saw this temple founded, they wept with a loud voice: and many shouting in joy, lifted up their voice. {13} Neither could any man discern the voice of the cry of them that rejoiced, and the voice of the weeping of the people: for one with another the people shouted with a loud cry, and the voice was heard far off.

Chapter 4

The schismatical Samaritans, because they are not admitted to communicate with the Jews, endeavour to hinder the building of the Temple. 5. Which nevertheless proceedeth all the days of king Cyrus: 7. but is hindered by Artaxerxes, till the second year of Darius.

{1} BUT the enemies of Juda and Benjamin heard that the children of the captivity built a temple to our Lord the God of Israel. {2} And coming to Zorobabel, & the Princes of the fathers, they said to them: Let us build with you, because even as you, so do we seek your God: Behold we have immolated victims from the days of Asor Haddan the king of Assur, which brought us hither. {3} And Zorobabel said to them, and Josue, and the rest of the Princes of the fathers of Israel: It is not for you and us to build a house to our God, but we ourselves alone will build to the Lord our God, as Cyrus the king of the Persians hath commanded us. {4} It came to pass therefore that the people of the land hindered the hands of the people of Juda, & troubled them in building. {5} And they hired counsellors against them, to destroy their counsel all the days of Cyrus the king of the Persians, and until the reign of Darius the king of the Persians. {6} And in the reign of Assuerus, in the beginning of his reign, they wrote an accusation against the inhabitants of Juda and Jerusalem. {7} And in the days of Artaxerxes, Beselam, Mithridates, & Thabeel, and the rest that were in their counsel writ to Artaxerxes king of the Persians: and the epistle of the accusation was written in Syriac, and was read in the Syrian language. {8} Reum Beelteem, and Samsai scribe wrote one epistle from Jerusalem to Artaxerxes the king, of this tenure: {9} Reum Beelteem, and Samsai scribe, and the rest of their counsellors, the Dineites, and the Apharsathacites, the Terphalites, the Apharsaites, the Erchuites, the Babylonians, the Susanechites, the Dievites, and the Aelamites, {10} and the rest of the Gentiles, which Asenaphar the great and glorious transported: and made them dwell in the cities of Samaria, and in the rest of the countries beyond the River in peace {11} (this is the copy of the epistle, which they sent to him:) To Artaxerxes the king, thy servants, the men that are beyond the River, send greeting. {12} Be it known to the king, that the Jews, which came up from thee to us, are come into Jerusalem, a rebellious & naughty city, which they build, making the repairs thereof, & repairing the walls. {13} Now therefore be it known to the king, that if that city shall be built, & the walls thereof repaired, they will not give tribute, and toll, and yearly rents, and this damage will come even to the kings. {14} But we, mindful of the salt that we have eaten in the palace, and because we count it heinous to see the king's harms, therefore we have sent and certified the king, {15} that thou recount in the Books of the histories of thy fathers, and thou shalt find written in the commentaries, and shalt know that that city is a rebellious city, and hurtful to the kings, and provinces, and battles are raised in it of old time: for the which cause also the city it-self was destroyed. {16} We certify the king, that if that city shall be built, and the walls thereof repaired, thou shalt have no possession beyond the River. {17} The king sent word to Reum Beelteem, and Samsai

scribe, and to the rest that were in their counsel inhabitants of Samaria, and to the rest beyond the River, sending greeting and peace. {18} The accusation, which you have sent to us, was openly read before me. {19} and I gave commandment: and they recounted, and have found, that that city of old time rebellith against the kings, & seditions and battles are raised in it. {20} For there have been also most valiant, kings in Jerusalem, which also had dominion over all the country that is beyond the River. They took also tribute, & toll and rents. {21} Now therefore hear the sentence: Prohibit ye those men, that that city be not built, till it perhaps shall be commanded by me. {22} See that you do not negligently accomplish this thing, and by little there grow evil against the kings. {23} Therefore the copy of the edict of Artaxerxes the king was read before Reum Beelteem, and Samsai the scribe, and their counsellors: and they went in haste into Jerusalem to the Jews, and prohibited them with arm and strength. {24} Then was the work of the house of our Lord in Jerusalem intermitted, and was not done until the second year of the reign of Darius the king of the Persians.

Chapter 5

By the exhortation of Aggaeus, and Zacharias, the people proceed in building the Temple. 3. Which their enemies striving to hinder, for decision of the cause, both parties write to king Darius.

{1} AND there prophesied Aggaeus the Prophet, and Zacharias the son of Addo, prophesying to the Jews, that were in Jewry and Jerusalem, in the name of the God of Israel. {2} Then rose up Zorobabel the son of Salathiel, and Josue the son of Josedec, and began to build the temple of God in Jerusalem, and with them the Prophets of God helping them. {3} But at the same time there came to them Thathanai, who was Prince beyond the River, and Stharbzana, and their counsellors: and said thus to them: Who hath given you counsel to build this house, and to repair the walls? {4} Whereto we answered them, what the names were of the men that were authors of that building. {5} And the eye of their God was set upon the ancients of the Jews, and they could not inhibit them. And it pleased them that the matter should be referred to Darius, and then they would satisfy against that accusation. {6} The copy of the epistle, which Thathanai Prince of the country beyond the River sent, and Stharbzana, and his counsellors the Arphasacheites, which were beyond the River, to Darius the king. {7} The word, which they sent him, was written thus: To Darius the king all peace. {8} Be it known to the king, that we went to Jury, the province, to the house of the great God, which is in building with stone unpolished, and timber is put in the walls: and that work is in building diligently, and groweth in their hands. {9} We therefore demanded of those ancients, and thus we said to them: Who hath given you authority to build this house, and to repair these walls? {10} Yea and their names we asked of them, that we might certify thee: and we writ the names of those men, that are the chief amongst them. {11} And they answered us these words, saying: We are the servants of the God of heaven and earth, and we do build a temple, that was built these many years before, and which a great king of Israel built and set up. {12} But after that our fathers provoked the God of heaven to wrath, he delivered them into the hands of Nabuchodonosor the king of Babylon the Chaldee: this house also he destroyed, and his people he transported into Babylon. {13} But in the first year of Cyrus the king of Babylon, Cyrus the king put forth an edict, that this house of God should be built. {14} For the vessels also of the temple of God, of gold and of silver, which Nabuchodonosor had taken out of the temple that was in Jerusalem, and had carried them into the temple of Babylon, Cyrus the king brought forth out of the temple of Babylon, and they were given to Sassabas, so called, whom also he appointed the chief, {15} and said to him: Take these vessels, and go, and put them in the temple, that is in Jerusalem, and let the house of God

be built in his place. {16} Then therefore came this Sassabasar, and laid the foundations of the temple of God in Jerusalem, & from that time until now it is in building, & is not yet finished. {17} Now therefore if it seem good to the king, let him search in the king's library, which is in Babylon, whether it hath been commanded by Cyrus the king, that the house of God in Jerusalem should be built, and let him send the king's pleasure concerning this thing unto us.

Chapter 6

Darius finding in the register, that Cyrus gave license to build the Temple, commandeth that none hinder it: {472} 8. giveth also money towards the charges, and hosts for sacrifice.

{1} THEN Darius the king commanded, and they searched in the library of the Books, that were laid up in Babylon, {2} and there was found in Ecbatanis, which is a castle in the province Medena, one volume, & there was such a commentary written therein: {3} In the first year of Cyrus the king, Cyrus the king decreed, that the house of God should be built, which is in Jerusalem, in the place where they immolate hosts, & that they lay the foundations supporting the height of threescore cubits, & the breadth of threescore cubits, {4} three ews of stones unpolished, and so ews of new timber: and the costs shall be given out of the king's house. {5} Yea and the vessels of the temple of God, of gold and of silver, which Nabuchodonosor had taken out of the Temple of Jerusalem, and had brought them into Babylon, let them be restored, and brought back into the temple of Jerusalem unto their place, which also were put in the temple of God. {6} Now therefore Thathanai Prince of the country, that is beyond the River, Stharbzana, and your counsellors the Apharsachites, which are beyond the River, depart far from them, {7} and suffer that temple of God to be made of the Duke of the Jews, and of their ancients, that they may build that house of God in his place. {8} Also there is commandment given from me what must be done of those ancients of the Jews, that the house of God may be built, to wit, that of the king's coffer, that is, of the tributes that are given out of the country beyond the River, the charges be diligently given to those men, lest the work be hindered. {9} And if it shall be necessary, calves also, and lambs, and kids, for holocaust to the God of heaven, wheat, salt, wine, and oil, according to the rite of the Priests that are in Jerusalem, let there be given them day by day, that there be no complain in any thing. {10} And let them offer oblations to the God of heaven, and pray for the life of the king, and of his children. {11} By me therefore there is a decree made: That every man, which shall alter this commandment, there be a beam taken of his house, and set up, and he be fast hanged upon it, and his house be confiscate. {12} And the God, that hath made his name to dwell there, destroy all Kingdoms, and the people that shall extend their hand to resist, and to destroy the house of God, that is in Jerusalem. I, Darius have made the decree, which I will to be diligently accomplished. {13} Therefore Thathanai the Prince of the country beyond the River, and Stharbzana, and his counsellors, according to that which Darius the king had commanded, so did execute it diligently. {14} And the ancients of the Jews built, and prospered according to the prophecy of Aggeus the Prophet, and of Zacharias the son of Addo: and they built & set up, the God of Israel commanding, and Cyrus commanding, and Darius, and Artaxerxes the kings of the Persians. {15} And they were finishing this house of God, until the third day of the month of Adar, which is the sixth year of Darius the king. {16} And the children of Israel, the Priests and the Levites, and the rest of the transmigration, made the dedication of the house of God in joy. {17} And they offered in the dedication of the house of God, calves an hundred, rams two hundred, lambs four hundred, buck-goats for the sin of all Israel twelve, according to the number of the tribes of Israel. {18} And they set the Priests in their orders, and the Levites in their courses over the works of God in Jerusalem, as it is written in the Book of

Moyses. {19} And the children of Israel of the transmigration made the Phase, the fourteenth day of the first month. {20} For all the Priests and the Levites were purified as it were one man: all clean to immolate the Phase for all the children of the transmigration, and for their brethren the Priests, and themselves. {21} And the children of Israel that were returned from the transmigration, did eat, and all that had separated themselves from the coinquination of the Gentiles of the earth unto them, to seek our Lord the God of Israel. {22} And they made the solemnity of Azymes seven days in joy, because our Lord had made them joyful. {473} and had turned the heart of the king of Assur to them, that he should help their hands in the work of the house of our Lord the God of Israel.

Chapter 7

Esdras, with many other Priests and Levites, ascendeth to Jerusalem to teach, and assist the people: 11. bringing Artaxerxes' Edict, declareth it to the people, 27. and giveth thanks to God.

{1} AND after these things in the reign of Artaxerxes king of Persians, Esdras, the son of Saraias, the son of Azarias, the son of Helcias, {2} the son of Sellum, the son of Sadoc, the son of Achitob, {3} the son of Amarias, the son of Azarias, the son of Maraioth, {4} the son of Zarahias, the son of Ozi, the son of Bocci, {5} the son of Abisue, the son of Phinees, the son of Eleazer, the son of Aaron the Priest from the beginning: {6} The same Esdras came up from Babylon, and he was a quick scribe in the law of Moyses, which our Lord God gave to Israel: and the king gave him according to the hand of our Lord his God upon him all his petition. {7} And there came up of the children of Israel, and of the children of the Priests, and of the children of the Levites, and of the singing men, and of the porters, and of the Nathineites into Jerusalem in the seventh year of Artaxerxes the king. {8} And they came into Jerusalem the fifth month, that is the seventh year of the king. {9} For in the first day of the first month he began to go up from Babylon, and in the first day of the fifth month he came into Jerusalem, according to the good hand of his God upon him. {10} For Esdras prepared his heart to search the law of our God, & to do and to teach in Israel precept & judgment, {11} And this is the copy of the epistle of the edict, which king Artaxerxes gave to Esdras the Priest, the learned scribe, in the words and precepts of our Lord, & his ceremonies in Israel. {12} Artaxerxes the king of kings to Esdras the Priest, the most learned scribe of the law of God of heaven, greeting. {13} It is decreed by me that whomsoever it shall please in my Kingdom, of the people of Israel, and of the Priests and Levites, to go into Jerusalem, let him go with thee. {14} For thou art sent from the face of the king, & of his seven counsellors, that thou mayst visit Jewry & Jerusalem in the law of thy God, which is in thy hand. {15} And that thou mayst carry the silver & gold, which the king & his counsellors have voluntarily offered to the God of Israel, whose tabernacle is in Jerusalem. {16} And all the silver & gold whatsoever thou shalt find in all the Province of Babylon, & the people will offer, & of the Priests that shall voluntarily offer to the house of their God which is in Jerusalem, {17} Take freely, and buy diligently of this money calves, rams, lambs, and the sacrifices and libaments of them, and offer them upon the altar of the temple of your God, that is in Jerusalem. {18} Yea and if it shall please thee, and thy brethren to do any thing with the rest of the silver and gold, do ye according to the will of your God. {19} The vessels also, which are given thee for the ministry of the house of thy God, deliver thou in the sight of God in Jerusalem. {20} Yea and other things whereof need shall be for the house of thy God, how much soever is necessary for thee to spend, thou shalt give it out of the treasure and exchequer of the king, and from me. {21} I, Artaxerxes the king have appointed and decreed to all the keepers of the Common coffer, that are beyond the River, that whatsoever Esdras the Priest, the scribe of the law of God of heaven, shall ask of you, you give it

without delay, {22} unto an hundred talents of silver, and unto an hundred cores of wheat, and unto an hundred bates of wine, and unto an hundred bates of oil, but salt without measure. {23} All that pertaineth to the rite of the God of heaven let it be given diligently in the house of the God of heaven: lest perhaps he be angry against the kingdom of the king, and of his sons. {24} We do you also to understand concerning all the Priests, & Levites, and the singers, and the porters, the Nathineites, and ministers of the house of this God, that you have no authority to put toll and tribute and yearly rents upon them. {25} And thou Esdras according to the wisdom of thy God, which is in thy hand, appoint judges and presidents, that they may judge for all the people, that is beyond the River, that is for them which know the law of thy God, yea and the ignorant teach ye freely. {26} And every one that shall not do the law of thy God, and the law of thy king diligently, there shall be judgement of him, either unto death, or into banishment, or to the confiscation of his substance, or at the least into prison. {27} Blessed be our Lord the God of our fathers, which hath put this in the king's heart, that he would glorify the house of our Lord, which is in Jerusalem, {28} and hath inclined his mercy toward me before the king and his counsellors, and all the mighty princes of the king: and I taking courage by the hand of our Lord my God, which was on me, gathered together out of Israel princes that should go up with me.

Chapter 8

Esdras reciteth those that came with him from Babylon, 21. the fast which he appointed, 33. and how they brought the holy vessels into the Temple.

{1} THESE therefore are the Princes of the families, and the genealogy of them, that came up with me in the reign of Artaxerxes the king out of Babylon. {2} Of the children of Phinees, Gersom. Of the children of Ithamar, Daniel. Of the children of David, Hattus. {3} Of the children of Sechenias, the children of Pharos, Zacharias: and with him were numbered an hundred fifty men. {4} Of the children of Phahath Moab, Eleoenai the son of Zareha, and with him two hundred men. {5} Of the children of Sechenias, the son of Ezechiel, and with him three hundred men. {6} Of the children of Adan, Abed the son of Jonathan, and with him fifty men. {7} Of the children of Alam, Isaias the son of Athalia, and with him seventy men. {8} Of the children of Saphatia, Zebedia the son of Michael, and with him eighty men. {9} Of the children of Joab, Obedia the son of Jahiel, and with him two hundred and eighteen men. {10} Of the children of Selomith, the son of Josphia, and with him an hundred sixty men. {11} Of the children of Bebai, Zacharias the son of Bebai: and with him twenty eight men. {12} Of the children of Azgad, Joanan the son of Eccetan, and with him an hundred and ten men. {13} Of the children of Adonicam, which were the last: and these are their names: Elipheleth, and Jehiel, and Samaias, and with them sixty men. {14} Of the children of Begui, Uthai and Zachur, and with them seventy men. {15} And I gathered them to the river, which runneth down to Ahava, and we tarried there three days: and I sought among the people and among the Priests for the children of Levi, and found none there. {16} Therefore I sent Eliezer, and Ariel, and Semeias, and Elnathan, & Jarib, and another Elnathan, and Nathan, and Zacharias, and Mosollam Princes: and Joiarib, and Elnathan, wise men. {17} And I sent them to Eddo, which is chief in the place of Chaspia, and I did put in their mouth the words that they should speak to Eddo, and his brethren the Nathineites in the place of Chaspia, that they should bring us ministers of the house of our God. {18} And they brought us by the good hand of our God upon us a most learned man of the children of Mocholi the son of Levi the son of Israel, and Sarabias and his sons, and his brethren eighteen, {19} and Hasabias, and with him Isaias of the children of Merari, and his brethren, and his sons twenty. {20} And all the Nathineites, which David gave, and the Princes for the

ministries of the Levites, Nathineites two hundred twenty: all these were called by their names. {21} And I proclaimed there a fast beside the River of Ahava, that we might be afflicted before the Lord our God, and might desire of him a right way for us and our children, and all our substance. {22} For I was ashamed to ask the king aid and horsemen, that might defend us from the enemy in the way: because we had said to the king: The hand of our God is upon all them, that seek him in goodness: and his empire and strength, and fury upon all them that forsake him. {23} And we fasted, and besought our God hereby: and it fell out prosperously unto us. {24} And I separated twelve of the chief Priests, Sarabias, and Hasabias, and with them ten of their brethren. {25} And I weighed unto them the silver and gold, and the consecrated vessels of the house of our God, which the king had offered and his counsellors, and his Princes, and all Israel of them that were found: {26} and I weighed in their hands of silver six hundred fifty talents, and vessels of silver an hundred, of gold an hundred talents: {27} and cups of gold twenty, which had a thousand solids, and two vessels of the best shining brass, fair as gold. {28} And I said to them: You are the holy of our Lord, and the vessels are holy, and the silver and gold, that is voluntarily offered to our Lord the God of our fathers: {29} Watch & keep it, until you deliver it by weight before the Princes of the Priests, and of the Levites, & the Princes of the families of Israel in Jerusalem, into the treasure of the house of our Lord. {30} And the Priests and the Levites received the weight of the silver and gold, and of the vessels, to carry it to Jerusalem into the house of our God. {31} We therefore did set forward from the river of Ahava the twelfth day of the first month to go on to Jerusalem: and the hand of our God was upon us, & delivered us from the hand of the enemy, and the lier in wait by the way. {32} And we came to Jerusalem, and we tarried there three days. {33} And in the fourth day the silver was weighed, and the gold, and the vessels in the house of our God by the hand of Meremoth the son of Urias the Priest, and with him Eleazar the son of Phinees, and with them Jozabed the son of Josue, and Noadaia the son of Bennoi, Levites, {34} according to the number and weight of all: and all the weight was described at that time. {35} Yea & the children of the transmigration that were come from the captivity, offered holocausts to the God of Israel, calves twelve for all the people of Israel, rams ninety six, lambs seventy seven, buck-goats for sin twelve: all for holocaust to our Lord. {36} And they gave the king's edicts to the Princes, that were overseers for the king, and the dukes beyond the River, and they advanced the people and the house of God.

Chapter 9

For marriages and other association which the Jews had with Gentiles. Esdras lamenteth, 5. and confessing the people's iniquity, prayeth God to conserve them from utter destruction.

{1} AND after these things were accomplished, the Princes came to me, saying: The people of Israel, and the Priests and Levites are not separated from the people of the lands, and from the abominations of them, to wit, of the Chananeite, and Hettheite, and Pherezeite, and Jebuseite, and of the Ammonites, and Moabites, and the Aegyptians, and Amorrheites. {2} For they have taken of their daughters to them and to their sons, and have mingled the holy seed with the people of the lands. The hand also of the Princes and magistrates hath been first in this transgression. {3} And when I had heard this word, I rent my cloak and my coat, and plucked off the hairs of my head and beard, and sat mourning. {4} And there assembled to me all that feared the God of Israel, for the transgression of them that were come from the captivity, and I sat sorrowful, until the evening sacrifice. {5} And at the evening sacrifice I rose out of my affliction, and my cloak and coat being rent I fell upon my knees, and spread forth my hands to our Lord my God, {6} and said: My God I am confounded and ashamed to lift up my face to thee: because our iniquities are multiplied over

our head, and our sins have grown even unto heaven. {7} from the days of our fathers: yea and we our selves also have sinned grievously unto this day, and in our iniquities have we been delivered, our selves, and our kings, and our Priests, into the hand of the kings of the lands, and into the sword, and into captivity, and into spoil, and into confusion of countenance, as also at this day. {8} And now as it were a little, and for a moment was our prayer made before the Lord our God, that a remnant might be left us, and a nail might be given us in his holy place, and that our God would illuminate our eyes, and would give us a little life in our bondage. {9} Because we are bondmen, and in our bondage our God did not forsake us, but he inclined mercy upon us before the king of the Persians, to give us life, & to advance the house of our God, & to build the desolations thereof, & to give us a hedge in Juda & Jerusalem. {10} And now what shall we say, o our God, after these things? Because we have forsaken thy commandments, {11} which thou hast commanded in the hand of thy servants the Prophets, saying: The land, to the which you enter to possess it, is an unclean land, according to the uncleanness of peoples, and of other lands, by the abominations of them that have filled it from mouth unto mouth in their coquination. {12} Now therefore give not your daughters to their sons, and their daughters take not for your sons, and do ye not seek their peace, and their prosperity for ever: that you may be strengthened, and may eat the goods that are of the land, and may have your children heirs for ever. {13} And after all things that come upon us in our most wicked works, and our most great sin, because thou our God hast delivered us from our iniquity, and hast given us health as it is at this day, {14} that we shall not turn away, & make frustrate thy commandments, neither should join matrimonies with the peoples of these abominations. Why art thou angry with us unto utter destruction, not to leave us a remnant unto salvation? {15} Lord God of Israel thou art just: because we are left, which should be saved as at this day. Behold we are before thee in our sin, for there can be no standing before thee upon this.

Chapter 10

Esdras calling the people together commandeth them to dismiss the strange women, which they have married: 14. appointing officers to see it executed. 18. and reciteth those which had married such women.

{1} ESDRAS therefore thus praying, and beseeching, and weeping, and lying before the temple of God, there was gathered to him of Israel an exceeding great company of men and women and children, and the people wept with much lamentation. {2} And Sechenias the son of Jehiel of the children of Aelam answered, and said to Esdras: We have transgressed against our God, and have taken to wives strange women of the peoples of the land: and now if there be penance in Israel upon this, {3} let us make a covenant with the Lord our God, to put away all the wives, and them that are born of them, according to the will of our Lord, and of them that fear the precept of the Lord our God: be it done according to the law. {4} Arise, it is thy part to discern, and we will be with thee: take courage, and do it. {5} Esdras therefore rose up, and adjured the Princes of the Priests and of the Levites, & all Israel, that they should do according to this word, and they sware. {6} And Esdras rose up before the house of God, & went to the chamber of Johanan the son of Eliasib, and entered into it: he did eat no bread & drank no water: for he mourned for the transgression of them that were come out of the captivity. {7} And there was a proclamation sent in Juda and Jerusalem to all the children of the transgression, that they should assemble together into Jerusalem. {8} And every one that shall not come within three days, according to the counsel of the Princes & ancients, all his substance shall be taken away and himself shall be cast out of the company of the transmigration. {9} There assembled therefore all the men of Juda, and Benjamin into Jerusalem within three days, that is the ninth month, the twentieth day of the month: and all the

people sat in the street of the house of God, trembling for the sin, and the rain. {10} And Esdras the Priest arose, and said to them: You have transgressed, and taken strange women to wife, to add upon the sin of Israel. {11} And now give confession to our Lord the God of your fathers, and do his pleasure, and be separated from the peoples of the land, and from your wives the strangers. {12} And all the multitude answered, and said with a loud voice: According to thy word unto us, so be it done. {13} Nevertheless because there is much people, and a time of rain, and we can not abide to stand without, and it is not a work of one day or two (for we have exceedingly sinned in this thing), {14} let there be Princes appointed in all the multitude: & let all in our cities that have taken strangers to wife, come at set times, and with them the ancients by city and city, and the judges thereof, until the wrath of our God be turned away from us for this sin. {15} Therefore Jonathan the son of Azahel, and Jazaria the son of Thecua were appointed over this, and Mosollam and Sebethai Levites did help them: {16} and the children of the transmigration did so. And Esdras the Priest, and the men, Princes of the families, went into the houses of their fathers, & all by their names, and they sat in the first day of the tenth month to search out the matter. {17} And all the men were fully counted that had taken strangers to wife, unto the first day of the first month. {18} And there were found of the sons of the Priests that had taken strangers to wife. Of the children of Josue the son of Josedec, and his brethren, Maasia, and Eliezer, and Jarib, and Godolia. {19} And they gave their hands to put away their wives, & to offer for their offence a ram of the flock. {20} And of the children of Emmer, Hanani, and Zebedia. {21} And of the children of Harim, Maasia, and Elia, and Semeia, and Jehiel, and Ozias. {22} And of the children of Pheshur, Elionai, Maasia, Ismael, Nathanael, Jozabed, and Elasa. {23} And of the children of the Levites, Jozabed, and Semei, and Celaia, the same is Calita, Phataia, Juda, & Eliezer. {24} And of the singing men Eliasib: and of the porters, Sellum, and Thelem, and Uri. {25} And of Israel, of the children of Pharos, Remeia, and Jezia, and Melchia, and Miamin, and Eliezer, and Melchia, and Banea. {26} And of the children of Aelam, Mathania, Zacharias, and Jehiel, and Abdi, and Jerimoth, and Elia. {27} And of the children of Zethua, Elioenai, Eliasib, Mathania, Jerimuth, and Zabad, and Aziza. {28} And of the children of Bebai, Johanan, Hanamia, Zabbai, Athalai. {29} And of the children of Bani, Mosollam, and Melluch, and Adaia, Jasub, and Saal, and Ramoth. {30} And of the children of Phahath Moab, Edna & Chalal, Banalias, and Maasias, Mathanias, Beseleel, Bennui, and Manasse. {31} And of the children of Herem, Eliezer, Josue, Melchias, Semeias, Simeon, {32} Benjamin, Maloch, Samarias {33} And of the children of Hasom, Mathanai, Mathatha, Zabad, Eliphelet, Jermai, Manasse, Semei. {34} Of the children of Bani, Maaddi, Amram, and Vel, {35} Baneas, and Badaias, Chelaius, {36} Vania, Marimuth, and Eliasib, {37} Mathanias, and Mathanai, and Jasi, {38} and Bani, and Bennui, Semei, {39} and Salmias, and Nathan, & Adaias, {40} and Mechnedebai, Sisai, Sarai. {41} Ezrel, and Selemiau, Semeria, {42} Sellum, Amaria, Joseph. {43} Of the children of Nebo, Jehiel, Mathathias, Zabad, Zabina, Jeddu, and Joel, and Banaia. {44} All these had taken strangers to wife, and there were of them that had born children.

THE SECOND BOOK OF ESDRAS

Chapter 1

Nehemias hearing the miserable state of his country-men in Jury, 4. lamenteth, fasteth, and prayeth God for their relief.

{1} THE words of Nehemias the son of Helchias. And it came to pass in the month of Casleu, the twentieth year, and I was in Susis

the castle. {2} And Hanani one of my brethren came, himself and men of Juda, and I asked them of the Jews, that remained, and were left alive of the captivity, and of Jerusalem. {3} And they said to me: They that remained, and are left of the captivity there in the province, are in great affliction, and in reproach: and the wall of Jerusalem is broken down, and the gates thereof are burnt with fire. {4} And when I had heard these manner of words, I sat, and wept, and mourned many days: and fasted, and prayed before the face of the God of heaven. {5} And I said: I beseech thee Lord God of heaven, strong, great, and terrible, which keepest covenant and mercy with them that love thee, and keep thy commandments: {6} let thine ears be harkening, and thine eyes open, to hear the prayer of thy servant, which I pray before thee this day, night and day for the children of Israel thy servants: and I confess for the sins of the children of Israel, in which they have sinned to thee: I and my father's house have sinned, {7} we have been seduced with vanity, & have not kept the commandments & ceremonies & judgment, which thou hast commanded to Moyses thy servant. {8} Remember the word, that thou didst command unto Moyses thy servant, saying: When you shall transgress, I will disperse you into peoples: {9} and if you return to me, and keep my precepts, and do them, although you shall be led away to the uttermost parts of heaven, thence will I gather you, and bring you back into the place, which I have chosen that my name should dwell there. {10} And they are thy servants, and thy people: whom thou hast redeemed in thy great strength, and in thy mighty hand. {11} I beseech thee Lord, let thine ear be attent to the prayer of thy servant, and to the prayer of thy servants, which will fear thy name: and direct thy servant this day, and give him mercy before this man. For I was the king's cup-bearer.

Chapter 2

Nehemias obtaining commission from king Artaxerxes cometh to Jerusalem: 11. secretly vieweth the broken walls and ruins of the city. 17. and exhorteth all the Jews to the re-edifying thereof.

{1} AND it came to pass in the month of Nisan, the twentieth year of Artaxerxes the king: and there was wine before him, and I lifted up the wine, and gave to the king: and I was as it were languishing before his face. {2} And the king said to me: Why is thy countenance sad, whereas I do not see thee sick? This is not without cause, but some evil I know not what, is in thy heart. And I was very much & exceedingly afraid: {3} and I said to the king: O king for ever mayst thou live: why should not my countenance be heavy, because the city of the house of the sepulchres of my fathers is desolate, & the gates thereof are burnt with fire? {4} And the king said to me: For what thing makest thou request? And I prayed the God of heaven, {5} and I said to the king: If it seem good to the king, and if thy servant do please before thy face, that thou send me into Jewry to the city of the sepulchre of my father, & I will build it. {6} And the king said to me, & the queen that sat by him: Unto what time will thy journey be, and when wilt thou return? And it pleased before the king, and he sent me: and I appointed him a time. {7} And I said to the king: If it seem good to the king, let him give me letters to the governors of the country beyond the River, that they conduct me, till I come into Jewry: {8} and a letter to Asaph the keeper of the king's forest, to give me timber that I may cover the gates of the tower of the house, and the walls of the city, and the house that I shall enter into. And the king gave according to the good hand of my God with me. {9} And I came to the dukes of the country beyond the River, and gave them the king's letters. And the king had sent with me captains of soldiers, and horsemen. {10} And Sanaballat an Horonite, and Tobias a servant an Ammanite heard it, and were grieved with great affliction, that a man was come, which sought the prosperity of the children of Israel. {11} And I came to Jerusalem and was there three days. {12} And I arose in the night, I and a few men with me, and I told not any man what God had put in my heart to

do in Jerusalem, and there was no beast with me, but the beast whereon I sat. {13} And I went out by the gate of the valley by night, and before the fountain of the dragon, and to the gate of the dung, and I viewed the wall of Jerusalem broken down, and the gates thereof consumed with fire. {14} And I passed to the gate of the fountain, and to the king's conduit, and there was no place for the beast whereon I sat, to pass. {15} And I went up by the torrent in the night, and viewed the wall, and going back I came to the gate of the valley, and returned. {16} But the magistrates knew not whither I went, or what I did: yea and to the Jews, and the Priests, and the nobles, and the magistrates, and the rest that did the work, until then I had shewed nothing. {17} And I said to them: You know the affliction wherein we are, because Jerusalem is made desolate, and the gates thereof are consumed with fire: Come, and let us build the walls of Jerusalem, and let us be no longer a reproach. {18} And I shewed them the hand of my God, that it was good with me, and the king's words, which he had spoken to me, and I said: Let us rise, and let us build. And their hands were encouraged in good. {19} But Sanaballat the Horonite, and Tobias the servant an Ammanite, and Gosem an Arabian heard of it, and they scorned us, and despised us, and said: What is this thing that you do? Why do you rebel against the king? {20} And I answered them, and said to them: The God of heaven he helpeth us, and we are his servants: let us rise and build: but you have no part, nor justice, nor memory in Jerusalem.

Chapter 3

The High Priest and others begin to repair Jerusalem strengthening it with an uttermost, 19. middle, 28. and innermost wall, with towers and gates.

{1} AND Eliasib the high Priest arose, and his brethren the Priests: and they built the gate of the flock: they sanctified it, and set the doors thereof, and unto the tower of an hundred cubits they sanctified it, unto the tower of Hananeel. {2} And besides him did the men of Jericho build, and besides him built Zachur the son of Amri. {3} But the fish-gate the children of Asnaa did build: they covered it, and set up the doors thereof, and the locks, and bars. And besides them built Marimuth the son of Urias the son of Accas. {4} And besides him built Mosollam the son of Bazachias, the son of Merezel, & besides them built Sadoc the son of Baana. {5} And beside them builded the Thecunes: but their great men did not put under their necks in the work of their Lord. {6} And Joiada the son of Phasea, and Mosollam the son of Besodia built the old-gate, covered it, & set up the doors thereof, and the locks, and bars. {7} And beside them built Meltias a Gabaomite, & Jadon a Meronathite, men of Gabaon, & Maspha, for the duke that was in the country beyond the River. {8} And beside him built Eziel the son of Araia a goldsmith: and beside him built Ananias the son of a Pigmentary: and they left Jerusalem unto the wall of the broader street. {9} And beside him built Raphaia the son of Hur, Prince of the street of Jerusalem. {10} And beside them Jedaia the son of Haromaph against his house: and beside him built Hattus the son of Hasebomia. {11} The half part of the street built Melchias the son of Herem, and Hasub the son of Phahath Moab, and the tower of the furnaces. {12} And beside him built Sellum the son of Alohes Prince of the half part of the street of Jerusalem, he and his daughters. {13} And the gate of the valley built Hanun, and the inhabitants of Zanoe: they built it, and set up the doors thereof, and the locks, and bars, and a thousand cubits in the wall unto the gate of the dunghill. {14} And the gate of the dunghill built Melchias the son of Rechab, the Prince of the street of Bethacaram: he built it, & set up the doors thereof, and the locks, and bars. {15} And the gate of the fountain Sellum builded the son of Colhoza, Prince of the village of Maspha: he built it, and covered it, and set up the doors thereof, and the locks, and bars, and the walls of the pool of Siloe unto the king's garden, and unto the steps that go down from the city of David. {16} After him built Nehemias the son of Azboc

Prince of the half part of the street of Bethsur, as far as over against the sepulchre of David, and unto the pool, that is built with great work, and unto the house of the valiants. {17} After him the Levites builded, Rehum the son of Benni. After him built Hasebias Prince of the half part of the street of Ceila in his street. {18} After him built their brethren, Bavai the son of Enadad, Prince of the half part of Ceila. {19} And beside him built Azer the son of Josue, the Prince of Maspha the second measure, against the visiting of the most sure corner. {20} After him in the mount built Baruch the son of Zachai the second measure, from the corner unto the gate of the house of Eliasib the high Priest. {21} After him built Merimuth the son of Urias the son of Haccus, the second measure, from the gate of the house of Eliasib, as far as the house of Eliasib extended. {22} And after him built the Priests, men of the champion of Jordan. {23} After him built Benjamin and Hasub against their house: and after him built Azarias the son of Maasias the son of Ananias against his house. {24} After him built Bennui the son of Hanadad the second measure, from the house of Azarias unto the bending, and unto the corner. {25} Phalel the son of Ozi against the bending and the tower, which appeareth from out of the king's high house, that is, in the court of the prison: after him Phadaia the son of Pharos. {26} And the Nathineites dwelt in Ophel, as far as over against the gate of waters toward the East, and the tower that stood out. {27} After him the Thecunes builded the second measure over against, from the great and eminent tower unto the wall of the temple. {28} And upward to the gate of horses the Priests built, every man against his house. {29} After them build Sadoc the son of Emmer against his house. And after him built Semaia the son of Sechenias, keeper of the East gate. {30} After him built Hanania the son of Selemia, and Hanun the son of Seleph the sixth, the second measure: after him built Mosollam the son of Barachias, against his treasury. After him Melchias a gold-smith son unto the house of the Nathineites, and of them that sold old stuff against the judgment gate, and unto the upper chamber of the corner. {31} And within the upper chamber of the corner in the gate of the flock, the goldsmiths and merchants builded.

Chapter 4

Notwithstanding the enemies' rage and oppose against the building of the walls, 4. the Jews build with one hand, & hold their swords in the other. Nehemias encourageth them, and the work proceedeth.

{1} AND it came to pass, when Sanaballat had heard that we builded the wall, he was very angry: and being moved exceedingly he scorned the Jews, {2} and said before his brethren, and the multitude of the Samaritans: What do the silly Jews? Will the gentiles let them alone? Shall they sacrifice and accomplish in one day? Why, are they able to build up the stones out of the heaps of dust, that are burnt? {3} Yea Tobias also the Ammanite his neighbour said: Let them build: if a fox come up, he shall leap over their stone wall. {4} Hear our God, because we are had in despise: turn the reproach upon their head, and give them into despise in a Land of captivity. {5} Cover not their iniquity, and let not their sin be put out before thy face, because they have mocked thy builders. {6} Therefore we built the wall, and joined together the whole unto the half part: and the heart of the people was provoked to work. {7} And it came to pass when Sanaballat had heard, and Tobias, and the Arabians, and the Ammanites, and the Azotians, that the breach of the wall of Jerusalem was closed up, and the gates began to be stopped, they were wrath exceedingly. {8} And they were all assembled together to come, and to fight against Jerusalem, and to prepare ambushments. {9} And we prayed our God, and set watchmen upon the wall day and night against them. {10} And Judas said: The strength of him that carrieth is weakened, and the mortar is very much, and we shall not be able to build the wall. {11} And our enemies said: Let them not know, and let them be ignorant, till we come into the midst of them, and kill them, and

make their work to cease. {12} And it came to pass, the Jews that dwelt beside them, coming and telling us ten times, out of all places from whence they came to us, {13} I set the people in a place behind the wall round about in order, with their swords, and spears, and bows. {14} And I looked and rose up: and I said to the Princes and magistrates, and to the rest of the common people: Be not afraid at their face: Remember our Lord great and terrible, and fight for your brethren, your sons, and your daughters, and your wives, and your houses. {15} And it came to pass, when our enemies had heard that it was told us, God defeated their counsel. And we returned all to the walls, every man to his work. {16} And it came to pass from that day, the half part of their young men did the work, and half was ready to battle, and spears, and shields, and bows, and coats of mail, and the Princes behind them in all the house of Juda. {17} of them that built in the wall, and that carried burdens, and that laden them: with one of his hands he did the work, and with the other he held a sword: {18} for every one of the builders was girded with a sword about his reins. And they builded, and sounded with the trumpet near me. {19} And I said to the Princes, & to the magistrates, & to the rest of the common people: The work is great and broad, and we are separated in the wall one far from an other: {20} in what place soever you shall hear the sound of the trumpet, thither run together unto us: our God will fight for us. {21} And let us our selves do the work: and let the half part of us hold spears from the rising of the morning, till the stars appear. {22} At that time also I said to the people: Let every man with his servant tarry in the midst of Jerusalem, and let there be courses among us by day and night to work. {23} And I and my brethren, & my servants, and the watchmen that were behind me, did not put off our cloths: every man was made bare only to washing.

Chapter 5

Nehemias blameth richmen, for oppressing the poor: 14. himself giveth largely of his own to the needy.

{1} AND there was a great cry of the people, and of their wives against their brethren the Jews. {2} And there were that said: Our sons and daughters are very many: let us take corn for the price of them, and let us eat, & live. {3} And there were that said: Let us pledge our fields, & vineyards, and our houses, and let us take corn in famine. {4} And others said: Let us borrow money for the king's tributes, and let us give our fields and vineyards, {5} and now as the flesh of our brethren, so is our flesh: and as their children so also our children. Behold we subdue our sons, and our daughters into bondage, and our daughters there are bond women, neither have we wherewith they may be redeemed, and our fields and our vineyards other men do possess. {6} And I was exceeding angry, when I had heard their cry according to these words. {7} And my heart thought with my self: and I rebuked the Princes and magistrates, and said to them: Do you every one exact usuries of your brethren? And I gathered against them a great assembly. {8} and I said to them: We as you know, have redeemed our brethren the Jews, that were sold to the gentiles, according to our ability: & will you therefore sell your brethren, and shall we redeem them? And they held their peace, neither did they find what to answer. {9} And I said to them: The thing is not good, which you do: why walk you not in the fear of our God, lest we be upbraided with all the gentiles our enemies? {10} I also & my brethren, and my servants, have lent money and corn to very many: let us not ask this again in common, let us remit them the debt, that is due to us. {11} Restore ye to them their fields this day, and their vineyards, & their olivets, and their houses: yea the hundredth part also of money, corn, wine, and oil, which you were wont to exact of them, give it rather for them. {12} And they said: We will restore, and we will seek nothing of them: and we will do so as thou speakest. And I called the Priests, and adjured them to do according to that which I had

said. {13} Moreover I shook my bosom, and said: God so shake every man, that shall not accomplish this word, out of his house, and out of his labours, so be he shaken out, and made empty. And all the multitude said: Amen. And they praised God. And the people did as it was said. {14} And from that day, wherein the king commended me to the Duke in the land of Juda, from the twentieth year till the two and thirtieth year of Artaxerxes the king, for twelve years, I and my brethren did not eat the yearly allowance, that was due to the Dukes. {15} But the former Dukes, that had been before me, burdened the people, & took of them in bread, & wine, and money, every day forty sicles: yea & their officers oppressed the people. But I did not so for the fear of God. {16} Yea I builded rather in the work of the wall, and field I bought not, and all my servants were gathered together to the work. {17} The Jews also & the magistrates an hundred fifty men, and they that came to us out of the nations, that were round about us, were at the table. {18} And there was prepared for me day by day one oxe, six chosen rams, beside fowls, and within ten days diverse wines, and many other things did I give. Moreover also the yearly allowance of my dukedom I sought not, for the people was very much impoverished. {19} Remember me my God to good, according to all things which I have done to this people.

Chapter 6

The enemies guilefully offer to make league with the Jews. 3. But Nehemias proceedeth in building the walls: 16. and all bordering nations fear them.

{1} AND it came to pass, when Sanaballat had heard, and Tobias, and Gossem the Arabian, and the rest of our enemies, that I did build the wall, and there was no breach remaining in it (howbeit at that time I had not put the doors in the gates) {2} Sanaballat and Gossem sent to me, saying: Come, and let us make a league together in the villages, in the field of Ono: But they thought to do me evil. {3} I sent therefore messengers to them, saying: I am doing a great work, and I can not go down, lest perhaps it be neglected when I shall come and descend to you. {4} But they sent to me according to this word, four times: and I answered them according to the former word. {5} And Sanaballat sent his servant to me the fifth time according to the former word, and he had a letter in his hand written in this manner: {6} Among the Gentiles it is heard, and Gossem hath said, that thou and the Jews mean to rebel, and therefore thou buildest the wall, and will advance thy self king over them: for which cause, {483} {7} thou hast set up Prophets also, which should preach of thee in Jerusalem, saying: There is a king in Jury: The king will hear of these things: therefore come now, that we may take counsel together. {8} And I sent to them, saying: It is not done according to these words, which thou speakest: for thou framest these things of thine own heart. {9} For all these terrified us, thinking that our hands would cease from the work, and we would leave off. For which cause I did the more strengthen my hand: {10} and I entered into the house of Samaia the son of Dalai the son of Metabeel secretly, who said: Let us consult with our selves in the house of God in the midst of the temple: and Let us shut the doors of the temple, because they will come to kill thee, and in the night they will come to slay thee. {11} And I said. Doth any man that is like unto me fly? And who being as I am, will go into the temple, and live? I will not go in. {12} And I understood that God had not sent him, but as it were prophesying he had spoken to me, and Tobias, and Sanaballat had hired him. {13} For he had taken a price, that I being terrified should do it, and sin, and they might have some evil to upbraid me withal. {14} Remember me Lord for Tobias and Sanaballat, according to such their works. Yea and Noadias the Prophet, and the rest of the Prophets that terrified me. {15} But the wall was finished the five and twentieth day of the month of Elul, in two and fifty days. {16} It came to pass therefore when all our enemies had heard it, that all nations which were round about us, feared, and

were dismayed within themselves, and knew that this work was done of God. {17} But in those days also many letters of the principal Jews were sent to Tobias, and from Tobias there came to them. {18} For there were many in Jury sworn unto him, because he was the son in law of Sechenias the son of Area, and Johanan his son had taken the daughter of Mosollam the son of Barachias. {19} Yea and they praised him before me, and they reported my words unto him: and Tobias sent letters to terrify me.

Chapter 7

Nehemias appointeth watchmen in Jerusalem, 5. and calling the people together reciteth the number of those, which came first from Babylon. 68. Likewise of their cattle, 70. and the gifts of certain chief men towards the reparations.

{1} AND after the wall was built, and I had put on the doors, and numbered the porters, and singing men, and Levites: {2} I commanded Hanani my brother, and Hanania Prince of the house of Jerusalem (for he seemed as it were a true man, & one that feared God above the rest) {3} and I said to them: Let not the gates of Jerusalem be opened until the heat of the sun. And when they yet stood by, the gates were shut, and barred: and I set watchmen of the inhabitants of Jerusalem, every one by their courses, and every man against his house. {4} And the city was exceeding large and great, and the people few in the midst thereof, and there were no houses built. {5} But God gave me in my heart, and I assembled the Princes and magistrates, and common people, that I might number them: and I found a Book of the number of them that came up first, and there was found written in it: {6} These are the children of the province, which came up from the captivity of them that were transported, whom Nabuchodonosor the king of Babylon had transported, and returned into Jury, every one into his own city. {7} They that came with Zorobabel, Josue, Nehemias, Azarias, Rahamias, Nahamani, Mardochaeus, Belsam, Mespharath, Begoai, Nahum, Baana. The number of the men of the people of Israel. {8} The children of Pharos, two thousand an hundred seventy two. {9} The children of Saphatia, three hundred seventy two. {10} The children of Area, six hundred fifty two. {11} The children of Phahathmoab of the children of Josue and Joab, two thousand eight hundred eighteen. {12} The children of Aelam, a thousand two hundred fifty four. {13} The children of Zethua, eight hundred forty five. {14} The children of Zachai, seven hundred sixty. {15} The children of Bannui, six hundred forty eight. {16} The children of Bebai, six hundred twenty eight. {17} The children of Azgad, two thousand three hundred twenty two. {18} The children of Adonicam, six hundred sixty seven. {19} The children of Beguai, two thousand sixty seven. {20} The children of Adin, six hundred fifty five. {21} The children of Ater, children of Hezecias, ninety eight. {22} The children of Hasem, three hundred twenty eight. {23} The children of Besai, three hundred twenty four. {24} The children of Hareph, an hundred twelve. {25} The children of Gabaon, ninety five. {26} The children of Bethlehem, and Netupha, an hundred eighty eight. {27} The men of Anathoth, an hundred twenty eight. {28} The men of Bethazmoth, forty two. {29} The men of Cariathiarim, Cephira, and Beroth, seven hundred forty three. {30} The men of Rama and Geba, six hundred twenty one. {31} The men of Machmas, an hundred twenty two. {32} The men of Bethel and Hai, an hundred twenty three. {33} The men of an other Nebo, fifty two. {34} The men of an other Aelam, a thousand two hundred fifty four. {35} The children of Harem, three hundred twenty. {36} The children of Jericho, three hundred forty five. {37} The children of Lod Hadid and Ono, seven hundred twenty one. {38} The children of Senaa, three thousand nine hundred thirty. {39} The Priests: The children of Idia in the house of Josue, nine hundred three. {40} The children of Emmer, a thousand fifty two. {41} The children of Phashur, a thousand two hundred forty seven. {42} The children of Arem, a thousand seventeen. The Levites: {43} The children of Josue and

Cedmihel the children {44} of Oduia, seventy four: The singing men: {45} the children of Asaph, an hundred forty eight. {46} The porters: The children of Sellum, the children of Ater, the children of Telmon, the children of Accub, the children of Hatita, the children of Sobai: an hundred thirty eight. {47} The Nathineites: The children of Soha, the children of Hasupha, the children of Tebaath, {48} the children of Ceros, the children of Siaa, the children of Phadon, the children of Lebana, the children of Hagaba, the children of Selmai, {49} the children of Hanan, the children of Geddel, the children of Gaher, {50} the children of Raaia, the children of Rasin, the children of Necoda, {51} the children of Gesem, the children of Aza, the children of Phasea, {52} the children of Besai, the children of Munim, the children of Nephussim, {53} the children of Bacbuc, the children of Hacupha, the children of Harhur, {54} the children of Besloth, the children of Mahida, the children of Harsa, {55} the children of Bercos, the children of Sisara, the children of Thema, {56} the children of Nasia, the children of Hatipha, {57} the children of the servants of Salomon, the children of Sotai, the children of Sophereth, the children of Pharida, {58} the children of Jahala, the children of Darcon, the children of Jeddel, {59} the children of Saphatia, the children of Hatil, the children of Phochereth, who was born unto Sabaim, the son of Amon. {60} All Nathineites, and the children of the servants of Salomon, three hundred ninety two. {61} But these be they, which came up from Thelmela, Thelharsa, Cherub, Addon, and Emmer: and could not shew the house of their fathers, and their seed, whether they were of Israel. {62} The children of Dalaya, the children of Tobia, the children of Necoda, six hundred forty two. {63} And of the Priests, the children of Habia, the children of Accos, the children of Berzellai, who took a wife of the daughters of Berzellai a Galaadite, and he was called by their name. {64} These sought their writing in the register, & found it not: & they were cast out of the Priesthood. {65} And Athersatha said to them, that they should not eat of the Holies of holies, until there stood up a Priest learned and cunning. {66} All the multitude as it were one man, forty two thousand three hundred sixty, {67} beside their men-servants and women-servants, which were seven thousand three hundred thirty seven: and among them singing men, and singing women, two hundred forty five. {68} Their horses, two hundred forty six, their mules two hundred forty five, {69} their camels, four hundred thirty five, asses six thousand seven hundred twenty. {70} And certain of the Princes of families gave unto the work. Athersatha gave into the treasure of gold a thousand drachmas, phials fifty, tunics for Priests five hundred thirty. {71} And of the Princes of families there gave into the treasure of the work of gold, twenty thousand drachmas, and of silver two thousand two hundred pound. {72} And that which the rest of the people gave, of gold twenty thousand drachmas, and of silver two thousand pound, and tunics for Priests sixty seven. {73} And the Priests, and Levites, and porters, and singing men, and the rest of the common people, and the Nathineites, and all Israel dwelt in their cities. And the seventh month was come: and the children of Israel were in their cities.

Chapter 8

Esdras readeth the law before the people. 9. Nehemias comforteth them. 13. They celebrate the feast of tabernacles seven days: 13. and of collection the eighth day.

{1} AND all the people was gathered together as it were one man to the street, which is before the water, & they said to Esdras the scribe, that he should bring the book of the law of Moyses, which our Lord had commanded Israel. {2} Esdras therefore the Priest brought the law before the multitude of men and women, and all that could understand, in the first day of the seventh month. {3} And he read it plainly in the street that was before the water gate, from morning until midday, in the presence of the men, and women, & of those that understood: & the ears of all the people

were attent to the book. {4} And Esdras the scribe stood upon a step of wood, which he made to speak upon: & there stood by him Mathathias, & Semeia, & Ania, and Uria, & Helcia, and Maasia, on his right hand: and on the left: Phadaia, Misael, and Melchia, and Hasum, and Hasbadana, Zacharia, and Mosollam. {5} And Esdras opened the Book before all the people: for he appeared above all the people: and when he had opened it, all the people stood. {6} And Esdras blessed our Lord the great God: and all the people answered: Amen, amen: lifting up their hands, and they bowed, and adored God flat on the earth. {7} Moreover Josue, and Bani, and Serebia, Jamin, Accub, Septhai, Odia, Maasia, Celita, Azarias, Jozabed, Hanan, Phalaia, Levites, made silence in the people to hear the law: and the people stood in their degree. {8} And they read in the Book of the law of God distinctly and plainly, for to understand: and they understood when it was read. {9} And Nehemias said (the same is Athersatha) and Esdras the Priest and scribe, and the Levites interpreting to all the people: It is a day sanctified to the Lord our God, mourn ye not, and weep not. For all the people wept, when they heard the words of the law. {10} And he said to them: Go, eat fat things, and drink the sweet wine, and send portions to them, that have not prepared for themselves, because it is the holy day of our Lord, and be not sad: for the joy of our Lord is our strength. {11} And the Levites made silence in all the people, saying: Hold your peace, because the day is holy, & be not sorrowful. {12} Therefore all the people went to eat and drink, and to send portions, and to make great joy: because they understood the words, that he had taught them. {13} And in the second day were gathered the Princes of the families of all the people, the Priests and Levites to Esdras the scribe, that he should interpret unto them the words of the law. {14} And they found written in the law, that our Lord commanded in the hand of Moyses, that the children of Israel should dwell in tabernacles, on the solemn day, the seventh month: {15} and that they should proclaim and publish a voice in all their cities, and in Jerusalem, saying: Go ye forth into the mount, and fetch branches of the olive tree, and branches of the most fair tree, branches of the myrtle tree, & boughs of the palm trees, and branches of the thick leaved tree, that tabernacles may be made, as it is written. {16} And the people went forth, and brought. And they made themselves tabernacles every man in his house top, and in his courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim. {17} Therefore all the Church of them that were returned from the captivity, made tabernacles, and dwelt in tabernacles. For from the days of Josue the son of Nun the children of Israel had not done it in such sort, until that day: and there was exceeding great joy. {18} And he read in the book of the law of God day by day, from the first day till the last, and they made the solemnity seven days, & in the eighth day a collect according to the rite.

Chapter 9

The people repenting in fasting and sackcloth, put away their wives of strange nations. 5. Esdras confesseth God's benefits, and the people's ingratitude. 32. Prayeth for them, and maketh league with God.

{1} AND in the four and twentieth day of the month the children of Israel came together in fasting and sackcloths, and earth upon them. {2} And the seed of the children of Israel was separated from every strange child: and they stood, and confessed their sins, and the iniquities of their fathers. {3} And they rose up to stand: and they read in the volume of the law of our Lord their God four times in a day, and four times they confessed, and adored our Lord their God. {4} And there arose upon the step of the Levites Josue, and Bani, Cedmihel, Sabania, Bonni, Sarebias, Bani, and Chanani: and they cried with a loud voice to our Lord their God. {5} And the Levites Josue and Cedmihel, Bonni, Hasebnia, Serebia, Odaia, Sebnia, and Phathahia, said: Arise, Bless our Lord your God from

eternity to eternity: and let them bless the high name of thy glory in all blessing and praise. {6} Thou the same, o Lord, alone thou hast made heaven, and all the host thereof: the earth and all things that are in it: the seas and all things that are therein: and thou dost give life to all these things, and the host of heaven adoreth thee. {7} Thou the same o Lord God, which didst choose Abram, and broughtest him out of the fire of the Chaldees, and gavest him the name Abraham. {8} And thou didst find his heart faithful before thee: and thou madest a covenant with him, that thou wouldest give him the land of the Chananeite, of the Hethite, and of the Amorrheite, and of the Pherezeite, and of the Jebuseite, and of the Gergeseite, to give unto his seed: and thou hast fulfilled thy words, because thou art just. {9} And thou sawest the affliction of our fathers in Aegypt: and their cry thou didst hear upon the Red sea. {10} And thou gavest signs and wonders in Pharao, and in all his servants, and in all the people of his land: for thou didst know that they had done proudly against them: and thou madest thy self a name, as also at this day. {11} And thou didst divide the sea before them, and they passed through the midst of the sea in dry land: but their persecutors thou threwest into the depth, as a stone into the rough waters. {12} And in a pillar of a cloud thou wast their leader by day, and in a pillar of fire by night, that the way might appear to them, by the which they went. {13} To mount Sinai also thou didst descend, and spakest with them from heaven, and thou gavest them right judgments, and the law of truth, ceremonies, and good precepts. {14} Thy sanctified Sabbath thou didst shew them, and the commandments, and ceremonies, and the law thou didst command them in the hand of Moyses thy servant. {15} Bread also from heaven thou gavest them in their hunger, and water out of the rock thou didst bring forth to them thirsting, and thou saidest to them that they should enter in and possess the land, upon which thou didst lift up thy hand to deliver it them. {16} But they and our fathers did proudly, and hardened their necks, and heard not thy commandments. {17} And they would not hear, and they remembered not thy marvelous works which thou hast done to them. And they hardened their necks, and gave the head to return to their servitude, as it were by contention. But thou a propitious God, & gracious, and merciful, long suffering and of much compassion, didst not forsake them. {18} Yea and when they had made to themselves a molten calf, and had said: This is thy God, which brought thee out of Aegypt: and they did great blasphemies. {19} But thou in thy many mercies didst not leave them in the desert: the pillar of the cloud departed not from them by day to lead them into the way, and the pillar of fire by night to shew them the way by which they should go. {20} And thou gavest them thy good spirit, which should teach them, and thy Manna thou didst not withhold from their mouth, and thou gavest them water in thirst. {21} Forty years didst thou feed them in the desert, and nothing was wanting to them, their garments waxed not old, & their feet were not worn. {22} And thou gavest them Kingdoms, & peoples, and didst part lots unto them: and they possessed the land of Sehon, and the land of the king Hesebon, an the land of Og the king of Basan. {23} And thou didst multiply their children as the stars of heaven, and brought them to the land whereof thou hadst said to their fathers, that they should enter and possess it. {24} And the children came, and possessed the land, and thou didst humble before them the inhabitants of the land the Chananeites, and gavest them into their hand, & their kings, & the peoples of the land, that they might do to them as it pleased them. {25} They therefore took the fenced cities, and fat ground, and possessed houses full of all goods; cisterns made by others, vineyards, and olivets, and many trees that bare fruit: and they did eat, and were filled, and became fat, and abounded with delicious things in thy great goodness. {26} But they provoked thee to wrath, and departed from thee, and threw the law behind their backs: and they killed thy Prophets, which admonished them earnestly to return to thee: and they did great blasphemies. {27} And thou gavest them into the hands of

their enemies, and they afflicted them. And in the time of their tribulation they cried to thee, and thou from heaven didst hear, and according to thy many compassions gavest them saviours, that should save them from the hand of their enemies. {28} And when they had rested, they returned to do evil in thy sight: and thou didst leave them in the hand of their enemies, and they possessed them. And they returned, and cried to thee: and thou hearest from heaven, and deliveredst them in thy mercies many times. {29} And thou didst admonish them that they should return to thy law. But they did proudly, and heard not thy commandments, and sinned in thy judgments, which a man should do, and shall live in them, and they gave the revolting shoulder, & hardened their neck, neither did they hear. {30} And thou didst prolong many years over them, and didst testify to charge them in thy spirit by the hand of thy Prophets: and they heard not, & thou didst deliver them into the hand of the peoples of the nations. {31} But in thy very many mercies thou madest them not into consumption, neither didst thou forsake them: because a God of compassions and gracious art thou. {32} Now therefore o our God, great, strong, and terrible, keeping covenant and mercy, turn not away from thy face all the labour which hath found us, our kings, & our Princes, and our Priests, and our Prophets, and our fathers, and all the people from the days of the king of Assur, until this day. {33} And thou art just in all things, that have come upon us: because thou hast done truth, but we have done wickedly. {34} Our kings, our Princes, our Priests, and our fathers have not done thy law, and have not attended thy commandments, and thy testimonies which thou hast testified among them. {35} And they in their reigns, and in thy manifold goodness, which thou gavest them, and in the land most large and fat, which thou didst deliver in their sight, served not thee, nor returned from their most wicked devices. {36} Behold we our selves this day are bondmen: and the land, which thou gavest our fathers, that they should eat the bread thereof, and the good things that are thereof, and our selves are servants in it. {37} And the fruits thereof are multiplied to the kings, whom thou hast set over us for our sins, and they have dominion over our bodies, and over our beasts, according to their will, and we are in great tribulation. {38} Therefore upon all these things we our selves make a covenant, and write, and our Princes, our Levites, and our Priests sign it.

Chapter 10

Many, in name of all, subscribe to the covenant made with God. 30. Namely not to marry with strangers, 31. to keep the Sabbath day, and the seventh year. 32. To pay oblations, 37. First fruits, 38. and Tithes.

{1} AND the subscribers were Nehemias, Athersatha the son of Hachelai, and Sedecias, {2} Saraias, Azarias, Jeremias, {3} Pheshur, Amarias, Melchias, {4} Hattus, Sebenia, Melluch, {5} Harem, Merimuth, Obdias, {6} Daniel, Genthon, Baruch, {7} Mosollam, Abia, Miamin, {8} Maazia, Belgai, Semeia: these were Priests. {9} Moreover Levites, Josue the son of Azanias, Bennui of the children of Henadad, Cedmihel, {10} And their brethren, Sebenia, Odaia, Celita, Phalaia, Hanan, {11} Micha, Rohob, Hasebia, {12} Zachur, Serebia, Sabania, {13} Odaia, Bani, Baninu. {14} The heads of the people, Pharos, Phahathmoab, Aelam, Zathu, Bani, {15} Bonni, Azgad, Bebai, {16} Adonia, Begoai, Adin, {17} Ater, Hezecia, Azur, {18} Odaia, Hasum, Besai, {19} Hareph, Anathoth, Nebai, {20} Megphias, Mosollam, Hazir, {21} Mesizabel, Sadoc, Jedua. {22} Pheltia, Hanan, Anai, {23} Osee, Hanania, Hasub, {24} Alohes, Phalea, Sobec, {25} Rehum, Hasebna, Maasia, {26} Echaia, Hanan, Anan, {27} Melluch, Haran, Baana: {28} And the rest of the people, Priests, Levites, Porters, and singing men, Nathineites, and all that separated themselves from the peoples of the lands to the law of God, their wives, their sons, and their daughters. {29} All that could understand, promising for their brethren, their Princes, and they

that came to promise, and swear that they would walk in the law of God, which he gave in the hand of Moyses the servant of God, that they would do and keep all the commandments of the Lord our God, and his judgments and his ceremonies. {30} And that we would not give our daughters to the people of the land, and their daughters we would not take to our sons. {31} The peoples of the land, which bring in things to sell, & all things to be used, to sell them on the Sabbath day, we will not take it of them in the Sabbath, & in the sanctified day. And we will let pass the seventh year, & the exaction of every hand. {32} And we will ordain precepts upon our selves, to give the third part of a sicle every year to the work of the house of our God. {33} to the loaves of proposition, and to the continual sacrifice, & for a continual holocaust in the Sabbaths, in the Calends, in the Solemnities, and in the sanctified, and for sin: that propitiation may be made for Israel, and unto all use of the house of our God. {34} We therefore did cast lots concerning the oblation of wood between the Priests, and the Levites, and the people, that it should be brought into the house of our God by the houses of our fathers at set times, from year to year: that it might burn upon the altar of the Lord our God as it is written in the law of Moyses: {35} And that we would bring the first born of our land, and the first fruits of all the fruit of every tree, from year to year, in the house of our Lord. {36} and the first fruits of our sons, and of our cattle, as it is written in the law, and the first fruits of our oxen, and of our sheep, that they might be offered in the house of our God, to the Priests which minister in the house of our God. {37} And the first fruit of our meats, and of our libaments, & the fruits of every tree, of vintage also and of oil we will bring to the Priests, unto the treasury of our God, and the tenth part of our land to the Levites. The Levites themselves shall receive the tithes out of all the cities, of our works. {38} And the Priest the son of Aaron shall be with the Levites in the tithes of the Levites, and the Levites shall offer the tenth part of their tithe in the house of our God, to the treasury in the treasure-house. {39} For the children of Israel and the children of Levi shall carry to the treasury the first fruits of corn, of wine, and of oil: and the sanctified vessels shall be there, and the Priests, and singing men, and porters, and ministers, and we will not leave the house of our God.

Chapter 11

New inhabitants of Jerusalem are recited. 20. Likewise who dwelt in other cities of Juda.

{1} AND the Princes of the people dwelt in Jerusalem: but the rest of the people cast lots, to take one part of ten that should dwell in Jerusalem the holy city, and nine parts in the cities. {2} And the people blessed all the men that had voluntarily offered themselves to dwell in Jerusalem. {3} These therefore are the Princes of the Province, which dwelt in Jerusalem, and in the cities of Juda. And every one dwelt in his possession, in their cities, Israel, the Priests, the Levites, the Nathineites, and the children of the servants of Salomon. {4} And in Jerusalem there dwelt of the children of Juda, and of the children of Benjamin: of the children of Juda, Athaias the son of Aziam, the son of Zacharias, the son of Amarias, the son of Saphatias, the son of Malaleel: of the children of Phares, {5} Maasia the son of Baruch, the son of Cholhoza, the son of Hazia, the son of Adaia, the son of Joarib, the son of Zacharias, the son of a Silonite. {6} All these the children of Phares, which dwelt in Jerusalem, four hundred sixty eight, valiant men. {7} And these are the children of Benjamin: Sellum the son of Mosollam, the son of Joed, the son of Phadaia, the son of Colaia, the son of Masia, the son of Etheel, the son of Isaia, {8} and after him Gebbai, Sellai, nine hundred twenty eight. {9} and Joel the son of Zechri the overseer of them, and Judas the son of Senua second over the city. {10} And of the Priests, Idaia the son of Joarib, Jachin, {11} Saraia the son of Helcias, the son of Mosollam, the son of Sadoc, the son of Meraioth, the son of Achitob the Prince of the house of God, {12} and their brethren that do the works of the temple: eight

hundred twenty two. And Adaia the son of Jeroham, the son of Pheelia, the son of Amsi, the son of Zacharias, the son of Pheshur, the son of Melchias, {13} and his brethren the Princes of the fathers: two hundred forty two. And Amassai the son of Azreel, the son of Ahazi, the son of Mosollamoth, the son of Emmer, {14} and their brethren exceeding mighty: an hundred twenty eight, and their overseer Zabdiel son of the mighty ones. {15} And of the Levites Semeia the son of Hasub, the son of Azaricam, the son of Hasabia, the son of Boni, {16} and Sabathai and Jozabed, over all the works, that were without the house of God, of the Princes of the Levites. {17} And Mathania the son of Micha, the son of Zebedei, the son of Asaph Prince to praise, and to confess in prayer, and Beccacia second of his brethren, and Abda the son of Samua, the son of Galal, the son of Idithum. {18} All the Levites in the holy city two hundred eighty four. {19} And the porters, Accub, Telmon, and their brethren, which kept the doors: an hundred seventy two. {20} And the rest of Israel the Priests and the Levites in all the cities of Juda, every man in his possession. {21} And the Nathineites, that dwelt in Ophel, and Siaha, and Gaspha of the Nathineites. {22} And the overseer of the Levites in Jerusalem, Azzi the son of Bani, the son of Hasabia, the son of Mathania, the son of Micha. Of the children of Asaph, the singing men in the ministry of the house of God. {23} For the king's commandment was upon them, and an order among the singing men day by day. {24} And Phathahia the son of Mesezabel of the children of Zara the son of Juda in the hand of the king, according to every word of the people, {25} and in the houses through all their countries. Of the children of Juda there dwelt in Cariatharbe, and in her daughters: and in Dibon, and in her daughters, and in Cabseel, and in the villages thereof, {26} and in Jesue, and in Molada, and in Bethphaleth, {27} and in Hasersual, and in Bersabee, and in her daughters, {28} and in Siceleg, and in Mochona, and in her daughters, {29} and in Remmon, and in Saraa, and in Jerimuth, {30} Zanoa, Odollam, and in their towns, Lachis and in her countries, Azeca, and in her daughters. And they abode in Bersabee unto the vale of Ennom. {31} And the children of Benjamin, of Geba, Mecmas, {490} and Hai, and Bethel, and her daughters, {32} in Ananoth, Nob, Anania, {33} Asor, Rama, Gethaim, {34} Hadid, Seboim, and Neballat, Lod, {35} and Ono the valley of artificers. {36} And of the Levites were portions of Juda, and Benjamin.

Chapter 12

The names and offices of Priests, and Levites, which came with Zorobabel and Josue to Jerusalem 27. with great solemnity of thanks-giving. 31. Watchmen are appointed on the new walls, 45. and Keepers of the holy treasure.

{1} AND these are the Priests and Levites, that came up with Zorobabel the son of Salathiel, and Josue: Saraia, Jeremias, Esdras, {2} Amaria, Melluch, Hattus. {3} Sebenias, Rheum, Merimuth, {4} Addo, Genthon, Abia, {5} Miamin, Madia, Belga, {6} Semeia, and Joarib, Idaia, Sellum, Amoc, Helcias, {7} Idaia. These are the Princes of the Priests, & their brethren in the days of Josue. {8} Moreover the Levites, Jesua, Bennui, Cedmihel, Sarebia, Juda, Mathanias, over the hymns, they & their brethren: {9} And Beccacia, and Hannia and their brethren every one in his office. {10} And Josue begat Joacim, and Joacim begat Eliasib, and Eliasib begat Joiaida, {11} and Joiaida begat Jonathan, and Jonathan begat Jeddoa. {12} And in the days of Joacim the Priests and Princes of the families were: Of Saraia, Maraia: Of Jeremias, Hanania: {13} Of Esdras, Mosollam: Of Amaria, Johanan: {14} Of Milicho, Jonathan: Of Sebenia, Joseph: {15} Of Haram, Edna: Of Maraioth, Helci: {16} Of Adaia, Zacharia: Of Genthon, Mosollam: {17} Of Abia, Zechri: Of Miamin and Moadia, Phelti: {18} Of Belga, Sammuia: Of Semaia, Jonathan: {19} Of Joarib, Mathanai: Of Jodaia, Azzi: {20} Of Sellai, Celai: Of Amoc, Heber: {21} Of Helcias, Hasebia: Of Idaia, Nathanael. {22} The Levites in the

days of Eliasib, and Joiada, and Johanan, and Jeddoa, written Princes of the families, and the Priests in the reign of Darius the Persian. {23} The children of Levi, Princes of the families, written in the book of Chronicles of days, and unto the days of Jonathan the son of Eliasib. {24} And the Princes of the Levites, Hasebia, Serebia, and Josue the son of Cedmihel: and their brethren by their courses, to praise and confess according to the precept of David the man of God, and to wait equally in order. {25} Mathania, and Bebecia, Obedia, and Mosollam, Telmon, Accub, keepers of the gates and of the entrances before the gates. {26} These were in the days of Joacim the son of Josue, the son Josedec, and in the days of Nehemias the duke, and of Esdras the Priest, and Scribe. {27} And in the dedication of the wall of Jerusalem they sought Levites out of all other places, to bring them into Jerusalem, and to make the dedication and joy in giving of thanks, and song, and in cymbals, psalteries and harps. {28} And the children of the singing men were gathered together out of the champion about Jerusalem, and out of the towns Nethuphati, {29} and from the house of Galgal, and from the countries of Geba and Azmaveth: because the singing men did build themselves villages round about Jerusalem. {30} And the Priests and Levites were cleansed, and they cleansed the people, and the gates, & the wall. {31} And I made the Princes of Juda go up upon the wall, and I set two great choirs of them that should praise. And they went on the right hand upon the wall to the gate of the dunghill. {32} And after them went Osaias, & the half part of the Princes of Juda, {33} and Azarias, Esdras, & Mosollam, Judas, & Benjamin, & Semeia, & Jeremias. {34} And of the children of the Priests with trumpets, Zacharias the son of Jonathan, the son of Semeia, the son of Mathania, the son of Michaia, the son Zechur, the son Asaph, {35} and his brethren Semeia, and Azareel, Malalai, Galalai, Maai, Nathanael, and Judas, and Hanani, with the instruments of the song of David the man of God: and Esdras the scribe before them in the gate of the fountain. {36} And against them there went up in the stairs of the city of David, in the rising of the wall above the house of David, and unto the gate of waters toward the East. {37} And the second choir of thanks-givers went on the contrary side, and I after it, & the half part of the people upon the wall, & above the tower of the furnaces, and unto the broadest wall, {38} and above the gate of Ephraim, and above the old gate, and above the gate of fishes and the tower of Hananeel, and the tower of Emath, and unto the gate of the flock: and they stood in the gate of the watch, {39} and there stood two choirs of them that praised in the house of God, and I, and the half part of the magistrates with me. {40} And the Priests, Eliachim, Maasia, Miamin, Michea, Elieoenai, Zacharia, Hanania with trumpets, {41} and Maasia, & Semeia, & Eleazar, & Azzi, & Johanan, and Melchia, and Aelam, and Ezer. And the singing men sang aloud, and Jezraia the overseer: {42} and they immolated in that day great victims, and rejoiced: for God had made them joyful with great joy: yea their wives also & children rejoiced, & the joy of Jerusalem was heard far off. {43} They numbered also in that day men over the storehouses of the treasure, for the libaments, and for the first fruits, & for the tithes, that the Princes of the city might bring in by them in the honour of thanks-giving, Priests and Levites: because Juda was made joyful in the Priests and Levites standing by. {44} And they kept the watch of their God, and the observance of expiation, and the singing men, and the porters, according to the precept of David, and of Salomon his son, {45} because in the days of David and Asaph from the beginning there were Princes appointed of the singing men in song praising and confessing to God. {46} And all Israel, in the days of Zorobabel, and in the days of Nehemias gave portions to the singing men, and to the porters day by day, and they sanctified the Levites, and the Levites sanctified the children of Aaron.

Chapter 13

The law is read. 3. strange women are dismissed. 5. Faults in distribution of the treasure are amended, 10. and due portions given to the Levites. 15. Breakers of the Sabbath are corrected, 23. and those which married women of strange nations.

{1} AND in that day there was read in the volume of Moyses the people hearing it: and there was found written in it, that the Ammonites and the Moabites should not enter into the Church of God for ever: {2} for that they met not the children of Israel with bread and water: and they hired against them Balaam to curse them: and our God turned the cursing into blessing. {3} And it came to pass, when they had heard the law, they separated every stranger from Israel. {4} And over this thing was Eliasib the Priest, who had been made overseer in the treasury of the house of our God, and near a-kin to Tobias. {5} He therefore made to himself a great treasury, and they were there before him laying up gifts, and frankincense, and vessels, and the tithe of corn, of wine, and of oil, the portions of the Levites, and of the singing men, and of the porters, and the first fruits of the Priests. {6} But in all these things I was not in Jerusalem, because in the two and thirtieth year of Artaxerxes the king of Babylon I came to the king, and in the end of certain days I desired the king. {7} And I came to Jerusalem, and I understood the evil that Eliasib had done to Tobias, to make him a treasure in the entrances of the house of God. {8} And it seemed to me exceeding evil. And I threw forth the vessels of the house of Tobias out of the treasury: {9} and I commanded and they cleansed the treasury: and I brought thither again the vessels of the house of God, the sacrifice, and the frankincense. {10} And I knew that the portions of the Levites had not been given: and that every man was fled into his country of the Levites, and the singing men, and of them that ministered: {11} and I pleaded the matter against the magistrates, and said: Why have we forsaken the house of God? And I assembled them, and I made them to stand in their standings. {12} And all Juda carried the tithe of the corn, wine, and oil into the store-houses: {13} And we appointed over the store-houses Selemias Priest, and Sadoc scribe, and Phadaia of the Levites, and next to them Hanan the son of Zachur, the son of Mathania: because they were approved faithful, and to them were committed the portions of the brethren. {14} Remember me my God for this thing, and wipe not out my mercies, which I have done in the house of my God, and in his ceremonies. {15} In those days I saw them in Juda treading the presses on the Sabbath, carrying heaps, and loading upon asses wine, and grapes, and figs, and all manner of burthen, and bringing it into Jerusalem on the Sabbath day. And I charged them, that they should sell on a day that it was lawful to sell in. {16} And the Tyrians dwelt in it, bringing fishes, and all things to sell: and they sold on the Sabbaths to the children of Juda in Jerusalem. {17} And I rebuked the Princes of Juda, and said to them: What is this evil thing, that you do, and profane the day of the Sabbath? {18} Why, did not our fathers these things, and our God brought upon us all this evil, and upon this city? And you add wrath upon Israel in violating the Sabbath. {19} And it came to pass, when the gates of Jerusalem had rested on the Sabbath day, I spake: and they shut the gates, and I commanded them that they should not open them till after the Sabbath: and of my servants I appointed over the gates, that none should bring in burdens in the Sabbath day. {20} And the merchants, and they that sold all merchandise, tarried without Jerusalem once and again. {21} And I charged them, and I said to them: Why tarry you over-against the wall? If you shall do so the second time, I will lay my hand upon you. Therefore from that time they came not on the Sabbath. {22} I spake also to the Levites that they should be cleansed, and should come to keep the gates, and to sanctify the day of the Sabbath: therefore for this also remember me my God, and spare me according to the multitude of thy mercies. {23} But in those days also I saw the Jews marrying wives women of Azotus, and of Ammon, and of Moab. {24} And their children spake, the half part the Azotian tongue, and they could not speak the Jew's language, and they spake according to

the language of the people and people. {25} And I rebuked them, and cursed them. And I beat of them some men, & shaved them bald, & adjured them by God, that they should not give their daughters to their sons, nor take their daughters for their sons, and for themselves, saying: {26} Did not Salomon the king of Israel sin in this kind of thing? And surely in many nations, there was not a king like to him, and he was beloved of his God, and God set him king over all Israel: him therefore also foreign women brought to sin. {27} And shall we also being disobedient persons do all this great evil, to transgress against our God, and to marry foreign women? {28} And Sanaballat the Horonite was son in law to one of the sons of Joiada, the son of Eliasib the high Priest, whom I drove from me. {29} Remember o Lord my God against them, that pollute the Priesthood, and the right of Priests and Levites. {30} Therefore I separated from them all strangers, & I appointed the courses of the Priests and Levites, every man in his ministry: {31} and in the oblation of wood at times appointed, and in the first fruits: Remember me my God unto good. Amen.

THE BOOK OF TOBIAS

Chapter 1

Tobias of the tribe of Nephthali, never communicateth in Jeroboam's schism. 9. Teacheth his son to fear God, and fly sin. 11. Being in captivity eateth not forbidden meats, as others do. 13. Amongst other works of mercy, he lendeth ten talents of silver to Gabelus. 21. Is persecuted and spoiled. 24. Shortly the king being slain, he recovereth liberty and his goods.

{1} TOBIAS of the tribe and city of Nephthali (which is in the upper parts of Galilee above Naasson, beyond the way that leadeth to the west, having on the right hand the city Sephet) {2} when he was captive in the days of Salmanasar the king of the Assyrians, yet being in captivity, he forsook not the way of truth, {3} so that he imparted all things that he could make daily to his brethren captives with him, which were of his kindred. {4} And whereas he was younger than all the tribe of Nephthali, yet did he no childish thing in his work. {5} Finally, when all went to the golden calves, which Jeroboam the king of Israel had made, he alone fled the companies of all, {6} and went into Jerusalem to the temple of our Lord, and there adored our Lord God of Israel, offering faithfully all his first fruits, and his tithes, {7} so that in the third year he ministered all the tithing to the proselytes and strangers. {8} These things and the like to these did he observe being a child according to the law of God. {9} But when he was a man, he took to wife Anna of his own tribe, and he begat a son of her, giving him his own name. {10} Whom from his infancy he taught to fear God, and to abstain from all sin. {11} Therefore when by the captivity he was come with his wife and son into the city of Ninive, with all his tribe, {12} (When all did eat of the meats of the Gentiles) he kept his soul, and never was contaminated in their meats. {13} And because he was mindful of our Lord in all his heart, God gave him grace in the sight of Salmanasar the king, {14} and he gave him leave to go whithersoever he would, having liberty to do what things soever he would. {15} He therefore went to all that were in the captivity, and gave them wholesome admonitions. {16} And when he was come into Rages a city of the Medes, and had ten talents of silver of these wherewith he had been honoured of the king: {17} and when in a great multitude of his kindred, he saw Gabelus stand in need, who was of his tribe, under a bill of his hand he gave him the said weight of silver. {18} But after much time, Salmanasar the king being dead, when Sennacherib his son reigned for him, & esteemed the children of Israel odious in his sight: {19} Tobias daily went through all his kindred, and comforted them, and divided to every one, as he was able, of his goods: {20} the hungry he nourished, and to the naked he gave cloths, and the dead, and them that were slain, he buried carefully. {21} Finally when king Sennacherib was returned flying from Jewry the slaughter, that God had made about him for his

blasphemy, & being angry slew many of the children of Israel, Tobias buried their bodies. {22} But when it was told the king, he commanded him to be slain, and took all his substance. {23} But Tobias flying with his son and with his wife, nakedly lay hid, because many loved him. {24} But after forty five days the king was slain of his own sons, {25} and Tobias returned into his house, and all his substance was restored to him.

Chapter 2

Tobias to bury an Israelite that is slain in the street, leaveth his dinner and guests. 10. Is made blind by God's permission, for manifestation of his patience. 19. His wife getteth her living by work. 22. and for a scrupulous word, reproacheth his sincerity.

{1} BUT after these things, when there was a festival day of our Lord, and a good dinner was made in Tobias' house, {2} he said to his son: Go, and bring some of our tribe that fear God, to make merry with us. {3} And when he had gone, returning he told him, that one of the children of Israel lay slain in the street. And he forthwith leaping up from his place at the table, leaving his dinner, came fasting to the body: {4} and taking it up carried it to his house secretly, that when the sun should be down, he might warily bury him. {5} And when he had hid the body, he eat bread with mourning & trembling. {6} remembering that word which our Lord said by Amos the Prophet: Your festival days shall be turned into lamentation & mourning. {7} But when the sun was down, he went and buried him. {8} And all his neighbours rebuked him, saying: Even now thou wast commanded to be slain because of this matter, and thou didst scarce escape the commandment of death, and doest thou bury the dead again? {9} But Tobias more fearing God than the king, in haste took the bodies of them that were slain, and hid them in his house, & at midnight buried them. {10} And it happened that on a certain day, being wearied with burying, coming into his house he had cast himself down by the wall, and slept, {11} and as he was sleeping, hot dung out of the swallows nest fell upon his eyes, and he was made blind. {12} And this temptation therefore our Lord permitted to chance unto him, that an example might be given to posterity of his patience, as also of holy Job. {13} For whereas he feared God always from his infancy, and kept his commandments, he grudged not against God for that the plague of blindness had chanced to him, {14} but continued immovable in the fear of God, giving thanks to God all the days of his life. {15} For as the kings insulted against blessed Job, so his parents and cousins derided his life, saying: {16} Where is thy hope, for the which thou didst bestow alms & burials? {17} But Tobias rebuked them, saying: Speak not so: {18} because we are the children of holy ones, and look for that life, which God will give to them, that never change their faith from him. {19} But Anna his wife went daily to weaving work, and she brought the gains of her handy labour, which she could get. {20} Whereby it came to pass, that she receiving a kid of goats had brought it home: {21} the voice whereof bleating, when her husband had heard, he said: Take heed, lest perhaps it be stolen, restore ye it to his owners, because it is not lawful for us either to eat any thing of theft or to touch it. {22} To these words his wife being angry answered: Thy hope is become vain manifestly, and thine alms now have appeared. {23} And with these, and other such like words she upbraided him.

Chapter 3

The prayer of Tobias, 7. and Sara, in their several afflictions, 24. are heard by God, and the Angel Raphael is sent to relieve them.

{1} THEN Tobias lamented, and began to pray with tears, and all thy judgments are just, & all thy {2} saying: Thou art just o Lord, ways mercy, & truth & judgment. {3} And now Lord be mindful of me, and take not revenge of my sins, neither remember the sins of me, or of my parents. {4} Because we have not obeyed thy commandments, therefore we are delivered in spoil, and captivity,

and death, and into a fable, and into reproach to all nations, in which thou hast dispersed us. {5} And now Lord great are thy judgments, because we have not done according to thy precepts, & have not walked sincerely before thee: {6} and now Lord according to thy will, do with me, and command my spirit to be received in peace: for it is expedient for me to die, rather than to live. {7} The very same day therefore it chanced that Sara the daughter of Raguel in Rages a city of the Medes, she also heard reproach of one of her father's hand maids, {8} because she had been delivered to seven husbands, and the devil named Asmodeus had killed them forthwith as they were entered in unto her. {9} Therefore when she rebuked the wench for her fault, she answered her, saying: Let us no more see son of thee, or daughter upon the earth, thou murderer of thy husbands. {10} What, wilt thou kill me also, as thou hast now killed seven husbands? At this voice she went into an higher chamber of her house: and three days and three nights did not eat, nor drink: {11} but continuing in prayer with tears besought God, that he would deliver her from this reproach. {12} And it came to pass the third day, whiles she accomplished her prayer, blessing our Lord, {13} she said: Blessed is thy name o God of our fathers: who when thou hast been angry, wilt do mercy, and in the time of tribulation forgivest them their sins, that invocate thee. {14} To thee o Lord I turn my face, to thee I direct mine eyes. {15} I desire Lord that thou loose me from the bond of this reproach, or else take me away from the earth. {16} Thou knowest Lord that I never coveted a husband, & have kept my soul clean from all concupiscence. {17} Never have I companied my self with sporters: neither have I made my self partaker with them that walk in lightness. {18} But a husband I consented to take, with thy fear, not with my lust. {19} And either I was unworthy of them, or they perhaps were not worthy for me: because perhaps thou hast kept me for an other man. {20} For thy counsel is not in man's power. {21} But this hath every one for certain, that worshippeth thee, that his life, if it be in probation, shall be crowned: and if it be in tribulation, it shall be delivered: and if it be in correction, it shall be lawful to come to thy mercy. {22} For thou art not delighted in our perditions: because after a tempest thou makest a calm, and after tears and weeping thou pourest in joyfulness. {23} Be thy name God of Israel blessed for ever. {24} At that time the prayers of both were heard in the sight of the glory of the high God: {25} and the holy Angel of our Lord Raphael was sent to cure them both, whose prayers at one time were recited in the sight of our Lord.

Chapter 4

Tobias thinking he shall die, giveth his son godly admonitions: 7. especially exhorteth him to give alms diligently, 13. to fly all fornication, pride, and fraud. 21. And telleth him of money lent to a friend.

{1} THEREFORE when Tobias thought his prayer to be heard that he might have died, he called to him Tobias his son, {2} and said to him: Hear my son the words of my mouth, and lay them as a foundation in thy heart. {3} When God shall take my soul, bury my body: & thou shalt do honour to thy mother all the days of her life: {4} for thou must be mindful what perils, and how great she suffered for thee in her womb. {5} And when she also shall have accomplished the time of her life, bury her beside me. {6} And all the days of thy life have God in thy mind: and beware thou consent not to sin at any time, and pretermit the precepts of our Lord God. {7} Of thy substance give alms, & turn not away thy face from any poor person: for so it shall come to pass that neither the face of our Lord shall be turned from thee. {8} As thou shalt be able, so be merciful. {9} If thou have much, give abundantly: if thou have little, study to impart also a little willingly. {10} For thou doest treasure up to thy self a good reward in the day of necessity. {11} Because alms delivereth from all sin, and from death, and will not suffer the soul to go into darkness. {12} Great confidence before

God most high shall alms be to all them that do it. {13} Take heed to thy self my son of all fornication, and beside thy wife never abide to know crime, {14} Never permit pride to rule in thy word: for in it all perdition took his beginning. {15} Whosoever hath wrought any thing for thee, pay him his hire immediately, and let not the hire of thy hired servant remain with thee at all. {16} That which thou hatest to be done to thee by an other, see thou do it not to an other at any time. {17} Eat thy bread with the hungry & needy, and of thy garments cover the naked. {18} Set thy bread, and thy wine upon the burial of a just man, and do not eat and drink thereof with sinners. {19} Seek counsel always of a wise man. {20} At all time bless God: and desire of him, that he direct thy ways, and that all thy counsels remain in him. {21} I tell thee also my son that I gave ten talents of silver, whiles thou wast yet a child, to Gabelus, in Rages a city of the Medes, & I have a bill of his hand with me: {22} and therefore enquire how thou mayst come to him, and receive of him the foresaid weight of silver, and restore him the bill of his hand. {23} Fear not my son: we lead indeed a poor life, but we shall have many good things if we fear God, and depart from all sin, and do well.

Chapter 5

Young Tobias seeking a guide for his journey, Raphael the Angel in shape of a man presenteth himself, and undertaketh this office. 23. The mother lamenteth the absence and danger of her son.

{1} THEN Tobias answered his father, and said: I will do all things, father, whatsoever thou hast commanded me. {2} But how I shall require this money, I can not tell, he knoweth not me, and I know not him: what token shall I give him? Yea neither the way which leadeth thither did I ever know. {3} Then his father answered him, & said: I have the bill of his hand with me, which when thou shalt shew him he will forthwith restore it. {4} But go now, and seek thee out some faithful man, that may go with thee, being sure of his hire: that thou mayst receive it, whilst I yet live. {5} Then Tobias going forth, found a goodly young man, standing girded, and as it were ready to walk. {6} And not knowing that it was an Angel of God, he saluted him, and said: From whence have we thee, good young man? {7} But he answered: Of the children of Israel. And Tobias said to him: Knowest thou the way, that leadeth unto the country of the Medes? {8} To whom he answered: I know it: and all the ways thereof I have often walked, and I have tarried with Gabelus our brother, who abideth in Rages a city of the Medes, which is situate in the Mount Ecbatanis. {9} To whom Tobias said: Stay for me I beseech thee, till I tell these same things to my father. {10} Then Tobias going in told all these things to his father. Where upon his father marveling, requested that he would come in unto him. {11} Going in therefore he saluted him, and said: Joy be to thee always. {12} And Tobias said: What manner of joy shall be to me, which sit in darkness, and see not the light of heaven? {13} To whom the young man said: Be of good cheer, it is very near that thou mayst be cured of God. {14} Tobias therefore said to him: Canst thou bring my son to Gabelus into Rages a city of the Medes? And when thou shalt return, I will pay thee thy hire. {15} And the Angel said to him: I will conduct him, and bring him to thee again. {16} To whom Tobias answered: I pray thee tell me, of what house, or what tribe art thou? {17} To whom Raphael the Angel said: Seest thou the kindred of an hired servant, or an hired servant himself, that may go with thy son? {18} But lest perhaps I make thee careful, I am Azarias the son of Ananias the great. {19} And Tobias answered: Thou art of a great kindred. But I pray thee be not angry that I would know thy kindred. {20} And the Angel said to him: I will lead thy son safe, and bring him to thee again safe. {21} And Tobias answering, said: Well may you walk, & God be in your journey, and his Angel accompany you. {22} Then all things being ready that were to be carried in the way, Tobias bid his father and his mother fare well, & they walked both together. {23} And when they were departed,

his mother began to weep, and to say: Thou hast taken the staff of our old age, and sent him away from us. {24} I would the money had never been, for the which thou hast sent him. {25} For our poverty sufficed us, that we might account this thing riches, that we saw our son. {26} And Tobias said to her: Weep not, our son shall come thither save, and shall return safe to us, and thine eyes shall see him. {27} For I believe that the good Angel of God doth accompany him, & doth well dispose all things that are done about him, so that he shall return to us with joy. {28} At this voice his mother left weeping, and held her peace.

Chapter 6

By the Angel's advise young Tobias apprehendeth a fish, that assaulteth him: 5. reserveth the heart, gall, and liver for medicines. 10. They lodge at the house of Raguel, whose daughter Sara Tobias is to marry. 14. A devil hath heretofore slain her seven husbands. 16. but shall not hurt him.

{1} AND Tobias went forward, and a dog followed him, and he made his first abode by the river of Tygris. {2} And he went out to wash his feet, and behold an huge fish came forth to devour him. {3} Of whom Tobias being afraid, cried out with a loud voice, saying: Sir, he invadeth me. {4} And the Angel said to him: Take him by the gill, and draw him to thee. Which when he had done, he drew him on the dry land, and he began to struggle before his feet. {5} Then said the Angel to him: Take out the entrails of this fish, and his heart, and gall, and liver, keep to thee: for these are necessary & profitable for medicines. {6} Which when he had done, he roasted the flesh thereof, and they took it with them in the way: the rest they salted which might suffice them, till they came to Rages the city of Medes. {7} Then Tobias asked the Angel, & said to him: I beseech thee brother Azarias, tell me what remedies shall these things have, which thou hast bid me keep of the fish? {8} And the Angel answering, said to him: If thou put a little piece of his heart upon coals, the smoke thereof driveth out all kind of devils, either from man or from woman, so that it cometh no more unto them. {9} And the gall is available to anoint the eyes, in which there shall be white blemish and they shall be healed. {10} And Tobias said to him: Where wilt thou that we tarry? {11} And the Angel answering, said: Here is one named Raguel, a near kinsman of thy tribe, and he hath a daughter named Sara, and he hath neither man child, nor any woman child beside her. {12} All his substance is due to thee, and thou mayst take her to wife. {13} Ask her therefore of her father, and he will give her thee to wife. {14} Then Tobias answered, and said: I hear that she hath been delivered to seven husbands, and they are dead: yea and I have heard, that a devil killed them. {15} I am afraid therefore, lest these things may happen to me also: & whereas I am the only child of my parents, I may bring down their old age with sorrow unto hell. {16} Then the Angel Raphael said to him: Hear me, and I will shew thee who they are, on whom the devil can prevail. {17} For they that so receive matrimony, that they exclude God from themselves, & from their mind, & so give themselves to their lust, as horse and mule, which have not understanding, over them the devil hath power. {18} But thou when thou shalt take her, entering into the chamber, for three days be continent from her, and thou shalt give thy self to nothing else but to prayers with her. {19} And the same night, the liver of the fish set on the fire, the devil shall be driven away. {20} But the second night thou shalt be admitted in the copulation of the holy Patriarchs. {21} And the third night thou shalt obtain a blessing that sound children may be procreated of you. {22} And when the third night is past, thou shalt take the virgin, with the fear of our Lord, moved rather for love of children than for lust, that in the seed of Abraham thou mayst obtain blessing in children.

Chapter 7

They are kindly entertained by Raguel. 10. Tobias demandeth Sara to wife, which Raguel.

encouraged by the Angel, granteth: 15. and the marriage is made.

{1} AND they went to Raguel, and Raguel received them with joy. beholding Tobias, said to Anna his wife: {2} And Raguel How like is this young man to my sister's son! {3} And when he had spoken these words, he said: Whence are ye young men our brethren? {4} But they said: We are the tribe of Nephthali, of the captivity of Ninive. {5} And Raguel said to them: Know you Tobias my brother? Who said: We know him. {6} And when he spake much good of him, the Angel said to Raguel: Tobias, of whom thou askest is this man's father. {7} And Raguel put forth himself, and with tears kissed him, and weeping upon his neck, said: Blessing, have thou my son, because thou art the son of a good and most virtuous man. {8} And Anna his wife, and Sara their daughter wept. {9} And after they had talked, Raguel commanded a wether to be killed, and a banquet to be prepared, And when he desired them to sit down to dinner, {10} Tobias said: I will not eat nor drink here this day, unless thou first assure my petition, and promise to give me Sara thy daughter. {11} Which word Raguel hearing, was sore afraid, knowing what had chanced to those seven husbands, which went in unto her: and he began to fear lest perhaps, it might chance to him also in like manner: and when he doubted, and gave no answer to him demanding, {12} the Angel said to him: Fear not to give her to this man, for to him fearing God is thy daughter due to be his wife: therefore an other could not have her. {13} Then said Raguel: I doubt not but God hath admitted my prayers and tears in his sight. {14} And I believe that therefore he hath made you come to me, that this maid might be joined to her kindred, according to the law of Moyses: and now have no doubt but I will deliver her to thee. {15} And taking his daughter by the right hand, gave it into the right hand of Tobias, saying: The God of Abraham, and the God of Isaac, and the God of Jacob be with you, and he join you together, and fulfill his blessing in you. {16} And taking paper they made a writing of the marriage. {17} And after these things they made merry, blessing God. {18} And Raguel called to him Anna his wife, and commanded her to prepare an other chamber. {19} And she brought Sara her daughter in thither, and she wept. {20} And she said to her: Be of good cheer my daughter, our Lord of heaven give thee joy for the tediousness which thou has suffered.

Chapter 8

Tobias broiling part of the fish's liver, Raphael bindeth the devil. 4. Tobias and Sara pray. 11. Raguel fearing that Tobias is dead, maketh a grave for him, but understanding that he is well, filleth it up again. 21. prepareth a feast, giveth the half of his goods presently for Sara's dowry, the other half after her parent's death.

{1} AND after they had supped, they brought in the young man to her, remembering the Angel's word, brought {2} Tobias therefore forth out of his bag part of the liver, & laid it upon live coals. {3} Then Raphael the Angel took the devil, & bound him in the desert of higher Aegypt. {4} Then Tobias exhorted the virgin, & said to her: Sara arise, & let us pray to God to day, and to morrow, and the next morrow: because these three nights we are joined to God: & when the third night is past, we will be in our wedlock. {5} For we are the children of holy men, and we may not be joined together as gentiles, that know not God. {6} And they rising together, prayed both together that health might be given them. {7} And Tobias said: Lord God of our fathers, the heavens, and the earth, and the sea, and fountains, and rivers, and all thy creatures that are in them, bless thee. {8} Thou madest Adam of the slime of the earth, and gavest him Eve an helper. {9} And now Lord thou knowest, that not for fleshly lust do I take my sister to wife, but only for the love of posterity, in the which thy name may be blessed for ever & ever. {10} Sara also said. Have mercy on us Lord, have mercy upon us, and let us grow old both together in health. {11} And it came to pass about the cocks' crowing, Raguel bade his servants to be called for, and they went with him together to dig a grave. {12}

For he said: Lest perhaps it may chance to him, as also to the other seven husbands that went in unto her. {13} And when they had prepared the pit, Raguel returning to his wife, said to her: {14} Send one of thy handmaids, & let her see if he be dead, that I may bury him before it be day. {15} But she sent one of her handmaids, who going into the chamber, found them safe & sound, sleeping both together. {16} And returning she brought good tidings: and they blessed our Lord, to wit, Raguel & Anna his wife, {17} & said: We bless thee Lord God of Israel, because it hath not chanced as we thought. {18} For thou hast done thy mercy with us, & hast excluded from us the enemy, that persecuted us. {19} And thou hast taken pity upon two, the only children. Make them Lord bless thee more fully, & to offer up to thee a sacrifice of thy praise, and of their health, that all nations may know, that thou art God only in all the earth. {20} And forthwith Raguel commanded his servants, that they should fill up the pit which they had made, before it were day. {21} And he bade his wife make ready a feast, and prepare all things, that for victuals were necessary to them that go a journey. {22} He caused also two fat kine, and four wethers to be killed, and great cheer to be prepared for all his neighbours and all his friends. {23} And Raguel adjured Tobias that he should abide with him two weeks. {24} And of all things which Raguel possessed, he gave the half part to Tobias, and made this writing, that the half part, which was remaining after their decease, should come to the dominion of Tobias.

Chapter 9

The Angel Raphael goeth to Gabelus, receiveth the money, and bringeth him to the marriage. 8. They salute each other, and Gabelus wisheth all prosperity to young Tobias and his spouse.

{1} THEN Tobias called the Angel to him, whom he thought to be a man, and he said to him: Brother Azarias, I pray thee harken to my words: {2} If I should deliver my self to be thy servant I shall not deserve thy providence. {3} Howbeit I beseech thee, that thou take unto thee beasts and servants, and go to Gabelus into Rages the cities of Medes: and render him his hand writing, and receive of him the money, and desire him to come to my marriage. {4} For thy self knowest that my father numbereth the days: and if I slack one day more, his soul is made sorrowful. {5} And surely thou seest how Raguel hath adjured me, whose adjuring I can not despise. {6} Then Raphael taking four of Raguel's servants, and two camels, went into Rages the city of Medes: & finding Gabelus gave him his hand writing, and received of him all the money. {7} And he told him of Tobias the son of Tobias, all things that were done: & made him come with him to the marriage. {8} And when he was entered into Raguel's house, he found Tobias sitting at the table: and he leaping up, they kissed each other: and Gabelus wept, and blessed God, {9} and said: The God of Israel bless thee, because thou art the son of a very good man, and just, and that feareth God, and doth alms deeds: {10} and blessing be given upon thy wife, and upon your parents: {11} and that you may see your children, and your children's children, unto the third and fourth generation: and your seed be blessed of the God of Israel, who reigneth for ever and ever. {12} And when all had said, Amen, they went to the feast: but with the fear of our Lord also did they celebrate the feast of the marriage.

Chapter 10

The parents lament the long absence of their son Tobias. 8. Whom when Raguel can not persuade to stay longer, 11. he wisheth much good unto him and his wife, admonishing her to be dutiful in all things.

{1} BUT when Tobias tarried long because of the marriage, Tobias his father was careful, saying: Why thinkest thou doth my son tarry, or why is he held there? {2} Is Gabelus dead thinkest thou, and no man will restore him the money? {3} And he began to be sorrowful exceedingly himself, and Anna his wife with him: &

they began both to weep together: because their son did not return to them the day appointed. {4} His mother therefore wept with uncomfortable tears, & said: Woe, woe is me, my son, why sent we thee to go to a strange country, the light of our eyes, the staff of our old age, the comfort of our life, the hope of our posterity? {5} We having all things together in thee only, ought not to have let thee go from us. {6} To whom Tobias said: Hold thy peace, and be not troubled, our son is safe, that man with whom we sent him is faithful enough. {7} Howbeit she could by no means be comforted, but daily running out looked about, and went about all ways by which there seemed hope he would return, that she might see him a far off, if it were possible, coming. {8} But Raguel said to his son in law: Tarry here, and I will send a messenger to Tobias thy father, that thou art in health. {9} To whom Tobias said: I know that my father and my mother do now count the days, and their spirit is tormented in them. {10} And when Raguel desired Tobias in many words, and he by no means would hear him, he delivered Sara unto him, & the half part of all his substance in men servants, & women servants, in cattle, in camels, and in kine, and in much money and dismiss him safe and joyful from him, {11} saying: The holy Angel of our Lord be in your journey, and bring you through safe, and that you may find all things well about your parents, and mine eyes may see your children before I die. {12} And the parents taking their daughter, kissed her, and let her go: {13} admonishing her to honour her father and mother in law, to love her husband, to rule the household, to govern the house, and to shew her self irreprehensible.

Chapter 11

Leaving Sara with the rest of the company, and the flock to follow, the Angel Raphael and Tobias go before. 5. are joyfully received, 8. Tobias anointeth his father's eyes with the fish's gall, and he seeth. 18. Sara arriveth seven days after with her family and cattle.

{1} AND when they returned they came to Charan, which is in the mid-way against Ninive, the eleventh day. {2} And the Angel said: Brother Tobias thou knowest how thou didst leave thy father. {3} If it please thee therefore, let us go before, and let the families follow softly after us, together with thy wife, and with the beasts. {4} And when this pleased him that they should go, Raphael said to Tobias: Take with thee of the gall of the fish: for it shall be necessary. Tobias therefore took of that gall and they departed. {5} But Anna sat beside the way daily, in the top of a hill, from whence she might see a far off. {6} And whilst she watched his coming out of that place, she saw a far off, and by and by perceived her son coming: and running she told her husband saying: Behold thy son cometh. {7} And Raphael said to Tobias: But when thou art entered into thy house forthwith adore our Lord thy God: and giving thanks to him go to thy father, and kiss him. {8} And immediately anoint upon his eyes of this gall of the fish, which thou carriest with thee. For know thou that forthwith his eyes shall be opened, and thy father shall see the light of heaven, and shall rejoice in the sight of thee. {9} Then ran the dog before, which had been with them in the way, and coming as it were a messenger with the fawning of his tail rejoiced. {10} And his father that was blind rising up began to run stumbling with his feet: and giving a servant his hand, went to meet his son. {11} And receiving him kissed him, with his wife, and they began both to weep for joy. {12} And when they had adored God, and given thanks, they sat down together. {13} Then Tobias taking of the gall of the fish, anointed his father's eyes. {14} And he stayed as it were almost half an hour: and the white blemish began to come out of his eyes, as it were the skin of an egg. {15} Which Tobias taking drew from his eyes, and immediately he received sight. {16} And they glorified God, to wit, himself and his wife, and all that knew him. {17} And Tobias said: I bless thee Lord God of Israel, because thou hast chastised me, and thou hast saved me: and behold I see Tobias my son. {18} After seven days also came in Sara his son's wife, & all the family

safe, & cattle, & the camels, and much money of his wives: and that money also, which he had received of Gabelus: {19} and he told his parents all the benefits of God, which he had done to him by the man that conducted him. {20} And Achior and Nabath, Tobias' sister's sons came, rejoicing at Tobias, and congratulating him for all good things that God had shewed towards him. {21} And for seven days making good cheer, they rejoiced all with great joy.

Chapter 12

Old Tobias and his son offer the half of all the goods which they had newly received, to Raphael, for his wages. 6. Who then declareth to them that he was sent from God to help them, 15. and that he is an Angel. 20. He parteth away, and they render thanks to God.

{1} THEN Tobias called to him his son, and said to him: What may we give to this holy man, that is come with thee? {2} Tobias answering, said to his father: Father what reward shall we give him? Or what can be worthy of his benefits? {3} He hath led me & brought me again safe, he received the money of Gabelus, he caused me to have my wife, and the evil spirit he chased from her, he made joy unto her parents, my self he delivered from being devoured of the fish, thee also he hath made to see the light of heaven, and we are replenished with all good things by him. What can we give him worthy for these things? {4} But I beseech thee my father, that thou desire him, if perhaps he will vouchsafe to take unto him the one half of all things which are brought. {5} And they calling him, to wit the father and the son, took him aside: and began to desire him that he would vouchsafe to accept the half part of all things, that they had brought. {6} Then he said to them secretly: Bless ye the God of heaven, and before all that live confess to him, because he hath done mercy with you. {7} For to hide the secret of a king is good: but to reveal and confess the works of God is an honourable thing. {8} Prayer is good with fasting and alms, rather than to lay up treasures of gold: {9} because alms delivereth from death, and that is it which purgeth sins, and maketh to find mercy and life everlasting. {10} But they that commit sin and iniquity, are enemies to their own soul. {11} I open therefore unto you the truth, and I will not hide from you the secret word. {12} When thou didst pray with tears, and didst bury the dead, and left thy dinner, and diddest hide the dead by day in thy house, and by night didst bury them, I offered thy prayer to our Lord. {13} And because thou wast acceptable to God, it was necessary that temptation should prove thee. {14} And now our Lord sent me to cure thee, and to deliver Sara thy son's wife from the devil. {15} For I am Raphael an Angel, one of the seven, which assist before our Lord. {16} And when they had heard these things, they were troubled, and trembling fell upon the ground on their face. {17} And the Angel said to them: Peace be to you, fear not. {18} For when I was with you, by the will of God I was so: bless ye him, and sing to him. {19} I seemed indeed to eat with you, and to drink: but I use an invisible meat and drink, which can not be seen of men. {20} It is time therefore that I return to him, that sent me: but bless ye God, and tell all his marvelous works. {21} And when he had said these things, he was taken from their sight, and they could see him no more. {22} Then prostrate for three hours upon their face, they blessed God: and rising up they told all his marvelous works.

Chapter 13

Tobias the father praiseth God, exhorting all Israel to do the same: 11. prophesieth the restoration and better state of Jerusalem.

{1} AND Tobias the elder opening his mouth, blessed our Lord, and said: Thou art great Lord for ever, and thy Kingdom world without end: {2} because thou scourgest, and savest: leadest down to hell, and bringest back again: and there is none that may escape thy hand. {3} Confess to our Lord ye children of Israel, and in the

sight of the Gentiles praise him: {4} because he hath therefore dispersed you among the gentiles, which know not him, that you may declare his marvelous works, and make them know, that there is no other God omnipotent besides him. {5} He hath chastised us for our iniquities: and he will save us for his mercy. {6} Behold therefore what he hath done with us, and with fear & trembling confess ye to him: and extol the King of the worlds in your works. {7} And I in the land of my captivity will confess to him: because he hath shewed his majesty toward a sinful nation. {8} Convert therefore ye sinners, and do justice before God, believing that he will do his mercy with you. {9} And I and my soul will rejoice in him. {10} Bless ye our Lord all his elect, celebrate days of gladness, and confess to him. {11} Jerusalem the city of God, our Lord hath chastised thee in the works of thy hands. {12} Confess to our Lord in thy good things, and bless the God of the worlds, that he may re-edify his tabernacle in thee, and may call back all the captives to thee, and thou mayst rejoice for ever and ever. {13} Thou shalt shine with a glorious light: and all the coasts of the earth shall adore thee. {14} Nations from far shall come to thee: and bringing gifts, they shall adore our Lord in thee, and shall esteem thy land for sanctification. {15} For they shall invoke the great name in thee. {16} Cursed shall they be that shall contemn thee: and damned shall they be that shall blaspheme thee: and blessed shall they be that shall build thee. {17} And thou shalt rejoice in thy children, because they shall all be blessed, and shall be gathered together to our Lord. {18} Blessed are all that love thee, and that rejoice upon thy peace. {19} My soul, bless thou our Lord, because he hath delivered Jerusalem his city from all her tribulations, the Lord our God. {20} Blessed shall I be if there shall remain of my seed, to see the glory of Jerusalem {21} The gates of Jerusalem shall be built of Sapphire and the Emerald: and all the compass of the walls thereof of precious stone. {22} With white and clean stone shall all the streets thereof be paved: and in the streets thereof Alleluia shall be song. {23} Blessed be our Lord, which hath exalted it, and his Kingdom be for ever and ever over it. Amen.

Chapter 14

Old Tobias dieth at the age of an hundred and two years, 5. exhorted his son and nephews to piety, foreshewing that Ninev shall be destroyed, and Jerusalem re-edified. 14. Younger Tobias returneth with his family to Raguel, and dieth happily as he had lived.

{1} AND the words of Tobias were ended. And after that Tobias was restored to his sight, he lived two and forty years, and saw the children of his nephews. {2} Therefore an hundred and two years being accomplished, he was buried honourably in Ninev. {3} For being six and fifty years old he lost the sight of his eyes, and being threescore he received it again. {4} And the rest of his life was in joy, and with great increase of the fear of God he went forward in peace. {5} And at the hour of his death he called unto him Tobias his son, and his seven young sons, his nephews, and said to them. {6} The destruction of Ninev is near: for the word of our Lord faileth not: and our brethren, which are dispersed from the land of Israel, shall return to it. {7} And all the desert land thereof shall be replenished, & the house of God which is burnt in it, shall again be re-edified: and thither shall all return that fear God, {8} and the Gentiles shall forsake their idols, and shall come into Jerusalem; and shall inhabit in it, {9} and all the kings of the earth shall rejoice in it, adoring the king of Israel. {10} Hear ye therefore my children your father: serve our Lord in truth, and seek to do the things that please him: {11} and command your children that they do justices and alms-deeds, that they be mindful of God, and bless him at all time in truth, and in all their power. {12} Now therefore children hear me, and do not tarry here: but what day soever you shall bury your mother by me in one sepulchre, from thenceforth direct your steps to depart hence: {13} for I see that the iniquity thereof will give it an end. {14} And it came to pass after the death

of his mother, Tobias departed out of Ninive with his wife, and children, and children's children, and returned to his father and mother in law. {15} And he found them in health in good old age: and he took care of them, and he closed their eyes: and all the inheritance of Raguel's house he received: and he saw the fifth generation, his children's children. {16} And ninety nine years being accomplished in the fear of our Lord, with joy they buried him. {17} And all his kindred, and all his generation continued in good life, and in holy conversation, so that they were acceptable both to God, and to men, and to all the inhabitants in the land.

THE BOOK OF JUDITH

Chapter 1

Nabuchodonosor king of the Assyrians overcometh Arphaxad king of the Medes: 7. summoneth many other nations to submit themselves to his Empire: 11. which they refusing he threateneth revenge.

{1} ARPHAXAD therefore king of the Medes had subdued many nations to his empire, and he built a most mighty city, which he called Ecbatani, {2} of stones squared and hewed: he made walls thereof in height seventy cubits, and in breadth thirty cubits, and the towers thereof he made in height an hundred cubits. {3} But each side of them was in four square twenty foot long, and he made the gates thereof according to the height of the towers: {4} and he gloried as mighty in the force of his army, and in the glory of his chariots. {5} In the twelfth year of his reign:

Nabuchodonosor the king of the Assyrians, who reigned in Nineve the great city, fought against Arphaxad, and overcame him {6} in the great field, which is called Ragau, about Euphrates, and Tigris, and Jadason in the field of Erioch the king of the Elicians. {7} Then was the Kingdom of Nabuchodonosor exalted, and his heart was elevated: and he sent to all that dwelt in Cilicia and Damascus, and Libanus, {8} and to the nations, that are in Carmelus, and Cedar, and the inhabitants of Galilee in the great field of Esdrelon, {9} and to all that were in Samaria, and beyond the river Jordan even to Jerusalem, and all the land of Jesse till you come to the borders of Aethiopia. {10} To all these Nabuchodonosor king of the Assyrians sent messengers: {11} Who all with one mind said nay, and sent them back empty, and rejected them without honour. {12} Then Nabuchodonosor the king taking indignation against all that land, swore by his throne and kingdom that he would revenge himself of all those countries.

Chapter 2

Nabuchodonosor sendeth Holofernes his General to waste all countries of the west, 7. with a great army, and abundant munition. 11. They subdue many places, and others are stricken with great fear.

{1} IN the thirteenth year of king Nabuchodonosor, the two and twentieth day of the first month, the word was given out in the house of Nabuchodonosor the king of the Assyrians, that he would revenge himself. {2} And he called all the ancients, & all the captains, and his men of war, and communicated with them the secret of his counsel: {3} & he said that his cogitation was upon that, to subdue all the earth to his empire. {4} Which saying when it had pleased them all, Nabuchodonosor the king called Holofernes the General of his wars, {5} and said to him: Go forth against every Kingdom of the west, and against them especially, that contemned my commandment. {6} Thine eye shall spare no Kingdom, and every fenced city thou shalt subdue to me. {7} Then Holofernes called the captains and magistrates of the power of the Assyrians: and he mustered men for the expedition, as the king commanded him, an hundred twenty thousand fighting men on foot, and twelve thousand archers horsemen. {8} And he made all his expedition to go before in a multitude of innumerable camels, with those things that might suffice the armies abundantly, herds of

oxen also, & flocks of sheep, {505} which had no number. {9} He appointed corn to be prepared out of all Syria in his passage. {10} But gold & silver he took out of the king's house exceeding much. {11} And he went forth and all the army, with the chariots, & horsemen, & the archers, which covered the face of the earth as locusts. {12} And when he had passed through the coasts of the Assyrians, he came to the great mountains of Ange, which are on the left hand of Cilicia: and he went up into all their castles, and won every fortress. {13} And he brake down the renowned city of Melothus, and spoiled all the children of Tharsis, and the children of Ismael, which were against the face of the desert, and on the south of the land of Cellon. {14} And he passed over Euphrates, & came into Mesopotamia: & he brake all the high cities, that were there, from the torrent of Mambre, till ye come to the sea: {15} and he took the borders thereof, from Cilicia unto the coasts of Japheth, which are toward the south. {16} And he carried away all the children of Madian, & spoiled all their riches, and all that resisted him he slew in the edge of the sword. {17} And after these things he went down into the fields of Damascus in the days of harvest, and he set all the corn on fire, & he made all the trees and vineyards to be cut down; {18} and the fear of him fell upon all the inhabitants of the land.

Chapter 3

Many kings and other Princes submit themselves to Holofernes. 8. He receiveth them, and taketh of their chief men to reinforce his army, 11. nevertheless destroyeth their cities, and their Gods, that Nabuchodonosor only might be called God.

{1} THEN the kings and Princes of all cities and Provinces, namely of Syria and Mesopotamia, and Syria Sobal, and Libya, and Cilicia sent their ambassadors, which coming to Holofernes, said: {2} Let thy indignation toward us cease: For it is better that living we fear Nabuchodonosor the great king, and be subject to thee, than dying, we should with our destruction suffer the damages of our servitude. {3} Every city of ours, and all our possession, all mountains, and hills, and fields, and herds of oxen, and flocks of sheep, and goats, and of horses, and camels, and all our goods, and families are in thy sight: {4} Let all our things be under thy law. {5} We also, and our children are thy servants. {6} Come to us a peaceable Lord, and use our service, as it shall please thee. {7} Then went he down from the mountains with horsemen in a great power, and took every city, and every inhabiter of the land. {8} And of all the cities he took to help him valiant men, and chosen for battle. {9} And so great fear lay upon all those Provinces, that the inhabitants of all cities, Princes, and honourable persons, together with the people went out to meet him coming, {10} receiving him with garlands, and torches, dancing with timbrels, and shalms. {11} Neither doing these things, could they for all that, mitigate the fierceness of his stomach: {12} for he did both destroy their cities, and cut down their groves. {13} For Nabuchodonosor the king had commanded him, that he should destroy all the gods of the earth, that he only might be called god of those nations, which could be subdued with the might of Holofernes. {14} And passing through all Syria Sobal, and all Apamea, and all Mesopotamia, he came to the Idumeians into the land of Gabaa, {15} and took their cities, and sat there for thirty days, in which days he commanded all the army of his power to be united.

Chapter 4

The children of Israel exceedingly fearing Holofernes' forces. 3. provide to resist him, by the exhortation of the High Priest, using both human 8. and divine means.

{1} THEN the children of Israel, which dwelt in the Land of Juda, hearing these things, were sore afraid of his presence. {2} Trembling also, & horror invaded their senses, {506} lest he would do that to Jerusalem and to the temple of our Lord, which he had

done to other cities, & their temples. {3} And they sent into all Samaria round about, as far as Jericho, and preoccupied all the tops of mountains: {4} and they compassed their towns with walls, and gathered together corn for provision of battle. {5} Eliachim the Priest wrote to all, that were against Esdrelon, which is against the face of the great field beside Dothain, and to all, by whom there might be passage of way, {6} that they should take the ascents of the mountains, by which there might be way to Jerusalem, and should keep watch, where the way was narrow between the mountains. {7} And the children of Israel did according as the Priest of our Lord Eliachim had appointed them. {8} And all the people cried to our Lord with great instance, and they humbled their souls in fastings, and prayers, they and their wives. {9} And the Priests put on hair-cloths, and they laid the infants prostrate against the face of the temple of our Lord, and the altar of our Lord they covered with hair-cloth: {10} and they cried to our Lord the God of Israel with one accord, that their infants might not be given into prey, and their wives into spoil, & their cities into destruction, and their holy things into pollution, and they be made a reproach to the Gentiles. {11} Then Eliachim the high Priest of our Lord went about all Israel and spake to them, {12} saying: Know ye, that our Lord will hear your prayers, if continuing you continue in fastings and prayers in the sight of our Lord. {13} Be mindful of Moyses the servant of our Lord, who overthrew Amalek trusting in his power, and in his might, and in his army, & in his shields, and in his chariots, and in his horsemen, not by fighting, but with holy prayers: {14} so shall all the enemies of Israel be, if you persevere in this work, which you have begun. {15} They therefore at this exhortation of his, beseeching our Lord, continued in the sight of our Lord, {16} so that they also which offered the holocausts to our Lord, did offer the sacrifices to our Lord girded with hair-cloths, and there were ashes upon their head. {17} And they all prayed God with all their heart, that he would visit his people Israel.

Chapter 5

Holofernes hearing that the Israelites prepare to resist him, in great rage demandeth diverse particulars concerning that people. 5. Achior an Ammonite telleth the marvelous works of God towards them, 22. adviseth him not to fight against them. 26. The chief captains are offended, and threaten Achior.

{1} AND it was told Holofernes the General of the wars of the Assyrians, that the children of Israel prepared themselves to resist, and had shut up the ways of the mountains, {2} and with exceeding fury he chased in great anger, & called all the Princes of Moab and dukes of Ammon, {3} and he said to them: Tell me what is this people which beseteth the mountains: or what, and of what sort, and how great their cities are: also what their power is, or what is their multitude: or who is the king of their warfare: {4} and why above all that dwell in the East, have these contemned us, & have not come forth to meet us, that they might receive us with peace? {5} Then Achior captain of all the children of Ammon answering, said: If thou vouchsafe my Lord to hear, I will tell the truth in thy sight, of this people, which dwelleth in the mountains, & there shall not a false word come forth of my mouth. {6} This people is of the progeny of the Chaldees. {7} The same dwelt first in Mesopotamia, because they would not follow the gods of their fathers, which were in the land of the Chaldees. {8} Forsaking therefore the ceremonies of their fathers, which were in multitude of gods, {9} they worshipped one God of heaven, who also commanded them that they should depart from thence, and should dwell in Charan. And when there was famine over all the land, they went down into Aegypt, and there for four hundred years were so multiplied, that the host of them could not be numbered. {10} And when the king of Aegypt oppressed them, and in the buildings of his cities had subdued them in brick and clay, they cried to their Lord, and he struck the whole Land of Aegypt with diverse plagues. {11} And when the Aegyptians had cast them out from them, and

the plague had ceased from them, and they would take them again, and call them back to their service, {12} these flying away, the God of heaven opened the sea, so that the waters were consolidated as a wall, on either side, and they walking through the bottom of the sea passed dry-foot. {13} In which place whilst an innumerable army of the Aegyptians pursued them, they were so overwhelmed with the waters, that there was not one remaining, to tell the fact to posterity. {14} Also being past the red sea, they possessed the deserts of Mount Sinai, in which never man could dwell, or son of man rested. {15} There bitter fountains were made sweet for them to drink, and for forty years they received meat from heaven. {16} Wheresoever they entered without bow and arrow, and without shield and sword, their God fought for them, and overcame. {17} And there was not that did insult against this people, but when they departed from the worship of the Lord their God. {18} But as often as beside their own God they worshipped another, they were given to prey, and into the sword, and to reproach. {19} And as often as they were penitent for that they revolted from the worship of their God, the God of heaven gave them power to resist. {20} Finally the king of the Chananeites, and of the Jebuseites, and of the Pherezeites, and of the Hetheites, and of the Heveites, and of the Amorrheites, and all the mighty in Hesebon they overthrew, and they possessed their lands, and their cities: {21} and as long as they sinned not in the sight of their God, it was well with them, for their God hateth iniquity. {22} For these years also past when they had revolted from the way, which God had given them, that they should walk in it, they were destroyed in battles by many nations, and very many of them were led captive into a strange land. {23} But of late returning to the Lord their God, from the dispersion wherein they were dispersed, they are united and are come up into all these mountains, and possess Jerusalem again where their Holies are. {24} Now therefore my Lord, search if there be any iniquity of theirs in the sight of their God: and let us go up to them, because their God delivering will deliver them to thee, and they shall be subdued under the yoke of thy power: {25} but if there be no offence of this people before their God, we can not resist them, because their God will defend them: and we shall be a reproach to the whole earth. {26} And it came to pass, when Achior had ceased to speak these words, all the great men of Holofernes were angry, and they thought to kill him, saying to each other: {27} who is this, that saith the children of Israel can resist king Nabuchodonosor, and his armies, men unarmed, and without force, and without skill of the feats of war? {28} That Achior therefore may know that he deceiveth us, let us go up into the mountains: and when their mighty ones shall be taken, then shall he with them be stricken through with the sword: {29} that every nation may know that Nabuchodonosor is god of the earth, and besides him there is none other.

Chapter 6

Holofernes in great rage sendeth Achior to Bethulia, that he may there be slain with the Israelites. 8. He is left bound to a tree. 10. from whence the Israelites taking him, he telleth them the cause. 14. They entertain him courteously, and earnestly pray to God for help.

{1} AND it came to pass when they had ceased to speak, Holofernes being sore offended, said to Achior: {2} Because thou hast prophesied unto us saying, that the nation of Israel is defended of their God, that I may shew thee that there is no God but Nabuchodonosor, {3} when we shall have struck them all as one man, then thy self with them shalt die by the sword of the Assyrians, & all Israel with thee shall perish by destruction: {4} and thou shalt prove that Nabuchodonosor is Lord of the whole earth: and then the sword of my warfare shall pass through thy sides, & pierced, thou shalt fall among the wounded of Israel, & thou shalt no more fetch breath, till thou be destroyed with them. {5} But if thou think thy prophecy true, let not thy countenance quail, and the paleness that is in thy face, let it depart from thee, if

thou think these my words can not be accomplished. {6} And that thou mayst know that thou shalt prove these things together with them, behold from this hour thou shalt be associate to their people, that whiles they shall receive worthy punishment of my sword, thou withal may be subject to the vengeance. {7} Then Holofernes commanded his servants that they should take Achior, and lead him into Bethulia, & should deliver him into the hands of the children of Israel. {8} And the servants of Holofernes taking him, went through the champion: but when they came near the mountains, the slingers came forth against them. {9} And they returning out of the way by the side of the mountain, tied Achior to a tree, hand and foot, and so left him bound with wites, and returned to their lord. {10} Moreover the children of Israel descending from Bethulia, came to him. Whom loosing they brought to Bethulia, and setting him in the midst of the people, demanded what was the matter, that the Assyrians had left him bound. {11} In those days the Princes there, were Ozias the son of Micha of the tribe of Simeon, and Charmi, who also is Gothoniell. {12} In the midst therefore of the ancients, and in the sight of all, Achior told all things that he had spoken being asked of Holofernes: and how the people of Holofernes would have killed him for this word, {13} and how Holofernes himself being angry commanded him to be delivered for this cause to the Israelites: that when he should overcome the children of Israel, then he might command Achior also himself to die by diverse torments, for this that he had said: The God of heaven is their defender. {14} And when Achior had declared all these things, all the people fell on their face, adoring our Lord, and with common lamentation and weeping they poured out their prayers with one accord to our Lord, {15} saying: Lord God of heaven and earth, behold their pride, and have regard to our humility, and attend the face of thy saints, and shew that thou forsakest not them that presume to thee, and that thou humblest them that presume of themselves, and glory of their power. {16} Their weeping therefore being ended, and the people's prayer by the whole day being finished, they comforted Achior, {17} saying: The God of our fathers, whose power thou hast set forth, he will give thee this recompense, that thou rather shalt see their destruction. {18} And when the Lord our God shall give this liberty to his servants, be God with thee also in the midst of us: that as it shall please thee, so thou with all thine mayst converse with us. {19} Then Ozias, the counsel being ended, received him into his house, and made him a great supper. {20} And all the ancients being called, they refreshed themselves together after the fasting was ended. {21} But afterward all the people was called together, & all the night long within the Church, they prayed desiring help of the God of Israel.

Chapter 7

Holofernes besiegeth Bethulia, 6. cutteth their conduit of water, 9. keepeth their fountains. 12. The people murmur and mutiny, 18. yet they pray to God, 23. and the high Priest determineth, if aid come not within five days, to deliver the city to the Assyrians.

{1} BUT Holofernes the next day commanded his armies, that they should go up against Bethulia. {2} And there were of war foot-men an hundred twenty thousand, and horse-men two and twenty thousand, besides the preparations of those men, whom the captivity had taken, and had been led away out of the Provinces & cities, of all youth. {3} All prepared themselves together to the fight against the children of Israel, and they came by the hill side unto the top, which looketh toward Dothaim, from the place which is called Belma unto Chelmon, which is against Esdrelon. {4} But the children of Israel, as they saw the multitude of them, laid themselves prostrate upon the earth, casting ashes upon their heads, praying with one accord, that the God of Israel would shew his mercy upon his people. {5} And taking their weapons of war, they sat at the places, which by a narrow path-way lead directly between the mountains, and they were keeping them all day and

night. {6} Moreover Holofernes, whilst he compasseth round about, found that the fountain which ran in, went directly to their conduit on the south side without the city: and he commanded their conduit to be cut asunder. {7} Nevertheless there were fountains not far from the walls, out of which secretly they seemed to draw water to refresh themselves, rather than to drink. {8} But the children of Ammon and Moab came to Holofernes, saying: The children of Israel trust not in spear, nor in arrow, but the mountains defend them, and the hills standing marvelous steep guard them. {9} Therefore that thou mayst overcome them without joining battle, set keepers of the fountains, that they may not draw water of them, and without sword thou shalt kill them, or at the least being wearied they will yield their city, which they think being set in the mountains, can not be overcome. {10} And these words pleased Holofernes and his soldiers, and he placed round about an hundred men at every fountain. {11} And when that watch had been fully kept for twenty days, the cisterns failed, and the collections of waters to all the inhabitants of Bethulia, so that there was not within the city whereof they might be satisfied, no not for one day, because water was daily given to the people by measure. {12} Then all the men, and women, young men, and children, being gathered together to Ozias, all together with one voice, {13} said: God judge between us and thee, because thou hast done evil against us, in that thou wouldest not speak peaceably with the Assyrians, and for this cause God hath sold us into their hands. {14} And there is none to help, whereas we lie prostrate before their eyes in thirst, and great destruction. {15} And now assemble ye all, that are in the city, that we may of our own accord yield us all to the people of Holofernes. {16} For it is better, that captives we bless our Lord living, than we should die, and be a reproach to all flesh, when we shall see our wives and our infants die before our eyes. {17} We call to witness this day heaven and earth, and the God of our fathers, which taketh vengeance of us according to our sins, that now you deliver the city into the hand of Holofernes' army, that our end may be short in the edge of the sword, which is made longer in the drought of thirst. {18} And when they had said these things, there was made great weeping and howling of all in the assembly, and for many hours with one voice they cried to God, saying: {19} We have sinned with our fathers, we have done unjustly, we have committed iniquity. {20} Thou because thou art gracious, have mercy upon us, or in thy scourge revenge our iniquities, and deliver not them that trust in thee to a people, that knoweth not thee, {21} that they say not among the Gentiles: Where is their God? {22} And when they, wearied with these cries, and tired with these weepings, had held their peace, {23} Ozias rising up imbruied with tears, said: Be of good cheer brethren, and these five days let us expect mercy of our Lord. {24} For peradventure he will cut off his indignation, and will give glory to his name. {25} But if after five days be past there come no aid, we will do these words, which you have spoken.

Chapter 8

Judith a most virtuous, rich, fair, and renowned widow, 9. rebuketh the high Priest and ancients, for their determination to deliver the city, if aid come not in five days: 14. exhorteth all to penance. 28. They all agree to her godly advise, 30. praying for good success of her intention, which they yet know not.

{1} AND it came to pass, when Judith a widow had heard these words, which was the daughter of Merari, the son of Idox, the son of Joseph, the son of Ozias, the son of Elai, the son of Jamnor, the son of Gedeon, the son of Raphaim, the son of Achitob, the son of Melchias, the son of Enan, the son of Nathania, the son of Salathiel, the son of Simeon, the son of Israel: {2} and her husband was Manasses, who died in the days of barley harvest: {3} for he was occupied with them that bound sheaves in the field, and the heat came upon his head, and he died in Bethulia his city, and was buried there with his father. {4} And Judith was left his widow now three years & six months. {5} And in the higher parts

of her house she made her self a secret chamber, in which she abode shut up with her maids. {6} and having cloth of hair upon her loins, she fasted all the days of her life, but Sabbaths, and new moons, and the feasts of the house of Israel. {7} And she was of an exceeding beautiful countenance, to whom her husband had left much riches, & a great family, and possessions full of herds of oxen, and flocks of sheep. {8} And she was among all most famous, because she feared our Lord very much, neither was there that spake an ill word of her. {9} When she therefore had heard that Ozias had promised, that after the fifth day were past he would yield the city, she sent to the ancients Chabri & Charmi. {10} And they came to her, and she said to them: What is this word, wherein Ozias hath consented, to yield the city to the Assyrians, if within five days there come no aid to us? {11} And what are you, that tempt our Lord? {12} This is no word that may provoke mercy, but rather that may raise up wrath, and inflame fury. {13} You have set a time for the mercy of our Lord, and according to your pleasure, you have appointed him a day. {14} But because our Lord is patient, let us be penitent for this same thing, and shedding tears let us desire his pardon: {15} for not as man, so will God threaten, neither as the son of man will he be inflamed to anger. {16} And therefore let us humble our souls to him, & being settled in an humble spirit, serving him: {17} let us say weeping to our Lord, that according to his will so he do his mercy with us: that as our heart is troubled in their pride, so also we may glory in our humility: {18} because we have not followed the sins of our fathers, which forsook their God, and adored strange gods, {19} for which abomination they were given into the sword, & into confusion to their enemies: but we know no other God but him. {20} Let us humbly expect his consolation, and he will require our blood of the afflictions of our enemies, and he will humble all Nations, what soever shall rise up against us, and the Lord our God will make them without honour. {21} And now brethren, because you are ancients in the people of God, and their souls depend of you: by your speech comfort their hearts, that they be mindful, that our fathers were tempted to be proved, whether they did worship their God truly. {22} They must be mindful how our father Abraham was tempted, and by many tribulations proved, was made the friend of God. {23} So Isaac, so Jacob, so Moyses, and all that have pleased God, through many tribulations have passed faithful. {24} But they that did not receive the temptations with the fear of our Lord, and uttered their impatience and reproach of their murmuring against our Lord, {25} were destroyed of the destroyer, and perished by serpents. {26} And we therefore let us not revenge our selves for these things, which we suffer, {27} but reputing these very punishments to be the scourges of our Lord less than our sins, wherewith as servants we are chastised, let us think them to have chanced to our amendment, and not to our destruction. {28} And Ozias and the ancients said to her: All things which thou hast spoken be true, and there is no reprobation in thy words. {29} Now therefore pray for us, because thou art a holy woman, and fearing God. {30} And Judith said to them: As you know, that which I could speak to be of God, {31} so that which I have disposed to do, prove if it be of God, and pray that God establish my counsel. {32} You shall stand at the gate this night, and I will go out with mine Abra: and pray ye, that as you have said, in five days our Lord respect his people Israel. {33} But I will not that you search my doing, and till I bring you word, let nothing else be done, but pray for me to our Lord God. {34} And Ozias the Prince of Juda said to her: Go in peace, and our Lord be with thee to the revenge of our enemies. And returning they departed.

Chapter 9

Judith in hair-cloth & ashes prayeth for the delivery of the people, remembering like benefits of God: 12. craveth power to overthrow Holofernes.

{1} WHO going away, Judith went into her oratory: and clothing

her self with hair-cloth, put ashes upon her head: and falling prostrate to our Lord, she cried to our Lord, saying: {2} Lord God of my father Simeon, who gavest him a sword for defence against strangers, which were ravishers in their coquination, & discovered the virgin unto confusion: {3} and gavest their women into prey, and their daughters into captivity: and all the prey to be divided to thy servants, which were zealous in thy zeal: help I beseech thee, o Lord God, me a widow. {4} For thou hast done the things heretofore, and hast purposed one thing after an other: and that hath been done which thou wouldest. {5} For all thy ways are ready, and thy judgments thou hast put in thy providence. {6} Look upon the camp of the Assyrians now, as thou didst vouchsafe to see the camp of the Aegyptians, when they ran armed after thy servants, trusting in chariots, and in their horsemen, and in a multitude of men of war. {7} But thou didst look over their camp, and darkness wearied them. {8} The depth held their feet, and the waters overwhelmed them. {9} So let these also be made o Lord, which trust in their multitude, and in their chariots, and in pikes, and in shields, and in their arrows, and glory in their spears, {10} and know not thy self art our God, which destroyest wars from the beginning, and Lord is thy name. {11} Lift up thine arm as from the beginning, & dash their power in thy power: let their power fall in thy wrath, which promise that they will violate thy holy things, and pollute the tabernacle of thy holy name, & with their sword throw down the horn of thine altar. {12} Bring to pass Lord, that his pride be cut off with his own sword, {13} let him be caught with the snares of his eyes in me, & thou shalt strike him from the lips of my charity. {14} Give me constancy in mind, that I may contemn him: and power that I may overthrow him. {15} For this shall be a memorial of thy name, when the hand of a woman shall overthrow him. {16} For not in multitude is thy power o Lord, neither in strength of horses is thy will, neither have the proud pleased thee from the beginning: but the prayer of the humble and meek hath always pleased thee. {17} God of the heavens, creator of the waters, & Lord of every creature, hear me wretch, praying and presuming of thy mercy. {18} Remember Lord thy testament, and give a word in my mouth, and strengthen counsel in my heart, that thy house may continue in thy sanctification: {19} and all Nations may acknowledge that thou art God, and there is no other besides thee.

Chapter 10

Judith excellently adorned, and very beautiful goeth with her handmaid towards the camp, 11. is taken by the watch, 16. and brought to Holofernes.

{1} AND it came to pass, when she had ceased to cry to our Lord, she rose from the place, wherein she lay prostrate to our Lord. {2} And she called her Abra, and going down into her house she took from her the hair-cloth, & put off the garments of her widowhood, {3} and washed her body, and anointed her self with ointment, and plaited the hair of her head, and put a crown upon her head, and clothed her self with the garments of her joyfulness, and put pantofles on her feet, & took bracelets, and Lilies, and earlets, and rings, and with all her ornaments she adorned her self. {4} To whom also our Lord gave beauty: because all this trimming did not depend of sensuality, but of virtue: and therefore our Lord amplified this beauty on her, that she might appear to all men's eyes of incomparable comeliness. {5} She therefore laid upon her Abra a bottle of wine, and a vessel of oil, and polent, and dry figs, and bread, and cheese, and went forward. {6} And when they were come to the gate of the city, they found Ozias expecting, and the ancients of the city. {7} Who when they saw her, being astonished marveled at her beauty exceedingly. {8} Yet asking her no question, they let her pass, saying: The God of our fathers give thee grace, and strengthen all the counsel of thy heart, with his power, that Jerusalem may glory upon thee, and thy name may be in the number of the holy and just. {9} And they that were there

said all with one voice: So be it, so be it. {10} But Judith praying our Lord, passed through the gates, she & her Abra. {11} And it came to pass, when she went down the hill, about break of day the watchmen of the Assyrians met her, & held her, saying: whence comest thou? Or whither goest thou? {12} Who answered, I am a daughter of the Hebrews, therefore am I fled from their face because I knew it should come to pass, that they should be given you unto spoil, because that contemning you, they would not of their own accord yield themselves, that they might find mercy in your sight. {13} For this cause I thought with my self, saying: I will go to the presence of the Prince Holofernes, that I may tell him their secrets, and shew him by what entrance he may win them, so that there shall not fall one man of his army, {14} And when those men had heard her words, they considered her face, and she was a wonder in their eyes, for they marveled at her beauty exceedingly. {15} And they said to her: Thou hast saved thy life, in that thou hast found such counsel, that thou wouldest come down to our Lord. {16} And this know thou, that when thou shalt stand in his sight, he will deal well with thee, and thou shalt be most gracious in his heart. And they brought her to the tabernacle of Holofernes, telling him of her. {17} And when she was entered before his face, forthwith Holofernes was caught in his eyes. {18} And his guard said to him: Who can contemn the people of the Hebrews, which have so beautiful women, that we should not worthily fight against them for these? {19} Judith therefore seeing Holofernes sitting in a canopy, which was woven of purple, and gold, and emerald, and precious stones: {20} and when she had looked in his face, she adored him, falling prostrate upon the ground. And the servants of Holofernes lifted her up, their lord commanding it.

Chapter 11

Holofernes demanding Judith the cause of her coming: 4. she deceiveth him with a probable narration.

{1} THEN Holofernes said to her: Be of good cheer, and fear not in thy heart: because I have never hurt man, that would serve Nabuchodonosor the king. {2} And thy people, if they had not contemned me, I would never have lifted up my spear over them. {3} But now tell me, for what cause hast thou departed from them, and it hath pleased thee to come to us? {4} And Judith said to him: take the words of thy handmaid, for if thou wilt follow the words of thy handmaid, our Lord will do with thee a perfect thing. {5} For Nabuchodonosor the king of the earth liveth, and his power liveth which is in thee to the chastising of all straying souls: that not only men serve him by thee, but also the beasts of the field obey him. {6} For the industry of thy mind is reported to all nations, and it is declared to all the world, that thou only art good, and mighty in all his Kingdom, and thy discipline is bruited to all provinces. {7} Neither is that unknown which Achior speake, neither are we ignorant of that, thou hast commanded to come upon him. {8} For it is certain that our God is so offended with sins, that he hath sent word by his Prophets to the people, that he will deliver them for their sins. {9} And because the children of Israel know they offended their God, thy dread is upon them. {10} Moreover also famine hath invaded them, and for drought of water they are now esteemed among the dead. {11} Finally, they ordain this, to kill their cattle, and to drink the blood of them, {12} and the holy things of our Lord their God, which God commanded not to be touched, in corn, wine, and oil, these have they purposed to bestow, and they will consume the things which they ought not to touch with their hands: therefore because they do these things, it is sure that they shall be given into perdition. {13} Which I thy handmaid knowing, am fled from them, & our Lord hath sent me to tell thee these very things. {14} For I thy handmaid worship God, even now being with thee, and thy handmaid will go forth, and I will pray God, {15} and he will tell me when he will repay them their sins, and I coming will tell thee, so that I may bring thee

through the midst of Jerusalem, and thou shalt have all the people of Israel, as sheep that have no pastor, & there shall not so much as one dog bark against thee: {16} because these things are told me by the providence of God. {17} And because God is angry with them, I am sent to tell these very things to thee. {18} And all these words pleased Holofernes, and his servants, and they marveled at her wisdom, and one said to an other: {19} There is not such a woman upon the earth in look, in beauty, and in sense of words. {20} And Holofernes said to her: God hath done well, which sent thee before the people, that thou mightest give them into our hands: {21} and because thy promise is good, if thy God shall do this for me, he shall also be my God, and thou shalt be great in the house of Nabuchodonosor, and thy name shall be renowned in all the earth.

Chapter 12

Judith is brought into Holofernes' treasure-house, 2. hath leave to abstain from the Gentiles' meats, 5. and to go forth in the night to pray. 10. The fourth day she cometh to Holofernes banquet; 16. he is taken with concupiscence, and drinketh very much wine.

{1} THEN he bade her go in where his treasures were laid up, and bade her tarry there, and he appointed what should be given her of his own banquet. {2} To whom Judith answered, and said: Now I can not eat of these things, which thou commandest to be given me, lest there come displeasure upon me: but I will eat of these things, which I have brought. {3} To whom Holofernes said: If these things which thou hast brought with thee shall fail thee, what shall we do to thee? {4} And Judith said: Thy soul liveth my lord, that thy handmaid shall not spend all these things, till God do by my hand these things, which I have purposed. And his servants brought her into the tabernacle, which he had commanded. {5} And whilst she went in, she desired that she might have licence to go forth in the night and before day to prayer, & to beseech our Lord. {6} And he commanded his chamberlains, that as it pleased her, she should go out & come in to adore her God for three days. {7} And she went forth in the nights into the vale of Bethulia, & washed her self in a fountain of water. {8} And as she came up, she prayed our Lord the God of Israel, that he would direct her way to the delivery of his people. {9} And going in, she remained pure in the tabernacle, until she took her own meat in the evening. {10} And it came to pass in the fourth day, Holofernes made a supper to his servants, and said to Vagao his eunuch: Go, and persuade that Hebrew woman, that she consent to her own accord to dwell with me. {11} For it is a foul thing with the Assyrians, if a woman mock a man in doing, that she pass free from him. {12} Then Vagao went into Judith, & said: Let not the good young maid fear to go in to my lord, that she may be honoured before his face, that she may eat with him & drink wine in joyfulness. {13} To whom Judith answered: Whom am I, that I should gain say my lord? {14} All that shall be good & best before his eyes, will I do. And whatsoever shall please him, that shall be best to me all the days of my life. {15} And she arose, and decked herself with her garments, and going in she stood before his face. {16} And the heart of Holofernes was stricken: for he burnt in the concupiscence of her. {17} And Holofernes said to her: Drink now, & sit down in joyfulness, because thou hast found grace before me. {18} And Judith said: I will drink my lord, because my soul is magnified this day above all my days. {19} And she took, and did eat, & drank before him those things, which her handmaid had prepared her. {20} And Holofernes was made pleasant toward her, & drank wine exceeding much, so much as he had never drunk in his life?

Chapter 13

Holofernes lying in a drunken sleep, Judith cutteth off his head, 12. so returneth with her maid through the guard, as it were to pray, cometh to Bethulia 16. exhorteth all to thank God, and sheweth them the head. 22. She is blessed, of all. 27. Achior also praiseth God and Judith.

{1} AND when it was waxen late, his servants made haste to their

lodgings, and Vagao shut the chamber doors, and went his way. {2} And they were all overladen with wine. {3} And Judith was alone in the chamber. {4} Moreover Holofernes lay in his bed, fast asleep with very much drunkenness. {5} And Judith said to her maid that she should stand without, before the chamber, & watch. {6} And Judith stood before the bed, praying with tears, & with moving of her lips in silence, {7} saying: Confirm me o Lord God of Israel and in this hour have respect to the works of my hands, that as thou hast promised, thou mayst advance Jerusalem thy city: and I may bring to pass that which I believing that it may be done by thee, have purposed. {8} And when she had said these things, she went to the pillar, that was at his bed's head, and his sword that hung tied on it, she loosed. {9} And when she had drawn it out, she took him by the hair of his head, and said: Confirm me, o Lord God, in this hour, {10} and she struck twice upon his neck, and cut off his head, and took his canopy from the pillars, and rolled aside his body a trunk. {11} And after a while she went out, and delivered the head of Holofernes to her maid, and bade her put it into her wallet. {12} And they two went forth, according to their custom, as it were to prayer, and they passed the camp, and compassing the valley, they came to the gate of the city. {13} And Judith a far off said to the keepers of the walls: Open the gates, because God is with us, which hath wrought power in Israel. {14} And it came to pass, when the men had heard her voice, they called the ancients of the city. {15} And they ran all to meet her, from the least to the greatest: because they hoped not that now she would come. {16} And they lighting lights gathered round about her every one: and she going up into a higher place, commanded silence to be made. And when all had held their peace, {17} Judith said: Praise ye the Lord our God, who hath not forsaken them that hope in him: {18} and in me his handmaid he hath fulfilled his mercy, which he promised to the house of Israel: and he hath killed by my hand the enemy of his people this night. {19} And bringing forth the head of Holofernes out of the wallet, she shewed it them, saying: Lo the head of Holofernes the General of the army of the Assyrians, & behold his canopy, wherein he lay in is drunkenness, where the Lord our God struck him by the hand of a woman. {20} But the same our Lord liveth, that his Angel hath kept me, both going hence, and abiding there, and from thence returning hither: and our Lord hath not suffered me his handmaid to be defiled, but without pollution of sin he hath called me back to you, rejoicing in this victory, in my escape, and in your delivery. {21} Confess ye all to him, because he is good, because his mercy is for ever. {22} And they all adoring our Lord, said to her: Our Lord hath blessed thee in his power, because by thee he hath brought our enemies to nothing. {23} Moreover Ozias the Prince of the people of Israel, said to her: Blessed art thou daughter of our Lord the high God, above all women upon the earth. {24} Blessed be our Lord, which made heaven & earth, which hath directed thee unto the wounds of the head of the Prince of our enemies. {25} Because this day he hath so magnified thy name, that thy praise shall not depart out of the mouth of men, which shall be mindful of the power of our Lord for ever, for that thou hast not spared thy life for the distresses and tribulation of thy kindred, but hast holpen the ruin before the presence of our God. {26} And all the people said: So be it, so be it. {27} Moreover Achior being called, came, and Judith said to him: The God of Israel, to whom thou gavest testimony, that he revengeth himself of his enemies, he hath cut off the head of all the unfaithful this night by my hand. {28} And that thou mayst prove that it is so, lo the head of Holofernes, who in the contempt of his pride contemned the God of Israel: and threatened thee death, saying: When the people of Israel shall be taken, I will command thy sides to be pierced with a sword. {29} But Achior seeing the head of Holofernes, being in anguish for fear, fell on his face upon the earth, and his soul was sore troubled. {30} But after taking spirit again he was refreshed, and fell down at her feet, and adored her, and said: {31} Blessed art thou of thy God in every tabernacle

of Jacob, because in every nation, which shall hear thy name, the God of Israel shall be magnified in thee.

Chapter 14

Holofernes' head is hanged on the wall. 6. Achior is circumcised. 7. The Israelites assault the Assyrians. 8. who going to awake their General, find him slain, 17. and are all confounded with fear.

{1} AND Judith said to all the people: Hear me brethren, hang ye this head upon our walls: {2} and it shall be, when the sun shall rise, let every man take his armour, & issue ye forth with violence, not that you go down beneath, but as it were invading violently. {3} Then the watchmen must of necessity run to raise up their Prince to battle. {4} And when the captains of them shall run to the tabernacle of Holofernes, and shall find him headless rolled in blood, fear will fall upon them. {5} And when you shall know that they fly, go after them securely, because our Lord will destroy them under your feet. {6} Then Achior seeing the power, that God of Israel wrought, forsaking the rite of gentility, believed God, and circumcised the flesh of his prepuce, and was joined to the people of Israel, and all the succession of his kindred until this present day. {7} And immediately as day brake, they hung the head of Holofernes upon the walls, & every man took his armour, & they went forth with great noise & shouting. {8} Which the watchmen seeing, ran to the tabernacle of Holofernes. {9} Moreover they that were in the tabernacle coming, and before the door of the tabernacle making a noise to raise him, they endeavoured by art to disquiet him, that Holofernes might awake not by them raising him, but by them making a noise. {10} For no man durst by knocking, or entering, to open the chamber of the chief of the Assyrians. {11} But when his Dukes and tribunes were come, and all the chief of the army of the king of the Assyrians, they said to the chamberlains: {12} Go in, and awake him, because the mice issuing out of their holes, have presumed to provoke us to battle. {13} Then Vagao entering into his chamber, stood before the curtain, & made a clapping with his hands: for he thought that he slept with Judith. {14} But when with the sense of his ears he perceived no motion of person lying, he came near to the curtain, and lifting it up, and seeing the body without the head of Holofernes weltered in his blood lie upon the ground, cried out in a loud voice with weeping, and rent his garments. {15} And going into the tabernacle of Judith, he found her not, and he lept forth to the people, {16} and said: One Hebrew woman hath made confusion in the house of king Nabuchodonosor: for behold Holofernes lieth upon the ground and his head is not upon him. {17} Which when the Princes of the power of the Assyrians had heard, they all rent their garments, & intolerable fear and dread fell upon them, and their minds were troubled exceedingly. {18} And there was made an incomparable cry in the midst of their camp.

Chapter 15

The Assyrians fly for fear, 3. the Hebrews pursue them, 7. and are enriched by the spoils. 9. The high Priest with others come from Jerusalem and praise Judith. 14. The goods of Holofernes are given to her.

{1} AND when all the army heard that Holofernes was beheaded, courage and counsel fell from them, and being shaken with trembling only and fear, they help themselves by flight, {2} so that none spake with his neighbour, but hanging the head, all things left behind, they made haste to escape the Hebrews, whom they heard to come armed upon them, flying by the ways of the fields, and the paths of the hills. {3} The children of Israel therefore seeing them flying, followed them. And they went down sounding with trumpets, and shouting after them. {4} And because the Assyrians were not united together, they went headlong into flight: but the children of Israel pursuing in one company, discomfited all that they could find. {5} Ozias therefore sent messengers through all the cities and countries of Israel. {6} Every country therefore, and

every city sent chosen youth armed after them, and they pursued them in the edge of the sword, until they came to the extremity of their borders. {7} And the rest that were in Bethulia, entered into the camp of the Assyrians, and took away the prey, which the Assyrians flying had left, and were loaden exceedingly. {8} But they that were returned conquerors to Bethulia, took away with them all things that were theirs, so that there was no number in cattle, and beasts, and all their moveables, that from the least unto the greatest all were made rich of their preys. {9} And Joachim the high Priest came from Jerusalem into Bethulia with all his ancients to see Judith. {10} Who when she was come out to him, they all blessed her with one voice, saying: Thou art the glory of Jerusalem, thou the joy of Israel, thou the honour of our people: {11} because thou hast done manfully, and thy heart was strengthened, for that thou had loved chastity, and after thy husband not known any other: therefore also the hand of our Lord hath strengthened thee, and therefore shall thou be blessed for ever. {12} And all the people said: So be it, so be it. {13} And for thirty days, scarce were the spoils of the Assyrians gathered of the people of Israel. {14} Moreover all things, that were proved to be the peculiar goods of Holofernes, they gave to Judith, in gold, and silver, and garments, and precious stones, and all stuff, and all the things were delivered her of the people. {15} And all the people rejoiced with women, and virgins, and youngmen, on instruments and harps.

Chapter 16

Judith singeth a canticle of thanks-giving to our Lord. 22. The people go to Jerusalem and offer sacrifices. 25. She in great honour liveth a widow till her death in good old age. 30. The people have long peace, and a festival day is instituted in perpetual memory of her fact.

{1} THEN sang Judith this song to our Lord, saying: sing ye to our Lord in cymbals, tune to him {2} Begin ye to our Lord in timbrels, a new Psalm, rejoice, and invocate his name. {3} Our Lord confoundeth battles, Lord is his name. {4} Who hath set his camp in the midst of his people, that he might deliver us from the hand of all our enemies. {5} Assur came out of the mountains from the North in the multitude of his strength: whose multitude stopped up the torrents, and their horses covered the valleys. {6} He said that he would set my borders on fire, and kill my young men with the sword, to give my infants into prey, and virgins into captivity. {7} But our Lord omnipotent hath hurt him, and hath delivered him into the hands of a woman, and hath pierced him. {8} For, not by young men is their mighty one fallen, neither have the sons of Titan stricken him, neither did the high giants set themselves upon him, but Judith the daughter of Merari in the beauty of her face dissolved him. {9} For she put from her the garments of widowhood, and put on her the garments of joy, in the rejoicing of the children of Israel. {10} She anointed her face with ointment, and tied together her locks with a crown, she took a new stole to deceive him. {11} Her sandals ravished his eyes, her beauty made his soul captive, she with a sword cut off his head. {12} The Persians did quake at her constancy, and the Medes at her boldness. {13} Then did the camp of the Assyrians howl, when my humble ones appeared, withering in thirst. {14} The sons of young women have pierced them, and they have killed them as boys flying away: they have perished in battle before the face of the Lord my God. {15} Let us sing an hymn to our Lord, let us sing a new hymn to our God. {16} Adonai o Lord, great art thou, and noble in thy power, and whom no man can overcome. {17} Let every creature of thine serve thee: because thou saidst, and they were made: thou didst send thy spirit, and they were created, and there is none that can resist thy voice. {18} The mountains with the waters shall be moved with the foundations: the rocks shall melt as wax before thy face. {19} But they that fear thee, shall be great with thee in all things. {20} Woe be to the nation, that riseth up upon my kindred: for our Lord omnipotent will be revenged on them, in the day of judgment he will visit them. {21} For he will give fire, and worms

into their flesh, that they may be burnt, and may feel for ever. {22} And it came to pass after these things, all the people after the victory came into Jerusalem to adore our Lord: and forthwith as they were purified, they all offered holocausts, and vows, and their promises. {23} Moreover Judith offered for an anathema of oblivion all the instruments of war of Holofernes, which the people gave her, and the canopy that her self had taken away out of his chamber. {24} And the people was pleasant according to the face of saints, and for three months the joy of this victory was celebrated with Judith. {25} And after those days every man returned into his house, and Judith was made great in Bethulia, and she was more glorious to all the land of Israel. {26} There was also chastity joined to her virtue, so that she knew not man all the days of her life, after that Manasses her husband was dead. {27} And on festival days she came forth with great glory. {28} And she abode in her husband's house an hundred five years, and dismiss her Abrax free, & she died and was buried with her husband in Bethulia. {29} And all the people mourned for her seven days. {30} And in all the space of her life there was not that troubled Israel, and after her death many years. {31} But the day of the festivity of this victory is received of the Hebrews in the number of holy days, and is worshipped of the Jews from that time until this present day. Esther

Chapter 1

King Assuerus celebrateth a great banquet to shew his glory. 10. calleth queen Vasthi thereto. Who refusing to come, is by advise of his Counsel deposed.

{1} IN the days of Assuerus, who reigned from India unto Aethiopia over an hundred twenty seven provinces: {2} when he sat in the throne of his Kingdom, the city Susan was in the beginning of his Kingdom. {3} In the third year therefore of his empire he made a great feast to all the Princes, and to his servants, to the most valiant of the Persians, and the nobles of the Medes, and the rulers of the Provinces in his sight, {4} that he might shew the riches of the glory of his Kingdom, and the greatness, and vaunting of his might, a great time, to wit, an hundred an fourscore days. {5} And when the days of the feast were accomplished, he invited all people, that was found in Susan, from the greatest to the least: and commanded seven days a feast to be prepared in the entrance of the garden, & of the wood, which was planted with royal garnishing and with hand. {6} And there hung on every side hangings of sky-colour, and green, and hyacinthine colour, held up with cords of silk, & of purple, which were put into rings of ivory, and were held up with marble pillars. Beds also of gold and silver were placed in order upon the floor paved with the emerald, and the touch-stone: which painting adorned with marvelous variety. {7} And they that were invited, drank in golden cups, & the meats were brought in chane of vessels. Wine also plenteous and the best was set down, as was worthy of a king's magnificence. {8} Neither was there that compelled them to drink that would not, but as the king had appointed, making each of his Princes overseer of every table, that every man might take what he would. {9} Vasthi also the queen made a feast for the women in the palace, where king Assuerus had accustomed to remain. {10} Therefore the seventh day, when the king was merrier, and after very much drinking was well warmed with wine, he commanded Maumam, & Bazatha, & Harbona, & Bagatha, & Abgatha, & Zethar, & Charchas, the seven eunuchs, that ministered in his sight, {11} that they should bring in queen Vasthi before the king, the crown set upon her head, that he might shew her beauty to all the peoples and Princes: for she was exceeding beautiful. {12} Who refused, and contemned to come at the king's commandment, which he had commanded by the eunuchs. Whereupon the king being wrath, & chaffed with exceeding fury, {13} asked the wisemen, which after the manner of a king were always present with him, & he did all things by their counsel, which knew the laws, and rights of the elders: {14} (and the chief & nearest him were, Charsena, &

Sethar, and Admatha, & Tharsis, and Mares, and Marsana, and Mamuchan, seven dukes of the Persians, and of the Medes, which saw the face of the king, & were wont to sit first after him) {15} to what sentence Vasthi the queen should be subject, that would not do Assuerus' the king's commandment, which he had commanded by the eunuchs. {16} And Mamuchan answered, the king hearing, and the Princes: queen Vasthi hath not only hurt the king, but also all peoples, & Princes, that are in all the provinces of king Assuerus. {17} For the word of the queen will go forth to all women, that they will contemn their husbands, and will say: King Assuerus commanded that the queen Vasthi should come in to him, and she would not. {18} And by this example all the wives of the Princes of the Persians and the Medes, will little esteem the commandments of their husbands: wherefore the king's indignation is just. {19} If it please thee, let an edict go forth from thy face, and let it be written according to the law of the Persians and of Medes, which is not lawful to be transgressed, that Vasthi come in no more to the king, but an other that is better than she, take her Kingdom. {20} And let this be published into all the empire of thy Provinces (which is most large) and let all the wives, as well of the greater as of the lesser give honour to their husbands. {21} His counsel pleased the king, and the Princes: and the king did according to the counsel of Mamuchan, {22} and he sent letters to all the Provinces of his Kingdom, as every nation could hear and read, in diverse languages and characters, that the husbands should be Princes and masters in their houses: and that this should be published through all peoples.

Chapter 2

Inquiry being made of the best and fairest virgins. 5. Esther the unknown niece of Mardocheus a Jew, is preferred. 18. and made queen in place of Vasthi; a marriage feast made, and presents given. 21. Mardocheus detecteth traitors, and his service is recorded in the register.

{1} THESE things so done, after the indignation of king Assuerus was assuaged, he remembered Vasthi, & what she had done, or what she had suffered: {2} and the king's servants and his ministers said: Let there be maidens sought for the king, virgins and beautiful, {3} and let there be sent that may view through all Provinces beautiful maidens & virgins: and let them bring them to the city of Susan, and deliver them into the house of women under the hand of Egeus the eunuch, who is overseer of the king's women: and let them receive women's ornaments, and other things necessary to be used. {4} And which so ever among all shall please the king's eyes, let her reign for Vasthi. The word pleased the king: and so as they had suggested, he commanded to be done. {5} There was a man in the city of Susan a Jew, named Mardocheus, the son of Jair, the son of Semei, the son of Cis, of the stock of Jemini, {6} who had been transported from Jerusalem the same time that Nabuchodonosor the king of Babylon transported Jechonias the king of Juda, {7} who was the foster-father of his brother's daughter Edissa, which by an other name was called Esther: & she had lost both her parents: exceeding beautiful, and of comely face. And her father and mother being dead, Mardocheus adopted her for his daughter. {8} And when the king's commandment was bruited abroad, and according to his commandment many fair virgins were brought to Susan, and were delivered to Egeus the eunuch: Esther also among the rest of the maidens was delivered to him, that she might be kept in the number of the women. {9} Who pleased him, and found grace in his sight. And he commanded the eunuch, that he should hasten the women's ornaments, and should deliver her her parts, and seven the most beautiful maidens of the king's house, and should adorn and deck both her and her waiting maids. {10} Who would not tell him her people & country. For Mardocheus had commanded her, that of this thing she should altogether keep silence: {11} who walked daily before the entrance of the house, wherein the chosen virgins were kept, taking care of Esther's welfare, and desirous to

know what should chance unto her. {12} And when the time of every virgin in order was come, that they should go in to the king, all things accomplished that pertained to women's ornaments, it was the twelfth month: yet so, that for six months they were anointed with oil of myrtle, and other six months they used certain paintings & sweet spices. {13} And going in to the king, what soever they asked that pertained to adorning, they received: and being trimmed, as it pleased them, they passed from the chamber of the women to the king's chamber. {14} And she that went in at evening, came out in the morning, and from thence she was brought to the second house, that was under the hand of Susagazus the eunuch, who was chief over the king's concubines: neither had she power to return any more to the king, unless the king had willed, and had commanded her to come by name. {15} And the time by order coming about, the day was at hand that Esther the daughter of Abihail the brother of Mardocheus, whom he had adopted for his daughter, should go in to the king. Who sought not women's ornaments, but whatsoever Egeus the eunuch the keeper of the virgins would, those things he gave her to her adorning. For she was exceeding fair, and of incredible beauty, she seemed to all men's eyes gracious and amiable. {16} She therefore was brought to the chamber of king Assuerus the tenth month, which is called Tebeth, in the seventh year of his reign. {17} And the king loved her more than all the women, and she had grace and mercy before him above all the women, and he put the crown of the Kingdom on her head, and made her reign in stead of Vasthi. {18} And he commanded a very magnifical feast to be prepared to all the Princes, and to his servants, for the conjunction and marriage of Esther. And gave rest to all the Provinces, and bestowed gifts according to princely magnificence. {19} And when virgins were sought the second time and gathered together, Mardocheus tarried at the king's gate: {20} neither had Esther as yet uttered her country, & people, according to his commandment. For whatsoever he commanded, Esther observed: & she did all things so as she was wont at that time, when he nourished her a little one. {21} At that time therefore, when Mardocheus abode at the king's gate, Bagathan & Thares were angry, two of the king's eunuchs, that were porters, & were chief in the first entry of the palace: and they would make insurrection against the king, and kill him. {22} Whereof Mardocheus got notice, & immediately he told it to queen Esther: & she to the king in the name of Mardocheus, who had reported the thing unto her. {23} It was examined and found: and they were both hanged on a gibbet. And it was put in the histories, and registered in the chronicles before the king.

Chapter 3

Aman advanced by the king, is much offended that Mardocheus doth not adore him, 6. and therefore procureth the king's decree, to destroy the whole nation of the Jews.

{1} AFTER these things king Assuerus advance Aman the son of Amadathi, which was of the stock of Agag: and he put his throne above all the Princes which he had. {2} And all the king's servants, that were in the doors of his palace, bowed their knees, and adored Aman: for so the Emperor had commanded them: only Mardocheus did not bow his knee, nor adore him. {3} To whom the king's servants, that were chief at the doors of the palace, said: Why doest thou above the rest not observe the king's commandment? {4} And when they said this often, and he would not hear, they told Aman, desirous to know whether he would persevere in his sentence: for he had told them that he was a Jew. {5} Which Aman had heard, & had proved by experience that Mardocheus bowed not his knee unto him, nor adored him, he was angry exceedingly. {6} And he counted it a matter of nothing to lay his hands upon Mardocheus alone: for he had heard that he was of the Jews, and he would rather destroy all the nation of the Jews, that were in the Kingdom of Assuerus. {7} The first month (which is called Nisan) in the twelfth year of the reign of Assuerus, the lot

was cast into a pot which in Hebrew is called Phur, before Aman, in what day and what month the nation of the Jews should be slain; and there came forth the twelfth month, which is called Adar. {8} And Aman said to king Assuerus: There is a people dispersed through all the Provinces of thy kingdom, and separated one from an other, using new laws and ceremonies, moreover also contemning the king's ordinances: And thou knowest very well that it is not expedient for thy kingdom that they wax insolent by liberty. {9} If it please thee, decree that they may perish, & I will pay ten thousand talents to the offerers of the treasure. {10} The king therefore took the ring that he used, from his hand, and gave it to Aman the son of Amadathi of the progeny of Agag, the enemy of the Jews, {11} and he said to him: The silver which thou doest promise, be it thine: but concerning the people do that which pleaseth thee. {12} And the king's scribes were called in the first month, Nisan, the thirteenth day of the same month: and it was written, as Aman had commanded, to all the king's lieutenants, and judges of the Provinces, and of diverse nations, as every nation could read, and hear according to the variety of languages, in the name of king Assuerus: and the letters signed with his ring, {13} were sent by the king's posts to all provinces, that they should kill and destroy all the Jews, from boy unto old man, children, and women, in one day, that is, in the thirteenth of the twelfth month, which is called Adar, and should spoil them of their goods. {14} And the content of the letters was this, that all Provinces might know, and prepare themselves against the day aforesaid. {15} The posts that were sent, made haste to fulfill the king's commandment. And immediately the edict hung in Susan, the king and Aman feasting, and all the Jews that were in the city weeping.

Chapter 4

All the Jews lament their imminent danger. 5. Mardocheus willeth Esther to entreat the king for their safety. 11. She fearing to go to the king contrary to his law uncalled, 15. yet they all fasting and praying for her, she doth it.

{1} WHICH things when Mardocheus had heard, he rent his garments, and was clothed with sackcloth, sprinkling ashes on his head: and in the street of the midst of the city he cried with a loud voice, shewing the anguish of his mind, {2} and with this wailing going even to the doors of the palace: for it was not lawful for one clothed with sack-cloth to enter the king's court. {3} In all Provinces also, towns, and places, to which the king's cruel decree was come, there was great mourning with the Jews, fasting, howling, and weeping, many using sack-cloth and ashes for their couch. {4} And Esther's maids and the eunuchs went in, & told her. Which she hearing was astonished: & she sent a garment, that the sack-cloth being taken away, they should put it on him: which he would not take. {5} And calling for Athach the eunuch, whom the king had given her for a servant to Mardocheus, commanded him to go and to learn of him, why he did this. {6} And Athach going forth went to Mardocheus standing in the street of the city before the palace door: {7} who told him all things that had chanced, how Aman had promised, that he would bring silver into the king's treasures for the slaughter of the Jews. {8} He gave him also a copy of the edict which hung in Susan, that he should shew it to the queen, and should admonish her to enter in to the king, and to entreat him for her people. {9} Athach returning told Esther all things, that Mardocheus had said. {10} Who answered him, and bade that he should say to Mardocheus: {11} All the king's servants, and all the Provinces that are under his dominion, know, that whether man, or woman, not called, shall enter in to the king's inner court, he must immediately be slain without all delay: unless perhaps the king stretch forth a golden rod unto him, for a sign of clemency, and so he may live. I therefore, how can I enter in to the king, which now these thirty days have not been called unto him? {12} Which when Mardocheus had heard, {13} he sent word to Esther again, saying: Think not that thou mayst deliver thy own

life only, because thou art in the king's house, above all the Jews: {14} for if thou wilt now hold thy peace, the Jews shall be delivered by an other occasion: and thou, and thy father's house shall perish. And who knoweth whether thou camest to the Kingdom therefore, that in such a time thou mightest be ready? {15} And again Esther sent to Mardocheus in these words: {16} Go, and gather together all the Jews, whom thou shalt find in Susan, and pray ye for me. Eat ye not, and drink not in three days, and three nights: and I with my handmaids in like manner will fast, and then will I go in to the king, doing against the law, not called, and delivering my self to death and to peril. {17} Mardocheus therefore went, and did all things that Esther had commanded him.

Chapter 5

Esther standing in the king's sight he calleth her, 4. she requesteth that he and Aman will dine with her. 7. Again she inviteth them. 9. Aman is more incensed against Mardocheus, prepareth high gallows to hang him on.

{1} AND the third day Esther put on royal garments, and stood in the court of the king's house, which was the inner against the king's hall: but he sat upon his throne in the consistory of the palace, against the door of the house. {2} And when he had seen Esther the queen standing, she pleased his eyes, and he put forth toward her the golden rod, which he held in his hand: who going near, kissed the top of his rod. {3} And the king said to her: What wilt thou queen Esther? What is thy request? Yea if thou wilt ask the half part of the kingdom, it shall be given thee. {4} But she answered: If it please the king, I beseech thee that thou come to me this day, and Aman with thee to a banquet, which I have prepared. {5} And the king forthwith, Call ye Aman, quoth he, quickly, that he may obey Esther's will. The king therefore and Aman came to the banquet, which the queen had prepared for them. {6} And the king said to her, after that he had drunk wine abundantly. What doest thou desire to be given thee? And for what thing askest thou? Although thou ask the half part of my Kingdom, thou shalt obtain. {7} To whom Esther answered: My petition & requests are these: {8} If I have found grace in the king's sight, and if it please the king to give that which I ask, and to fulfill my petition: let the king and Aman come to the banquet which I have prepared them, and to morrow I will open my will to the king. {9} Aman therefore went forth that day joyful and merry. And when he had seen Mardocheus sitting before the doors of the palace, and not only not to have risen up to him, but not so much as to have moved from the place where he sat, he was wrath exceedingly: {10} and dissembling his anger, and returning into his house, he called together unto him his friends, and Zares his wife: {11} and he declared to them the greatness of his riches, and the multitude of his children, and with how great glory the king had advanced him above all his princes and servants. {12} And after these things he said: Queen Esther also hath called none other to the banquet with the king, but me: with whom to morrow also I shall dine with the king. {13} And whereas I have all these things, I think I have nothing, so long as I shall see Mardocheus the Jew sitting before the king's doors. {14} And Zares his wife, and the rest of his friends answered him: Command a great beam to be prepared, having fifty cubits in height, and speak in the morning to the king, that Mardocheus may be hanged upon it, and so thou shalt go joyful with the king to the banquet. The counsel pleased him, and he commanded an high gallows to be prepared.

Chapter 6

The king hearing the good service of Mardocheus in detecting traitors, read in the chronicle (for which he had yet no reward) 4. commandeth Aman to honour him next to the king. 11. which he performeth.

{1} THAT night the king passed without sleep, and he commanded the histories and chronicles of former times to be brought him. Which when they were read in his presence, {2} they came to that

place where it was written,{523} how Mardocheus had uttered the treason of Bagathan and Thares the eunuchs, coveting to kill king Assuerus. {3} Which when the king had heard, he said: What honour and reward hath Mardocheus received for this fidelity? His servants & ministers said to him: He hath received no reward at all. {4} And the king by and by, Who is, quoth he, in the court? For Aman had entered the inner court of the king's house, that he might suggest to the king, and he might command Mardocheus to be hanged fast on the gibbet, which was prepared for him. {5} The servants answered: Aman standeth in the court. And the king said: Let him come in. {6} And when he was come in, he said to him: What ought to be done to the man, whom the king is desirous to honour? But Aman thinking in his heart, and supposing that the king would honour no other but himself, {7} answered: The man, whom the king desireth to honour, {8} ought to be clothed with the king's garments, and to be set upon the horse that is for the king's saddle, and to take the king's crown upon his head, {9} and let the chief of the king's Princes and nobles hold his horse and going through the street of the city cry and say: So shall he be honoured, whom soever the king will honour. {10} And the king said to him: Make haste, and taking a robe and a horse, do that thou hast spoken, to Mardocheus the Jew, which sitteth before the doors of the palace: Beware thou pretermit nothing of those things, which thou hast spoken. {11} Aman therefore took a robe and a horse, and putting it on Mardocheus, & setting him on the horse, in the street of the city went before him, and cried: This honour is he worthy of, whomsoever the king is willing to honour. {12} And Mardocheus returned to the palace gate: & Aman made haste to go into his house, mourning and his head covered: {13} and he told Zares his wife and his friends all things that had chanced him. To whom the wise men whom he had in counsel, and his wife answered: If Mardocheus be of the Jew's seed, before whom thou hast begun to fall, thou canst not resist him, but thou shalt fall in his sight. {14} As they were yet speaking, the king's eunuchs came, and compelled him to go quickly to the banquet which the queen had prepared.

Chapter 7

Esther entertaining the king and Aman again at a feast, is promised to obtain whatsoever she will ask. 3. She demandeth safety for her self, and all the people, against Aman's cruelty. 6. and Aman is hanged on the gallows, which he had prepared for Mardocheus.

{1} THE king therefore and Aman went in, to drink with the queen. to her also the second day, after he was {2} And the king said warm with wine: What is thy petition Esther, that it may be given thee? And what wilt thou, have done? Although thou shalt ask the half part of my Kingdom, thou shalt obtain. {3} To whom she answered: If I have found grace in thine eyes o king, and if it please thee, give me my life for the which I make request, and my people for the which I beseech. {4} For we are delivered I and my people, to be destroyed, murdered, and to perish. And would to God we were sold for bondmen & bond-women: it were a tolerable evil, and mourning I would hold my peace: but now it is our enemy, whose cruelty redoundeth upon the king {5} And king Assuerus answering, said: Who is this, and of what might, that he dare do these things? {6} And Esther said: It is this Aman our adversary and most wicked enemy. Which he hearing forthwith was astonished, not enduring to bear the countenance of the king and of the queen. {7} But the king being wrath rose up, and from the place of the banquet went into the garden set with trees. Aman also rose up, to entreat Esther the queen for his life, for he understood that there was evil prepared him of the king. {8} Who when he was returned out of the garden set with trees, and had entered into the place of the banquet, he found Aman to have fallen upon the bed, wherein Esther lay, and he said: The queen also he will force in my presence, in my house. Neither was the word yet passed from the king's mouth, and immediately they covered his face. {9}

And Harbona, one of the eunuchs which stood waiting of the king, said: Behold the gibbet, which he had prepared for Mardocheus, that spake for the king, standeth in Aman's house, having in height fifty cubits. {10} To whom the king said: Hang him upon it. Aman therefore was hanged on the gibbet, which he had prepared for Mardocheus: and the king's wrath ceased.

Chapter 8

Esther informeth the king that Mardocheus is her uncle, he is advanced in authority. 3. and contrary letters are sent that the Jews be saved, 11. and their enemies slain, 15. Mardocheus is in high honour, and his whole nation is esteemed and feared by other people.

{1} THAT day king Assuerus gave unto Esther the queen the house of Aman the Jew's adversary, and Mardocheus went in before the king's presence. For Esther confessed to him that he was her uncle. {2} And the king took the ring, which he had commanded to be taken again from Aman, and delivered it to Mardocheus. And Esther appointed Mardocheus also over her house. {3} Neither content with these things, she fell down at the king's feet, and she wept and speaking to him prayed him, that he would command that the malice of Aman the Agagite, and his most wicked devices, which he had invented against the Jews, should be of none effect. {4} But he after the manner put forth the golden sceptre with his hand, by the which the sign of clemency was shewed: and she rising up stood before him, {5} and said: If it please the king, and if I have found grace in his eyes, and my request seem not contrary to him, I beseech thee, that the old letters of Aman the traitor and enemy of the Jews, wherein he commanded that in all the king's provinces they should perish, may by new letters be corrected. {6} For how can I abide the murder and slaughter of my people? {7} And king Assuerus answered Esther the queen, and Mardocheus the Jew: Aman's house I have given to Esther, and himself I have commanded to be hanged on the gallows, because he durst lay hands on the Jews. {8} Write ye therefore to the Jews as pleaseth you, in the king's name, signing the letters with my ring. For this was the custom, that no man durst speak against the letters, which were sent in the king's name, and were signed with his ring. {9} And the king's scribes and secretaries being called for (and it was the time of the third month, which is called Siban) the three and twentieth day thereof letters were written, as Mardocheus would, to the Jews, and to the Princes, & the lieutenants and judges, which were rulers over the hundred and seven and twenty Provinces, from India even to Aethiopia: to Province and Province, to people and people, according to their languages and characters, and to the Jews, according as they could read, and hear. {10} And the said letters, which were sent in the king's name, were signed with his ring, and sent by riding posts: which running through all the Provinces, should prevent the old letters with the new messages. {11} To whom the king gave commandment, that they should speak to the Jews in every city, and should command them to be gathered together in one, that they might stand for their lives, and might kill and destroy all their enemies with their wives and children and all their houses, and to take the spoil of them. {12} And there was appointed through all the Provinces one day of revenge, that is, the thirteenth of the twelfth month Adar. {13} And this was the content of the letter, that in all lands and peoples which were subject to the empire of king Assuerus, it should be notified, the Jews to be ready to be revenged of their enemies. {14} And there went forth swift posts carrying the messages, and the king's edict hung in Susan. {15} But Mardocheus going forth out of the palace, and from the king's presence, shining in royal garments, to wit, hyacinthine and sky colour, bearing a golden crown on his head, and clothed with a silk and purple cloak. And the city rejoiced, and was glad. {16} But to the Jews there seemed a new light to rise, joy, honour, and dancing. {17} With all peoples, cities, and Provinces, whither soever the king's commandments came, marvelous rejoicing, feasts and

banquets, and holy day: in so much that many of the other nation and sect, were joined to their religion and ceremonies. For great terror of the name of the Jews had invaded them all.

Chapter 9

The Jews kill their enemies which would have killed them, 6. namely the ten sons of Aman are hanged on gallows, 13. more slain the next day. 17. The day following is made holy, and so to be kept every year.

{1} THEREFORE in the thirteenth day of the twelfth month, which we have said now before to be called Adar, when slaughter was prepared for all the Jews, and their enemies gaped after their blood, the case being changed to the contrary, the Jews began to be superiors, and to revenge themselves of their adversaries. {2} And they were gathered together in every city, and town, & place, to extend their hand against their enemies and their persecutors. And none durst resist, because the fear of their greatness did penetrate all peoples. {3} For both the judges of the Provinces, and captains, and lieutenants, and every dignity that was chief over every place and work, extolled the Jews for fear of Mardocheus: {4} Whom they knew to be Prince of the palace, and to be able to do very much: the fame also of his name increased daily, and flew abroad through all men's mouths. {5} Therefore the Jews struck their enemies with a great slaughter, and slew them, repaying them that which they had prepared to do to them: {6} in so much that in Susan also they killed five hundred men, besides the ten sons of Aman the Agagite the enemy of the Jews: whose names be these: {7} Pharsandatha, and Delphon, and Espathatha, {8} and Phoratha, and Adalia, & Aridatha, {9} and Phermesta, and Arisai, and Aridai, and Jezatha. {10} Whom when they had slain, they would not take preys of their goods. {11} And by and by the number of them that were killed in Susan, was brought to the king. {12} Who said to the queen: In the city of Susan the Jews have killed five hundred men, besides the ten sons of Aman: how great a slaughter thinkest thou do they make in all the Provinces? What askest thou more, and what withl thou that I command to be done? {13} To whom she answered: If it please the king, let there authority be given to the Jews, that as they have done today in Susan, so also they may do to morrow, and that the ten sons of Aman be hanged on gibbets. {14} And the king commanded that it should be so done. And forthwith the edict hung in Susan, and the ten sons of Aman were hanged. {15} The fourteenth day of the month Adar, the Jews being gathered together, there were killed in Susan three hundred men: neither was their substance spoiled by them. {16} Yea and through all Provinces, which were subject to the king's dominion, the Jews stood for their lives, their enemies and persecutors being slain: in so much that there was fully seventy five thousand of them that were killed, and no man took any of their goods. {17} And the thirteenth day of the month Adar was the first day with them all, of the slaughter, & the fourteenth day they ceased to kill. Which they ordained to be solemn, so that in it at all times afterward they gave themselves to good cheer, mirth and banquets. {18} But they that made the slaughter in the city of Susan, were occupied in the slaughter the thirteenth and fourteenth day of the same month: and in the fifteenth day they ceased to kill. And therefore they ordained the same a solemn day of good cheer and joyfulness. {19} But those Jews, that abode in towns not walled and villages, ordained the fourteenth day of the month Adar for banquets and joy, so that they rejoice in it, and send one an other portions of banquets and meats. {20} Mardocheus therefore wrote all these things, and being comprised in letters sent them to the Jews, that abode in all the king's Provinces, as well those that lay near, as far off, {21} that they should take the fourteenth and fifteenth day of the month Adar for feasts, and the year always returning should celebrate them with solemn honour: {22} because in the same days the Jews revenged themselves of their enemies, and mourning and sorrow were turned into mirth and joy, and that

these should be days of good cheer and gladness, and they should send one to an other portions of meats, and should give gifts to the poor. {23} And the Jews received into a solemn rite all things, which they had begun to do at that time, and which Mardocheus by letters had commanded to be done. {24} For Aman, the son of Amadathi of the stock of Agag, the enemy & adversary of the Jews, purposed evil against them, to kill them and destroy them: & he cast Phur, which in our language is turned, a lot. {25} And afterward Esther went in to the king, beseeching that his endeavours might by the king's letters be made void: & the evil that he had intended against the Jews, might return upon his own head. Finally, they hung both him and his sons upon the gallows, {26} and since that time these days are called Phurim, that is, of Lots: because Phur, that is, a lot, was cast into the pot. And all things that were done, are contained in the volume of this epistle, that is, of this Book: {27} and the things that they sustained, and that were afterward changed, the Jews took upon themselves and their seed, & upon all that would be joined to their religion, that it should be lawful for none to pass without solemnity these days: which the writing testifieth, and certain times require; as years continually succeed one an other. {28} These are days, which no oblivion shall ever put out: and all Provinces in all the world shall celebrate throughout all generations: neither is there any city, wherein the days of Phurim, that is, of lots, must not be observed of the Jews, and of their progeny, which is bound to these ceremonies. {29} And Esther the queen the daughter of Abihail, & Mardocheus the Jew wrote also the second epistle, that with all diligence this day should be established solemn for the time to come. {30} and they sent to all the Jews, that were in the hundred and seven and twenty Provinces of king Assuerus, that they should have peace, and receive truth, {31} observing the Days of lots, and in their time should celebrate them with joy: as Mardocheus and Esther had appointed, and they took upon them to be observed of themselves, and of their seed, fasts, and cries, and the days of lots, {32} and all things, which are contained in the history of this Book, which is called Esther.

Chapter 10

Assuerus subdued many countries. 4. Mardocheus understandeth, and declareth his dream. 9. God separateth his people from other nations by a better lot.

{1} BUT king Assuerus made all the earth, and all the islands of the sea tributaries. {2} Whose strength and empire, and the dignity and highness, wherewith he exalted Mardocheus, are written in the books of the Medes, and of the Persians: {3} and how Mardocheus of the Jew's kindred was second after king Assuerus: and great with the Jews, and acceptable to the people of his brethren, seeking good to his people, and speaking those things, which pertained to the good of his seed. {4} And Mardocheus said: These things are done of God. {5} I remember the dream that I saw, signifying these very things: neither was any of them frustrate. {6} The little fountain which grew into a river, and was turned into light, and into the sun, and abounded into many waters, is Esther, whom the king took to wife, and made her to be queen. {7} But the two dragons: I am, and Aman. {8} The nations, that were assembled: are they that endeavoured to destroy the name of the Jews. {9} And my nation: is Israel, which cried to our Lord, and our Lord hath saved his people: and he hath delivered us from all evils, and hath done great signs and wonders among the nations: {10} and he commanded that there should be two lots, one of the people of God, and the other of all Nations. {11} And both lots are come to the day appointed even now from that time before God to all nations: {527} {12} and our Lord hath remembered his people, and hath had mercy on his inheritance. {13} And these days shall be observed in the month of Adar the fourteenth, and fifteenth day of the same month, with all diligence, and joy of the people gathered into one assembly, throughout all the generations here-after of the

People of Israel.

Chapter 11

An Appendix and conclusion of this history. 2. The dream of Mardocheus.

{1} IN the fourth year when Ptolomee and Cleopatra reigned, Dositheus, which named himself a Priest, and of the Levitical kindred, and Ptolomee his son brought this epistle of Phurim, which they said Lysimachus the son of Ptolomee did interpret in Jerusalem. {2} In the second year, when Artaxerxes the greatest reigned, in the first day of the month Nisan, Mardocheus the son of Jairi, the son of Semei, the son of Cis, of the tribe of Benjamin, {3} a Jew which dwelt in the city of Susan, a great man and among the first of the king's court, saw a dream. {4} And he was of that number of captives, whom Nabuchodonosor the king of Babylon had transported from Jerusalem with Jechonias the king of Juda: {5} and this was his dream: There appeared voices, and tumults, and thunders, and earth-quakes, and perturbation upon the earth. {6} and behold two great dragons, prepared one against an other into battle. {7} At whose cry all nations were raised up to fight against the nation of the just. {8} And that was a day of darkness and danger, of tribulation and distress, and great fear upon the earth. {9} And the nation of the just fearing their evils, was troubled, and prepared to death. {10} And they cried to God: and they crying, a little fountain grew into a very great river, and abounded into very many waters. {11} Light and the sun arose, & the humble were exalted, & they devoured the glorious. {12} Which when Mardocheus had seen, and risen out of his bed, he mused what God would do: and he had it fixed in his mind, desirous to know what the dream should signify.

Chapter 12

The conspiracy of two eunuchs detected by Mardocheus, is repeated, 6. and Aman's malice against him for the same.

{1} AND he abode that time in the king's court with Bagatha and Thara the king's eunuchs, which were porters of the palace. {2} And when he understood their cogitations, and had thoroughly seen their cares, he learned that they went about to lay hands on king Artaxerxes, and he told the king thereof. {3} Who having them both in examination, when they had confessed he commanded them to be led to death. {4} But the king wrote that which was done, in the commentaries: and Mardocheus also committed the memory of the thing to writing. {5} And the king commanded him, that he should abide in the court of the palace, giving him gifts for the delation. {6} But Aman the son of Amadathi the Bugeite was most glorious before the king, and would hurt Mardocheus, and his people, for the two eunuchs of the king, which were put to death. And should spoil their goods.

Chapter 13

A copy of the epistle which Aman sent to all provinces to destroy the Jews. 8. And Mardocheus his prayer for the people.

{1} AND this was the copy of the letter. The most great king Artaxerxes from India unto Aethiopia, to the Princes of an hundred and seven & twenty provinces, and to the captains that are subject to his empire, greeting. {2} Whereas I reigned over many nations, and had subdued all the world to my dominion, I would not abuse the greatness of my might, but with clemency & lenity govern my subjects, that passing their life quietly without any terror, they might enjoy peace wished of all men. {3} But when I demanded of my counsellors how this might be accomplished, one that excelled the rest in wisdom & fidelity, & was second after the king, Aman by name, {4} told me that there was a people dispersed through the whole world, which used new laws, and doing against the customs of all Nations, contemned the commandments of kings, and brake

the concord of all nations by their dissension. {5} Which when we had learned, seeing one nation rebellious against all kind of men to use perverse laws, & to go against our commandments, and to disturb the peace and concord of the Provinces subject to us, {6} we have commanded that whomsoever Aman shall shew, who is chief over all the Provinces, and second after the king, and whom we honour in stead of a father, they with their wives and children be destroyed of their enemies, and that none have pity on them the fourteenth day of the twelfth month Adar of this present year: {7} that the wicked men going down to hell in one day, may restore the peace to our empire, which they had disturbed. And Mardocheus going forth, did all things that Esther had commanded him. {8} But Mardocheus besought our Lord, mindful of all his works, {9} and said: Lord Lord King omnipotent, for in thy dominion are all things set, and there is none that can resist thy will, if thou determine to save Israel. {10} Thou madest heaven and earth, and whatsoever is contained in the compass of heaven. {11} Thou art Lord of all, neither is there that can resist thy majesty. {12} Thou understandest all things, and knowest that I have not done this for pride and contumely, and any desire of glory, that I adored not the proud Aman, {13} (for gladly would I be ready for the salvation of Israel to kiss even the steps of his feet,) {14} but I feared lest I should transfer the honour of my God to a man, and lest I should adore any except my God. {15} And now o Lord King, the God of Abraham have mercy upon thy people, because our enemies will destroy us, and extinguish thine inheritance. {16} Despise not thy portion, which thou hast redeemed to thy self out of Aegypt. {17} Hear my prayer, and be propitious to thy lot and cord, and return our mourning into joy, that living we may praise thy name o Lord, and do not shut the mouths of them that sing to thee. {18} All Israel also with like mind and supplication cried to our Lord, because certain death did hang over them.

Chapter 14

Esther prayeth in humility of spirit, that God will deliver the people from the cruelty of Aman.

{1} ESTHER also the queen fled to our Lord, fearing the peril that was at hand. {2} And when she had laid off her royal garments, she took cloths meet for weeping and mourning, & for diverse ointments, filled her head with ashes & dung, & her body she humbled with fasts: and all the places, in which before she was accustomed to rejoice, she filled with tearing of her hairs. {3} And she besought our Lord the God of Israel, saying: My Lord, which only art our King, help me solitary woman, and which have no other helper beside thee. {4} My peril is in my hands. {5} I have heard of my father that thou Lord didst take Israel out from all Gentiles, and our fathers out of all their predecessors before, that thou mightest possess an everlasting inheritance, and thou hast done to them as thou hast spoken. {6} We have sinned in thy sight, and therefore thou hast delivered us into the hands of our enemies: {7} for we have worshipped their gods. Thou art just o Lord. {8} And now it sufficeth them not, that they oppress us with most hard servitude, but imputing the force of their hands to the might of their idols, {9} they will change thy promises, and destroy thine inheritance, and shut the mouths of them that praise thee, and extinguish the glory of thy temple and altar, {10} that they may open the mouths of Gentiles, and praise the strength of idols, and magnify a carnal king for ever. {11} Deliver not o Lord thy sceptre to them that are not, lest they laugh at our ruin: but turn their counsel upon them, {529} & destroy him, that hath begun to do cruelly against us. {12} Remember o Lord: and shew thy self to us in the time of our tribulation, and give me confidence Lord King of gods, and of all power: {13} give me speech well framed in my mouth, in the presence of the lion, and turn his heart into the hatred of our enemy, that both himself may perish, and the rest that consent unto him. {14} But deliver us in thy hand, and help me, having no other help but thee o Lord, which hast the knowledge of

all things, {15} and knowest that I hate the glory of the wicked, and detest the bed of the uncircumcised, and of every stranger. {16} Thou knowest my necessity, that I abhor the sign of my pride & glory, which is upon my head in the days of my ostentation, and detest it as the cloth of a woman in her monthly flowers, and wear it not in the days of my silence, {17} and that I have not eaten at Aman's table, neither the king's banquet hath pleased me, and that I have not drunk the wine of libaments: {18} & that thy handmaid did never rejoice, since I was transported hither unto this day, but in thee o Lord the God of Abraham. {19} O God strong above all, hear the voice of them, that have no other hope, and deliver us from the hand of the wicked, and deliver me from my fear.

Chapter 15

Mardocheus causeth Esther to go to the king and entreat for the people. 10. She is terrified by his countenance, but God turneth his heart, and he calleth her courteously to him.

{1} AND he commanded her (no doubt but Mardocheus commanded Esther) that she should go unto the king, & make petition for her people and for her country. {2} Remember (quoth he,) the days of thy humility, how thou wast brought up in my hand, because Aman the second after the king hath spoken against us unto death: {3} & do thou invoke our Lord, and speak to the king for us, and deliver us from death. {4} And in the third day she laid away the garments which she wore, and was clothed in her glory. {5} And when she glistened in royal apparel, and had invoked God the ruler and saviour of all, she took two waiting maids, {6} and upon the one indeed she leaned, as it were for delicateness & very much tenderness not able to bear up her body: {7} but the other of the maids followed her Lady, bearing up her garments trailing on the ground. {8} But her self in all her countenance of colour like the rose, also with gracious and shining eyes hid her mind full of sorrow, & exceeding fear. {9} She therefore entering through all the doors in order, stood before the king, where he sat upon the throne of his kingdom, clothed with royal garments, & glittering in gold, and precious stones, and he was terrible to behold. {10} And when he had lifted up his face, and with burning eyes had shewed the fury of his breath, the queen fell down, & her colour being changed into paleness, she rested her weary head upon her handmaid. {11} And God turned the king's spirit into mildness, & in haste & fearing he lept out of the throne, & holding her up in his arms, till she came to her self, spake her fair with these words: {12} What aileth thee Esther? I am thy brother, fear not. {13} Thou shalt not die: for this law is not made for thee, but for the common sort. {14} Come near therefore, and touch the sceptre. {15} And when she held her peace, he took the golden rod, & put it upon her neck, & kissed her, & said: Why speakest thou not to me? {16} Who answered: I saw thee, my lord as an angel of God, and my heart was troubled for the fear of thy glory. {17} For thou, my lord, art exceeding marvelous, and thy face is full of graces. {18} And when she spake, she fell down again, and was almost in a swoon. {19} But the king was troubled, and all his servants did comfort her.

Chapter 16

A copy of king Artaxerxes' letters, which he sent for the safety of the Jews, 10. declaring the insolency of Aman, and dutiful service of Mardocheus and Esther, 20. commanding all his Princes to assist the Jews, and with them to celebrate the day which is changed from sorrow to joy.

{1} THE great king Artaxerxes, from India to Aethiopia, to the dukes and Princes of an hundred twenty seven Provinces, which obey our commandment, sendeth greeting. {2} Many have abused unto pride the goodness of Princes, and the honour, that hath been bestowed upon them: {3} and they do not only endeavour to oppress the king's subjects, but not bearing the glory that is given them, they work treason against them that gave it. {4} Neither are they content not to give thanks for the benefits, and to violate in

themselves the laws of humanity, but they think they can escape the sentence of God also who seeth all things. {5} And they have burst forth into so great madness, that such as observe diligently the offices committed unto them, and do all things so that they are worthy of all men's praise, them they endeavour to overthrow by subtle means of lies, {6} whilst with crafty fraud they deceive the simple ears of Princes, and esteeming others by their own nature. {7} Which thing is proved both out of old histories, and by these things, which are done daily, how the enterprises of kings are depraved by the evil suggestions of certain men. {8} Wherefore we must provide for the peace of all Provinces. {9} Neither must you think, if we command diverse things, that it cometh of the lightness of our mind, but that we give sentence according to the quality and necessity of times, as the profit of the common wealth requireth. {10} And that you may more plainly understand, that which we say, Aman the son of Amadathi, both in mind & country a Macedonian, & an alien from the Persians' blood, and with his cruelty staining our piety, was received of us a stranger: {11} and found our humanity so great towards him, that he was called our father, & was adored of all, second after the king: {12} who was puffed up with so great swelling of arrogancy, that he went about to deprive us of Kingdom and life. {13} For by certain new devises and not heard of before he hath sought to kill Mardocheus, by whose fidelity and benefits we live, and Esther the fellow of our Kingdom with all their nation: {14} thinking this that they being slain, he might work treason to our solitariness, and might transfer the Kingdom of the Persians to the Macedonians. {15} But we have found the Jews, which were by that most wicked of men appointed to be slain, in no fault at all, but contrary wise using just laws, {16} and the children of the highest and the greatest, and always loving God, by whose benefit the Kingdom was given both to our fathers and to us, and is kept unto this day. {17} Wherefore know ye those letters, which he directed in our name, to be of none effect. {18} For the which heinous fact, before the gates of this city, that is of Susan, both himself that devised it, and all his kindred hang on gibbets: not we, but God repaying him that which he hath deserved. {19} But this edict, which we now send, let it be set forth in all cities, that it be lawful for the Jews to use their own laws. {20} Whom you must help, that those which had prepared themselves to their slaughter, they may kill, the thirteenth day of the twelfth month, which is called Adar. {21} For God omnipotent hath turned this day of sadness and mourning into joy to them. {22} Wherefore count you also this day among other festival days, and celebrate it with all joy, that hereafter also it may be known, {23} that all, which faithfully obey the Persians, receive worthy reward for their fidelity: and they that lie in wait against their Kingdom, perish for their wicked fact. {24} And every Province and city, that will not be partaker of this solemnity, let it perish by sword and fire, and let it so be destroyed, that not only men, but also beasts have no access thereto for ever, for an example of contempt, and disobedience.

THE BOOK OF JOB

Chapter 1

Holy Job offereth sacrifice for every one of his children, 6. whose good estate Satan envying, by God's permission spoileth him of all his goods, and children, 20. for which he being pensive offendeth not, but thanketh God for all.

{1} THERE was a man in the Land of Hus, named Job, and that man was simple, and right, and fearing God, and departing from evil. {2} And there were born to him seven sons and three daughters. {3} And his possession was seven thousand sheep, & three thousand camels, also five hundred yoke of oxen, and five hundred she-asses, and a family exceeding great: and that man was great among all them of the East. {4} And his sons went, and made a feast by houses, every one in his day. And sending they called

their three sisters to eat & drink with them. {5} And when the days of feasting had passed about in course, Job sent to them, and sanctified them: and rising up early offered holocausts for every one. For he said: Lest perhaps my sons have sinned, and have blessed God in their hearts. So did Job all the days. {6} But on a certain day when the sons of God were come to assist before our Lord, Satan also was present among them. {7} To whom our Lord said: From whence comest thou? Who answering, said: I have gone round about the earth, & walked through it. {8} And our Lord said to him: Hast thou considered my servant Job, that there is not the like to him in the earth, a man simple, and right, and fearing God, and departing from evil? {9} To whom Satan answering, said: Why, doth Job fear God in vain? {10} hast not thou fenced him, and his house, and all his substance round about, blessed the works of his hands, and his possession hath increased on the earth? {11} But stretch forth thy hand a little, and touch all things that he possesseth, unless he bless thee in the face. {12} Our Lord therefore said to Satan: behold, all things that he hath, are in thy hand, only upon him extend not thy hand. And Satan went forth from the face of our Lord. {13} And when upon a certain day his sons and daughters did eat, and drink wine in the house of their eldest brother, {14} there came a messenger to Job, which said: The oxen ploughed, and the she-asses fed beside them, {15} and the Sabeians came in violently, and have taken all things, and have stricken the servants with the sword, and I only have escaped to tell thee. {16} And when he yet spake, an other came, and said: The fire of God fell from heaven, and striking the sheep and the servants hath consumed them, and I only have escaped to tell thee. {17} But whilst he also was yet speaking, there came an other and said: The Chaldees made three troops, and have invaded the camels, and taken them, moreover the servants also they have stricken with the sword, and I alone am fled to tell thee. {18} He yet spake, and behold an other came in, and said: Thy sons and daughters eating and drinking wine in the house of their eldest brother, {19} suddenly a vehement wind came violently from the country of the desert, and shook the four corners of the house, which falling oppressed thy children and they are dead, and I alone have escaped to tell thee. {20} Then Job rose up, and rent his garments, & with polled head falling on the ground, adored, {21} and said: Naked came I out of my mother's womb, and naked shall I return thither: Our Lord gave, and our Lord hath taken away: as it hath pleased our Lord, so is it done: the name of our Lord be blessed. {22} In all these things Job sinned not with his lips, neither spake he any foolish thing against God.

Chapter 2

Satan by God's permission, 7. striketh Job with sores from the sole of his foot to the top of his head. 9. His wife also insulteth against him, but he sinneth not. 11. Three friends coming to visit and comfort him, sit silent by him seven days.

{1} AND it came to pass when on a certain day the sons of God were come and stood before our Lord, and Satan came among them, and stood in his sight, {2} that our Lord said to Satan: From whence comest thou? Who answering said: I have gone round about the earth, and walked through it. {3} And our Lord, said to Satan: Hast thou considered my servant Job, that there is not the like to him in the earth, a man simple, and right, and fearing God, and departing from evil, and yet retaining innocency? But thou hast moved me against him, that I should afflict him in vain. {4} To whom Satan answering, said: Skin for skin, and all things that a man hath, he will give for his life: {5} otherwise put thy hand, and touch his bone and flesh, and then shalt thou see that he will bless thee in the face. {6} Our Lord therefore said to Satan: Behold he is in thy hand, but yet save his life. {7} Satan therefore going out from the face of our Lord, struck Job with a very sore boil, from the sole of the foot even to the top of his head: {8} who with a shell scraped the corruption, sitting on a dunghill. {9} And his wife

said to him: Doest thou yet continue in thy simplicity? Bless God and die. {10} Who said to her: Thou hast spoken like one of the foolish women: if we have received good things of the hand of God, evil things why should we not receive? In all these things Job sinned not with his lips. {11} Therefore Job's three friends hearing all the evil, that had chanced to him, came every one out of their place, Eliphaz a Themanite, and Baldad a Suhite, and Sophar a Naamathite. For they had appointed, that coming together they would visit him, and comfort him. {12} And when they had lifted up their eyes a far off, they knew him not, and crying out they wept, and renting their cloths sprinkled dust over their head toward heaven. {13} And they sat with him on the ground seven days and seven nights, and no man spake to him a word: for they saw the pain to be vehement.

Chapter 3

Job lamenteth, describing his own, and the general calamities of man, 13. and shewing how they escape many miseries which either are never born, or die presently after their birth.

{1} AFTER these things Job opened his mouth, and cursed his day, {3} Perish may the day wherein I was born, {2} and spake. & the night wherein it was said: A man is conceived. {4} Be that day turned into darkness, God require it not from above, and let it not be lightened with light. {5} Let darkness, and the shadow of death obscure it, let a mist possess it, and be it wrapped in bitterness. {6} A darksome hurl wind possess that night, be it not counted in the days of the year, nor numbered in the months. {7} Be that night solitary, nor praise-worthy. {8} Let them curse it which curse the day, which are ready to raise up Leviathan. {9} Let the stars be darkened with the mist thereof: let it expect light and let it not see, neither the rising of the appearing morning. {10} Because it shut not up the doors of the womb that bare me, nor took away evils from mine eyes. {11} Why died I not in the matrice, perished not forthwith being come forth of the womb? {12} Why received upon the knees: why nursed with the breasts? {13} For now sleeping I should be quiet, and should rest in my sleep: {14} With kings and consuls of the earth, which build themselves solitary places: {15} Or with Princes, that posses gold, and replenish their houses with silver: {16} Or as a thing untimely born that is hid I should not be, or as they that being conceived have not seen the light. {17} There the impious have ceased from tumult, & there the wearied with strength have rested. {18} And they sometime bound together without grief, have not heard the voice of the exactor. {19} Little and great are there, and the servant free from his master. {20} Why is there light given to a miserable man, and life to them, that are in bitterness of soul, {21} that expect death, and it cometh not, as they that dig up treasure, {22} and they rejoice exceedingly when they have found the grave? {23} To a man whose life is hid, and God hath compassed him with darkness? {24} Before I eat I sigh: and as it were overflowing waters, so my roaring: {25} Because the fear which I feared, hath chanced to me: and that which I was afraid of, hath happened. {26} Have I not dissembled? Have I not kept silence? Have I not been at ease? And indignation is come upon me.

Chapter 4

Eliphaz blameth Job as guilty of impatience, arguing thereupon that he was not so perfect in virtue as he seemed, 7. and therefore is now punished by God, who (as Eliphaz falsely supposeth) afflicceth not innocent men : 12. alleging for proof an imaginary vision.

{1} BUT Eliphaz the Themanite answering, said: {2} perhaps thou wilt take it grievously, but If we shall begin to speak to thee, the word conceived who can hold? {3} Behold thou hast taught many, and weary hands thou hast strengthened. {4} Them that wavered thy words have confirmed, and trembling knees thou hast strengthened: {5} But now a plague is come upon thee, & thou hast fainted: hath touched thee, and thou art troubled. {6} Where is

thy fear, thy strength, thy patience, and the perfection of thy ways? {7} Remember I beseech thee, who ever being innocent hath perished? Or when have the just been destroyed? {8} Yea rather I have seen them that work iniquity, and sow sorrows, and reap them, {9} to have perished by the blast of God, and with the spirit of his wrath to have been consumed. {10} The roaring of the lion, and the voice of the lioness, and the teeth of the whelps of lions are bruised: {11} The tiger hath perished, because he had no prey, and the lion's whelps are destroyed. {12} Moreover to me there was spoken a secret word, and as it were by stealth hath mine ear received the veins of the whispering thereof. {13} In the horror of a vision by night, when deep sleep is wont to hold men, {14} fear held me, and trembling, and all my bones were made sore afraid: {15} And when the spirit passed in my presence, the hairs of my flesh stood upright. {16} There stood one, whose countenance I knew not, an image before mine eyes, and I heard the voice as it were of a gentle wind: {17} What, shall man be justified in comparison of God, or shall a man be more pure than his maker? {18} Behold they that serve him are not stable, and in his Angels he found wickedness: {19} How much more they that inhabit houses of clay, which have an earthly foundation, shall be consumed as it were of the moth? {20} From morning until evening they shall be cut down: and because none understandeth, they shall perish for ever. {21} And they that shall be left, shall be taken away from them: they shall die, and not in wisdom.

Chapter 5

Eliphaz prosecuteth his discourse to convince Job of great sins, because he is so vehemently afflicted: 17. exhorteth him therefore to acknowledge his sins, so all things shall succeed prosperously.

{1} CALL therefore if there be that will answer thee, and turn to some of the Saints. {2} Anger indeed killeth the foolish, and envy slayeth the little one. {3} I have seen a fool with firm root, and I cursed his beauty by and by. {4} His children shall be made far from salvation, and shall be destroyed in the gate, and there shall be none to deliver. {5} Whose harvest the hungry shall eat, and the armed shall take him by violence, and the thirsty shall drink his riches. {6} Nothing in the earth is done without a cause, and out of the ground sorrow shall not rise. {7} Man is born to labour, and the bird to flight. {8} For the which thing I will beseech our Lord, and toward God I will set my speech: {9} Who doeth great and unsearchable and marvelous things without number: {10} Who giveth rain upon the face of the earth, and watereth all things with waters: {11} Who setteth the humble on high, and them that are in heaviness he comforteth with health: {12} Who dissipateth the cogitations of the malignant, that their hands can not accomplish that which they began: {13} Who apprehendeth the wise in their subtlety, and dissipateth the counsel of the wicked: {14} By day they shall incur darkness, and as it were in the night, so shall they grope at noon days. {15} Moreover he shall save the needy from the sword of their mouth, and the poor from the hand of the violent. {16} And to the needy there shall be hope, but iniquity shall draw together her mouth. {17} Blessed is the man that is corrected of God: refuse not therefore the chastising of our Lord: {18} Because he woundeth, and cureth: striketh, & his hands shall heal. {19} In six tribulations he shall deliver thee, and in the seventh evil shall not touch thee. {20} In famine he shall deliver thee from death, and in battle from the hand of the sword. {21} From the scourge of the tongue thou shalt be hid; and thou shalt not fear calamity when it cometh. {22} In waste and famine thou shalt laugh, & the beasts of the earth thou shalt not fear. {23} But with the stones of the lands thy covenant, and the beasts of the earth shall be peaceable to thee. {24} And thou shalt know that thy tabernacle hath peace, and visiting thy beauty, thou shalt not sin. {25} Thou shalt know also that thy seed shall be manifold, and thy progeny as the grass of the earth. {26} Thou shalt enter into the grave in abundance, as a

heap of wheat is carried in his time. {27} Behold, this is even so, as we have searched out: which thou having heard revolve in thy mind.

Chapter 6

Job answereth the objections of Eliphaz, shewing that indeed the calamity which he suffereth is much greater than his sins deserve; and therefore his lamentation is excusable: 8. wishest (if it so please God) that he may die: 13. complaineth that his friends are become his adversaries: 16. gravely expostulathet that they reprehend him, 12. and help him not.

{1} BUT Job answering, said: sins were weighed, whereby I have deserved wrath, and the calamity, which I {2} would God my suffer, in a balance. {3} As the sand of the sea this would appear heavier, wherefore my words also are full of sorrow: {4} Because the arrows of our Lord be in me, the indignation whereof drinketh up my spirit, & the terrors of our Lord war against me. {5} Will the wild ass roar when he hath grass? Or the oxe loweth when he shall stand before the full manger? {6} Or can an unsavoury thing be eaten, that is not seasoned with salt? Or can a man taste that which being tasted bringeth death? {7} The things which before, my soul would not touch, now for anguish are my meats. {8} Who will grant that my petition may come: and that God would give me that which I expect? {9} And he that hath begun, the same would loose his hand, and cut me off? {10} And this might be my comfort, that afflicting me with sorrow, he spare not, nor I gainsay the words of the Holy one. {11} For what is my strength, that I can sustain it? Or what is mine end, that I should do patiently? {12} Neither is my strength the strength of stones, neither is my flesh of brass. {13} Behold there is no help for me in myself, and my familiar friends also are departed from me. {14} He that taketh away mercy from his friend, forsaketh the fear of our Lord. {15} My brethren have passed by me, as the torrent that passeth swiftly in the valleys. {16} They that fear the hoarfrost, snow shall fall upon them. {17} At the time, when they shall be dissipated they shall perish: & after they wax hot they shall be dissolved out of their place. {18} The paths of their steps are entangled: they shall walk in vain, & shall perish. {19} Consider ye the paths of Thema, the ways of Saba, and expect a little while. {20} They are confounded, because I have hoped: they are come also even unto me, and are covered with shame. {21} Now you are come: and even now seeing my plague you are afraid. {22} Have I said: Bring ye to me, and of your substance give to me? {23} Or deliver me from the hand of the enemy, and out of the hand of the strong deliver me? {24} Teach ye me, and I will hold my peace: and if I perhaps have been ignorant in any thing, instruct ye me. {25} Why have you detracted from the words of truth, whereas there is none of you that can control me? {26} To rebuke only you frame speeches, and you utter words in the wind. {27} You rush in upon a pupil, and you endeavour to overthrow your friend. {28} Notwithstanding accomplish that which you have begun: give ear, and see whether I lie. {29} Answer I beseech you without contention: and speaking that which is just, judge ye. {30} And you shall not find iniquity in my tongue, neither shall folly sound in my jaws.

Chapter 7

Job explicateth diverse calamities of man's life, and namely of his own. 6. supposing it not likely that he shall return to former prosperous state, 15. desireth to die.

{1} THE life of man upon earth is a warfare, and his days, as the days of an hired man. {2} As a servant desireth the shadow, and as the hired man tarrieth for the end of his work: {3} so I also have had vain months, & have numbered to my self laborious nights. {4} If I sleep, I shall say: When shall I arise? & again I shall expect the evening, & shall be replenished with sorrows even until darkness. {5} My flesh is clothed with rotteness & filth of dust, my skin is withered, & drawn together. {6} My days have passed more swiftly, than the web is cut of the weaver, and are consumed

without any hope. {7} Remember that my life is a wind, & mine eye shall not return to see good things. {8} Neither shall the sight of man behold me: thine eyes upon me, and I shall not stand. {9} As a cloud is consumed, and passeth away: so he that shall descend to hell shall not ascend. {10} Neither shall he return any more into his house, neither shall his place know him any more. {11} Wherefore I also will not spare my mouth, I will speak in the tribulation of my spirit: I will talk with the bitterness of my soul. {12} Why, am I a sea, or a whale, that thou hast compassed me with a prison? {13} If I say: My little bed shall comfort me, and I shall be relieved speaking with my self in my couch: {14} Thou wilt terrify me by dreams, and by visions shake me with horrour. {15} For the which thing my soul hath chosen hanging, and my bones death. {16} I have despaired. I shall now live no longer: Spare me, for my days are nothing. {17} What is man that thou magnifiest him? Or why settest thou thy heart toward him? {18} Thou doest visit him early, and suddenly thou provest him: {19} How long doest thou not spare me, nor suffer me that I swallow my spittle? {20} I have sinned, what shall I do to thee, o keeper of men? Why hast thou set me contrary to thee, and I am become burdenous to my self? {21} Why doest thou not take away my sin, and why doest thou not take away mine iniquity? Behold now I shall sleep in the dust: and if thou seek me in the morning, I shall not be.

Chapter 8

Baldad chargeth Job to have spoken unjustly, exhorting him to turn to God, and so he shall prosper better than heretofore: 13. shewing that hypocrites shall not prosper, 20. inferreth falsely that God afflicteth not the sincere, nor helpeth the malignant.

{1} BUT Baldad the Suhite answering, said: {2} & shall the spirit of the word of thy mouth How long wilt thou speak such things, {536} be multiplied? {3} Why, doth God supplant judgment? Or doth the Omnipotent subvert that which is just? {4} Although thy children have sinned to him, and he hath left them in the hand of their iniquity: {5} Yet if thou wilt arise early to God, & wilt beseech the Omnipotent: {6} If thou wilt walk clean & upright, he will forthwith awake unto thee, and will make the habitation of thy justice peaceable: {7} In so much, that if thy former things have been little, thy later things may be multiplied exceedingly. {8} For ask the old generation, and search diligently the memory of the fathers. {9} (For we are but as yesterday, & are ignorant that our days upon the earth are as a shadow.) {10} And they shall teach thee: they shall speak to thee, and from their heart shall utter words. {11} Can the rush be green without moisture? Or a sedgy place grow without water? {12} When it is yet in his flower, and is not plucked with the hand, it withereth before all herbs: {13} Even so the ways of all, that forget God, and the hope of the hypocrite shall perish: {14} His folly shall not please him, and his confidence as the spider's web. {15} He shall lean upon his house, and it shall not stand: he shall stay it up, and it shall not rise: {16} He seemeth moistened before the sun come, & in his rising his blossom shall go forth. {17} Upon a heap of rocks his roots shall be thick, and among stones he shall abide. {18} If he swallow him up out of his place, he will deny him, and will say: I know thee not. {19} For this is the joy of his way, that others may spring again of the earth. {20} God will not reject the simple, nor reach his hand to the malignant. {21} Until thy mouth be filled with laughter, & thy lips with jubilation. {22} They that hate thee, shall be clothed with confusion: and the tabernacle of the impious shall not stand.

Chapter 9

Job approveth that no man avouching his own justice before God is justified. 22. Teacheth that affliction of the innocent standeth well with God's justice, wisdom, and power.

{1} AND Job answering, said: is so, and that man is not justified compared with God. {3} If he will content {2} Indeed I know it

with him, he can not answer him one for a thousand. {4} He is wise of heart, and strong of force: who hath resisted him, and hath had peace? {5} He that transported mountains, and they whom he subverted in his fury, knew not. {6} He that removeth the earth out of her place, and the pillars thereof are shaken. {7} He that commandeth the sun, and it riseth not: and shutteth up the stars as it were under a seal: {8} He that alone spreadeth the heaven, & goeth upon the waves of the sea. {9} He that maketh Arcturus, and Orion, and Hyades, and the inner parts of the south. {10} He that doth great things and incomprehensible, and marvelous, of the which there is no number. {11} If he come to me, I shall not see him: if he depart, I shall not understand. {12} If suddenly he ask, who shall answer him? Or who can say: Why doest thou so? {13} God whose wrath no man can resist, and under whom they stoop that carry the world. {14} How great am I then, that I may answer him, and speak in my words with him? {15} Who although I have any just thing, will not answer, but will beseech my judge. {16} And when he shall hear me invocating, I do not believe that he hath heard my voice. {17} For in a hurlwind shall he break me, and shall multiply my wounds yea without cause. {18} He granteth not my spirit to rest, and he filleth me with bitterness. {19} If strength be demanded, he is most strong: if equity of judgment, no man dare give testimony for me. {20} If I will justify my self, mine own mouth shall condemn me: if I will shew my self innocent, he shall prove me wicked. {21} Although I shall be simple, the self-same shall my soul be ignorant of, and I shall be weary of my life, {22} One thing there is that I have spoken, both the innocent and the impious he consumeth. {23} If he scourge, let him kill at once, and not laugh at the pains of innocents. {24} The earth is given into the hands of the impious, he covereth the face of the judges thereof: and if it be not he, who is it them? {25} My days have been swifter than a post: they have fled and have not seen good. {26} They have passed by as ships carrying fruits, as an eagle flying to meat. {27} When I shall say: I will not speak so, I change my face, & am tormented with sorrow. {28} I feared all my works, knowing that thou didst not spare the offender. {29} But if so also I am impious, why have I laboured in vain? {30} If I be washed as it were with snow-waters, & my hands shall shine as most clean: {31} Yet shall thou dip me in filth, and my garments shall abhor me. {32} For neither I will answer a man that is like my self: nor that may be heard with me equally in judgment. {33} There is none that may be able to reprove both, and to put his hand between both. {34} Let him take his rod from me, and let not his dread terrify me. {35} I will speak, and will not fear him: for I can not answer fearing.

Chapter 10

Job scarce able to speak, yet sheweth that there is no injustice nor ignorance in God, neither is his sin the cause of so great afflictions. 9. Acknowledgeth God's love and benefits towards himself. 15. and dreadeth his strict judgement.

{1} MY soul is weary of my life, I will let my speech pass against my self. I will speak in the bitterness of my soul. {2} I will say to God: Condemn me not: tell me why thou judgest me so. {3} Doth it seem good to thee, if thou calumniate me, and oppress me, the work of thy hands, and help the counsel of the impious? {4} Hast thou eyes of flesh: or as a man seeth, shalt thou also see? {5} Are thy days as the days of man, and are thy years as the times of men: {6} That thou seekest my iniquity, and searchest my sin? {7} And thou mayst know that I have done no impious thing, whereas there is no man that can deliver out of thy hand. {8} Thy hands have made me, & framed me wholly round-about, & dost thou so suddenly cast me down headlong? {9} Remember I beseech thee that as clay thou madest me, & into dust thou wilt bring me again. {10} Hast thou not as milk milked me, and curdled me as cheese? {11} With skin & flesh thou hast clothed me: with bones and sinews thou hast compacted me. {12} Life and mercy thou hast

given to me, and thy visitation hath kept my spirit. {13} Although thou conceal these things in thy heart, yet I know that thou rememberest all things. {14} If I have sinned and thou hast spared me for an hour: why doest thou not suffer me to be clean from mine iniquity? {15} And if I shall be impious, woe is to me: and if just, I shall not lift up my head, filled with affliction and misery. {16} And for pride as a lioness thou wilt take me, and returning thou doest marvelously torment me. {17} Thou renewest thy witnesses against me, & multipliest thy wrath toward me, and pains do war upon me. {18} Why didst thou bring me forth out of the matrice? Who would God, I had been consumed, that eye might not see me. {19} I had been as if I were not, carried from the womb to the grave. {20} Shall not the fewness of my days be ended shortly? suffer me therefore, that I may a little lament my sorrow: {21} Before I go, and return not, unto the dark land, that is covered with the mist of death: {22} A land of misery and darkness, where is the shadow of death, and no order, but everlasting horror inhabiteth.

Chapter 11

Sophar imputeth Job's discourse, about the cause of his so great afflictions, to insolency of mind, and loquacity of tongue, persuading him to acknowledge grievous sins, that so he may have the reward of a just man.

{1} BUT Sophar the Naamathite answering, said: things, not hear also? Or shall a man full {2} Why, shall he that speaketh many of words be justified? {3} To thee only shall men hold their peace? & when thou hast mocked others, shalt thou be confuted of none? {4} For thou hast said: My word is pure, and I am clean in thy sight. {5} And I would wish that God would speak with thee, and would open his lips to thee. {6} That he might shew thee the secrets of wisdom, and that his law is manifold, and thou mightest understand that thou art exacted much lesser things of him than thy iniquity deserveth. {7} Peradventure thou wilt comprehend the steps of God, and wilt find out the Omnipotent perfectly? {8} He is higher than heaven, and what wilt thou do? Deeper than hell, and how wilt thou know? {9} The measure of him is longer than the earth, & broader than the sea. {10} If he shall overthrow all things, or shall straiten them into one, who shall say against him? {11} For he knoweth the vanity of men, & seeing iniquity doth he not consider? {12} A vain man is extolled into pride, & thinketh himself born free as a wild ass's colt. {13} But thou hast confirmed thy heart, & hast spread thy hands to him. {14} If thou shalt take away from thee the iniquity that is in thy hand, & injustice remain not in thy tabernacle: {15} Then mayst thou lift up thy face without spot, & thou shalt be stable, & shalt not fear. {16} Thou shalt also forget misery, & shalt remember it as waters that are passed. {17} And the brightness as it were of noon days, shall arise to thee at evening: and when thou shalt think thy self consumed, thou shalt rise as the day star. {18} And thou shalt have confidence, hope being set before thee, & buried thou shalt sleep secure. {19} Thou shalt rest, and there shall be none to terrify thee: and very many shall beseech thy face. {20} But the eyes of the impious shall decay, and escape shall fail them, and their hope the abomination of the soul.

Chapter 12

Job sheweth the knowledge, which his friends much boasts of, to be the common known doctrine of God's servants. He more truly, and more profoundly discourses of God's power and wisdom, still defending his own innocency in respect of great sins.

{1} BUT Job answering, said: men alone, & shall wisdom die with you? {2} Are you then {3} I also have a heart even as you, neither am I inferior to you: for who is ignorant of these things, which you know? {4} He that is mocked of his friend as I, shall invoke God, and he will hear him: for the simplicity of the just man is scorned. {5} The lamp contemned in the cogitations of the rich, is prepared to the time appointed. {6} The tabernacles of robbers abound, and

they provoke God boldly, whereas he hath given all things into their hands. {7} For ask the beasts, and they shall teach thee: and the fowls of the air, and they shall tell thee. {8} Speak to the earth, and it shall answer thee, and the fishes of the sea shall tell. {9} Who is ignorant that the hand of our Lord hath made all these things? {10} In whose hand is the soul of every living thing, and the spirit of all the flesh of man. {11} Doth not the ear discern words, and the jaws of him that eateth, the taste? {12} In the ancients is wisdom, and in long time prudence. {13} With him is wisdom and strength, he hath counsel and understanding. {14} If he shall destroy, there is no man that can build: if he shut up a man, there is none that can open. {15} If he hold in the waters, all things shall be dried: and if he send them forth, they shall overthrow the earth. {16} With him is strength and wisdom: he knoweth both the deceiver, and him that is deceived. {17} He bringeth counsellors to a foolish end, & judges to astonishment. {18} He looseth the belt of kings, & girdeth their reins with a cord. {19} He leadeth away Priests without glory, & supplanteth the great men. {20} Changing the lip of the true, and taking away the doctrine of the ancients. {21} He poureth out contempt upon Princes, relieving them that had been oppressed. {22} Who revealeth profound things out of darkness, and bringeth forth the shadow of death into light. {23} Who multiplieth nations, & destroyeth them, and restoreth the destroyed whole again. {24} Who changeth the heart of the Princes of the people of the earth, and deceiveth them, that they may go in vain where is no passage. {25} They shall grope as in the dark, and not in the light, and he shall make them go amiss as drunken men.

Chapter 13

Of their words Job confuseth his adversaries, that they have spoken that which they know not: 13. defendeth his own innocency: 22. desiring of God, if he be afflicted for secret sins, that he may know them.

{1} BEHOLD mine eye hath seen all these things, and mine ear hath heard, and I have understood every thing. {2} According to your knowledge I also do know: neither am I inferior to you. {3} But yet I will speak to the Omnipotent, and I covet to dispute with God. {4} First shewing you to be forgers of lying, and maintainers of perverse opinions. {5} And would God ye would hold your peace, that you might be thought to be wise men. {6} Hear ye therefore my corrections, and attend the judgment of my lips. {7} Hath God need of your lie, that for him you speak guiles? {8} Do you take his person, and do you endeavour to judge for God? {9} Or shall it please him from whom nothing can be concealed, or shall he be deceived as a man, with your fraudulent dealings? {10} He shall reprove you, because in secret you take his person. {11} Forthwith as he shall move himself, he shall trouble you: and his terror shall come violently upon you. {12} Your memory shall be compared to ashes, and your necks shall be brought into clay. {13} Hold your peace a little while, that I may speak whatsoever my mind shall prompt me. {14} Why do I tear my flesh with my teeth, and carry my soul in my hands? {15} Although he shall kill me, I will trust in him: but yet I will reprove my ways in his sight. {16} And he shall be my saviour: for no hypocrite shall come in his sight. {17} Hear ye my word, and receive the obscure sayings with your ears. {18} If I shall be judged, I know that I shall be found just. {19} What is he that will be judged with me? Let him come: why am I consumed holding my peace? {20} Two things only do not to me, and then shall I not be hid from thy face: {21} Make thy hand far from me, and let not thy fear terrify me. {22} Call me, and I will answer thee: or else I will speak, and do thou answer me. {23} How great iniquities and sins I have, my wicked deeds and my offences shew thou me. {24} Why hidest thou thy face, and thinkest me thine enemy? {25} Against the leaf, that is violently taken with the wind, thou shewest thy might, and persecutest dry stubble. {26} For thou wriest bitterness against me, and wilt consume me with the sins of my youth. {27} Thou hast put my feet

in the stocks, and hast observed all my paths, and hast considered the steps of my feet. {28} Who as rottenness am to be consumed, and as a garment, that is eaten of the moth.

Chapter 14

Again Job describeth the miseries of man's life. 3. Nevertheless God's great providence towards him: 7. professeth his belief of the Resurrection.

{1} MAN born of woman, living a short time, is replenished with many miseries. {2} Who as a flower cometh forth and is destroyed, and flyeth as a shadow, and never abideth in the same state. {3} And doest thou count it a worthy thing to open thine eyes upon such an one, and to bring him with thee into judgment? {4} Who can make clean him that is conceived of unclean seed? Is it not thou which only art? {5} The days of man are short, and the number of his months is with thee, thou hast appointed his limits which can not be passed. {6} Depart a little from him, that he may rest, until his day wished for come, even as the hired man's. {7} A tree hath hope: if it be cut, it waxeth green again, and the boughs thereof spring. {8} If his root be old in the earth, and the trunk thereof be dead in the dust, {9} At the scent of water it shall spring, and bring forth leaves, as when it was first planted. {10} But when man shall be dead, and naked, and consumed, where is he I pray? {11} As if the waters should depart out of the sea, and a river made empty should be dried up. {12} So man when he is asleep shall not rise again, {540} till heaven perish, he shall not awake, nor rise up out of his sleep. {13} Who will grant me this, that in hell thou protect me, and hide me till thy fury pass, and appoint me a time, wherein thou wilt remember me? {14} Shall man that is dead, thinkest thou, live again? All the days, in which I am now in warfare, I expect until my change do come. {15} Thou shalt call me, and I shall answer thee: to the work of thy hands thou shalt reach thy right hand. {16} Thou in deed hast numbered my steps: but thou wilt spare my sins. {17} Thou hast sealed my offences as it were in a bag, but hast cured mine iniquity. {18} A mountain falling slideth down, and a rock is removed out of his place. {19} Waters make stones hollow, and with inundation, the earth by little and little is consumed: and men therefore thou shalt destroy in like manner. {20} Thou hast strengthened him a little, that he might pass away for ever: thou shalt change his face, and shalt send him forth. {21} Whether his children shall be noble, or unnable, he shall not understand. {22} But yet his flesh whilst he shall live shall have sorrow, and his soul shall mourn upon himself.

Chapter 15

Eliphaz again chargeth Job to have spoken presumptuously, and blasphemously: 14. avoucheth that no man is innocent nor just: 20. describing the malediction of the impious and hypocrites.

{1} BUT Eliphaz the Themanite answering, said: {2} speaking into the wind, and fill his Will a wise man answer as it were stomach with burning? {3} Thou reproveth him in words, that is not equal to thee, & speakest that which is not expedient for thee. {4} As much as is in thee, thou hast evacuated fear, and hast taken away prayers before God. {5} For thine iniquity hath taught thy mouth, and thou doest imitate the tongue of blasphemers. {6} Thine own mouth shall condemn thee, and not I: and thy lips shall answer thee. {7} Wast thou the first man born, and formed before the little hills? {8} Hast thou heard God's counsel, and shall his wisdom be inferior to thee? {9} What doest thou know, that we are ignorant of? What doest thou understand that we know not? {10} There are both old men & ancients among us, much elder than thy fathers. {11} Is it a great matter that God should comfort thee? But thy naughty words hinder it. {12} Why doth thy heart elevate thee, & as thinking great things, hast thou astonished eyes? {13} Why doeth thy spirit swell against God, to utter such words out of thy mouth? {14} What is man, that he should be without spot, & that the born of a woman should appear just? {15} Behold among his

saints none is immutable, & the heavens are not clean in his sight. {16} How much more is man abominable, and unprofitable, who drinketh iniquity as it were water? {17} I will shew thee, hear me: that which I have seen I will tell thee. {18} Wise men confess and hide not their fathers: {19} to whom only the earth was given, and stranger hath not passed by them. {20} The impious is proud all his days, and the number of the years of his tyranny is uncertain. {21} The sound of terror is always in his ears: and when there is peace, he always suspecteth treason. {22} He believeth not that he may return from darkness to light, looking round about for the sword on every side. {23} When he shall move himself to seek bread, he knoweth that the day of darkness is prepared in his hand. {24} Tribulation shall terrify him, and distress shall compass him, as a king that is prepared to battle. {25} For he hath stretched his hand against God, & is strengthened against the Omnipotent. {26} He hath run against him with neck set upright, and is armed with a fat neck. {27} Fatness hath covered his face, and from his sides there hangeth tallow. {28} He hath dwelt in desolate cities, and in desert houses, that are brought into hillocks. {29} He shall not be enriched, neither shall his substance continue, neither shall he put his root in the earth. {30} He shall not depart out of darkness, the flame shall dry his boughs, and he shall be taken away with the spirit of his own mouth. {31} He shall not believe, vainly deceived with error, {541} that he may be redeemed with any price. {32} Before his days be accomplished, he shall perish: and his hands shall wither. {33} His cluster in the first flower shall be hurt as a vine, and as the olive tree casting his flower. {34} For the congregation of the hypocrite is barren, and fire shall devour their tabernacles, which gladly take gifts. {35} He conceived sorrow, and hath brought forth iniquity, and his womb prepareth guiles.

Chapter 16

Job moved by his importune friends, 4. expositate their severity, 12. further describeth his afflictions, and appealeth to God's judgement, that he suffereth more than his sins deserve.

{1} BUT Job answering said: oftentimes such things, heavy comforters you are all. {3} Shall words full of wind {2} I have heard have an end? Or is any thing troublesome to thee, if thou speak? {4} I also could speak things like to you: and would God your soul were for my soul. {5} I also would comfort you with words, and would wag my head upon you. {6} I would strengthen you with my mouth, and would move my lips, as sparing you. {7} But what shall I do? If I speak, my pain will not rest: and if I hold my peace, it will not depart from me. {8} But now my sorrow hath oppressed me, & all my limbs are brought to nothing. {9} My wrinkles give testimony against me, and a false speaker is raised up against my face contradicting me. {10} He hath gathered his fury upon me, and threatening me hath gnashed against me with his teeth, mine enemy hath beheld me with terrible eyes. {11} They have opened their mouths upon me, and exprobating have stricken my cheek, they are filled with my pains. {12} God hath shut me up with the wicked man, and hath delivered me to the hands of the impious. {13} I sometime that wealthy-one suddenly am broken: he hath held my neck, broken me, and set me to himself as it were a mark. {14} He hath compassed me with his spears, he hath wounded my loins, he hath not spared, and hath poured out on the earth my bowels. {15} He hath cut me with wound upon wound, he hath come violently upon me as it were a giant. {16} I have sowed sackcloth upon my skin, and have covered my flesh with ashes. {17} My face is swollen with weeping, and my eye-lids are dim. {18} These things have I suffered without the iniquity of my hand, whereas I had clean prayers to God. {19} Earth cover not my blood, neither let my cry find place in thee to be hid. {20} For behold my witness is in heaven, and he that knoweth my conscience on high. {21} My friends full of words: mine eye distillett unto God. {22} And would God a man might so be judged with God, as the son of man

is judged with his companion. {23} For behold the short years pass away, and I walk the path, by the which I shall not return.

Chapter 17

For the grievousness of his pain Job expecteth speedy death, 4. chargeth his friends with folly for holding only remuneration in this life. 6. Himself hopeth happy rest in the other world.

{1} MY spirit shall be extenuated, my days shall be shortened, and the grave only remaineth for me. {2} I have not sinned, and mine eye abideth in bitterness. {3} Deliver me, and set me beside thee, and let any man's hand fight against me. {4} Thou hast made their heart far from discipline, and therefore they shall not be exalted. {5} He promiseth a prey to his fellows, and the eyes of his children shall fail. {6} He hath set me as it were for a proverb of the common people, and I am an example before them. {7} Mine eye is dim for indignation, and my members are brought as it were to nothing. {8} The just shall be astonished upon this, and the innocent shall be raised up against the hypocrite. {9} And the just shall hold his way, & with clean hands shall add strength. {10} Be all you therefore converted, and come, and I shall not find among you any wise man. {11} My days have passed, my cogitations are dissipated, tormenting my heart: {12} Night they have turned into day, and again after darkness I hope for light. {13} If I shall expect, hell is my house, and in darkness I have made my bed. {14} I have said to rottenness: Thou art my father, my mother, and my sister, to worms. {15} Where is now then my expectation, and my patience who considereth. {16} All my things shall descend into most deep hell: there at the least, shall I have rest thinkest thou?

Chapter 18

Baldad setteth upon Job again, charging him with present impatience and former impiety. 6. and that therefore he suffereth worthy punishment.

{1} BUT Baldad the Suhite answering, said: {2} words? Understand ye first, and so let us How long will ye speak vaunting speak. {3} Why are we reputed as beasts, and accounted vile before you? {4} Which destroyest thy soul in thy fury, shall the earth be forsaken for thee, and shall rocks be transported out of their place? {5} Shall not the light of the impious be extinguished, and the flame of his fire not shine? {6} The light shall be dark in his tabernacle, and the candle that is over him, shall be extinguished. {7} The steps of his power shall be straitened, and his own counsel shall cast him down headlong. {8} For he hath thrust his feet into a net, and walketh in the mashes thereof. {9} The sole of his foot shall be held in a snare, and thirst shall burn against him. {10} His gin is hid in the earth, and his spring upon the path. {11} Fears shall terrify him on every side, and his feet shall entangle him. {12} Let his strength be extenuated with famine, and let hunger invade his ribs. {13} Let it devour the beauty of his skin, let death the first-born consume his arms. {14} Let his confidence be plucked away out of his tabernacle, and let destruction as a king tread upon him. {15} Let the companions of him, that is not, dwell in his tabernacle, let brimstone be sprinkled in his tent. {16} Let his roots be dried downward, and his harvest destroyed upward. {17} Let the memory of him perish from the earth, and let not his name be renowned in the streets. {18} He shall expel him out of light into darkness, and shall transport him out of the world. {19} His seed shall not be, nor his progeny in his people, nor any remnants in his countries. {20} In his day, the last shall be astonished, and horror shall invade the first. {21} These are then the tabernacles of the wicked man, and this is the place of him that knoweth not God.

Chapter 19

Job lamenteth his friend's cruelty, 6. affirmeth that his so great affliction is not for his sins, 25. and comforteth himself with his undoubted belief of the Resurrection.

{1} BUT Job answering, said: you afflict my soul, and wear me with words? {3} Behold, ten times you confound {2} How long do me, and are not ashamed oppressing me. {4} For although I have been ignorant, mine ignorance shall be with me. {5} But you are set up against me, & reprove me with reproaches. {6} At the least now understand ye, that God hath afflicted me not with equal judgment, and hath compassed me with his scourges. {7} Behold I shall cry suffering violence, and no man will hear: I shall cry out, and there is none to judge. {8} He hath hedged my path round about and I can not pass, and in my way hath put darkness. {9} He hath spoiled me of my glory, and hath taken the crown from my head. {10} He hath destroyed me on every side, and I perish, and as it were from a tree plucked hath he taken away my hope. {11} His fury is wrath against me, and he hath so accounted me as his enemy. {12} His servants have come together, and have made themselves a way by me, and have besieged my tabernacle round about. {13} He hath made my brethren far from me, and my acquaintance as strangers have departed from me. {14} My kinsmen have forsaken me, and they that knew me have forgotten me. {15} The guests of my house, and my maidservants have counted me an alien, and I have been as it were a stranger in their eyes. {16} I called my servant, and he did not answer me, with mine own mouth I besought him. {17} My wife hath abhorred my breath, and I prayed the children of my womb. {18} Fools also despised me, and when I was departed from them, they backbited me. {19} My counsellors sometime have abhorred me: & he whom I loved most hath turned against me. {20} The flesh being consumed, my bone hath cleaved to my skin, and there are left only lips about my teeth. {21} Have mercy upon me, have mercy upon me, at the least you my friends, because the hand of our Lord hath touched me. {22} Why do you as God persecute me, and are filled with my flesh? {23} Who will grant me that my words may be written? Who will give me that they may be drawn in a Book, {24} with iron pen, & in plate of lead, or else with stile might be graven in flint-stone? {25} For I know that my Redeemer liveth, & in the last day I shall rise out of the earth. {26} And I shall be compassed again with my skin, and in my flesh I shall see God. {27} Whom I my self shall see, & mine eyes shall behold, & none other: this my hope is laid up in my bosom. {28} Why then do you say now: Let us persecute him, & let us find root of word against him? {29} Fly therefore from the face of the sword, because the sword is the revenger of iniquities: and know ye that there is judgment.

Chapter 20

Sophar avoucheth that some wicked men flourish for a time, but are afterward justly plagued. 29. Thereupon condemneth Job as an hypocrite.

{1} BUT Sophar the Naamathite answering, said: succeed one an other, and my mind is rapt {2} Therefore my diverse cogitations into sundry things. {3} The doctrine, wherewith thou reprovest me, I will hear, and the spirit of my understanding shall answer me. {4} This I know from the beginning, since man was placed upon the earth, {5} That the praise of the impious is short, and the joy of the hypocrite as it were for a moment: {6} If his pride rise up even to the heaven, and his head touch the clouds: {7} As a dunghill in the end he shall be destroyed, and they that had seen him, shall say: Where is he? {8} As a dream that flyeth away he shall not be found, he shall pass as a vision by night: {9} The eye that had seen him, shall not see him, neither shall his place behold him any more. {10} His children shall come to naught with poverty, and his hands shall render him his sorrow. {11} His bones shall be filled with the vices of his youth, & they shall sleep with him in the dust. {12} For when evil shall be sweet in his mouth, he will hide it under his tongue. {13} He will spare it, & not leave it, and will hide it in his throat. {14} His bread in his belly shall be turned into the gall of asps within him. {15} The riches which he hath devoured, he shall

vomit out, & God shall draw them forth out of his belly. {16} He shall suck the head of asps, and the vipers tongue shall kill him. {17} (Let him not see the streams of the river, the torrents of honey, & of butter.) {18} He shall be punished for all things that he did, & yet not be consumed: according to the multitude of his inventions so also shall he suffer. {19} Because breaking in, he hath made the poor naked: he hath violently taken a house, & built it not. {20} Neither is his belly filled: and when he shall have the things he coveted, he can not possess them. {21} There remained not of his meat, & therefore nothing shall continue of his goods: {22} When he shall be filled, he shall be straitened, he shall burn, and all sorrow shall fall upon him. {23} Would God his belly were filled, that he may send forth the wrath of his fury upon him, and rain his battle upon him. {24} He shall fly weapons of iron, and shall fall upon a bow of brass. {25} The sword plucked out, and coming forth of his scabbard, and glistering in his bitterness: the horrible shall go and come upon him. {26} All darkness is hid in his secrets: fire that is not kindled shall devour him, he shall be afflicted left in his tabernacle. {27} The heavens shall reveal his iniquity, and the earth shall rise against him. {28} The blossom of his house shall be opened, he shall be plucked down in the day of God's fury. {29} This is the portion of an impious man from God, & the inheritance of his words from our Lord.

Chapter 21

Job requiring his friends to hear him, 7. discourses of the cause, why some evil men prosper all this life.

{1} BUT Job answering, said: you my words, and do penance. {3} Bear with me, that I also may speak, {2} Hear I beseech and after my words, if it shall seem good, laugh ye. {4} Is my disputation against man, that I ought not worthily to be sorry? {5} Harken to me, and be astonished, and put the finger upon your mouth. {6} And I, when I shall remember, am afraid, and trembling shaketh my flesh. {7} Why then do the impious live, are they advanced, & strengthened with riches? {8} Their seed continueth before them, a multitude of kinsmen, & of nephews in their sight. {9} Their houses be secure & peaceable, & the rod of God is not upon them. {10} Their bullock hath conceived, & hath not made abortion: their cow hath calved, and is not deprived of her calf. {11} Their little ones go forth as flocks, and their infants rejoice with pastimes. {12} They hold the timbrel, & the harp, & rejoice at the sound of the organ. {13} They lead their days in wealth, and in a moment they go down to hell. {14} Who said to God: depart from us, we will not the knowledge of thy ways. {15} Who is the Omnipotent, that we should serve him? And what doth it profit us if we shall pray him? {16} But yet because their good things are not in their hand, be the counsel of the impious far from me. {17} How often shall the candle of the impious be extinguished, and inundation come upon them, and shall he divide the sorrows of his fury? {18} They shall be as chaff before the face of the wind, and as ashes, which the whirlwind scattereth. {19} God shall reserve the sorrow of the father to his children: and when he shall have rendered it, then shall he know. {20} His eyes shall see his own slaughter, and he shall drink the fury of the Omnipotent. {21} For what doth it pertain to him concerning his house after him: although the number of his months be diminished the half? {22} Shall any man teach God knowledge, who judgeth the high ones? {23} This man dieth strong and in health, rich and happy. {24} His bowels be full of fat, and his bones be embroiled with marrow. {25} But an other dieth in bitterness of soul without any riches: {26} And yet they shall sleep together in the dust, and worms shall cover them. {27} Surely I know your cogitations, & unjust sentences against me. {28} For you say: Where is the house of the Prince? & where are the tabernacles of the impious? {29} Ask any of the wayfaring men, & you shall understand that he knoweth these self-same things. {30} Because the evil man is kept unto the day of perdition, and he shall

be led to the day of fury. {31} Who shall reprove his way before him? And who shall repay him the things that he hath done? {32} He shall be brought to the graves, and shall watch in the head of the dead. {33} He hath been sweet to the grave of Cocytus, and after him he shall draw every man, and before him innumerable. {34} How therefore do ye comfort me in vain, whereas your answer is shewed to be repugnant to the truth?

Chapter 22

Eliphaz contendeth that God is not pleased with a just man's afflictions: 5. falsely imputeth enormous crimes to holy Job, 12. and gross errors. 21. Wisheth him therefore to repent, that so he may prosper.

{1} BUT Eliphaz the Themanite answering, said: {2} though he be of perfect knowledge? Can man be compared with God, yea {3} What doth it profit God if thou be just? Or what doest thou advantage him if thy way be unspotted? {4} Shall he be afraid to reprove thee, and come with thee into judgment: {5} And not for thy very great malice, and thine infinite iniquities? {6} For thou hast taken away the pledge of thy brethren without cause, and the naked thou hast spoiled of cloths. {7} Water to the weary thou hast not given, and from the hungry thou hast withdrawn bread. {8} In the strength of thine arm thou didst possess the earth, and being the mightiest thou didst obtain it. {9} Widows thou hast sent away empty, and the arms of pupils thou hast broken in pieces. {10} Therefore art thou compassed with snares, and sudden fear troubleth thee. {11} And thoughtest thou that thou shouldst not see darkness, and that thou shouldst not be oppressed with the violence of overflowing waters? {12} Doest thou not think that God is higher than heaven, and is exalted above the top of the stars? {13} And thou sayst: For what knoweth God? And he judgeth as it were by a mist. {14} The clouds are his covert, neither doth he consider our things, and he walketh about the poles of heaven. {15} Doest thou covet to keep the path of worlds, which wicked men have trodden? {16} Who were taken away before their time, and a flood hath overthrown their foundation. {17} Who said to God: Depart from us; and as though the Omnipotent could do nothing, they esteemed him: {18} Whereas he had filled their houses with good things, whose sentence be far from me. {19} The just shall see, & shall rejoice, & the innocent man shall scorn them. {20} Is not their exaltation cut down, and hath not fire devoured the remnants of them? {21} Agree thou therefore to him, and have peace: and by these things thou shalt have the best fruits. {22} Receive the law of his mouth, and put his words in thy heart. {23} If thou wilt return to the Omnipotent, thou shalt be builded up, and shalt make iniquity far from thy tabernacle. {24} He shall give for earth flint, and for flint torrents of gold. {25} And the Omnipotent shall be against thine enemies, and silver shall be heaped together unto thee. {26} Then shalt thou abound in delights upon the Omnipotent, and shalt lift up thy face to God. {27} Thou shalt ask him, and he will hear thee, and thou shalt pay thy vows. {28} Thou shalt decree a thing, and it shall come to thee, and light shall shine in thy ways. {29} For who will be humbled, shall be in glory: & he that will bow down his eyes, he shall be saved. {30} The innocent shall be saved, but shall be saved in the cleanness of his hands.

Chapter 23

Job expecteth help and sentence of God, 6. with just fear, yet with good conscience maintaineth his own innocency.

{1} BUT Job answering, said: talk is in bitterness, and the hand of my plague is aggravated upon my mourning. {2} Now also my {3} Who will grant me that I may know and find him, & come even to his throne? {4} I will set judgement before him, and will fill my mouth with accusations. {5} That I may know the words that he will answer me, and understand what he will speak to me. {6} I will not that he contend with me with much strength, nor that he

oppress me with the weight of his greatness. {7} Let him propose equity against me, and my judgment shall come to victory. {8} If I shall go to the East, he appeareth not: if to the West, I shall not understand him. {9} If to the left hand, what shall I do? I shall not apprehend him: if I turn my self to the right hand, I shall not see him. {10} But he knoweth my way, and hath proved me as gold that passeth through the fire: {11} My foot hath followed his steps, I have kept his way, & have not declined out of it. {12} From the commandments of his lips I have not departed, and I have hid the words of his mouth in my bosom. {13} For he is alone, and no man can turn away his cogitation: and whatsoever his soul would, that hath he done. {14} And when he shall have fulfilled his will in me, many things also are at hand with him. {15} And therefore I am troubled at his face, and considering him I am made pensive with fear. {16} God hath mollified my heart, and the Omnipotent hath troubled me. {17} For I have not perished because of the imminent darkness, neither hath the mist covered my face.

Chapter 24

God in his providence knoweth when he will punish the wicked, which his true servants know not, much less the impious.

{1} TIMES are not hid from the Omnipotent: but they that know him, know not his days. {2} Some have transferred bounds, spoiled flocks, & fed them. {3} They have driven away the ass of pupils, and have taken away the widow's oxe for a pledge. {4} They have subverted the way of the poor, and have oppressed together the meek of the earth. {5} Others as wild asses in the desert go forth to their work: watching to the prey, do prepare bread for their children. {6} They reap the field that is not theirs, and gather the grapes of his vineyard, whom by violence they have oppressed. {7} They send men away naked taking away their cloths, which have no covering in the cold. {8} Whom the showers of the mountains do wash, & not having a covert, they embrace stones. {9} They did violence spoiling the pupils, & the common poor people they spoiled. {10} From the naked & them that go without clothing, and the hungry they have taken away the ears of corn. {11} They have rested the noontide among their heaps, which having trodden the wine presses are a thirst. {12} Out of the cities they have made men to mourn, and the soul of the wounded hath cried, & God doth not suffer it to pass unrevenged: {13} They have been rebellious to the light, they have not known his ways, neither did they return by his paths. {14} At the very break of day the murderer riseth, he killeth the needy, and the poor man: but by night he will be as a thief. {15} The eye of the adulterer observeth darkness, saying: Eye shall not see me: and he will cover his face. {16} He diggeth through houses in the dark, as in the day they had appointed with themselves, and they have not known the light. {17} If suddenly the morning shall appear, they think it the shadow of death: and they walk so in darkness as it were in light. {18} He is light above the face of the water: cursed be his portion in the earth, neither walk he by the way of the vineyards. {19} Let him pass from snow waters to exceeding heat, and his sin even unto hell. {20} Let mercy forget him: worms his sweetness: be he not in remembrance, but be he broken in pieces as an unfruitful tree. {21} For he hath fed the barren, and her that beareth not, and to the widow he hath not done good. {22} He hath pulled down the strong in his strength and when he shall stand, he will not credit his life. {23} God hath given him place for penance, and he abusest it unto pride: but his eyes be upon his ways. {24} They are elevated for a little, and shall not stand, and shall be humbled as all things, and shall be taken away, and as the tops of the ears of corn they shall be broken. {25} And if it be not so, who can reprove me that I have lied, and set my words before God?

Chapter 25

Baldad endeavoureth again to terrify Job with God's judgement, from appealing thereto, and from avouching his own innocency.

{1} BUT Baldad the Suhite answering, said: {2} maketh concord in his high ones. Power and terror is with him, that {3} Is there any number of his soldiers? And upon whom shall not his light arise? {4} Can man be justified compared with God, or the born of a woman appear clean? {5} Behold the moon also doth not shine, and the stars are not clean in his sight. {6} How much more man rottenness, and the son of man a worm?

Chapter 26

Job refuteth his adversary's needless and common arguments, by more sound discoursing of God's power, and wisdom.

{1} BUT Job answering, said: are thou? His that is weak? And doest thou {2} Whose helper hold up the arm of him, that is not strong? {3} To whom hast thou given counsel? Perhaps to him, that hath not wisdom, and thy prudence hast thou shewed very great. {4} Whom wouldest thou teach? Not him that made breath? {5} Behold the giants groan under the waters, & they that dwell with them. {6} Hell is naked before him, & there is no covert to perdition. {7} Who stretcheth out the north-wind over the vacant, and hangeth the earth upon nothing. {8} Who bindeth the waters in his clouds, that they break not forth together downward. {9} Who holdeth the countenance of his throne, & spreadeth his cloud over it. {10} He hath made a limit about the waters, till light and darkness be ended. {11} The pillars of heaven tremble, and dread at his beck. {12} In his strength suddenly the seas are gathered together, and with his wisdom he struck the proud man. {13} His spirit hath adorned the heavens & his hand being the mid-wife, the winding serpent is brought forth. {14} Lo, these things are said in part, of his ways: and where as we have heard scarce a little drop of his word, who shall be able to behold the thunder of his greatness?

Chapter 27

More and more Job confirmeth his innocency, avouching that God not presently judging, 11. will in time condemn the wicked.

{1} JOB also added, taking his parable, and said: my judgment, and the Omnipotent, which {2} God liveth, who hath taken away hath brought my soul to bitterness. {3} That as long as breath remaineth in me, and the spirit of God in my nostrils, {4} My lips shall not speak iniquity, neither shall my tongue meditate lying. {5} God forbid that I should judge you to be just: till I fail, I will not depart from mine innocency. {6} My justification which I have begun to hold, I will not forsake for my heart doth not reprehend me in all my life. {7} Let mine enemy be as the impious, and mine adversary as the wicked one. {8} For what is the hypocrite's hope, if covetously he take by violence, and God deliver not his soul? {9} Will God hear his cry, when distress shall come upon him? {10} Or can he be delighted in the Omnipotent, and invoke God at all time? {11} I will teach you by the hand of God, what the Omnipotent hath, neither will I hide it. {12} Lo, you do all know, and why speak you vain things without cause? {13} This is the portion of an impious man with God, and inheritance of the violent, which they shall receive of the Omnipotent. {14} If his children be multiplied, they shall be in the sword, & his nephews shall not be filled with bread. {15} They that shall be left of him, shall be buried in death, and his widows shall not weep. {16} If he shall heap together silver as earth, and as clay shall prepare garments: {17} He shall prepare indeed, but the just man shall be clothed with them: and the innocent shall divide the silver. {18} He hath built his house as a moth, and as a keeper hath he made a bower. {19} The rich man when he shall sleep shall take away nothing with him: he shall open his eyes, and find nothing. {20} Poverty as water shall apprehend him, in the night a tempest shall oppress him.

{21} The burning wind shall take him up, and carry him away, and as a whirlwind shall pull him violently out of his place. {22} And he shall cast upon him, and shall not spare: out of his hand flying he shall fly. {23} He shall clasp his hands upon him, and shall hiss upon him, beholding his place.

Chapter 28

The marvelous works of God, the author of nature, shew his power and wisdom, 12. and that true riches consist not in temporal creatures, but in wisdom, 28. and fear of God.

{1} SILVER hath beginnings of her veins, and gold hath a place, wherein it is molten. {2} Iron is taken out of the earth, & stone resolved with heat, is turned into brass. {3} He hath set a time for darkness, & the end of all things he considereth, the stone also of darkness, and the shadow of death. {4} The torrent divideth from the pilgrim people, them whom the foot of the needy man hath forgotten, and to whom there is no way. {5} The land, out of which bread grew in his place, is destroyed with fire. {6} The place of the sapphire the stones thereof, and the clods of it gold. {7} The bird hath not known the path, neither hath the eye of the vulture beheld it. {8} The children of merchants have not trodden it, neither hath the lioness passed by it. {9} He hath stretched forth his hand to the flint, he hath overthrown mountains from the roots. {10} In the rocks he hath cut out rivers, and his eye hath seen every precious thing. {11} The depths also of rivers he hath searched, & hid things he hath brought forth to light: {12} But where is wisdom to be found, and what is the place of understanding? {13} Man knoweth not the price thereof, neither is it found in the land of them that live pleasantly. {14} The depth saith: It is not in me: and the sea speaketh: It is not with me. {15} The finest gold shall not be given for it, neither shall silver be weighed in the change thereof. {16} It shall not be compared with the dyed colours of India, nor with Sardonyx the most precious stone, or with the Sapphire. {17} Gold or glass shall not be equal to it, neither shall vessels of gold be changed for it. {18} High and eminent things shall not be mentioned in comparison of it: and wisdom is drawn out of secret places. {19} The topazius of Aethiopia shall not be equal to it, neither shall it be compared to the cleanest dying. {20} From whence then cometh wisdom? And what is the place of understanding? {21} It is hid from the eyes of all living, the fowls of the air also know it not. {22} Perdition & death have said: With our ears we have heard the same thereof. {23} God understandeth the way of it, & he knoweth the place thereof. {24} For he beholdeth the ends of the world, & looketh on all things that are under heaven. {25} Who made a poise to the winds, & weighed the waters in a measure. {26} When he gave a law to the rains, & a way to the sounding storms. {27} Then he saw it, and declared, and prepared, and searched it. {28} And he said to man: Behold the fear of our Lord, that is wisdom: and to depart from evil, understanding.

Chapter 29

Again Job recounteth God's former benefits, as well his grace, whereby he did good works, 5. as temporal prosperity: 9. and wisdom above other Princes.

{1} JOB also added, taking his parable, and said: according to the former months, according {2} Who will grant me, that I may be to the days in which God kept me? {3} When his lamp shined over my head, & I walked by his light in darkness? {4} As I was in the days of my youth, when God was secretly in my tabernacle? {5} When the Omnipotent was with me: and my servants round about me? {6} When I washed my feet with butter, and the rock poured the rivers of oil? {7} When I went forth to the gate of the city, and in the street they prepared me a chair? {8} Young men saw me, and hid themselves: and old men rising up stood. {9} The Princes ceased to speak, and did put the finger upon their mouth. {10} Dukes held in their voice, and their tongue cleaved to their throat.

{11} The ear hearing counted me blessed, and the eye seeing gave testimony to me: {12} For that I had delivered the poor man crying out, and the pupil, that had no helper. {13} The blessing of him that was ready to perish came upon me, and I comforted the heart of the widow. {14} I was clothed with justice: and I revested me with my judgment, as with a garment and crown. {15} I was an eye to the blind, and a foot to the lame. {16} I was the father of the poor: and the cause which I knew not, I searched most diligently. {17} I brake the jaws of the wicked man, and out of his teeth I took away the prey. {18} And I said: I will die in my little nest, and as a palmtree will multiply days. {19} My root is opened beside the waters, and dew shall continue in my harvest. {20} My glory shall always be renewed, and my bow in my hand shall be repaired. {21} They that heard me, expected sentence, and attent held their peace at my counsel. {22} To my words they durst add nothing, and my speech distilled upon them. {23} They expected me as rain, and they opened their mouth as it were to a lateward shower. {24} If at any time I laughed on them, they believed not, and the light of my countenance fell not on the earth. {25} If I would have gone to them, I sat first, and when I sat as a king with his army standing about him, yet was I a comforter of them that mourned.

Chapter 30

Holy Job sheweth the great change of his temporal estate, from welfare into great calamity.

{1} BUT now they of younger time scorn me, whose fathers I vouchsafed not to put with the dogs of my flock: {2} The force of whose hands was to me as nothing, & they were thought unworthy of life it-self. {3} Barren with poverty and famine, who gnawed in the wilderness, ill favoured by calamity and misery. {4} And they did eat grass, and the barks of trees, and the root of junipers was their meat. {5} Who taking these things violently out of the valleys, when they had found every thing, they ran to them with a cry. {6} They dwelt in the deserts of torrents, and in caves of the earth, or upon gravel. {7} Who rejoiced among these kind of things, and counted it delicacies to be under the briars. {8} The children of foolish and base men, and in the earth not appearing at all. {9} Now am I turned into their song, and become a proverb with them. {10} They abhor me, and fly far from me, and are not afraid to spit in my face. {11} For he hath opened his quiver, and hath afflicted me, and hath put a bridle into my mouth. {12} At the right hand of me rising, my calamities forthwith arose: they have overthrown my feet, & as with waves have oppressed with their paths. {13} They have dissipated my ways, they have lien in wait against me, and they have prevailed, and there was not that would help. {14} As when a wall is broken, and the gate opened, they have broken violently upon me, and are come tumbling down to my miseries. {15} I am brought to nothing: as a wind thou hast taken away my desire: and my prosperity hath passed away as a cloud. {16} And now my soul withereth in my self, and the days of affliction possess me. {17} In the night my bone is pierced with sorrows: and they that eat me, sleep not. {18} In the multitude of them my garment is consumed, and they have girded me about, as it were with the collar of a coat. {19} I am compared to dirt, and am resembled to embers and ashes. {20} I cry to thee, and thou hearest me not: I stand, and thou doest not respect me. {21} Thou art changed to be cruel toward me, and in the hardness of thy hand thou art against me. {22} Thou didst lift me up, and setting me as it were upon the wind thou hast mightily dashed me. {23} I know that thou wilt deliver me to death, where a house is appointed for every one that liveth. {24} But yet not to my consumption doest thou send forth thy hand: and if they shall fall, thou wilt save. {25} I wept sometime upon him that was afflicted, & my soul had compassion on the poor. {26} I expected good things, and evils are come upon me: tarried for light, and darkness brake forth. {27} My inner parts have boiled without any rest, the days of affliction have

prevented me. {28} I went mourning without fury, rising up, I cried in the multitude. {29} I was the brother of dragons, and fellow of Ostriches: {30} My skin is made black upon me, and my bones are dried with heat. {31} My harp is turned into mourning, and my instrument into the voice of weepers.

Chapter 31

Holy Job reciteth sincerely his own virtues, shewing thereby that he is not punished so grievously for his sins, but by God's providence for some other cause.

I have made a covenant with mine eyes, that I would not so much as think of a virgin. {2} For what part should God from above have in me, and inheritance the Omnipotent from on high? {3} Is there not perdition to the wicked man, and alienation to them that work injustice? {4} Doth not he consider my ways, and number all my steps? {5} If I have walked in vanity, and my foot hath hastened in guile: {6} Let him weigh me in a just balance, and let God know my simplicity. {7} If my step have declined out of the way, and if my heart hath followed mine eyes, and if spot hath cleaved to my hands: {8} Let me sow, and let an other eat it: and let my progeny be plucked up by the roots. {9} If my heart hath been deceived upon a woman, and if I have lien in wait at my friend's door: {10} Let my wife be the harlot of an other man, and let other men lie with her. {11} For this is a heinous thing, and most great iniquity. {12} It is a fire devouring even to perdition, and rooting up all things that spring. {13} If I have contemned to abide judgment with my man-servant, & my maid-servant, when they had any controversy against me. {14} For what shall I do when God shall rise to judge? And when he shall ask, what shall I answer him? {15} Did not he make me in the womb that made him also: & did not one form me in the matrice? {16} If I have denied to the poor, that which they would, & have made the eyes of the widow to expect: {17} If I have eaten my morsel alone, and the pupil hath not eaten thereof with me {18} (Because from mine infancy mercy hath grown with me: and from my mother's womb it came forth with me.) {19} If I have despised him that perisheth, for that he had not clothing, and the poor man without wherewithal to cover him: {20} If his sides have not blessed me, and he was not warmed with the fleece of my sheep: {21} If I have lifted up my hand over the pupil, yea when I saw my self in the gate the superior: {22} Let my shoulder fall from his juncture, and let my arm with his bones be broken. {23} For I have always feared God as waves swelling upon me, & his weight I could not bear. {24} If I have thought gold my strength, and have said to fine gold: My confidence. {25} If I have rejoiced upon my great riches, and because my hand found many things. {26} If I saw the sun when it shined, and the moon going clearly: {27} And my heart in secret rejoiced, and I kissed my hand with my mouth. {28} Which is most great iniquity, and a denial against God the most high? {29} If I have been glad of his fall that hated me, and have rejoiced that evil had found him. {30} For I have not given my throat to sin, that cursing I wished his soul. {31} If the men of my tabernacle have not said: Who will give of his flesh that we may be filled? {32} The stranger tarried not without, my door was open to the wayfaring man. {33} If as man I have hid my sin, and have concealed my iniquity in my bosom. {34} If I have been afraid at a very great multitude, and the contempt of kinsmen hath terrified me: and I have not rather held my peace, & not gone out of the door. {35} Who will grant me an hearer, that the Omnipotent would hear my desire: and that himself that judgeth would write a book. {36} That I may carry it on my shoulder, and put it about me as a crown? {37} At every step of mine I will pronounce it, and as to the Prince I will offer it. {38} If my land cry against me, & with it the furrows thereof lament: {39} If I have eaten the fruits thereof without money, and have afflicted the soul of the tillers thereof. {40} For wheat let the briar grow to me, and for barley the thorn.

Chapter 32

Eliu a young man, being angry that Job persisted in his opinion, and that his three friends could not convince him, 8. taketh upon him to confute Job, which they could not do.

{1} BUT these three men omitted to answer Job, for that he seemed just to himself. {2} And Eliu the son of Barachel a Buzite, of the kindred of Ram, was angry and took indignation: and he was angry against Job, for that he said himself to be just before God. {3} Moreover against his friends he had indignation, for that they had not found a reasonable answer, but only had condemned Job. {4} Therefore Eliu expected Job speaking, because they were his elders that spake. {5} But when he saw that the three were not able to answer, he was wrath exceedingly. {6} And Eliu the son of Barachel a Buzite answering, said: I am younger in time, and you more ancient, therefore casting down my head, I was afraid to shew you my sentence. {7} For I hoped that longer age would speak, and that a multitude of years would teach wisdom. {8} But as I see, there is a Spirit in men, and the inspiration of the Omnipotent giveth understanding. {9} They of many years are not the wise men, neither do the ancients understand judgment. {10} Therefore will I speak: Hear ye me, I also will shew you my wisdom. {11} For I have expected your words, I have heard your wisdom, as long as you contended in words. {12} And as long as I thought you said somewhat, I considered: but as I see, here is none of you that can reprove Job, and answer to his words. {13} Lest perhaps you may say: We have found wisdom, God hath rejected him, not man. {14} He hath spoken nothing to me, and I will not answer him according to your words. {15} They were afraid, and answered no more, and they have taken away talk from themselves. {16} Therefore because I have expected, and they spake not: they stood, and answered no more: {17} I also will answer my part, & will shew my knowledge. {18} For I am full of words, and the spirit of my belly straiteneth me. {19} Behold, my belly is as new wine without a vent, which breaketh new vessels. {20} I will speak, and take breath a little: I will open my lips, and will answer. {21} I will not accept the person of a man, & I will not make God equal to man. {22} For I know not how long I shall continue, and whether after a while my maker will take me away.

Chapter 33

Eliu endeavoureth to prove by Job's speech that he is unjust: 13. arguing that God (by afflicting him) hath already so judged. 23. But if by an Angel's admonition he repent, all shall be remitted.

{1} HEAR therefore Job my sayings, and harken to all my words. {2} Behold I have opened my mouth, let my tongue speak within my jaws. {3} My words are of my simple heart, and my lips shall speak a pure sentence. {4} The Spirit of God made me, and the breadth of the Omnipotent gave me life. {5} If thou canst, answer me, and stand against my face. {6} Behold God hath made me also even as thee, and of the same clay I also was formed. {7} But yet let not my miracle terrify thee, and let not my eloquence be burdensome to thee. {8} Thou therefore hast said in my ears, and I have heard the voice of thy words: {9} I am clean, and without sin: unspotted, and there is no iniquity in me. {10} Because he hath found quarrels in me, therefore hath he thought me his enemy. {11} He hath put my feet in the stocks, he hath observed all my ways. {12} This therefore is it, wherein thou art not justified: I will answer thee, that God is greater than man. {13} Doest thou contend against him because he hath not answered thee to all words? {14} God, speaketh once, and repeateth not the self-same the second time. {15} By a dream in a vision by night, when heavy sleep falleth upon men, and they sleep in their bed. {16} Then doth he open the ears of men, and teaching instructeth them with discipline. {17} That he may turn a man from these things, which he doth, and may deliver him from pride: {18} Delivering his soul from corruption: and his life, that it pass not unto the sword. {19} He rebuketh also by sorrow in the bed, and he maketh all his bones

to wither. {20} Bread is become abominable to him in his life, and to his soul the meat before desired. {21} His flesh shall consume, and the bones that had been covered, shall be made naked. {22} His soul hath approached to corruption, and his life to things causing death. {23} If there shall be an Angel speaking for him, one of thousands, to declare man's equity. {24} He shall have mercy on him, and shall say: deliver him, that he descend not into corruption: I have found wherein I may be propitious to him. {25} His flesh is consumed with punishments, let it return to the days of his youth. {26} He shall beseech God, and he will be pacified towards him: and he shall see his face in jubilation, and he will render to a man his justice. {27} He shall behold men, and shall say: I have sinned, and indeed I have offended, and as I was worthy, I have not received. {28} He hath delivered his soul that it should not go into death, but living should see the light. {29} Behold all these things doth God work three times in every one. {30} That he may reclaim their souls from corruption, and illuminate them with the light of the living. {31} Attend Job, and hear me: and hold thy peace, whilst I speak. {32} But if thou hast what to speak, answer me, speak, for I would thee to appear just. {33} And if thou have not, hear me: hold thy peace, & I will teach thee wisdom.

Chapter 34

Again Eliu chargeth Job with blasphemy, and other crimes, 10. sheweth the equity of God's judgement: 20. and that all things are subject to God's power and knowledge.

{1} ELIU therefore pronouncing spake these words also: and ye learned harken to me: {2} Hear ye wise men my words: {3} For the ear proveth words, and the throat discerneth meats by the taste. {4} Let us choose us judgment, and among us let us see what is the better. {5} Because Job said: I am just, and God hath subverted my judgment. {6} For in judging me there is a lie: mine arrow is violent without any sin. {7} What man is there as is Job, that drinketh scorning as it were water? {8} What goeth with them that work iniquity, and walketh with impious men? {9} For he hath said: Man shall not please God although he run with him. {10} Therefore ye discrete men hear me, far from God be impiety, and iniquity from the Omnipotent. {11} For he will render a man his work, & according to the ways of every one he will recompense them. {12} For in very deed God will not condemn without cause, neither will the Omnipotent subvert judgment. {13} What other hath he appointed over the earth or whom hath he set over the world, which he made? {14} If he direct his heart to him, he shall draw his spirit and breath unto him. {15} All flesh shall fail together, and man shall return into ashes. {16} If then thou have understanding, hear that is said, and harken to the voice of my speech. {17} Can he that loveth not judgment, be healed? And how doest thou so far condemn him that is just? {18} That saith to the king, Apostata: that calleth dukes impious: {19} Who accepteth not the persons of Princes: nor hath known the tyrant, when he contended against the poor man: for all are the work of his hands. {20} They shall suddenly die, and at mid-night peoples shall be troubled, & shall pass, & take away the violent without hand. {21} For his eyes are upon the ways of men, and he considereth all their steps. {22} There is not darkness, & there is not shadow of death, that they may be hid there which work iniquity. {23} For it is no more in man's power to come to God into judgment. {24} He shall destroy many, & innumerable, & shall make other to stand for them. {25} For he knoweth their works: and therefore he shall bring night, and they shall be destroyed. {26} As impious men he hath stricken them in the place of them that see. {27} Who as it were of purpose have revolted from him, & would not understand all his ways: {28} That they might cause the cry of the needy man to come to him, & he heard the voice of the poor. {29} For he granting peace, who is there that can condemn? After he shall hide his countenance, who is there that may behold him, both upon

nations, and upon all men? {30} Who maketh a man that is an hypocrite reign for the sins of the people. {31} Therefore because I have spoken to God, thee also I will not prohibit. {32} If I have erred, teach thou me: If I have spoken iniquity, I will add no more. {33} Doth God require it of thee, because it hath displeased thee? For thou beganst to speak, and not I: but if thou know any better thing, speak. {34} Let men of understanding speak to me, and let a wiseman hear me. {35} But Job hath spoken foolishly, and his words sound not discipline. {36} O my father, let Job be proved even to the end: cease not from the man of iniquity. {37} Who addeth blasphemy upon his sins, let him be restrained in the mean time among us: and then let him provoke God to judgment with his speeches.

Chapter 35

Eliu pretending that Job had said God to be unjust, sheweth that man's piety nor impiety neither profiteth nor disprofiteth God: 13. and that he judgeth all things rightly.

{1} THEREFORE Eliu again spake these words: {2} that thou saidst: I am juster than God? Doth thy cogitation seem just to thee, {3} For thou saidst: That which is right doth not please thee: or what will it profit thee if I sin? {4} Therefore will I answer to thy words, and to thy friends with thee. {5} Look up to heaven and see, and behold the sky, that it is higher than thou. {6} If thou sin, what shalt thou hurt him? And if thine iniquities be multiplied, what shall thou do against him? {7} Moreover if thou do justly, what shalt thou give him, or what shall he receive of thy hand? {8} Man that is like to thee, thy impiety shall hurt: and thy justice shall help the son of man. {9} Because of the multitude of calumniators they shall cry: and shall wail for the force of the arm of tyrants. {10} And he hath not said: Where is God, that made me, that hath given songs in the night? {11} Who teacheth us above the beasts of the earth, and instructeth us above the fowls of the air. {12} There shall they cry, and he will not hear, because of the pride of the evil. {13} God therefore will not hear without cause, and the Omnipotent will behold the causes of every one. {14} Yea when thou shalt say: He considereth not: be judged before him, and expect him. {15} For he doth not now infer his fury, neither doth he revenge wickedness exceedingly. {16} Therefore Job in vain openeth his mouth, and without knowledge multiplieth words.

Chapter 36

Yet further Eliu sheweth, that God by his power and wisdom giveth to every one that is just. 16. Inferring (falsely) that all Job's affliction is for his sins: 22. discoursing still of God's power, wisdom, and providence.

{1} ELIU also adding spake these words: {2} thee: for as yet I have what to speak for Bear with me a little, and I will shew to God. {3} I will repeat my knowledge from the beginning, and I will prove my maker just. {4} For indeed my words are without lie, & perfect knowledge shall be proved to thee. {5} God doth not cast away the mighty, whereas himself also is mighty. {6} But he saveth not the impious, and he giveth judgment to the poor. {7} He shall not take away his eyes from the just man, and he placeth kings in the throne for ever, and there they are exalted. {8} And if they shall be in chains, & be bound with the ropes of poverty. {9} He shall shew them their works, and their wicked deeds, because they have been violent. {10} He also shall reveal their ear, to chastise them: & shall speak, that they may return from iniquity: {11} If they shall hear and observe, they shall accomplish their days in good, and their years in glory. {12} But if they hear not, they shall pass by the sword, and shall be consumed in folly. {13} Dissemblers and crafty men provoke the wrath of God, neither shall they cry when they are bound. {14} Their soul shall die in tempest, and their life, among the effeminate. {15} He shall deliver the poor out of his distress, and shall reveal his ear in tribulation. {16} Therefore he shall save thee most largely out of the narrow

mouth, and not having foundation under it: and the quietness of thy table shall be full of fatness. {17} Thy cause is judged as an impious man's, cause and judgment thou shalt receive. {18} Let not therefore anger overcome thee, that thou oppress any man: neither let multitude of gifts incline thee. {19} Lay down thy greatness without tribulation, & all the puissant of strength. {20} Protract not the night, that peoples may come up for them. {21} Beware thou decline not to iniquity: for thou hast begun to follow it after misery. {22} Behold, God is high in his strength, and none is like to him among the law givers. {23} Who can search his ways? Or who can say to him: Thou hast wrought iniquity? {24} Remember that thou knowest not his work, whereof men have song. {25} All men see him, every one beholdeth far off. {26} Behold, God is great surmounting our knowledge: the number of his years is inestimable. {27} Who taketh away the drops of rain, & poureth out showers as it were gifts of water. {28} Which flow out from the clouds, that cover all things from above. {29} If he will stretch forth clouds as his tent, {30} And lighten with his light from above, he shall cover also the ends of the sea. {31} For by these he judgeth peoples, and giveth victuals to many mortal men. {32} In his hands he hideth the light, & commandeth it that it come again. {33} He sheweth his friend thereof, that it is his possession, and that he may ascend to it.

Chapter 37

Eliu continueth his discourse, shewing God's wisdom, power, and justice, by his marvelous works of Meteors, 14. and use thereof to man's commodity: 18. which the wisest men sufficiently understand not, much less may presume (as he unjustly chargeth Job) to contend with God.

{1} UPON this my heart is sore afraid, and is moved out of his place, speech in the terror of his voice, and the {2} Hear ye his sound proceeding out of his mouth. {3} Under all the heavens he considereth, and his light is upon the ends of the earth. {4} After him shall sounding roar, he shall thunder with the voice of his greatness, and shall not be found out when his voice shall be heard. {5} God shall thunder in his voice marvelously, he that doeth great & unsearchable things. {6} He that commandeth the snow to descend upon the earth, and the winter rains, and the shower of his strength. {7} He that signeth in the hand of all men, that every one may know his works. {8} The beast shall enter into his covert, and shall abide in his den. {9} From the inner parts shall a tempest come forth, & cold from Arcturus. {10} When God bloweth frost congealeth, and again waters are poured most largely. {11} Corn desireth clouds, & the clouds spread their light. {12} Which go round about, whither-soever the will of the governer shall lead them, to all that he shall command them upon the face of the whole earth. {13} Whether in one tribe, or in his land, or in what place soever of his mercy he shall command them to be found. {14} Harken to these things Job: stand, and consider the marvels of God. {15} Doest thou know when God commanded the rains, that they shew the light of his clouds? {16} Knowest thou the great paths of the clouds, and the perfect knowledges? {17} Are not thy garments hot, when the earth shall be blown with the South wind? {18} Thou perhaps madest the heavens with him, which are most sound, cast as it were of brass. {19} Shew us what we may say to him: for we are wrapped in darkness. {20} Who shall tell him the things that I speak? Yea if man shall speak, he shall be devoured. {21} But now they see not the light: suddenly the air shall be thickened into clouds, and the wind passing by shall drive them away. {22} From the North gold cometh, & toward God fearful praising. {23} We can not find him worthily: great of strength, and judgment, and justice, and he can not be uttered. {24} Therefore shall men fear him, and all that seem to themselves to be wise, shall not dare to behold him.

Chapter 38

God after terror of a whirlwind, by way of examining his client Job of diverse creatures about

their nature, sheweth that no man hath perfect knowledge of them, much less of God's immensity.

{1} BUT our Lord answering Job out of a whirlwind, said: wrappeth in sentences with unskilful {2} Who is this that words? {3} Gird thy loins as a man: I will ask thee,{555} and answer thou me. {4} Where wast thou when I laid the foundations of the earth? Tell me if thou hast understanding. {5} Who set the measures thereof, if thou know: or who stretched out the line upon it? {6} Upon what are the foundations thereof grounded? Or who let down the corner stone thereof, {7} when the morning stars praised me together, and all the sons of God made jubilation? {8} Who shut in the sea with doors when it brake forth, proceeding as it were out of a matrice: {9} When I made a cloud the garment thereof, and wrapped it in darkness as in clouts of infancy. {10} I compassed it with my bounds, and put bar and doors. {11} And I said. Hitherto thou shalt come, and shalt not proceed farther, and here thou shalt break thy swelling waves. {12} Didst thou after thy birth command the morning, and shew the dawning his place? {13} And didst thou hold the extremities of the earth shaking them & hast thou shaken the impious out of it? {14} The seal shall be restored as clay, and shall stand as a garment: {15} From the impious their light shall be taken away, and the high arm shall be broken. {16} Hast thou entered into the depths of the sea, and walked in the lowest parts of the great depth? {17} Have the gates of death been open to thee, & hast thou seen the darksome doors? {18} Hast thou considered the breadth of the earth? Tell me if thou know all things, {19} In what way the light dwelleth, & what is the place of darkness. {20} That thou canst bring every thing to his borders, & understand the paths of the house thereof. {21} Didst thou know them that thou shouldest be born? & didst thou know the number of thy days? {22} Hast thou entered into the treasures of the snow, or hast thou beheld treasures of hail? {23} Which I have prepared for the time of the enemy, for the day of fight & battle? {24} What way is the light spread, is heat divided upon the earth? {25} Who gave course to the most vehement shower, and the way of the sounding thunder: {26} That it should rain upon the earth, without man in the desert, where no mortal man abideth: {27} That it should fill the desert and desolate ground, and should bring forth green grass? {28} Who is the father of rain? Or who begot the drops of dew? {29} Out of whose womb came forth ice? And frost from heaven who engendered? {30} Waters are hardened like stone, and the face of the depth is congealed. {31} Shalt thou be able to join together the shining stars Pleiades, or canst thou dissipate the circuit of Arcturus? {32} Doest thou bring forth the day star in his time, & make the evening star to rise upon the children of the earth? {33} Doest thou know the order of heaven, and shalt thou put down the reason thereof on the earth? {34} Shalt thou elevate the voice in the cloud, & the violence of the waters cover thee? {35} Shalt thou send lightnings, and will they go, and returning shall they say to thee: Here we are? {36} Who put wisdom in the heart of man or who gave the cock understanding? {37} Who shall declare the manner of the heavens, and the harmony of heaven who shall make to sleep? {38} When was the dust poured on the earth, and the clods compact together? {39} Shalt thou take a prey for the lioness and fill the appetite of her whelps. {40} When they lie in the dens, & in holes sit in wait? {41} Who prepareth for the raven her meat, when her young ones cry to God, wandering about, because they have not meat?

Chapter 39

God Almighty prosecuteth his discourse, shewing his admirable power and providence in living creatures. 24. Whereupon Job acknowledgeth his own oversight in some light words.

{1} HAST thou known the time when the wild goats bring forth young among the rocks, or hast thou observed the hinds when they fawn? {2} Hast thou numbered the months of their conceiving, and known the time of their bearing? {3} They bow down themselves to bring forth young, and they cast them, and make roarings. {4}

Their young are separated, and go to feed: they go forth, and return not to them. {5} Who hath dismissest the wild ass free, and who hath loosed his bonds? {6} To whom I have given a house in the wilderness, and his tabernacles in the land of saltiness. {7} He contemneth the multitude of the city, the cry of the exactor he heareth not. {8} He looketh about the mountains of his pasture, and seeketh out all green places. {9} Will the Rhinoceros serve thee, and will he tarry at thy stall? {10} Shalt thou tie the Rhinoceros with thy collar to plough, or will he break the clods of the valleys after thee? {11} Shalt thou have confidence in his great strength, and leave thy labours unto him? {12} Wilt thou credit him that he will render thee the seed, and gather together thy barn floor? {13} The wing of the Ostrich is like to the wings of the Herodius, and of the hawk. {14} When she leaveth her eggs on the earth, thou perhaps wilt heat them in the dust. {15} She forgeteth that foot may tread upon them, or beast of the field break them. {16} She is hardened toward her young, as though they were not hers, she hath laboured in vain no fear compelling her. {17} For God hath deprived her of wisdom, neither hath he given her understanding. {18} When time shall be, she setteth up the wings on high: she scorneth the horse and his rider. {19} Shalt thou give strength to the horse, or put neighing about his neck? {20} Shalt thou raise him up as Locusts? The glory of his nostrils is terror. {21} He diggeth the earth with his hoof, he pranceth boldly, he goeth forward to meet the armed men. {22} He contemneth fear, neither yieldeth he to the sword. {23} Upon him shall the quiver sound, the spear shall glister and the shield. {24} Fervent and fuming he suppeth the earth, neither doth he make account when the noise of the trumpet soundeth. {25} When he shall hear the trumpet he saith: Vah, he smelleth battle far off, the exhortation of the captains, and the cry of the army. {26} Doth the hawk wax feathered by thy wisdom, spreading her wings to the South? {27} Shall the eagle mount at thy commandment, and put her nest in high places? {28} She abideth in rocks, and tarrieth among cragged flints, and stony hills where is no access. {29} Thence she beholdeth the prey, and her eyes see a far off. {30} Her young ones shall lick blood: and wheresoever the carcass shall be, she is present by and by. {31} And our Lord added, and spake to Job: {32} He that contendeth with God is he quieted so easily? Verily he that reproveth God, ought to answer him. {33} But Job answering our Lord, said: {34} I that have spoken lightly what can I answer? I will put my hand upon my mouth. {35} One thing I have spoken, which I would I had not said: and an other, to the which things I will add no more.

Chapter 40

Our Lord further sheweth that man's power, nor justice, is not comparable to God's: 10. as appeareth in overcoming Behemoth 20. and Leviathan.

{1} AND our Lord answering Job out of the whirlwind, said: I will ask thee, & do thou tell me. {2} Gird thy loins as a man: {3} Shalt thou make my judgment of none effect: and condemn me, that thou mayst be justified? {4} And hast thou an arm as God, and dost thou thunder with like voice? {5} Put beauty about thee, and set up thy self aloft, and be glorious, and put on goodly garments. {6} Disperse the proud in thy fury, and beholding every arrogant man, humble him. {7} Behold all the proud, and confound them, and destroy the impious in their place. {8} Hide them in the dust together, and plunge their faces in the pit. {9} And I will confess, that thy right hand is able to save thee. {10} Behold Behemoth whom I made with thee, shall eat hay as it were an oxe. {11} His strength is in his loins, and his power in the navel of his belly. {12} He gathereth together his tail as the cedar tree, the sinews of his stones are perplex. {13} His bones are as pipes of brass, his gristle as it were plates of iron. {14} He is the beginning of the ways of God, which made him, he shall apply his sword. {15} To him the mountains bear grass: all the beasts of the field shall play there.

{16} He sleepeth under the shadow, in the secret of the reed, and in moist places. {17} Shadows do protect his shadow, the willows of the torrent shall compass him. {18} Lo, he shall sup up the river, & shall not marvel: and he hath confidence that Jordan may run into his mouth. {19} In his eyes as with a hook he shall take him, and with stakes he shall bore through his nostrils. {20} Canst thou draw out the Leviathan with a hook, and with a rope shalt thou tie his tongue? {21} Shalt thou put a ring in his nostrils, or bore through his jaw with a buckle? {22} Will he multiply prayers to thee, or speak to thee gentle words? {23} Will he make a covenant with thee, and shalt thou take him to be a servant for ever? {24} Shalt thou delude him as a bird, or tie him for thy handmaids? {25} Shall friends cut him, merchants divide him? {26} Shalt thou fill nests with his skin, and the cabin of fishes with his head? {27} Lay thy hand upon him: remember battle, and add to speak no more. {28} Behold his hope shall frustrate him, and in the sight of all he shall be cast down headlong.

Chapter 41

Leviathan is further described by the peculiar parts of his body, and terrible composition of all his members.

{1} NOT as cruel will I raise him: for who can resist my countenance? me before, that I may render unto him? All {2} Who hath given things that are under heaven be mine. {3} I will not spare him, and his mighty words, and framed to beseech. {4} Who shall reveal the face of his garment: and who shall enter into the midst of his mouth? {5} Who shall open the gate of his countenance? Dread is round about his teeth. {6} His body as shields that are cast, compact with scales fast cleaving together. {7} One is joined to an other, and not so much as any air entereth between them: {8} One shall stick to an other, and holding each other, they shall not be separated. {9} His sneezing is as the shining of fire, and his eyes as the twinklings of the morning. {10} Out of his mouth proceed lamps, as it were torches of lighted fire. {11} Out of his nostrils proceedeth smoke, as it were of a pot heated and boiling. {12} His breath maketh coals to burn, & a flame cometh forth out of his mouth. {13} In his neck shall strength abide, and neediness goeth before his face. {14} The members of his flesh cleave together one to an other: he shall send lightnings against him, and he shall not be carried to an other place. {15} His heart shall be hardened as a stone, and shall be stiffly compact as the smith's stithy. {16} When he shall be taken away, the Angels shall fear, and being feared shall be purged. {17} When the sword shall apprehend him, neither spear, nor breast-plate shall be able to abide. {18} For he shall esteem iron as chaff, & brass, as rotten wood. {19} The bow-man shall not put him to flight, the stones of the sling, to him are turned into stubble. {20} As stubble will he esteem the hammer, and he will laugh him to scorn that shaketh the spear. {21} The beams of the sun shall be under him, & he shall strew gold under him as durt. {22} He shall make the deep sea to boil as a pot, and shall put it as when ointments boil. {23} A path shall shine after him, he shall esteem the depth as waxing old. {24} There is no power upon the earth, that may be compared with him, who is made to fear no man {25} He seeth every high thing, he is king over all the children of pride.

Chapter 42

Holy Job instructed and comforted by God's discourse, acknowledgeth his fault, and craveth pardon for his oversight in speech or cogitation. 7. God justifieth his cause against his friends. 9. They offer sacrifice for their offence. 10. All things prosper with Job, double to that he had before: 16. and he dieth happily.

{1} AND Job answering our Lord, said: that thou canst do all things, and no cogitation is hid from thee. {3} Who is this, {2} I know that concealleth counsel without knowledge? Therefore have I spoken unwisely, and the things that did exceed my knowledge beyond measure. {4} Hear (I beseech thee) and I will speak: I will

ask thee, and do thou tell me. {5} With the hearing of the ear I have heard thee, but now my eye seeth thee. {6} Therefore I reprobate my self, and I do penance in embers and ashes. {7} And after our Lord spake these words to Job, he said to Eliphaz the Themanite: My fury is wrath against thee, and against thy two friends, because you have not spoken right before me, as my servant Job. {8} Take therefore unto you seven oxen, and seven rams, & go to my servant Job, and offer holocaust for your selves: and my servant Job shall pray for you: his face I will receive, that the folly be not imputed to you: for you have not spoken right things before me, as my servant Job. {9} Eliphaz therefore the Themanite, and Baldad the Suhite, and Sophar the Naamathite went, and did as our Lord had spoken to them, and our Lord received the face of Job. {10} Our Lord also was turned at the penance of Job, when he prayed for his friends. And our Lord added all things whatsoever had been Job's, double. {11} And all his brethren came to him, and all his sisters, and all that knew him before, and they did eat bread with him in his house: and wagged the head upon him, & comforted him upon all the evil that God had brought in upon him. And every man gave him one ewe, and one earlet of gold. {12} And our Lord blessed the last days of Job more than his beginning. And he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. {13} And he had seven sons, and three daughters. {14} And he called the name of one Dies, and the name of the second Cassia, and the name of the third Cornustibii. {15} And there were not found in all the earth women so beautiful as the daughters of Job: and their father gave them inheritance among their brethren. {16} And Job lived after these things, an hundred forty years, and he saw his children, and his children's children, unto the fourth generation, and he died an old man, and full of days.

THE BOOK OF PSALMS

Psalm 1

The Royal Prophet David placed this Psalm as a Prefacer to the rest, containing 1. true happiness, which consisteth in flying sins, and serving God. 3. The good do prosper, 5. not the wicked: 6. as will appear in the end of this world.

{1} BLESSED is the man, that hath not gone in the counsel of the impious, & hath not stood in the way of sinners, and hath not sat in the chair of pestilence: {2} But his will is in the way of our Lord, and in his law he will meditate day and night. {3} And he shall be as a tree, that is planted nigh to the streams of waters, which shall give his fruit in his time. And his leaf shall not fall: and all things whatsoever he shall do, shall prosper. {4} The impious not so, not so: but as dust, which the wind driveth from the face of the earth. {5} Therefore the impious shall not rise again in judgment: nor sinners in the Council of the just. {6} For our Lord knoweth the way of the just, and the way of the impious shall perish.

Psalm 2

Christ's glory, the world repining thereat, 4. shall be propagated in all the world. 7. His divine power as well spiritual in converting men's hearts, as external, in severe justice, is prophesied.

{1} WHY did the Gentiles rage, and peoples meditate vain things? earth stood up, and the Princes came {2} The kings of the together in one against our Lord, and against his Christ. {3} Let us break their bonds a-sunder: and let us cast away their yoke from us. {4} He that dwelleth in the heavens shall laugh at them: and our Lord shall scorn them. {5} Then shall he speak to them in his wrath, & in his fury he shall trouble them. {6} But I am appointed king by him over Sion his holy hill, preaching his precept. {7} The Lord said to me: Thou art my Son, I this day have begotten thee. {8} Ask of me, and I will give thee the Gentiles, for thine inheritance, and thy possession the ends of the earth. {9} Thou shalt rule them

in a rod of iron, and as a potter's vessel thou shalt break them in pieces. {10} And now ye kings understand: take instruction you that judge the earth. {11} Serve our Lord in fear: and rejoice to him with trembling. {12} Apprehend discipline lest sometimes our Lord be wrath, and you perish out of the just way. {13} when his wrath shall burn in short time, blessed are all that trust in him.

Psalm 3

King David recounteth his danger, when his son Absalom conspired against him: 4. and thanketh God for his delivery: 9. acknowledging all help to be from God. Mystically, Christ's persecution, Death, Burial, and Resurrection.

{1} THE Psalm of David, when he fled from the face of Absalom his son they multiplied that trouble me? Many rise {2} Lord why are up against me. {3} Many say to my soul: There is no salvation for him in his God. {4} But thou Lord art my protector, my glory, & exalting my head. {5} With my voice I have cried to our Lord: and he hath heard me from his holy hill. {6} I have slept, and have been at rest; and have risen up, because our lord hath taken me. {7} I will not fear thousands of people compassing me: arise Lord, save me my God. {8} Because thou hast stricken all that are my adversaries without cause: thou hast broken the teeth of sinners. {9} Salvation is our Lord's: and thy blessing upon thy people.

Psalm 4

The holy Prophet teacheth, by his own example, to fly to God in all tribulation: 3. that other refuges are insufficient, 9. and God's help most assured.

{1} UNTO the end in songs, the Psalm of David. {2} heard me: in tribulation thou hast When I invoked, the God of my justice enlarged to me. Have mercy on me, and hear my prayer. {3} Ye sons of men how long are you of heavy heart? Why love you vanity, and seek lying? {4} And know ye that our Lord hath made his holy one marvelous: our Lord will hear me, when I shall cry to him. {5} Be ye angry, and sin not: the things that you say in your hearts, in your chambers be ye sorry for. {6} Sacrifice ye the sacrifice of justice, and hope in our Lord. Many say: Who sheweth us good things? {7} The light of thy countenance, o Lord is signed upon us: thou hast given gladness in my heart. {8} By the fruit of their corn, and wine, and oil, they are multiplied. {9} In peace in the self same I will sleep, and rest: {10} Because thou Lord hast singularly settled me in hope.

Psalm 5

Just men in affliction appeal to God, the revenger of injuries. 5. knowing and professing that God hateth iniquity. 9. Therefore remit their cause to him, 11. recite certain enormous vices of the wicked, 13. and expect God's final judgement of good and bad.

{1} UNTO the end, for her that obtaineth the inheritance. The Psalm of David. {2} Receive, o Lord my words with thine ears, understand my cry. {3} Attend to the voice of my prayer, my King and my God. {4} Because I will pray to thee: Lord in the morning thou wilt hear my voice. {5} In the morning I will stand by thee and will see: because thou art not a God that wilt iniquity. {6} Neither shall the malignant dwell near thee: neither shall the unjust abide before thine eyes. {7} Thou hatest all that work iniquity: thou wilt destroy all that speak lie. The bloody and deceitful man our Lord will abhor: {8} But I in the multitude of thy mercy, I will enter into thy house: I will adore toward thy holy temple in thy fear. {9} Lord conduct me in thy justice: because of mine enemies direct my way in thy sight. {10} Because there is no truth in their mouth: their heart is vain. {11} Their throat is an open sepulchre, they did deceitfully with their tongues, judge them o God. Let them fail of their cogitations, according to the multitude of their impieties expel them, because they have provoked thee o Lord. {12} And let all be glad, that hope in thee, they shall rejoice for ever: and thou shalt dwell in them. And all that love thy name shall glory

in thee, {13} because thou wilt bless the just. Lord, as with a shield of thy good will, thou hast crowned us.

Psalm 6

David's earnest and hearty prayer after he had grievously sinned. 5. Which being grounded in filial, not servile fear, 9. concludeth with assured hope, and confidence in God's mercy.

{1} UNTO the end in songs, the Psalm of David for the octave. thy fury; nor chastise me in thy wrath. {2} Lord, rebuke me not in {3} Have mercy on me Lord, because I am weak: heal me Lord, because all my bones be troubled. {4} And my soul is troubled exceedingly: but thou Lord how long? {5} Turn thee, o Lord, and deliver my soul: save me for thy mercy. {6} Because there is not in death that is mindful of thee: and in hell who shall confess to thee? {7} I have laboured in my sighing, I will every night wash my bed; I will water my couch with my tears. {8} My eye is troubled for fury: I have waxen old among all mine enemies. {9} Depart from me all ye that work iniquity: {561} because our Lord hath heard the voice of my weeping. {10} Our Lord hath heard my petition, our Lord hath received my prayer. {11} Let all mine enemies be ashamed, & very sore troubled: let them be converted and ashamed very quickly.

Psalm 7

David in confidence of his just cause, and unjust persecution, prayeth for God's help, 7. and just revenge of his enemies: 15. describing their malicious intention, and ruin.

{1} THE Psalm of David which he sung to our Lord, for the words of Chusi the son of Jemini. {2} O Lord my God I have hoped in thee: save me from all that persecute me, and deliver me. {3} Lest sometime he as a Lion violently take my soul, whilst there is none to redeem, nor to save. {4} O Lord my God if I have done this, if there be iniquity in my hands: {5} If I have rendered to them that repaid me evils, let me worthily fall empty from mine enemies. {6} Let the enemy persecute my soul, and take it, and tread down my life in the earth, and bring down my glory into the dust. {7} Arise Lord in thy wrath: and be exalted in the coasts of mine enemies. {8} And arise, o Lord my God, in the precept which thou hast commanded: and a synagogue of peoples shall compass thee. {9} And for it return on high: our Lord judgeth peoples. Judge me, o Lord, according to my justice, and according to my innocency upon me. {10} The wickedness of sinners shall be consumed, and thou shalt direct the just, which searchest the heart and reins, o God. {11} My just help is from our Lord, who saveth those that be right of heart. {12} God is a just judge, strong, & patient: is he angry every day? {13} Unless you will be converted, he shall shake his sword, he hath bent his bow, and prepared it. {14} And in it he hath prepared the vessels of death: he hath made his arrows for them that burn. {15} Behold he hath bred with injustice: he hath conceived sorrow, and brought forth iniquity. {16} He hath opened a pit, and digged it up: and he is fallen into the ditch, which he made. {17} His sorrow shall be turned upon his head: and his iniquity shall descend upon his crown. {18} I will confess to our Lord according to his justice: and will sing to the name of our Lord most high.

Psalm 8

God is magnified & praised for his marvelous work of creatures, 5. but especially of mankind, singularly exalted by the Incarnation of Christ.

{1} UNTO the end for presses, the Psalm of David. is thy name in the whole earth! Because {2} O Lord our Lord, how marvelous thy magnificence is elevated above the heavens. {3} Out of the mouth of infants & sucklings, thou hast perfected praise because of thine enemies, that thou mayest destroy the enemy & revenger. {4} Because I shall see thy heavens, the works of thy fingers: the moon and the stars, which thou hast founded. {5} What is man, that thou

art mindful of him? Or the son of man, that thou visitest him? {6} Thou hast diminished him a little less than Angels: with glory and honour thou hast crowned him: {7} And hast appointed him over the works of thy hands. {8} Thou hast subjected all things under his feet, all sheep and oxen: moreover also the beasts of the field. {9} The birds of the air, & fishes of the sea; that walk the paths of the sea. {10} O Lord our Lord, how marvelous is thy name in the whole earth!

Psalm 9

The Church praiseth God for her protection, 4. in repelling the enemy's force, 8. in punishing the wicked, and rewarding the just.

{1} UNTO the end, for the secrets of the son, the Psalm of David. thee, o Lord, with all my heart: I will tell {2} I will confess to all thy marvelous things. {3} I will be glad and rejoice in thee: I will sing to thy name, o most High. {4} In turning mine enemy backward: they shall be weakened, and perish before my face. {5} Because thou hast done my judgment and my cause: thou hast sit upon the throne which judgest justice. {6} Thou hast rebuked the Gentiles, and the impious hath perished: their name thou hast destroyed for ever, and for ever and ever. {7} The swords of the enemy have failed unto the end: and their cities thou hast destroyed. {8} Their memory hath perished with a sound: and our Lord abideth for ever. He hath prepared his throne in judgment {9} and he will judge the whole world in equity, he will judge the people in justice. {10} And our Lord is made a refuge for the poor: an helper in opportunities, in tribulation. {11} And let them hope in thee that know thy name: because thou hast not forsaken them that seek thee, o Lord. {12} Sing to our Lord, which dwelleth in Sion: declare his studies among the Gentiles. {13} Because requiring blood he hath remembered them: he hath not forgotten the cry of the poor. {14} Have mercy on me, o Lord: See my humiliation by my enemies. {15} Which exaltest me from the gates of death, that I may declare all thy praises in the gates of the daughter of Sion. {16} I will rejoice in thy salvation: the Gentiles are fastened in the destruction, which they made. In this snare, which they hid, is their foot taken. {17} Our Lord shall be known doing judgments: the sinner is taken in the works of his own hands. {18} Let sinners be turned into hell, all nations that forget God. {19} Because to the end there shall not be oblivion of the poor man: the patience of the poor, shall not perish in the end. {20} Arise Lord, let not man be strengthened? Let the Gentiles be judged in thy sight? {21} Appoint Lord a Law-giver over them: that the Gentiles may know that they be men. {22} Why Lord hast thou departed far off, despisest in opportunities, in tribulation? {23} Whilst the impious is proud, the poor is set on fire: they are caught in the counsels which they devise. {24} Because the sinner is praised in the desires of his soul: and the unjust man is blessed. {25} The sinner hath exasperated our Lord, according to the multitude of his wrath he shall not seek. {26} There is no God in his sight: his ways are defiled at all time. Thy judgments are taken away from his face: he shall rule over all his enemies. {27} For he hath said in his heart: I will not be moved from generation unto generation without evil. {28} Whose mouth is full of cursing, and bitterness, and guile: under his tongue labour and sorrow. {29} He sitteth in wait with the rich in secret places, to kill the innocent. {30} His eyes look upon the poor: he lieth in wait in secret, as a lion in his den. {31} He lieth in wait to take the poor man violently, violently to take the poor man whilst he draweth him. In his snare he will humble himself, and shall fall when he shall have dominion over the poor. {32} For he hath said in his heart: God hath forgotten, he hath turned away his face not to see for ever. {33} Arise Lord God, let thy hand be exalted: forget not the poor. {34} Wherefore hath the impious provoked God? For he hath said in his heart: He will not inquire. {35} Thou seest, that thou considerest labour & sorrow: that thou mayest deliver them into thy hands. To thee is the poor left: to the orphan thou wilt be

an helper. {36} Break the arm of the sinner and malignant: his sin shall be sought, and shall not be found. {37} Our Lord shall reign for ever, and for ever and ever: ye Gentiles shall perish from his land. {38} Our Lord hath heard the desire of the poor: thy ear hath heard the preparation of their heart. {39} To judge for the pupil and the humble, that man add no more to magnify himself upon the earth.

Psalm 10

David's friends advising him to fly from the persecution of Saul, he answereth, that his trust is in God's protection. 2. Though the persecutor be very malicious, 4. yet God will overthrow him, 5. and deliver the just.

{1} UNTO the end the psalm of David. I Trust in our Lord, how say ye to my soul: Pass over unto the mountain as a sparrow? {2} For behold sinners have bent the bow, they have prepared their arrows in the quiver, that they may shoot in the dark, at them that be right of heart. {3} For they have destroyed the things, which thou didst perfid: but the just what hath he done? {4} Our Lord is in his holy temple, our Lord his seat is in heaven. {5} His eyes have respect unto the poor: his eye-lids examine the sons of men. {6} Our Lord examineth the just and the impious but he that loveth iniquity, hateth his own soul. {7} He shall rain snares upon sinners: fire and brimstone, and blast of storms the portion of their cup. {8} Because our Lord is just and hath loved justice: his countenance hath seen equity.

Psalm 11

The Prophet describeth the paucity of just men, and abundance of wicked, both at Christ's first coming in flesh, 6. and second in majesty, in the end of the world.

{1} UNTO the end for the octave, the Psalm of David. hath failed because verities are diminished {2} Save me Lord, because the holy from among the children of men. {3} They have spoken vain things every one to his neighbour, deceitful lips, they have spoken in heart and heart. {4} Our Lord destroy all deceitful lips, & the tongue that speaketh great things. {5} Which have said: We will magnify our tongue, our lips are of us, who is our Lord? {6} For the misery of the needy, and mourning of the poor, now will I arise, saith our Lord: I will put in a salvation, I will do confidently in him. {7} Words of our lord be chaste words: silver examined by fire, tried from the earth, purged seven fold. {8} Thou Lord wilt preserve us: and keep us from this generation for ever. {9} The impious walk round about: according to thy highness thou hast multiplied the children of men.

Psalm 12

A general prayer of the Church, in tribulation, either temporal or spiritual.

{1} UNTO the end, the Psalm of David. How long, o Lord wilt thou forget me unto the end? How long doest thou turn away thy face from me? {2} How long shall I put counsels in my soul, sorrow in my heart by day? {3} How long shall mine enemies be exalted over me? Regard and hear me, o Lord my God. {4} Illuminate mine eyes that I sleep not in death at any time: lest sometime mine enemy say: I have prevailed against him. {5} They that trouble me, will rejoice if I be moved: but I have hoped in thy mercy. {6} My heart shall rejoice in thy salvation: I will sing to our Lord, which giveth me good things: and I will sing to the name of our Lord most high.

Psalm 13

After general gross ignorance and impiety in the world 7. Christ shall be incarnate the Redeemer of mankind.

{1} UNTO the end, a Psalm of David. The fool hath said in his heart: There is no God. They are corrupt, and are become

abominable in their studies: there is not that doth good, no not one. {2} Our Lord hath looked forth from heaven upon the children of men, to see if there be that understandeth, and seeketh after God. {3} All have declined, they are become unprofitable together: there is not that doth good, no not one. Their throat is an open sepulchre, with their tongues they did deceitfully, the poison of asps under their lips. Whose mouth is full of cursing and bitterness: their feet swift to shed blood. Destruction and infelicity in their ways, and the way of peace they have not known: there is no fear of God before their eyes. {4} Shall not all they know that work iniquity, that devour my people as food of bread? {5} They have not invoked our Lord, there have they trembled for fear, where no fear was. {6} Because our Lord is in the just generation, you have confounded the counsel of the poor man: because our Lord is his hope. {7} Who will give from Sion the salvation of Israel? When our Lord shall have turned away the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

Psalm 14

For attaining eternal glory in heaven, it is necessary to fly from sins and do good works.

{1} THE Psalm of David. Lord who shall dwell in thy tabernacle? Or who shall rest in thy holy hill? {2} He that walketh without spot, and worketh justice. {3} He that speaketh truth in his heart, that hath not done guile in his tongue. Not hath done evil to his neighbour, and hath not taken reproach against his neighbour. {4} The malignant is brought to nothing in his sight: but them that fear our Lord, he glorifieth. He that sweareth to his neighbour, and deceiveth not, {5} That hath not given his money to usury, and hath not taken gifts upon the innocent, He that doth these things, shall not be moved for ever.

Psalm 15

Christ, by the mouth of David, declareth his future victory and triumph over the world, 9. and death.

{1} THE inscription of the title to David himself. Preserve me, o Lord, because I have hoped in thee. {2} I have said to our Lord: Thou art my God, because thou needest not my goods. {3} To the Saints that are in his land, he hath made all my wills marvelous in them. {4} Their infirmities were multiplied: afterward they made haste. I will not assemble their conventicles of blood: neither will I be mindful of their names by my lips. {5} Our Lord the portion of mine inheritance, and of my cup: thou art he, that will restore mine inheritance unto me. {6} Cords are fallen to me in goodly places: for mine inheritance is goodly unto me. {7} I will bless our Lord, who hath given me understanding: moreover also even till night my veins have rebuked me. {8} I foresaw our Lord in my sight always: because he is at my right hand, that I be not moved. {9} For this thing my heart hath been glad, and my tongue hath rejoiced: moreover also my flesh shall rest in hope. {10} Because thou wilt not leave my soul in hell: neither wilt give thy holy one to see corruption. Thou hast made the ways of life known to me, thou shalt make me full of joy with thy countenance: delectations on thy right hand, even to the end.

Psalm 16

A just man's prayer in tribulation, 10. describing his enemies' cruelty, 13. by way of imprecation foresheweth their destruction, 15. and declareth that the just shall be satisfied in glory.

{1} THE prayer of David. Hear, o Lord my justice: attend my petition. With thine ears hear my prayer, not in deceitful lips. {2} From thy countenance let my judgment proceed: let thine eyes see equities. {3} Thou hast proved my heart, and visited it by night: by fire thou hast examined me, and there is no iniquity found in me. {4} That my mouth speak not the works of men: for the words of thy lips I have kept the hard ways. {5} Perfid my passes in thy

paths, that my steps be not moved. {6} I have cried, because thou hast heard me, o God: incline thine ear to me, and hear my words. {7} Make thy mercies marvelous, which savest them that hope in thee. {8} From them that resist thy right hand keep me, as the apple of the eye. Under the shadow of thy wings protect me: {9} from the face of the impious, that have afflicted me. Mine enemies have compassed my soul, {10} they have shut up their fat: their mouth hath spoken pride. {11} Casting me forth now have they compassed me: they have set their eyes to bend them unto the earth. {12} They have taken me as a lion ready to the prey: and as a lion's whelp dwelling in hid places. {13} Arise Lord, prevent him, and supplant him: deliver my soul from the impious, thy sword {14} from the enemies of thy hand. Lord from a few out of the land divide them, in their life: their belly is filled of thy secrets. They are filled with children: and they have left their remnants to their little ones. {15} But I in justice shall appear to thy sight: I shall be filled when thy glory shall appear?

Psalm 17

King David's thanks to God for his often delivery from great dangers. First in general, 9. then more particularly describeth God's terrible manner of fighting for him, 18. against his cruel, and otherwise potent enemies: 22. attributing the same to God's good pleasure, and justice of his cause. 31. Praiseth God, 33. his only protector, 41. and depresser of his enemies.

{1} UNTO the end, to the servant of our Lord David, who spake to our Lord the words of this canticle, in the day, that our Lord delivered him out of the hand of all his enemies, and out of the hand of Saul, and he said: I will love thee o Lord my strength: {2} Our Lord is my firmament, and my refuge, and my deliverer. {3} My God is my helper, and I will hope in him. My protector and the horn of my salvation, and my receiver. {4} Praising I will invoke our Lord: & I shall be saved from mine enemies. {5} The sorrows of death have compassed me: and torrents of iniquity have troubled me. {6} The sorrows of hell have compassed me: the snares of death have prevented me. {7} In my tribulation I have invoked our Lord, and have cried to my God: And he hath heard my voice from his holy temple: and my cry in his sight, hath entered into his ears. {8} The earth was shaken & trembled: the foundations of mountains were troubled, and were moved, because he was wrath with them. {9} Smoke arose in his wrath: and fire flamed up from his face: coals were kindled from him. {10} He bowed the heavens, and descended: and darkness under his feet. {11} And he ascended upon the cherubs, and flew: he flew upon the wings of winds. {12} And he put darkness his covert, his tabernacle is round about him: darksome water in the clouds of the air. {13} Because of the brightness in his sight the clouds passed, hail and coals of fire. {14} And our Lord thundered from heaven, and the Highest gave his voice: hail and coals of fire. {15} And he shot his arrows, and dissipated them: he multiplied lightnings, and troubled them. {16} And the fountains of waters appeared, and the foundations of the world were revealed. At thy rebuke, o Lord, at the blast of the spirit of thy wrath. {17} He sent from on high, and took me: and he received me out of many waters. {18} He delivered me from my most strong enemies, and from them that hated me: because they were made strong over me. {19} They prevented me in the day of mine affliction: and our Lord was made my protector. {20} And he brought me out into largeness: he saved me, because he would me. {21} And our Lord will reward me according to my justice, and according to the purity of my hands he will reward me. {22} Because I have kept the ways of our Lord, neither have I done impiously from my God. {23} Because all his judgments are in my sight: and his justices I have not repelled from me. {24} And I shall be immaculate with him, and shall keep me from mine iniquity. {25} And our Lord will reward me according to my justice: & according to the purity of my hands in the sight of his eyes. {26} With the holy thou shalt be holy, and with the innocent man thou shalt be innocent. {27} And with the elect thou shalt be elect: and with the perverse thou shalt be perverted. {28} Because

thou wilt save the humble people: and the eyes of the proud thou wilt humble. {29} Because thou dost illuminate my lamp o Lord: my God illuminate my darkness. {30} Because in thee I shall be delivered from temptation, and in my God I shall go over the wall. {31} My God his way is unpolluted: the words of our Lord are examined by fire: he is protector of all that hope in him. {32} For who is God but our Lord? Or who is God but our God? {33} God that girded me with strength: and made my way immaculate. {34} That perfited my feet as it were of harts: and setting me upon high things. {35} That teacheth my hands to battle: and hast put mine arms as a bow of brass. {36} And hast given me the protection of thy salvation: & thy right hand hath received me. And thy discipline hath corrected me unto the end: and thy discipline, the same shall teach me. {37} Thou hast enlarged my passes under me: and my steps are not weakened: {38} I will pursue mine enemies, and overtake them: and will not return till they fail. {39} I will break them, neither shall they be able to stand: they shall fall under my feet. {40} And thou hast girded me with strength to battle: and hast supplanted them that rise against me under me. {41} And mine enemies thou hast given me their back, & them that hate me thou hast destroyed. {42} They cried, neither was there that would save them, to our Lord, neither did he hear them. {43} And I will break them to powder, as the dust before the face of wind: as the durt of the streets I will destroy them. {44} Thou wilt deliver me from the contradictions of the people: thou wilt appoint me to be head of the Gentiles. {45} A people which I knew not hath served me: in the hearing of the ear it hath obeyed me. {46} The children being aliens have lied to me, the children aliens are inveterated, and have halted from their paths. {47} Our Lord liveth, and blessed be my God, and the God of my salvation be exalted. {48} O God which givest me revenges, & subduest peoples under me, my deliverer from mine angry enemies. {49} And from them that rise up against me thou wilt exalt me: from the unjust man thou wilt deliver me. {50} Therefore will I confess to thee among nations, o Lord: and will say a Psalm to thy name. {51} Magnifying the salutations of his king, and doing mercy to his Christ David, and to his seed for ever.

Psalm 18

God's perfect goodness and glory is shewed by his great works, and by his Apostles, sent with heavenly commission to preach in all tongues to all nations. 6. Christ's coming into the world, and return unto heaven: 8. his immaculate Law: 13. wherein notwithstanding the just shall have need to pray for remission of smallest and daily sins.

{1} UNTO the end, the Psalm of David. {2} The heavens shew forth the glory of God, and the firmament declareth the works of his hands. {3} Day unto day uttereth word: and night unto night sheweth knowledge. {4} There are no languages, nor speeches, whose voices are not heard. {5} Their sound hath gone forth into all the earth; and unto the ends of the round world the words of them. {6} He put his tabernacle in the sun: & himself as a bridegroom coming forth of his bride-chamber. He hath rejoiced as a giant to run the way, {7} his coming forth from the top of heaven: And his recourse even to the top thereof: neither is there that can hide himself from his heat. {8} The law of our Lord is immaculate converting souls: the testimony of our Lord is faithful, giving wisdom to little ones. {9} The justices of our Lord be right, making hearts joyful: the precept of our Lord lightsome, illuminating the eyes. {10} The fear of our Lord is holy, permanent for ever and ever: the judgments of our Lord be true, justified in themselves. {11} To be desired above gold and much precious stone: and more sweet above honey and the honey-comb. {12} For thy servant keepeth them, in keeping them is much reward. {13} Sins who understandeth? From my secret sins cleanse me: {14} and from other mens spare thy servant. If they shall not have dominion over me, then shall I be immaculate; and shall be cleansed from the greatest sin. {15} And the words of my mouth shall be such as may please: and the meditation of my heart in thy

sight always. O Lord my helper and my Redeemer.

Psalm 19

Faithful people join their prayer for their Prince or Prelate, 4. with sacrifice offered for his preservation, and prosperous success.

{1} UNTO the end, the Psalm of David. {2} tribulation: the name of the God of Jacob Our Lord hear thee in the day of protect thee. {3} Send he aid to thee from the holy place: and from Sion defend he thee. {4} Be he mindful of all thy sacrifice: and be thy holocaust made fat. {5} Give he unto thee according to thy heart: and confirm he all thy counsel. {6} We shall rejoice in thy salvation: and in the name of our God we shall be magnified. {7} Our Lord accomplish all thy petitions: now have I known that our Lord hath saved his CHRIST. He shall hear him from his holy heaven: the salvation of his right hand is in powers. {8} These in chariots, and these in horses: but we will invocate in the name of the Lord our God. {9} They are bound, & have fallen: but we have risen & are set upright. {10} Lord save the king, and hear us in the day, that we shall invocate thee

Psalm 20

Praise to God for Christ's exaltation after his passion: 9. and depression of his enemies.

{1} UNTO the end, the Psalm of David. {2} glad: and upon thy salvation he shall Lord in thy power the king shall be rejoice exceedingly. {3} The desire of his heart thou hast given him: and of the will of his lips thou hast not defrauded him. {4} Because thou hast prevented him in blessings of sweetness, thou hast put on his head a crown of precious stone. {5} He asked life of thee: and thou gavest him length of days for ever, and for ever and ever. {6} Great is his glory in thy salvation: glory and great beauty thou shalt put upon him. {7} Because thou shalt give him to be a blessing for ever and ever: thou shalt make him joyful in gladness with thy countenance. {8} Because the king hopeth in our Lord: and in the mercy of the Highest he shall not be moved. {9} Let thy hand be found of all thy enemies: let thy right hand find all that hate thee. {10} Thou shalt put them as an oven of fire in the time of thy countenance: our Lord in his wrath shall trouble them, and fire shall devour them. {11} Their fruit thou shalt destroy from the land: and their seed from the children of men. {12} Because they have turned the evils upon thee: they have devised counsels, which they could not establish. {13} Because thou shalt put them back: in thy remnants thou shalt prepare their countenance. {14} Be exalted Lord in thy power: we will chant and sing thy powers.

Psalm 21

Christ prayeth in his Passion, 7. describeth the acerbity thereof; 20. foresheweth by way of prayer his Resurrection: 23. More clearly the foundation and propagation of his church (27. & 30. interposing the singular food of the most Blessed Sacrament) even to the ends of the earth in all nations.

{1} UNTO the end for the morning enterprise, the Psalm of David. respect to me: why hast thou forsaken me? {2} God my God have Far from my salvation are the words of my sins. {3} My God I shall cry by day, thou wilt not hear: and by night, and not for folly unto me. {4} But thou dwellest in the holy place, the praise of Israel. {5} In thee our fathers have hoped: they hoped, and thou didst deliver them. {6} They cried to thee, and were saved: they hoped in thee, and were not confounded. {7} But I am a worm and no man: a reproach of men and outcast of the people. {8} All that see me have scorned me: they have spoken with the lips, & wagged the head. {9} He hoped in the Lord, let him deliver him: let him save him, because he will him. {10} Because thou art he that hast drawn me out of the womb: my hope from the breasts of my mother. {11} Upon thee I have been cast from the matrice: from my mother's womb thou art my God, {12} depart not from

me. Because tribulation is very nigh: because there is not that will help. {13} Many calves have compassed me: fat bulls have besieged me. {14} They have opened their mouth upon me, as a lion ravening and roaring. {15} As water I am poured out: and all my bones are dispersed. My heart is made as wax melting in the midst of my belly. {16} My strength is withered as a potsherd, and my tongue cleaved to my jaws: and thou hast brought me down into the dust of death. {17} Because many dogs have compassed me: the counsel of the malignant hath besieged me. They have digged my hands and my feet: {18} they have numbered all my bones. But themselves have considered and beheld me: {19} they have divided my garments among them: and upon my vesture they have cast lot. {20} But thou Lord prolong not thy help from me: look toward my defence. {21} Deliver, o God, my soul from the sword: and mine only one from the hand of the dog. {22} Save me out of the lion's mouth: and my humility from the horns of unicorns. {23} I will declare thy name to my brethren: in the midst of the Church I will praise thee, {24} Ye that fear our Lord praise him: all the seed of Jacob glorify ye him. {25} Let all the seed of Israel fear him: because he hath not contemned nor despised the petition of the poor. Neither hath he turned away his face from me: and when I cried to him he heard me, {26} With thee is my praise in the great Church: I will render my vows in the sight of them that fear him. {27} The poor shall eat, and shall be filled: and they shall praise our Lord that seek after him: their hearts shall live for ever and ever. {28} All the ends of the earth shall remember, and be converted to our Lord. And all the families of the Gentiles shall adore in his sight. {29} Because the kingdom is our Lord's: and he shall have dominion over the Gentiles. {30} All the fat ones of the earth have eaten, and adored: in his sight shall all fall that descend into the earth. {31} And my soul shall live to him: and my seed shall serve him. {32} The generation to come shall be shewed to our Lord: and the heavens shall shew forth his justice to the people that shall be born, whom our Lord hath made.

Psalm 22

A form of thanks-giving for all spiritual benefits (described under the metaphor of temporal prosperity) even from a sinner's first conversion, to final perseverance, and eternal beatitude.

{1} THE Psalm of David. Our Lord ruleth me, and nothing shall be wanting to me: {2} in place of pasture there he hath placed me. Upon the water of refection he hath brought me up: {3} he hath converted my soul. He hath conducted me upon the paths of justice, for his name. {4} For although I shall walk in the midst of the shadow of death, I will not fear evils: because thou art with me. Thy rod and thy staff: they have comforted me. {5} Thou hast prepared in my sight a table against them that trouble me. Thou hast fatted my head with oil: and my chalice inebriating how goodly is it! {6} And thy mercy shall follow me all the days of my life. And that I may dwell in the house of our Lord, in longitude of days.

Psalm 23

Christ is Lord of the whole earth, being Creator, and Redeemer of man. 3. Good life (with faith in him) is the way to heaven: 7. whither Christ ascending with triumph, Angels admire him.

{1} THE first of the Sabbath, the Psalm of David. The earth is our Lord's, and the fullness thereof: the round world, and all that dwell therein. {2} Because he hath founded it upon the seas: and upon the rivers hath prepared it. {3} Who shall ascend into the mount of our Lord? Or who shall stand in his holy place? {4} The innocent of hands, and of clean heart, that hath not taken his soul in vain, nor sworn to his neighbour in guile. {5} He shall receive blessing of our Lord: and mercy of God his Saviour. {6} This is the generation of them that seek him, of them that seek the face of the God of Jacob. {7} Lift up your gates ye Princes, and be ye lifted up, o eternal gates: and the King of glory shall enter in. {8} Who is

this King of glory? Our Lord, strong & mighty, our Lord mighty in battle. {9} Lift up your gates ye Princes, and be ye lifted up, o eternal gates: and the King of glory shall enter in. {10} Who is this King of glory? The Lord of powers, he is the King of glory.

Psalm 24

A general prayer of the faithful against all enemies, 4. with desire to be directed in the way of godliness, 7. and to be pardoned for sins past, 9. acknowledging God's meekness, 17. our weakness, necessity of help, and hope in God: 22. concludeth with prayer for the whole Church.

{1} UNTO the end, the Psalm of David. To thee, O Lord, I have lifted up my soul: in thee is my confidence, let me not be {2} my God ashamed. {3} Neither let mine enemies scorn me: for all that expect thee, shall not be confounded. {4} Let all be confounded that do unjust things in vain. Lord shew me thy ways: and teach me thy paths. {5} Direct me in thy truth, and teach me: because thou art God my Saviour, and thee have I expected all the day. {6} Remember, O Lord, thy commiserations, and thy mercies: that are from the beginning of the world. {7} The sins of my youth, and my ignorances do not remember. According to thy mercy remember thou me: for thy goodness, O Lord. {8} Our Lord is sweet, and righteous: for this cause he will give a law to them that sin in the way. {9} He will direct the mild in judgment: he will teach the meek his ways. {10} All the ways of our Lord be mercy and truth, to them that seek after his testament and his testimonies. {11} For thy name, o Lord, thou wilt be propitious to my sin: for it is much. {12} Who is the man that feareth our Lord? He appointeth him a law in the way that he hath chosen. {13} His soul shall abide in good things: and his seed shall inherit the land. {14} Our Lord is a firmament to them that fear him: & his testament that it may be made manifest to them. {15} Mine eyes are always to our Lord: because he will pluck my feet out of the snare. {16} Have respect to me, and have mercy on me: because I am alone and poor. {17} The tribulations of my heart are multiplied: deliver me from my necessities. {18} See my humiliation and my labour, and forgive all my sins. {19} Behold mine enemies, because they are multiplied, and with unjust hatred hated me. {20} Keep my soul, and deliver me: I shall not be ashamed, because I hoped in thee. {21} The innocent and righteous have cleaved to me: because I expected thee. {22} Deliver Israel, o God, out of all his tribulations.

Psalm 25

David in banishment among the Philistines, trusteth in the justice of his cause, 9. and prayeth God earnestly to deliver him, that he may with more freedom and commodity serve him as he desireth.

{1} UNTO the end the Psalm of David. Judge me, o Lord, because I have walked in my innocence: and hoping in our Lord I shall not be weakened. {2} Prove me Lord, and tempt me: burn my reins and my heart. {3} Because thy mercy is before mine eyes: and I am well pleased in thy truth. {4} I have not sitten with the Council of vanity: and with them that do unjust things I will not enter in. {5} I have hated the Church of the malignant: and with the impious I will not sit. {6} I will wash my hands among innocents: and will compass thy altar, o Lord: {7} That I may hear the voice of praise, and shew forth all thy marvelous works. {8} Lord I have loved the beauty of thy house, and the place of the habitation of thy glory. {9} Destroy not, o God, my soul with the impious, and my life with bloody men. {10} In whose hands are iniquities: their right hand is replenished with gifts. {11} But I have walked in mine innocence: redeem me, and have mercy on me. {12} My foot hath stood in the direct way: in the Churches I will bless thee o Lord.

Psalm 26

David being in great distress through persecution, and having assured confidence in God, describeth the great security of God's protection, 7. sheweth the same experienced in himself, 12. prayeth for continuance thereof 13. and encourageth his own soul, in hope of life everlasting, to persevere in virtue.

{1} THE Psalm of David before he was anointed. Our Lord is my illumination, and my salvation, whom shall I fear? Our Lord is the protector of my life, of whom shall I be afraid? {2} Whilst the harmful approach upon me, to eat my flesh. Mine enemies that trouble me, themselves are weakened and are fallen. {3} If camps stand together against me, my heart shall not fear. If battle rise up against me, in this will I hope. {4} One thing I have asked of our Lord, this will I seek for, that I may dwell in the house of our Lord all the days of my life. That I may see the pleasantness of our Lord, and visit his temple. {5} Because he hath hid me in his tabernacle: in the day of evils he hath protected me, in the secret of his tabernacle. {6} In a rock he hath exalted me: and now he hath exalted my head over mine enemies. I have gone round about, and have immolated in his tabernacle an host of jubilation: I will sing, and say a Psalm to our Lord. {7} Hear, o Lord, my voice, wherewith I have cried to thee: have mercy on me, and hear me. {8} My heart hath said to thee, my face hath sought thee out: thy face, o Lord, I will seek. {9} Turn not away thy face from me: decline not in wrath from thy servant. Be thou my helper: forsake me not, neither despise me, o God my Saviour. {10} because my father and my mother have forsaken me: but our Lord hath taken me. {11} Give me a law, o Lord, in thy way: and direct me in the right path, because of mine enemies. {12} Deliver me not into the souls of them that trouble me: because unjust witnesses have risen up against me: and iniquity hath lied to it-self. {13} I believe to see the good things of our Lord, in the land of the living. {14} Expect our Lord, do manfully: and let thy heart take courage, and expect thou our Lord.

Psalm 27

David prayeth to be defended from the eternal destruction of the wicked, 4. which (by way of imprecation, or conformity to God's justice) he prophesieth. 6. Feeling by inspiration that his prayer is heard, rendereth thanks to God, 9. and prayeth for all the people.

{1} A Psalm to David himself. To thee, o Lord, I will cry, my God keep not silence from me: lest at any time thou hold thy peace from me, & I shall be like to them that go down into the lake. {2} Hear, o Lord, the voice of my petition whilst I pray to thee: whilst I lift up my hands to thy holy temple. {3} Draw me not together with sinners: and with them that work iniquity destroy me not. Which speak peace with their neighbour, but evils in their hearts. {4} Give them according to their works, & according to the wickedness of their inventions. According to the works of their hands give unto them: render them their retribution. {5} Because they have not understood the works of our Lord, and in the works of his hands thou shalt destroy them, & not build them up. {6} blessed be our Lord: because he hath heard the voice of my petition. {7} Our Lord is my helper, and my protector: in him my heart hath hoped, and I was holpen. And my flesh flourished again: & with my will I will confess to him. {8} Our Lord is the strength of his people: and he is the protector of the salvation of his anointed. {9} Save thy people, o Lord, and bless thine inheritance: and rule them, and extol them for ever.

Psalm 28

The royal Prophet seeing in spirit the most sacred Mysteries, brought by Christ into this world, inviteth all to offer their best things, even themselves wholly, as sacrifice of thanks, for so excellent benefits, preached with magnificence. 5. Whereby innumerable are gathered into his Church, here replenished with grace, and in heaven with glory.

{1} THE Psalm of David, in the consummation of the tabernacle. Bring to our Lord ye children of God: bring to our Lord the sons of rams. {2} Bring to our Lord glory and honour, bring to our Lord glory unto his name: adore ye our Lord in his holy court. {3} The voice of our Lord upon waters, the God of majesty hath thundered: Our Lord upon many waters. {4} The voice of our Lord in power: the voice of our Lord in magnificence. {5} The voice of our Lord

breaking cedars: and our Lord shall break the cedars of Libanus: {6} And he shall break them in pieces as a calf of Libanus. And the beloved as the son of unicorns. {7} The voice of our Lord dividing the flame of fire. {8} The voice of our Lord shaking the desert, and our Lord shall move the desert of Cades. {9} The voice of our Lord preparing harts, and he shall discover thick woods: and in his temple all shall say glory. {10} Our Lord maketh to inhabit the flood: and our Lord shall sit King for ever. {11} Our Lord will give strength to his people: our Lord will bless his people in peace.

Psalm 29

King David by voice and instrument rendereth thanks to God for his peaceable state in the Kingdom, 5. inviteth others to rejoice in God's benefits, teaching by his own example that God sometimes giveth more comfort, sometimes sheweth his wrath, but all for our good.

{1} A Psalm of Canticle, in the dedication of David's house. because thou hast received me: neither {2} I will exalt thee, o Lord hast delighted mine enemies over me. {3} O Lord my God I have cried to thee, and thou hast healed me. {4} Lord thou hast brought forth my soul out of hell: thou hast saved me from them that go down into the lake. {5} Sing to our Lord ye his Saints: and confess to the memory of his holiness. {6} Because wrath is in his indignation: and life in his will. At evening shall weeping abide: and in the morning gladness. {7} And I said in my abundance: I will not be moved for ever. {8} O Lord in thy will thou hast given strength to my beauty. Thou hast turned away thy face from me, and I became troubled. {9} To thee o Lord I will cry: and I will pray to my God. {10} What profit is in my blood, whilst I descend into corruption? Shall dust confess to thee, or declare thy truth? {11} Our Lord hath heard, and had mercy on me: our Lord is become my helper. {12} Thou hast turned my mourning into joy unto me: thou hast cut my sackcloth, and hast compassed me with gladness. {13} That my glory may sing to thee, and I be not compunct: Lord my God for ever will I confess to thee.

Psalm 30

A prayer of a just man exceedingly afflicted, still confident in God. 11. Describing his many calamities (in respect of his enemies) undeserved, 18. prayeth for his own delivery, and their just punishment. 20. Praiseth and thanketh God for his goodness. 24. exhorteth all others to do the same.

{1} UNTO the end, the Psalm of David, for excess of mind. hoped, let me not be confounded for ever: {2} In thee o Lord have I in thy justice deliver me. {3} Incline thine ear to me, make haste to deliver me. Be unto me for a God protector: and for a house of refuge, that thou mayst save me. {4} Because thou art my strength, and my refuge: and for thy name thou wilt conduct me, and wilt nourish me. {5} Thou wilt bring me out of this snare, which they have hid for me: because thou art my protector. {6} Into thy hands I command my spirit: thou hast redeemed me, o Lord God of truth. {7} Thou hast hated them that observe vanities, unprofitably. But I have hoped in our Lord: {8} I shall rejoice and be joyful in thy mercy. Because thou hast respected my humility, thou hast saved my soul out of necessities. {9} Neither hast thou shut me up in the hands of the enemy: thou hast set me feet in a large place. {10} Have mercy upon me, o Lord, because I am in tribulation: mine eye is troubled for wrath, my soul, and my belly: {11} Because my life is decayed for sorrow: and my years for groanings. My strength is weakened for poverty; and my bones are troubled. {12} Above all mine enemies I am made a reproach, both to my neighbours exceedingly: and a fear to my acquaintance. They that saw me, fled forth from me: {13} I am forgotten, from the heart as one dead. I am made as a vessel destroyed: {14} because I have heard the reprobation of many that abide round about: In that whilst, they assembled together against me, they consulted to take my soul. {15} But I have hoped in thee. O Lord: I said. Thou art my God: {16} my lots are in thy hands. Deliver me out of the hands of my enemies, and from them that persecute me. {17}

Illustrate thy face upon thy servant, save me in thy mercy: {18} Lord let me not be confounded, because I have invoked thee. Let the impious be ashamed, and brought down into hell: {19} let the deceitful lips be made mute. Which speak iniquity against the just in pride and abuse. {20} How great is the multitude of thy sweetness, o Lord which thou hast hid for them that fear thee. Thou hast perfited it for them that hope in thee, in the sight of the children of men. {21} Thou shalt hide them in the secret of thy face from the disturbance of men. Thou shall protect them in thy tabernacle from the contradiction of tongues. {22} Blessed be our Lord: because he hath made his mercy marvelous to me in the fenced city. {23} But I have said in the excess of my mind: I am cast away from the sight of thine eyes. Therefore thou hast heard the voice of my prayer, whilst I cried to thee. {24} Love our Lord all ye his Saints: because our Lord will require truth, & will repay them abundantly that do proudly. {25} Do ye manfully, and let your heart take courage, all ye that hope in our Lord.

Psalm 31

Forgiveness of sins is a happy thing: 3. whereto many are brought by affliction giving them understanding, so moving them to confess their sins. 6. pray for remission, 10. not despair, but hope in God's mercy, and so rejoice with sincere heart.

{1} TO David himself understanding. Blessed are they, whose iniquities are forgiven: and whose sins be covered. {2} Blessed is the man, to whom our Lord hath not imputed sin, neither is there guile in his spirit. {3} Because I held my peace, my bones are inveterated, whilst I cried all the day. {4} Because day & night thy hand is made heavy upon me: I am turned in my anguish, whilst the thorn is fastened. {5} I have made my sin known to thee: and my injustice I have not hid. I said: I will confess against me my injustice to our Lord: and thou hast forgiven the impiety of my sin. {6} For this shall every holy one pray to thee, in time convenient. But yet in the flood of many waters, they shall not approach to him. {7} Thou art my refuge from tribulation, which hath compassed me: my exultation, deliver me from them that compass me. {8} I will give thee understanding, and will instruct thee in the way, that thou shalt go: I will fasten mine eyes upon thee. {9} Do not become as horse and mule, which have no understanding. In bit and bridle bind fast their cheeks that approach not to thee. {10} Many are the scourges of a sinner, but him that hopeth in our Lord mercy shall compass. {11} Be joyful in our Lord and rejoice ye just, and glory all ye right of heart.

Psalm 32

The Prophet exhorteth to praise God, 4. describing his power, providence, mercy, and wisdom. 16. No salvation but by him: 20. And therefore prayeth for his help.

{1} THE Psalm of David. Rejoice ye just in our Lord; praising becometh the righteous. {2} Confess ye to our Lord on the harp: on a psalter of ten strings sing to him. {3} Sing ye to him a new song: sing well to him in jubilation. {4} Because the word of our Lord is right, and all his works are in faith. {5} He loveth mercy and judgment: the earth is full of the mercy of our Lord. {6} By the word of our Lord the heavens are established: and by the spirit of his mouth all the power of them, {7} Gathering together the waters of the sea, as it were in a bottle: putting the depths in treasures. {8} Let all the earth fear our Lord: and let all the inhabitants of the world be moved at him. {9} Because he said, and they were made: he commanded and they were created, {10} Our Lord dissipateth the counsels of nations: and he reproveth the cogitations of people, and he reproveth the counsels of princes. {11} But the counsel of our Lord abideth for ever, the cogitations of his heart in generation and generation. {12} Blessed is the nation, whose God is our Lord: the people whom he hath chosen for his inheritance. {13} Our Lord hath looked from heaven: he hath seen all the children of men. {14} From his prepared habitation he hath

looked upon all that inhabit the earth {15} Who made their hearts severally: who understandeth all their works. {16} The king is not saved by much power: and the giant shall not be saved in the multitude of his strength. {17} The horse faileth to safety, and in the abundance of his force he shall not be saved. {18} Behold the eyes of our Lord be upon them that fear him: and on them, that hope upon his mercy. {19} That he may deliver their souls from death: and nourish them in famine. {20} Our soul expecteth our Lord: because he is our helper and protector. {21} Because in him our heart shall rejoice: and we have trusted in his holy name. {22} Let thy mercy, o Lord, be made upon us, as we have hoped in thee.

Psalm 33

King David by his own example being delivered from danger, exhorteth all men to render thanks for God's benefits: 12. shewing wherein justice consisteth, 16. and God's special providence towards the just.

{1} TO David, when he changed his countenance before Abimelech, and he dismissest him, and he went away {2} I will bless our Lord at all time: his praise always in my mouth. {3} In our Lord my soul shall be praised: let the mild hear, and rejoice. {4} Magnify ye our Lord with me: and let us exalt his name for ever. {5} I have sought out our Lord, and he hath heard me: and from all my tribulations he hath delivered me. {6} Come ye to him, and be illuminated: and your faces shall not be confounded. {7} This poor man hath cried, and our Lord hath heard him: and from all his tribulations he hath saved him. {8} The Angel of our Lord shall put in himself about them that fear him: and shall deliver them. {9} Taste ye, and see that our Lord is sweet: blessed is the man, that hopeth in him. {10} Fear ye our Lord all ye his Saints: because there is no lack to them that fear him. {11} The rich have wanted, and have been hungry: but they that seek after our Lord shall not be diminished of any good. {12} Come children, hear me: I will teach you the fear of our Lord. {13} who is the man that will have life: loveth to see good days? {14} Stay thy tongue from evil: and thy lips that they speak not guile. {15} Turn away from evil, and do good: seek after peace and pursue it. {16} The eyes of our Lord upon the just: and his ears unto their prayers. {17} But the countenance of our Lord is upon them that do evil things: to destroy their memory out of the earth. {18} The just have cried, and our Lord hath heard them: and out of all their tribulations he hath delivered them. {19} Our Lord is nigh to them, that are of a contrite heart: and the humble of spirit he will save. {20} Many are the tribulations of the just: and out of all these our Lord will deliver them. {21} Our Lord keepeth all their bones: there shall not one of them be broken. {22} The death of sinners is very ill: and they that hate the just shall offend. {23} Our Lord will redeem the souls of his servants: and all that hope in him shall not offend.

Psalm 34

David in figure of Christ, prophetically by way of invoking God's help, foreseweth his persecution, and the just revenge upon his persecutors, 9. with praise to God. 13. his charity towards his cruel adversaries, 17. whom nevertheless God punisheth, 20. for pretending peace in words, and in fact persecuting: 23. rendering to all as they deserve.

{1} TO David himself. Judge o Lord them that hurt me: overthrow them that impugn me. {2} Take armour and shield: and rise up to help me. {3} Bring forth the sword, and shut up against them, that persecute me: say to my soul: I am thy salvation. {4} Let them be confounded & ashamed, that seek my soul. Let them be turned backward, and be confounded that think evil against me. {5} Be they made as dust before the face of wind; and the Angel of our Lord straitening them {6} Let their way be made darkness and slipperiness: and the Angel of our Lord pursuing them. {7} Because they have hid the destruction of their snare for me without cause: in vain have they upbraided my soul. {8} Let the snare which he knoweth not, come on him; and the net, which he hath hid, catch him: and let him fall into the very same snare. {9} But my soul

shall rejoice in our Lord: and shall be delighted upon his salvation. {10} All my bones shall say: Lord, who is like to thee? Delivering the needy from the hand of them that are stronger than he: the needy and poor from them that spoil him. {11} Unjust witnesses rising up, asked me things that I knew not. {12} They repaid me evil thing for good, sterility to my soul. {13} But I when they were troublesome to me, did put on cloth of hair. I humbled my soul in fasting: and my prayer shall be turned into my bosom. {14} As a neighbour, as our brother, so did I please: as mourning and sorrowful so was I humbled. {15} And they rejoiced against me, and came together: scoures were gathered together upon me, and I was ignorant. {16} They were dissipated, and not compunct, they tempted me, they scorned me with scorning: they gnashed upon me with their teeth. {17} Lord when wilt thou regard? Restore thou my soul from their malignity, mine only one from the lions. {18} I will confess to thee in the great Church, in a grave people I will praise thee. {19} Let them not rejoice over me that are my adversaries unjustly: that hate me without cause, and twinkle with the eyes. {20} Because they spake indeed peaceably to me: and in the anger of the earth speaking they meant guiles. {21} And they opened their mouth awide upon me: they said, Well, well, our eyes have seen. {22} Thou hast seen, o Lord, keep not silence: Lord depart not from me. {23} Arise and attend to my judgment: my God, and my Lord unto my cause. {24} Judge me according to thy justice, o Lord my God, and let them not rejoice over me. {25} Let them not say in their hearts: Well, well, to our soul: neither let them say, We have devoured him. {26} Let them blush and be ashamed together, that rejoice at my evils. Let them be clothed with confusion and shame, that speak great things upon me. {27} Let them rejoice and be glad, that will my justice: and let them say always: Our Lord be magnified, that will the peace of his servant. {28} And my tongue shall meditate thy justice, thy praise all the day.

Psalm 35

The Prophet describeth the wicked malice of obstinate sinners. 6. Against which he opposeth God's infinite goodness, 9. with his provident mercy towards the worst, and just reward of the good; 12. praying to escape the dangerous gulf of pride.

{1} UNTO the end, to the servant of our Lord David himself. within himself, that he would sin: there is {2} The unjust hath said no fear of God before his eyes. {3} Because he hath done deceitfully in his sight: that his iniquity may be found unto hatred. {4} The words of his mouth are iniquity, and guile: he would not understand that he might do well. {5} He hath meditated iniquity in his bed: he hath set himself on every way not good, and malice he hath not hated. {6} Lord thy mercy is in heaven: and thy truth even to the clouds. {7} Thy justice as the hills of God: thy judgments are great depth. Men & beasts thou wilt save, o Lord, {8} as thou hast multiplied thy mercy, o God. But the children of men shall hope in the covert of thy wings. {9} They shall be inebriated with the plenty of thy house: and with the torrent of thy pleasure thou shalt make them drink. {10} Because with thee is the fountain of life: and in thy light we shall see light. {11} Extend thy mercy to them that know thee, and thy justice to them, that are of a right heart. {12} Let not the foot of pride come to me: and let not the hand of a sinner move me. {13} There have they fallen that work iniquity: they were expelled, neither could they stand.

Psalm 36

An exhortation not to envy nor imitate the evil, who for most part prosper in this world, and are damned eternally: but to fly evil and do good, duly considering that God diversly permitteth and punishment the wicked, and likewise comforteth and affliccith the just, all for their good.

{1} A Psalm to David himself. Have no emulation toward the malignant: neither envy them that do iniquity. {2} Because they shall quickly wither as grass: and as the blossoms of herbs they shall soon fall. {3} Hope in our Lord and do good: and inhabit the

land, and thou shalt be fed in the riches thereof. {4} Be delighted in our Lord: & he will give thee the petitions of thy heart. {5} Reveal thy way to our Lord, and hope in him: and he will do it. {6} And he will bring forth thy justice as light: and thy judgment as midday: {7} Be subject to our Lord, and pray him. Have no emulation in him, that prospereth in his way: in a man that doth injustices. {8} Cease from wrath, and leave fury: have not emulation that thou be malignant. {9} Because they that are malignant, shall be cast out: but they that expect our Lord, the same shall inherit the land. {10} And yet a little while, and the sinner shall not be: and thou shalt seek his place, and shall not find it. {11} But the meek shall inherit the land, and shall be delighted in multitude of peace. {12} The sinner shall observe the just: & shall gnash upon him with his teeth. {13} But our Lord shall scorn him: because he foreseeth that his day shall come. {14} Sinners have drawn out the sword: they have bent their bow; That they may deceive the poor and needy: that they may murder the right of heart. {15} Let their own swords enter into their hearts: and let their bow be broken. {16} Better is a little to the just, above much riches of sinners. {17} Because the arms of sinners shall be broken in pieces: but our Lord confirmeth the just. {18} Our Lord knoweth the days of the immaculate: and their inheritance shall be for ever. {19} They shall not be confounded in the evil time, and in the days of famine they shall be filled: {20} because the sinners shall perish. But the enemies of our Lord forthwith as they shall be honoured and exalted, vanishing shall vanish as smoke. {21} The sinner shall borrow, and not pay: but the just is merciful and will give. {22} Because they that bless him shall inherit the land: but they that curse him shall perish. {23} With our Lord the step of man shall be directed: and he shall like well of his way. {24} When he shall fall, he shall not be bruised: because our Lord putteth his hand under. {25} I have been young, for I am old: and I have not seen the just forsaken, nor his seed seeking bread. {26} All the day he is merciful and lendeth: & his seed shall be in blessing. {27} Decline from evil, & do good: and inhabit for ever & ever. {28} Because our Lord loveth judgment, and he will not forsake his saints: they shall be preserved for ever. The unjust shall be punished: and the seed of the impious shall perish. {29} But the just shall inherit the land: and shall inhabit for ever and ever upon it. {30} The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. {31} The law of his God in his heart: and his steps shall not be supplanted. {32} The sinner considereth the just: and seeketh to murder him. {33} But our Lord will not leave him in his hands: neither will he condemn him, when judgment shall be given of him. {34} Expect our Lord, and keep his way: and he will exalt thee, that thou mayst inherit the land: when the sinners shall perish, thou shalt see. {35} I have seen the impious highly exalted, and advance as the cedars of Libanus. {36} And I passed by, and behold he was not: and I sought him, and his place was not found. {37} Keep innocency, and see equity: because there are remains for the peaceable man. {38} But the unjust shall perish together: the remains of the impious shall perish. {39} But the salvation of the just is of our Lord: and he is their protector in the time of tribulation. {40} And our Lord will help them, and deliver them: and he will take them away from sinners, and save them, because they have hoped in him.

Psalm 37

King David, or any other penitent, earnestly prayeth God to remit his sins, and mitigate the pains which he acknowledgeth himself to have deserved. 12. lamenting the afflictions which he suffereth by such as sometimes were his friends, 14. whose temptations he now resisteth, trusting in God, resigning himself to God's will, confessing his own iniquity, and humbly praying for God's help.

{1} A Psalm of David, in recordation of the sabbath, nor chastise me in wrath. {2} Lord rebuke me not in thy fury: {3} Because thy arrows are fast sticked in me: and thou hast fastened thy hand upon me. {4} There is no health in my flesh at the face of thy wrath: my bones have no peace at the face of my sins. {5} Because mine

iniquities are gone over my head: and as a heavy burden are become heavy upon me. {6} My scars are putrified and corrupted, because of my foolishness. {7} I am become miserable, and am made crooked even to the end: I went sorrowful all the day. {8} Because my loins are filled with illusions: and there is no health in my flesh. {9} I am afflicted and am humbled exceedingly: I roared for the groaning of my heart. {10} Lord before thee is all my desire: and my groaning is not hid from thee. {11} My heart is troubled, my strength hath forsaken me: and the light of mine eyes, and the same is not with me. {12} My friends, and my neighbours have approached, & stood against me. And they that were near me, stood far off: {13} and they did violence which sought my soul. And they that sought me evils spake vanities: and meditated guiles all the day. {14} But I as one deaf did not hear: and as one dumb not opening his mouth. {15} And I became as a man not hearing: and not having reproofs in his mouth. {16} Because in thee, o Lord have I hoped, thou wilt hear me, o Lord my God. {17} Because I said: Lest sometime mine enemies rejoice over me, and whilst my feet are moved, they spake great things upon me. {18} Because I am ready for scourges: and my sorrow is in my sight always: {19} Because I will declare my iniquity: and I will think for my sin. {20} But mine enemies live, and are confirmed over me: and they are multiplied that hate me unjustly. {21} They that repay evil things for good, detracted from me: because I followed goodness. {22} Forsake me not, o Lord my God, depart not from me. {23} Attend unto my help, o Lord the God of my salvation.

Psalm 38

A just man in remediless persecution reserveth to suffer all with peace and silence: 5. praying God to take him from this world, confessing the vanity thereof, 8. and relying on God's providence (11. who punishmenteth man for his sins) prayeth for release.

{1} UNTO the end, to Idithun himself, a canticle of David. ways, that I offend not in my tongue. {2} I have said: I will keep my have set a guard to my mouth, when the sinner stood against me. {3} I was dumb and humbled, and kept silence from good things: and my sorrow was renewed. {4} My heart waxed hot within me: & in my meditation a fire shall burn. {5} I have spoken in my tongue: Lord make mine end known to me. And the number of my days what it is: that I may know what is lacking to me. {6} Behold thou hast put my days measurable, and my substance is as nothing before thee. Doubtless all things are vanity, every man living. {7} Surely man passeth as an image, yea and he is troubled in vain. He gathereth treasure, and knoweth not to whom he shall gather them. {8} And now what is my expectation? Is not our Lord? And my substance is with thee. {9} From all mine iniquities deliver me: a reproach to the foolish thou hast given me. {10} I was dumb, and opened not my mouth, because thou didst it: {11} Remove thy scourges from me. {12} By the strength of thy hand I have fainted in reprehensions, for iniquity thou hast chastised man. And thou hast made soul pine away as a spider: but vainly is every man troubled. {13} Hear my prayer, o Lord, and my petition; with thine ears receive my tears. Keep not silence: because I am a stranger with thee, and a pilgrim, as my fathers. {14} Forgive me, that I may be refreshed before I depart: and shall be no more.

Psalm 39

Christ's faithful members after long expectation congratulate his coming in flesh. 6. He directing his speech to his Father, professeth to perform the Redemption of mankind, and to denounce the same in the whole world: 12. prayeth for his servants, undertaking to satisfy for their sins.

{1} UNTO the end, a Psalm to David himself. {2} hath attended to me. Expecting I expected our Lord, and he {3} And he heard my prayers, and brought me out of the lake of misery, and from the mire of dregs. And hath set my feet upon a rock: and hath directed my steps. {4} And he hath put a new canticle into my mouth: a song to our God. Many shall see, and shall fear: and they shall hope in our Lord. {5} Blessed is the man, whose hope is in the

name of our Lord: and hath not had regard to vanities and false madness. {6} Thou hast done many thy marvelous things, o Lord my God: & in thy cogitations there is none that may be like to thee. I have declared and have spoken: they multiplied above number. {7} Sacrifice and oblation thou wouldest not: but ears thou hast perfited to me. Holocaust and for sin thou didst not require: {8} then said I, Behold I come. In the head of the book it is written of me, {9} that I should do thy will: my God I would, and thy law in the midst of my heart. {10} I have declared thy justice in the great Church, lo I will not stay my lips: Lord thou hast known it. {11} Thy justice I have not hid in my heart: thy truth and thy salvation I have spoken. I have not hid thy mercy, and thy truth from the great Council. {12} But thou, o Lord, make not thy commiserations far from me: thy mercy, and thy truth have always received me. {13} Because evils have compassed me, which have no number: mine iniquities have overtaken me, & I was not able to see. They are multiplied above the hairs of my head: and my heart hath forsaken me. {14} It may please thee, o Lord, to deliver me: Lord have respect to help me. {15} Let them be confounded and ashamed together, that seek my soul to take it away. Let them be turned backward, and be ashamed that will me evils. {16} Let them forthwith receive their confusion, that say to me: Well, well. {17} Let all that seek thee rejoice and be glad upon thee: and let them that love thy salvation, say always: Our Lord be magnified: {18} But I am a beggar, and poor: Our Lord is careful to me. Thou art my helper, & my protector: my God be not slack.

Psalm 40

The Prophet pronounceth them happy that will believe in Christ, coming in humility and poverty. 5. Christ describeth his own poor afflicted state in this life, by reason he is to satisfy for the sins of the world; the malice of his adversaries, 10. especially of Judas, 11. and by way of prayer, prophesieth his own Resurrection.

{1} UNTO the end, a Psalm to David himself. {2} concerning the needy, and the poor: in the Blessed is the man that understandeth evil day our Lord will deliver him. {3} Our Lord preserve him, and give him life, and make him blessed in the land: and deliver him not unto the will of his enemies. {4} Our Lord help him upon the bed of his sorrow: thou hast turned all his couch in his infirmity. {5} I said: Lord have mercy on me: heal my soul, because I have sinned to thee. {6} Mine enemies have spoken evils to me: When shall he die and his name perish? {7} And if he came in to see, he spake vain things: his heart hath gathered together iniquity to himself. He went forth, and spake together. {8} All mine enemies whispered against me: they did think evils to me. {9} They have determined an unjust word against me: shall not he that sleepeth add to rise again? {10} For the man also of my peace, in whom I hoped: who did eat my breads, hath greatly trodden me under-foot. {11} But thou, o Lord, have mercy upon me, and raise me up again: and I will repay them. {12} In this I have known that thou wouldest me: because mine enemy shall not rejoice over me. {13} But me thou hast received because of innocency: and thou hast confirmed me in thy sight for ever. {14} Blessed be our Lord the God of Israel from the beginning of the world, and for evermore: Be it, be it.

Psalm 41

The fervent desire of the just, 6. much afflicted in this life, 12. and assured hope of eternal joy.

{1} UNTO the end, understanding to the sons of Core, fountains of waters: so doth my soul {2} Even as the hart desireth after the desire after thee, o God. {3} My soul hath thirsted after God the strong living: when shall I come and appear before the face of God? {4} My tears have been breads unto me day and night: whilst it is said to me daily: Where is thy God? {5} These things have I remembered, and have poured out my soul in me, because I shall pass into the place of a marvelous tabernacle, even to the house of

God. In the voice of exultation, and confession: the sound of one feasting. {6} Why art thou sorrowful my soul? & why dost thou trouble me? Hope in God, because yet I will confess to him: the salvation of my countenance, {7} and my God. My soul is troubled toward my self; therefore will I be mindful of thee from the land of Jordan, and Hermonium from the little mountain. {8} Depth calleth on depth, in the voice of thy flood-gates. All thy high things, and thy ways have passed over me. {9} In the day our Lord hath commanded his mercy: and in the night a song of him. With me is prayer to the God of my life: {10} I will say to God: Thou art my defender. Why hast thou forgotten me? And why go I sorrowful, whilst mine enemy afflicteth me? {11} Whilst my bones are broken, mine enemies that trouble me have upbraided me: Whilst they say to me day by day: Where is thy God? {12} Why art thou heavy, o my soul? & why dost thou trouble me? Hope in God, because yet I will confess to him: the salvation of my countenance, and my God.

Psalm 42

The just invocateth God's sentence against the deceitful, that seek his spiritual overthrow. 4. acknowledge his help, from Almighty God the B. Trinity, in whose vision glory consisteth.

{1} A Psalm of David. Judge me, o God, & discern my cause from the nation not holy, from the unjust and deceitful man deliver me. {2} Because thou art God my strength: why hast thou repelled me? And why go I sorrowful whilst the enemy afflicteth me. {3} Send forth thy light and thy truth: they have conducted me, and have brought me into thy holy hill, and into thy tabernacles. {4} And I will go in to the altar of God: to God, which maketh my youth joyful. I will confess to thee on the harp o God my God: {5} why art thou sorrowful, o my soul? And why dost thou trouble me? Hope in God, because yet will I confess to him: the salvation of my countenance, and my God.

Psalm 43

The Prophet describeth the first calling, and difficult state of the Jewish nation, 6. their prosperity at other times. 10. Again their afflictions in captivity, and persecutions.

{1} UNTO the end, for the sons of Core to understanding. with our ears: our fathers have declared to {2} O God we have heard us. The work that thou hast wrought in their days: & in the days of old. {3} Thy hand destroyed the nations, and thou didst plant them: thou didst afflict the peoples, and expel them. {4} For not by their own sword did they possess the land, and their own arm did not save them: But thy right hand, and thine arm, and the illumination of thy countenance: because thou wast pleased in them. {5} Thou art the same my King and my God: which commandest the salutations of Jacob. {6} In thee we shall turn out our enemies with the horn, & in thy name we shall contemn them that rise up against us. {7} For I will not hope in my bow: and my sword will not save me. {8} For thou hast saved us from them that afflict us: and them that hate us thou hast confounded. {9} In God we shall be praised all the day: and in thy name we will confess for ever. {10} But now thou hast repelled and confounded us: and thou wilt not go forth, o God, in our hosts. {11} Thou hast turned us back behind our enemies: and they that hated us spoiled for themselves. {12} Thou hast given us as sheep that are to be eaten: and thou hast dispersed us among the nations. {13} Thou hast sold thy people without price: and there was no multitude in the exchanges of them. {14} Thou hast made us a reproach to our neighbours, a scorn and mocking stock to them that are round about us. {15} Thou hast made us for a parable to the Gentiles: a wagging of the head among the peoples. {16} All the day my shame is against me, and the confusion of my face hath covered me. {17} At the voice of the upbraider, and the reproacher: at the face of the enemy and persecutor. {18} All these things have come upon us, neither have we forgotten thee: and we have not done wickedly in thy testament.

{19} And our heart hath not revolted backward: & thou hast declined our paths from thy way. {20} Because thou hast humbled us in the place of affliction, and the shadow of death hath covered us. {21} If we have forgotten the name of our God, and if we have spread forth our hands to a strange god, {22} Will not God enquire of these things? For he knoweth the secrets of the heart. Because for thee we are killed all the day: we are esteemed as sheep of slaughter. {23} Arise, why sleepest thou, o Lord? Arise, and expel us not to the end. {24} Why dost thou turn away thy face, forgettest our poverty and our tribulation? {25} Because our soul is humbled in the dust: our belly is glued in the earth. {26} Arise Lord, help us: and redeem us for thy name.

Psalm 44

David singularly moved in heart and tongue, 3. prophesieth Christ's excellency, endowing his Church with most worthy dowries. 11. By way of exhortation foreshewing her internal and external beauty: 17. with perpetual succession of Pastors feeding the flock even to world's end.

{1} UNTO the end, for them, that shall be changed, to the sons of Core for understanding, Canticle for the beloved. {2} My heart hath uttered a good word: I tell my works to the king. My tongue is the pen of a scribe, that writeth swiftly. {3} Goodly of beauty above the sons of men, grace is poured abroad in thy lips: therefore hath God blessed thee for ever. {4} Be girded with thy sword upon thy thigh, o most mighty. {5} With thy beauty and fairness intend, proceed prosperously, and reign, Because of truth, and mildness, and justice: and thy right hand shall conduct thee marvelously. {6} Thy sharp arrows, the peoples underneath thee shall fall into the hearts of the king's enemies. {7} Thy seat o God for ever and ever: a rod of direction the rod of thy Kingdom. {8} Thou hast loved justice, and hast hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. {9} Myrrh, and Aloes, and Cassia from thy garments, from houses of ivory, out of the which {10} the daughters of kings have delighted thee in thy honour. {11} The queen stood on thy right hand in golden raiment: {580} compassed with variety. Hear daughter, and see, and incline thine ear: and forget thy people, and the house of thy father. {12} And the King will covet thy beauty: because he is the Lord thy God, and they shall adore him. {13} And the daughters of Tyre with gifts, all the rich of the people shall beseech thy countenance. {14} All the glory of that daughter of the King is within, in borders of gold, {15} clothed round about with varieties. Virgins shall be brought to the King after her: her neighbours shall be brought to thee. {16} They shall be brought in joy and exultation: they shall be brought into the temple of the King. {17} For thy fathers there are born sons to thee: thou shalt make them Princes over all the earth. {18} They shall be mindful of thy name in all generation and generation. Therefore shall peoples confess to thee for ever: and for ever and ever.

Psalm 45

The Church in persecution acknowledgeth God's perpetual defence, 5. making her thereby more glorious, 10. sometimes granting rest (11. God himself checking the persecutors) and ever protecting her.

{1} UNTO the end, to the sons of Core, for the secrets. strength: an helper in tribulations, which {2} Our God is a refuge and have found us exceedingly. {3} Therefore will we not fear when the earth shall be troubled: and mountains transported into the heart of the sea. {4} Their waters have sounded, and were troubled: the mountains were troubled in his strength. {5} The violence of the river maketh the city of God joyful: the Highest hath sanctified his tabernacle. {6} God is in the midst thereof, it shall not be moved: God will help it in the morning early. {7} Nations are troubled, and Kingdoms are inclined: he gave his voice, the earth was moved. {8} The Lord of hosts is with us: the God of Jacob is our defender. {9} Come ye, & see the works of our Lord, what wonders he hath put upon the earth: {10} taking away wars even unto the end of the

earth. He shall destroy bow, & break weapons: and shields he shall burn with fire. {11} Be quiet, and see that I am God: I shall be exalted among the gentiles, and I shall be exalted in the earth. {12} The Lord of hosts is with us: the God of Jacob is our defender.

Psalm 46

Gentiles are called, and invited to praise God for his magnificence: for Christ's Ascension and power.

{1} UNTO the end, for the sons of Core. Nations clap hands: make jubilation to God in the voice of exultation. {2} All ye {3} Because our Lord is high, terrible: a great King over all the earth. {4} He hath made peoples subject to us: & gentiles under our feet. {5} He hath chosen his inheritance in us: the beauty of Jacob which he loved. {6} God is ascended in jubilation: and our Lord in the voice of trumpet. {7} Sing ye to our God, sing ye: Sing ye to our King, sing ye. {8} Because God is King of all the earth: sing ye wisely. {9} God shall reign over the gentiles: God sitteth upon his holy seat. {10} Princes of peoples are gathered together with the God of Abraham: because the strong gods of the earth are exceedingly advanced.

Psalm 47

God most and every where laudable, is especially praised in the Church of Christ (prefigured by Sion, and there begun.) 9. All things being fulfilled in the Church, even as they were prophesied and promised, 12. the faithful are exhorted to consider and congratulate the same.

{1} A Psalm of Canticle to the sons of Core, the second of the Sabbath. Lord, and to be praised exceedingly, in the {2} Great is our city of our God, in his holy mount. {3} Mount Sion is founded with the exultation of the whole earth, the sides of the North, the city of the great King. {4} God shall be known in the houses thereof, when he shall receive it. {5} For behold the kings of the earth were gathered together: they assembled in one. {6} They seeing it so were in admiration, were troubled, were moved: {7} Trembling took them. Their sorrows as a woman travailing. {8} In a vehement spirit thou shalt break the ships of Tharsis. {9} As we have heard, so have we seen in the city of the Lord of hosts in the city of our God: God hath founded it for ever. {10} We have received thy mercy, o God, in the midst of thy temple. {11} According to thy name, o God, so also is thy praise unto the ends of the earth: thy right hand is full of justice. {12} Let mount Sion be glad, and the daughters of Juda rejoice, because of thy judgments, o Lord. {13} Compass Sion, and embrace ye her: tell ye in her towers. {14} Set your hearts on her strength: and distribute ye her houses, that you may declare it in an other generation. {15} Because this is God, our God for ever, and for ever and ever: he shall rule us evermore.

Psalm 48

The royal Prophet inviting all states and sorts of men to hear him attentively, 6. sheweth that all ought to fear eternal damnation, that live wickedly; 9. vainly and foolishly seeking (13. even like brute beasts) carnal pleasures, which they can not long enjoy, nor long escape hell: 16. confidently animating himself, and all good men, that trust not in this world.

{1} UNTO the end, to the sons of Core a Psalm. {2} receive with your ears all ye that inhabit Hear these things all ye Gentiles: the earth. {3} All ye earthly persons, and children of men: together in one, the rich and the poor. {4} My mouth shall speak wisdom, and the meditation of my heart prudence. {5} I will incline mine ear unto a parable: I will open my proposition on a Psalter. {6} Why shall I fear in the evil day? The iniquity of my heel shall compass me. {7} They that trust in their strength: and glory in the multitude of their riches. {8} A brother doth not redeem, man shall redeem: he shall not give unto God his reconciliation. {9} And the price of the redemption of his own soul: and he shall labour for ever, {10} and shall live yet unto the end. {11} He shall not see death, when he shall see the wise dying, the unwise, and the fool shall perish

together. And they shall leave their riches to strangers: {12} and their sepulchres their houses for ever. Their Tabernacles in generation and generation: they have renowned their names in their lands. {13} And man when he was in honour did not understand: he was compared to beasts without understanding, and became like to them. {14} This their way is a scandal to them: and afterward in their mouth they shall take pleasure. {15} As sheep they are put in hell: death shall feed upon them. And the just shall rule over them in the morning: and their aid shall wax old in hell from their glory. {16} Nevertheless God will redeem my soul out of the hand of hell, when he shall take me, {17} Fear not when a man shall be made rich: and when the glory of his house shall be multiplied. {18} Because when he shall die, he shall not take all things: neither shall his glory go down with him. {19} Because his soul in his life shall be blessed: he will confess to thee when thou shalt do him good. {20} He shall enter in, even to the progenies of his fathers: and he shall not see light for ever. {21} Man, when he was in honour, did not understand: he was compared to beasts without understanding, and became like to them.

Psalm 49

Christ in his first coming calleth all Nations: 3. in his second will judge the world. 7. In the mean time God exhorteth all men to serve him in purity of virtue, which he much preferreth before external sacrifice of the old law: 17. reprobating such as profess or teach the right way, and live wickedly.

{1} A Psalm to Asaph. The God of gods our Lord hath spoken: and he hath called the earth, from the rising of the sun even to the going down. {2} Out of Sion the beauty of his comeliness. {3} God will come manifestly: our God and he will not keep silence. Fire shall burn forth in his sight: and round about him a mighty tempest. {4} He shall call the heaven from above: and the earth to discern his people. {5} Gather ye together his Saints unto him: which ordain his testament above sacrifices. {6} And the heavens shall shew forth his justice: because God is Judge. {7} Hear, o my people, and I will speak: Israel, and I will testify to thee: God thy God am I. {8} I will not rebuke thee in thy sacrifices: and thy holocausts are in my sight always. {9} I will not take calves out of thy house: nor buck-goats out of thy flocks. {10} Because all the wild beasts of the woods be mine, the cattle in the mountains and oxen. {11} I have known all the fowls of the air: and the beauty of the field is with me. {12} If I shall be hungry, I will not tell thee: for the round earth is mine, and the fullness thereof. {13} Will I eat the flesh of oxen? Or will I drink the blood of buck-goats? {14} Immolate to God the sacrifice of praise, and pay thy vows to the Highest. {15} And invoke me in the day of tribulation: I will deliver thee, and thou shalt glorify me. {16} But to the sinner God hath said: Why doest thou declare my justices, and takest my testament by thy mouth? {17} But thou hast hated discipline & cast my words behind thee. {18} If thou didst see a thief, thou didst run with him: and with adulterers thou didst put thy portion. {19} Thy mouth hath abounded with malice: and thy tongue forged guiles. {20} Sitting thou spakest against thy brother, and against thy mother's son thou didst put a scandal: {21} these things hast thou done, and I have held my peace. Thou hast thought unjustly that I will be like thee: I will reprove thee, and set it against thy face. {22} Understand these things you that forget God: lest sometime he take you violently and there be none to deliver you. {23} The sacrifice of praise shall glorify me: and there is the way, by which I will shew him the salvation of God.

Psalm 50

King David in great sorrow for his sins: of adultery and murder, most seriously prayeth God of his manifold mercy to remit and purge all his offenses, and pains due for them: 12. to restore unto him the grace of the Holy Ghost, lost by his sins: 15. that he may teach others (as indeed his singular example may teach the whole world true penance) 19. contrition of heart, worthily to offer sacrifice, for the whole Church.

{1} UNTO the end, a Psalm of David, {2} after that he had sinned with Bethsabee when Nathan the Prophet came to him, {3} Have mercy on me, o God, according to thy great mercy. And according to the multitude of thy commiserations, take away mine iniquity. {4} Wash me more amply from mine iniquity: & cleanse me from my sin. {5} Because I do know mine iniquity: and my sin is before me always. {6} To thee only have I sinned, and have done evil before thee: that thou mayst be justified in thy word, and mayst overcome when thou art judged. {7} For behold I was conceived in iniquities: & my mother conceived me in sins. {8} For behold thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me. {9} Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow. {10} To my hearing thou shalt give joy and gladness, and the bones humbled shall rejoice. {11} Turn away thy face from my sins: and wipe away all mine iniquities. {12} Create a clean heart in me, o God: and renew a right spirit in my bowels. {13} Cast me not away from thy face: and thy Holy spirit take not from me. {14} Render unto me the joy of thy salvation? And confirm me with the principal spirit. {15} I will teach the unjust thy ways: and the impious shall be converted to thee. {16} Deliver me from bloods, o God, the God of my salvation: and my tongue shall exult thy justice. {17} Lord thou wilt open my lips: & my mouth shall shew forth thy praise. {18} Because if thou wouldest have had sacrifice, I had verily given it: with holocausts thou wilt not be delighted. {19} A sacrifice to God is an afflicted spirit: a contrite and humbled heart, o God, thou wilt not despise. {20} Deal favourably, o Lord, in thy good will with Sion: that the walls of Jerusalem may be built up. {21} Then shall thou accept sacrifice of justice, oblations, & holocausts: then shall they lay calves upon thine altar.

Psalm 51

Holy David inveigheth against wicked Doeg a traitor, 7. prophesieth his ruin, 10. and his own exaltation.

{1} UNTO the end, understanding to David, {2} told Saul: David is come into the house of When Doeg the Idumeite came and Achimelech. {3} Why doest thou glory in malice, which are mighty in iniquity? {4} All the day hath thy tongue thought injustice: as a sharp razor thou hast done guile. {5} Thou hast loved malice more than benignity: iniquity rather than to speak equity. {6} Thou hast loved all words of precipitation, a deceitful tongue. {7} Therefore will God destroy thee for ever, he will pluck thee out, & remove thee out of thy tabernacle: & thy root out of the land of the living. {8} The just shall see, and fear, and shall laugh at him, and they shall say: {9} Behold the man, that hath not put God for his helper. But hath hoped in the multitude of his riches, and hath prevailed in his vanity. {10} But I as a fruitful olive tree in the house of God, have hoped in the mercy of God for ever: and for ever and ever. {11} I will confess to thee for ever, because thou hast done it: and I will expect thy name, because it is good in the sight of thy Saints.

Psalm 52

As in the thirteenth Psalm, Christ's incarnation is prophesied, after that sin abounded in the world: so here is foreshewed that after general wickedness, 5. Christ will come to judge the bad, 7. and deliver the good.

{1} UNTO the end, for Maeleth, understandings of David. The fool hath said in his heart: There is no God. {2} They are corrupt, and become abominable in iniquities: there is not that doth good. {3} God hath looked forth from heaven, upon the children of men: to see if there be that understandeth, or seeketh after God. {4} All have declined, they are become unprofitable together: there is not that doth good, no there is not one. {5} Shall they not all know that work iniquity, that devour my people as food of bread? {6} God

they have not invoked: there have they trembled for fear, where no fear was. Because God hath dissipated the bones of them that please men: they are confounded, because God hath despised them. {7} Who will give out of Sion the salvation of Israel? When God shall convert the captivity of his people: Jacob shall rejoice, and Israel shall be glad.

Psalm 53

David in distress crieth to God for help, 6. Confidently trusting therein, 8. and promising sacrifice of thanks-giving.

{1} UNTO the end, in songs understanding for David and said to Saul: Is not David hid with us? {2} when the Zipheites were come, {3} O God save me in thy name: and in thy strength judge me. {4} O God hear my prayer with thine ears: receive the words of my mouth. {5} Because strangers have risen up against me, & the strong have sought my soul: and they have not set God before their eyes. {6} For behold God helpeth me: and our Lord is the receiver of my soul. {7} Turn away the evils of mine enemies: and in thy truth destroy them. {8} I will voluntarily sacrifice to thee, and will confess to thy name o Lord, because it is good: {9} Because thou hast delivered me out of all tribulation: and mine eye hath looked down upon mine enemies.

Psalm 54

The Prophet (as well in his own, as other just men's person) describeth great calamities suffered, 10. prayeth against the wicked, 13. lamenting especially that those which profess friendship, are adversaries, 17. and declareth God's providence in protecting the good, and destroying the bad.

{1} UNTO the end in songs, understanding to David. not my petition. {2} Hear my prayer, o God despise {3} Attend to me and hear me. {4} I am made sorrowful in my exercise: and am troubled at the voice of the enemy: and at the tribulation of the sinner. Because they have wrested iniquities upon me: & in anger they were troublesome to me. {5} My heart is troubled in me: & the fear of death is fallen upon me. {6} Fear and trembling are come upon me: and darkness hath covered me. {7} And I said: Who will give me wings as of a dove, and I will fly: and rest? {8} Lo I have gone far flying away: and I abode in the wilderness. {9} I expected him, that saved me from pusillanimity of spirit, and tempest. {10} Precipitate, o Lord, and divide their tongues: because I have seen iniquity, and contradiction in the city. {11} Day and night shall iniquity compass it upon the walls thereof, and labour in the midst thereof, and injustice. {12} And there hath not ceased out of the streets thereof usury and guile. {13} For if mine enemy had spoken evil to me, I would verily have born it. And if he that hated me had spoken great things upon me: I would perhaps have hid my self from him. {14} But thou a man of the same mind: my guide, and my familiar. {15} Which didest take sweet meats together with me: in the house of God we walked with consent. {16} Let death come upon them: and let them go down quick into hell. Because there is wickedness in their habitations, in the midst of them. {17} But I have cried to God, and our Lord will save me. {18} In the evening, and morning, & at midday, I will speak, and declare, and he will hear my voice. {19} He will redeem my soul in peace from them, that approach to me: because among many they were with me. {20} God will hear, and he which is before the worlds will humble them. {21} For there is no change with them, & they feared not God: he hath stretched forth his hand in repaying. {22} They have contaminated his testament, they are divided by the wrath of his countenance; and his heart hath approached. His words are made softer than oil: and the same are darts. {23} Cast thy care upon our Lord: and he will nourish thee: he will not give fluctuation to the just for ever. {24} But thou, o God, wilt bring them down into the pit of destruction. Bloody and deceitful men shall not live half their days, but I will hope in thee, o Lord.

Psalm 55

David being in danger before Achis King of Geth, confidently imploreh God's help, against the great malice and power of his enemies; 8. foresheweth their ruin, his own exaltation, 12. and offereth praises and thanks.

{1} UNTO the end, for a people, that is made far from the Saints, David in the inscription of the title, when the foreigners held him in Geth {2} Have mercy on me, o God, because man hath trodden upon me: all the day impugning he hath afflicted me. {3} Mine enemies have trodden upon me all the day: because they are many that war against me. {4} From the height of the day I shall fear: but I will trust in thee. {5} In God I will praise my words, in God have I hoped: I will not fear what flesh may do to me. {6} All the day did they detest my words; against me all their cogitations are unto evil. {7} They will inhabit and keep secret: they will observe my heel. As they have expected my soul, {8} for nothing shalt thou save them: in wrath thou wilt break peoples. O God {9} I have shewed my life to thee: thou hast set my tears in thy sight. As also in thy promise: {10} then shall mine enemies be turned backward. In what day soever I shall invoke thee: lo I have known that thou art my God. {11} In God I will praise the word, in our Lord will I praise thee saying: I have hoped in God, I will not fear what man can do to me. {12} In me, o God are thy vows, which I will render, praises to thee. {13} Because thou hast delivered my soul from death, and my feet from falling: that I may please before God, in the light of the living.

Psalm 56

The Prophet prayeth in tribulation, 4. testifieth God's help, 6. praiseth his greatness: 8. promising and inviting all nations to praise him.

{1} UNTO the end, destroy not, to David in the inscription of the title, when he fled from the face of Saul into the cave. {2} Have mercy on me, o God, have mercy on me: because my soul hath trusted in thee. And I will hope in the shadow of thy wings, until iniquity pass. {3} I will cry to God the highest: God that hath done me good. {4} He sent from heaven, and delivered me: he hath given into reproach them that trod upon me. God hath sent his mercy and his truth, {5} and hath delivered my soul out of the midst of lion's whelps: I slept troubled. The sons of men, their teeth are weapons and arrows: and their tongue a sharp sword. {6} Be exalted above the heavens, o God: and thy glory upon all the earth. {7} They prepared a snare for my feet: and bowed down my soul. They digged a pit before my face: and they are fallen into it. {8} My heart is ready, o God, my heart is ready: I will sing, and say a Psalm. {9} Arise my glory, arise psalter and harp: I will arise early. {10} I will confess to thee among peoples, o Lord: and I will say a Psalm to thee among the Gentiles. {11} Because thy mercy is magnified even to the heavens, and thy truth even to the clouds. {12} Be exalted above the heavens o God: and thy glory upon all the earth.

Psalm 57

Holy David inveigheth against dissembling wicked men: 7. describeth their manifold punishment, 11. wherein the just shall be comforted.

{1} UNTO the end, destroy not, to David, in the inscription of the title. you speak justice: judge right things ye {2} If in very deed sons of men. {3} For in the heart you work iniquities: in the earth your hands forge injustice. {4} Sinners are alienated from the matrice, they have erred from the womb: they have spoken false things. {5} They have fury according to the similitude of a serpent: as of the asp that is deaf, and stoppeth his ears. {6} Which will not hear the voice of the enchanters, and of the sorcerer enchanting wisely. {7} God shall break their teeth in their mouth, the cheek-tooth of the lions, our Lord will break in pieces. {8} They shall come to nothing as water running down: he hath bent his bow till

they be weakened. {9} As wax that melteth, shall they be taken away: fire hath fallen on them, and they have not seen the sun. {10} Before your thorns did understand the old briar: as living so in wrath he swalloweth them. {11} The just shall rejoice when he shall see revenge: he shall wash his hands in the blood of a sinner. {12} And man shall say: If certes there be fruit to the just: there is a God certes judging them on the earth.

Psalm 58

Holy David (being besieged in his own house by men sent to kill him confidently prayeth God to deliver him, 6. and all faithful nations in like danger: 7. and praiseth God.

{1} UNTO the end, destroy not, to David in the inscription of the title, when Saul sent, and watched his house to kill him. {2} Deliver me from mine enemies, o my God: and from them that rise up against me defend me. {3} Deliver me from them that work iniquity: and from bloody men save me. {4} Because lo they have taken my soul: the strong have fallen violently upon me. {5} Neither is it mine iniquity, nor my sin, o Lord: without iniquity have I run, and gone directly. {6} Rise up to meet me, and see: and thou, o Lord, the God of powers, God of Israel, attend to visit all nations: have no mercy on all that work iniquity. {7} They will return at evening: and they shall suffer famine as dogs, and shall compass the city. {8} Behold they will speak in their mouth, and a sword in their lips: because who hath heard? {9} And thou, o Lord wilt scorn them: thou wilt bring to nought all the nations. {10} I will keep my strength to thee: because thou art my receiver: {11} my God, thy mercy shall prevent me. {12} God will shew unto me concerning mine enemies, kill them not lest sometime my peoples forget. Disperse them in thy strength: and depose them, my protector, o Lord. {13} The sin of their mouth, the word of their lips: and let them be taken in their pride. And for cursing and lying they shall be talked of {14} in consummation: in wrath of consummation and they shall not be. And they shall know that God will rule over Jacob: and over the ends of the earth. {15} They shall be turned at evening, and shall suffer famine as dogs: & shall compass the city. {16} They shall be dispersed to eat: and if they be not filled, they will murmur also. {17} But I will sing thy strength: and will exalt thy mercy in the morning. Because thou art become my receiver, and my refuge in the day of my tribulation. {18} My helper, I will sing to thee, because thou art God my receiver: my God, my mercy.

Psalm 59

King David after his own and the people's many tribulations, 8. rendereth thanks for their renowned victories, 11. achieved by God's only power.

{1} UNTO the end, for them that shall be changed, in the inscription of the title to David himself, for doctrine, {2} when he set fire on Mesopotamia of Syria, and in Soba, and Joab returned, and struck Idumaea in the valley of salt-pits twelve thousand. {3} O God thou hast repelled us, & hast destroyed us: thou wast angry and hast had mercy on us. {4} Thou hast moved the earth, and hast troubled it: heal the breaches thereof, because it is moved. {5} Thou hast shewed unto thy people hard things: thou hast made us drink the wine of compunction. {6} Thou hast given a signification to them that fear thee: that they fly from the face of the bow. {7} That thy beloved may be delivered, save me with thy right hand, and hear me. {8} God hath spoken in his holy: I shall rejoice, and shall divide Sichem: and shall measure the valley of tabernacles. {9} Galaad is mine, and Manasses is mine: and Ephraim the strength of my head. {10} Juda my king: Moab the pot of my hope. Into Edom I will stretch out my shoe: the foreigners are subject to me. {11} Who shall conduct me into a fenced city? Who shall conduct me even into Idumea? {12} Shall not thou, o God, that hast expelled us: and wilt not thou o God, go forth in our hosts? {13} Give us aid from tribulation: because man's salvation is vain.

{14} In God we shall do strength: and he shall bring to nothing them that afflict us.

Psalm 60

Faithful people of the whole earth pray, and acknowledge that God mercifully heareth their prayer. 6. Expect the eternal kingdom of Christ, in which they shall praise him for evermore.

{1} UNTO the end, in hymns to David. {2} prayer. Hear, o God, my petition: attend to my {3} From the ends of the earth I have cried to thee: whilst my heart was in anguish, thou didst exalt me on a rock. {4} Thou hast conducted me, because thou art made my hope: a tower of strength from the face of the enemy. {5} I shall inhabit in thy tabernacle for ever: I shall be protected in the covert of thy wings. {6} Because thou my God hast heard my prayer: thou hast given inheritance to those that fear thy name. {7} Thou wilt add days upon the days of the king: his years even unto the day of generation and generation. {8} He is permanent for ever in the sight of God: his mercy and truth who shall require? {9} So will I say a Psalm to thy name for ever and ever: that I may render my vows from day to day.

Psalm 61

A just man encourageth his own soul to serve God in sincere humility, 9. exhorted also all others to trust in God, not in false and worldly policy, wealth, because God's power & mercy will render to every one as they deserve.

{1} UNTO the end, for Idithun a Psalm of David. {2} For of him is my salvation. Shall not my soul be subject to God? {3} For he is my God, and my saviour: my receiver, I shall be moved no more. {4} How long set you violently upon a man: you all do kill, as it were upon a wall that is leaning, and a wall shaken. {5} But yet they thought to repel my price. I ran in thirst: they blessed with their mouth, and cursed with their heart. {6} But yet my soul be thou subject to God: because my patience is from him. {7} Because he is my God, and my saviour: my helper I shall not remove. {8} In God is my salvation, and my glory: the God of my help, and my hope is in God. {9} Hope in him all ye the congregation of people: pour out your hearts before him: God is our helper for ever. {10} But yet the children of men are vain, the children of men are liars in balances: that they may deceive by vanity together. {11} Hope not in iniquity, and covet not robberies: if riches abound set not your heart upon them. {12} Once hath God spoken, these two things have I heard: {13} That power is God's, and mercy, o Lord, is to thee: because thou wilt render to every one according to his works.

Psalm 62

David in banishment with great affection desireth to unit himself with God in meditation 4. purposing and promising ever to praise him: 10. prophesieth the vain endeavours, and condemnation of his enemies and his own advancement.

{1} A Psalm of David when he was in the desert of Juda. from the morning light. My soul hath {2} O God my God to thee I watch, thirsted to thee, my flesh to thee very many ways. {3} In a desert land, and inaccessible, and without water, so in the holy have I appeared to thee, that I might see thy strength, and thy glory. {4} Because thy mercy is better than lives, my lips shall praise thee. {5} So will I bless thee in my life: and in thy name I will lift up my hands. {6} As with marrow and fatness let my soul be filled: and my mouth shall praise with lips of exultation. {7} If I have been mindful of thee upon my bed, in the morning I will meditate on thee: {8} because thou hast been my helper. {9} And in the covert of thy wings I will rejoice, my soul hath cleaved after thee: thy right hand hath received me. {10} But they in vain have sought my soul, they shall enter into the inferior parts of the earth. {11} They shall be delivered into the hands of the sword, they shall be the portions of foxes. {12} But the king shall rejoice in God, all shall

be praised that swear by him: because the mouth is stopped of those that speak wicked things.

Psalm 63

A prayer of the just reposing their whole trust in God: 7. and rejoicing that the enemies' machinations are frustrate.

{1} UNTO the end, a Psalm of David. {2} petition: from the fear of my enemy Hear o God my prayer when I make deliver my soul. {3} Thou hast protected me from the assembly of the malignant: from the multitude of them that work iniquity. {4} Because they have sharpened their tongues as a sword: they have bent the bow a bitter thing, {5} that they may shoot in secrets at the immaculate. {6} Suddenly they will shoot at him, and will not fear: they have confirmed to themselves a wicked word. They have talked to hide snares: they have said, Who shall see them? {7} They have searched iniquities: they have failed searching with scrutiny. {8} Man shall come to a deep heart: and God shall be exalted. Children's arrows are made their wounds: {9} and their tongues are weakened against them. All that saw them were troubled: {10} and every man feared. And they shewed forth the works of God: and they understood his doings. {11} The just shall rejoice in our Lord, and shall hope in him, & all the right of heart shall be praised.

Psalm 64

God is rightly praised in Sion and Jerusalem (in his Church only) for his benefits bestowed and promised, 8. unto which also in the time of grace all nations shall be called.

{1} TO the end, a Psalm of David, the Canticle of Jeremy, and Ezechiel, to the people of the transmigration, when they began to go forth. {2} An hymn, o God, becometh thee in Sion: & a vow shall be rendered to thee in Jerusalem. {3} Hear my prayer: all flesh shall come to thee. {4} The words of the wicked have prevailed upon us: and thou wilt be propitious to our impieties. {5} Blessed is he whom thou hast chosen and taken: he shall dwell in thy courts. {6} We shall be replenished in the goods of thy house: holy is thy temple, marvelous in equity. Hear us, o God our saviour, the hope of all the ends of the earth, and in the sea far. {7} Preparing mountains in thy strength, girded with might: {8} which troublest the depths of the sea, the sound of the waves thereof. {9} The Gentiles shall be troubled, and they that inhabit the borders shall be afraid of thy signs: the out-goings of the morning and evening thou shalt delight. {10} Thou hast visited the earth, and hast inebriated it: thou hast multiplied to enrich it. The river of God is replenished with waters, thou hast prepared their meat: because so is the preparation thereof. {11} Inebriate her rivers, multiply her fruits: in her drops she shall rejoice springing. {12} Thou wilt bless the crown of the year of thy goodness: and thy fields shall be replenished with plenty. {13} The beautiful places of the desert shall be fat: and the little hills shall be girded about with exultation. {14} The rams of the sheep are clothed, and the valleys shall abound with corn: they will cry, yea they will say an hymn.

Psalm 65

The prophet inviteth all men to praise God for his marvelous works, and benefits done to the Jews. 7. Who being ungrateful, 8. Gentiles are called, 16. and bring forth better fruit.

{1} UNTO the end, a Canticle of resurrection. Make ye jubilation to God all the earth, {2} say a Psalm to his name: give glory to his praise. {3} Say ye to God: How terrible are thy works, o Lord! In the multitude of thy strength thine enemies shall lie to thee. {4} Let all the earth adore thee, and sing to thee: let it sing a Psalm to thy name. {5} Come ye, and see the works of God: terrible in counsels over the children of men. {6} Who turneth the sea into dry land, in the river they shall pass on foot, there we shall rejoice in him. {7} Who ruleth in his strength for ever his eyes look upon

the gentiles: they that exasperate him let them not be exalted in themselves. {8} Ye Gentiles bless our God: and make the voice of his praise heard. {9} Who hath put my soul in life: and hath not given my feet to be moved. {10} Because thou hast proved us, o God: by fire thou hast tried us, as silver is tried. {11} Thou hast brought us into a snare, thou hast laid tribulations on our back: thou hast set men upon our heads. {12} We have passed through fire and water: and thou hast brought us out into refreshing. {13} I will go into thy house with holocausts: I will render thee my vows: {14} which my lips have distinguished. And my mouth hath spoken in my tribulation. {15} Holocausts with marrow will I offer to thee, with incense of rams: I will offer to thee oxen with buck goats. {16} Come ye, hear, and I will tell all ye that fear God, what great things he hath done for my soul. {17} To him have I cried with my mouth, and have exulted under my tongue. {18} If I have beheld iniquity in my heart, our Lord will not hear. {19} Therefore hath God heard, and hath attended to the voice of my petition. {20} Blessed be God who hath not removed my prayer, and his mercy from me.

Psalm 66

The prophet prayeth for (and withal foresheweth) the propagation of the Church of Christ.

{1} UNTO the end, in hymns, a Psalm of Canticle to David. us, and bless us: illuminate his {2} God have mercy upon countenance upon us, and have mercy on us. {3} That we may know thy way upon earth: in all nations thy salvation. {4} Let peoples, o God, confess to thee: let all peoples confess to thee. {5} Let nations be glad & rejoice: because thou judgest peoples in equity, and the nations in earth thou doest direct. {6} Let peoples, o God, confess to thee, let all peoples confess to thee: {7} the earth hath yielded her fruit. God, our God bless us, {8} God bless us: and let all the ends of the earth fear him.

Psalm 67

Notwithstanding great persecutions the Church prospereth. 10. Especially in the new testament, by Apostolical function, 18. ministry of Angels, Christ's Ascension, coming of the Holy Ghost, 31. confirming the faithful, repressing the insolent, and converting many. 35. For all which the prophet inviteth all men to praise God.

{1} UNTO the end, a Psalm of Canticle, to David himself. enemies be dispersed, and let them that {2} Let God arise, and let his hate him fly from his face. {3} As smoke vanisheth, let them vanish away: as wax melteth at the presence of fire, so let sinners perish at the presence of God. {4} And let the just make merry, and rejoice in the sight of God: and let them be delighted in mirth. {5} Sing to God, say a Psalm to his name: make way to him, who mounteth upon the west, Lord is his name. Rejoice ye in his sight, they shall be troubled at the presence of him: {6} the father of orphans, and judge of widows. God in his holy place: {7} God that maketh men to inhabit of one manner in a house. That bringeth forth them that be bound in strength, likewise them that exasperate, that dwell in sepulchres. {8} O God when thou wentest forth in the sight of thy people, when thou didst pass through the desert. {9} The earth was moved, and the heavens also distilled, at the presence of the God of Sina, at the face of the God of Israel. {10} Voluntary rain shalt thou separate, o God, to thine inheritance: and it was weakened, but thou hath perfidit it. {11} Thy living creatures shall dwell in it: thou hast prepared in thy sweetness for the poor, o God. {12} Our Lord shall give the word to them that evangelize, with great power. {13} The King of hosts the beloved of the beloved: and to the beauty of the house, to divide the spoils. {14} If ye sleep among the midst of the lots, the wings of a dove laid over with silver, and the hinder parts of her back in the paleness of gold. {15} Whilst the heavenly discerneth kings over her, with snow they shall be made white in Selmon. {16} The mountain of God a fat mountain. A mountain curdled as cheese, a fat mountain: {17} why suppose

you curdled mountains? A mountain, in which it hath well pleased God to dwell therein: for indeed our Lord will dwell even to the end. {18} The chariot of God is ten thousand fold, thousands of them that rejoice, our Lord in them, in Sina in the holy place. {19} Thou art ascended on high, thou hast taken captivity: thou hast received gifts in men: for even those that do not believe, our Lord God to inhabit. {20} Blessed be our Lord day by day: the God of our salutations will make us a prosperous journey. {21} Our God is the God of saving: and the issues of death are of our Lord, our Lord. {22} But yet God still break the heads of his enemies: the hair crown of them, that walk in their sins. {23} Our Lord said: Out of Basan I will convert, I will convert into the depth of the sea. {24} That thy foot may be dipped in blood: the tongue of thy dogs with the same of the enemies. {25} They have seen thy enterings in, o God, the enterings of my God: of my King who is in the holy place. {26} Princes came before joined with them that sang, in the midst of young women playing on timbrels. {27} In Churches bless ye God our Lord, of the fountains of Israel. {28} There Benjamin a young man, in excess of mind. The Princes of Juda their leaders: the Princes of Zabulon, the Princes of Nephthali. {29} Command thy strength, o God: confirm this, o God, which thou hast wrought in us. {30} From thy temple in Jerusalem, kings shall offer gifts to thee. {31} Rebuke the wild beasts of the reed, the congregation of bulls in the kine of thy peoples: that they may exclude them, which are tried with silver. Dissipate the nations that will wars: {32} Legates shall come out of Aegypt: Aethiopia shall prevent his hands to God. {33} Ye Kingdoms of the earth sing to God: sing to our Lord: {34} Sing ye to God, that mounteth upon the heaven of heaven, to the East. Behold he will give to his voice the voice of strength: {35} give you glory to God upon Israel, his magnificence, and his power in the clouds. {36} God is marvelous in his Saints, the God of Israel he will give power and strength to his people, God be blessed.

Psalm 68

Christ in midst of afflictions (as one in dangerous waters) 5. describing the malice of persecutors, and his own true zeal, 14. prayeth his heavenly Father for help. 23. By way of just imprecation foresheweth the severe punishment of his adversaries, 30. his own glorious Resurrection, and prosperous building of his Church. For which he inviteth all creatures to praise God.

{1} UNTO the end, for them that shall be changed, to David. because waters are entered into my soul. {2} Save me, o God: {3} I stick fast in the mire of the depth: and there is no sure standing. I am come into the depth of the sea: and a tempest hath overwhelmed me. {4} I have laboured crying, my jaws are made hoarse: my eyes have failed, whilst I hope in my God. {5} They are multiplied above the hairs of my head, that hate me without cause. Mine enemies are made strong, that have persecuted me unjustly: then did I pay the things that I took not. {6} O God thou knowest my foolishness: and mine offences are not hid from thee. {7} Let them not be ashamed upon me, which expected thee, o Lord, Lord of hosts. Let them not be confounded upon me that seek thee, o God of Israel. {8} Because for thee have I sustained reproach, confusion hath covered my face. {9} I am become a foreigner to my brethren, and a stranger to the sons of my mother. {10} Because the zeal of thy house hath eaten me: and the reproaches of them that reproached thee, fell upon me. {11} And I covered my soul in fasting: and it was made a reproach to me. {12} And I put hair cloth my garment, & I became a parable to them. {13} They spake against me that sat in the gate; and they sung against me that drank wine. {14} But I, my prayer to thee, o Lord: a time of thy good pleasure, o God. In the multitude of thy mercy hear me, in the truth of thy salvation: {15} Deliver me out of the mire, that I stick not fast: deliver me from them that hate me, and from the depths of waters. {16} Let not the tempest of water drown me, nor the depth swallow me: neither let the pit shut his mouth upon me. {17} Hear me, o Lord, because thy mercy is benign: according to the multitude of thy commiserations have respect to

me. {18} And turn not away thy face from thy servant: because I am in tribulation, hear me speedily. {19} Attend to my soul, and deliver it: because of mine enemies deliver me. {20} Thou knowest my reproach & my confusion, & my shame. {21} In thy sight are all they that afflict me, my heart hath looked for reproach and misery. And I expected some body that would be sorry together with me, and there was none: and that would comfort me, and I found not. {22} And they gave gall for my meat: & in my thirst they gave me vinegar to drink. {23} Let their table be made a snare before them, & for retrIBUTions, and for a scandal. {24} Let their eyes be darkened that they see not: and make their back crooked always. {25} Pour out thy wrath upon them: and let the fury of thy wrath overtake them. {26} Let their habitation be made desert: and in their tabernacles let there be none to dwell. {27} Because whom thou hast stricken, they have persecuted: and upon the sorrow of my wounds they have added. {28} Add thou iniquity upon their iniquity: and let them not enter into thy justice. {29} Let them be put out of the book of the living: and with the just let them not be written. {30} I am poor and sorrowful: thy salvation, o God, hath received me. {31} I will praise the name of God with canticle: and will magnify him in praise. {32} And it shall please God more than a young calf: that bringeth forth horns and hoofs. {33} Let the poor see and rejoice: seek ye God, and your soul shall live. {34} Because our Lord hath heard the poor: and he hath not despised his prisoners. {35} Let the heavens and earth praise him, the sea, and all the creeping beasts in them. {36} Because God will save Sion: and the cities of Juda shall be built up. And they shall inhabit there, & by inheritance, they shall get it. {37} And the seed of his servants shall possess it, and they that love his name shall dwell in it.

Psalm 69

An other prayer of David, when he was persecuted by Absalom: made in a Psalm after his delivery.

{1} UNTO the end, a Psalm of David, in remembrance, that our Lord saved him. {2} O God intend unto my help: Lord make haste to help me. {3} Let them be confounded and be ashamed, that seek my soul. {4} Let them be turned away backward, and be ashamed that will me evils. Let them be turned away forthwith ashamed, that say to me: Well, well. {5} Let all that seek thee rejoice, and be glad in thee, and let them say always: Our Lord be magnified: which love thy salvation. {6} But I am needy and poor: O God help me, thou art my helper, and deliverer: o Lord be not slack.

Psalm 70

King David, or any other just person prayeth God to continue his grace and protection against the malice of the enemy. 5. Recounteth God's mercy in delivering him from falling into temptations: 6. prayeth for the same in old age, or weakness of body and spirit, 20. and promiseth perpetual gratitude and praises.

{1} A Psalm for David, of the sons of Jonadab, and the former captives. In thee o Lord I have hoped, let me not be confounded for ever: {2} in thy justice deliver me, and receive me. Incline thine ear to me and save me. {3} Be unto me for a God protector, and for a fenced place: that thou mayst save me: Because thou art my firmament, and my refuge. {4} My God deliver me out of the hand of the sinner, and out of the hand of him that doth against the law, and of the unjust. {5} Because thou art my patience, o Lord; o Lord my hope from my youth. {6} Upon thee have I been confirmed from the womb: from my mother's belly thou art my protector. In thee is my singing always: {7} I was made to many as a wonder: & thou art a strong helper. {8} Let my mouth be filled with praise, that I may sing thy glory: all the day thy greatness. {9} Reject me not in the time of old age: when my strength shall fail, forsake me not. {10} Because mine enemies have said to me: and they that watched my soul consulted together. {11} saying: God hath forsaken him, pursue, and take him: because there is none to

deliver. {12} O God be not far from me: my God have respect to mine aid. {13} Let them be confounded & fail that detract from my soul: let them be covered with confusion and shame, that seek evils to me. {14} But I will always hope: and will add upon all thy praise. {15} My mouth shall shew forth thy justice: all the day thy salvation. Because I have not known learning, I will enter into the powers of our Lord: {16} Lord I will be mindful of thy justice only. {17} O God thou hast taught me from my youth: and until now I will pronounce thy marvelous works. {18} And unto ancient age, and old age: o God, forsake me not? Until I shew forth thy arm to all the generation, that is to come. Thy might, {19} and thy justice, o God, even to the highest, great marvels, which thou hast done: O God who may be like to thee? {20} How great tribulations hast thou shewed me, many and evil: and turning thou hast quickened me: and from the depths of the earth thou hast brought me back again. {21} Thou hast multiplied thy magnificence: and being turned thou hast comforted me. {22} For I also will confess to thee in the instruments of Psalm thy truth: O God, I will sing to thee on the harp, holy one of Israel. {23} My lips shall rejoice when I shall sing to thee; and my soul which thou hast redeemed. {24} Yea and my tongue all the day shall meditate thy justice: when they shall be confounded and ashamed that seek evils to me.

Psalm 71

By way of prayer the Psalmist prophesieth Christ's coming, our King and Judge: 4. the deliverer of mankind from the thralldom of the devil. 8. The greatness of his spiritual kingdom in the Gentiles, 16. and his continual glory and praise.

{1} CONCERNING Salomon, judgment to the king: and thy justice to the son of the king. To judge thy people in {2} O God give thy justice, and thy poor in judgment. {3} Let the mountains receive peace for the people: and the little hills justice. {4} He shall judge the poor of the people, and shall save the children of the poor: and he shall humble the calumniator. {5} And he shall continue with the sun, and before the moon in generation and generation. {6} He shall descend as rain upon a fleece: and as drops distilling upon the earth. {7} There shall rise in his days justice, and abundance of peace, until the moon be taken away. {8} And he shall rule from sea unto sea: and from the river even to the ends of the round world. {9} Before him shall the Aethiopians fall down: and his enemies shall lick the earth. {10} The kings of Tharsis, and the Islands shall offer presents: the kings of the Arabians, and of Saba shall bring gifts. {11} And all kings of the earth shall adore him: all nations shall serve him. {12} Because he shall deliver the poor from the mighty: and the poor which had no helper. {13} He shall spare the poor and needy: and he shall save the souls of the poor. {14} From usuries and iniquity he shall redeem their souls: and their name shall be honourable before him. {15} And he shall live, and there shall be given him of the gold of Arabia, and they shall adore it always: all the day they shall bless him. {16} And there shall be a firmament in the earth in the tops of mountains, the fruit thereof shall be extolled far above Libanus: and they shall flourish of the city, as the grass of the earth. {17} Be his name blessed for ever: before the sun his name is permanent. And all the tribes of the earth shall be blessed in him: all nations shall magnify him. {18} Blessed be our Lord the God of Israel, who only doth marvelous things. {19} And blessed be the name of his majesty for ever: and all the earth shall be filled with his majesty. Be it, be it. {20} The praises of David, the son of Jesse are ended.

Psalm 72

The royal Prophet, first professing the unspeakable goodness of God, 2. in the person of the weak complaineth, that the wicked prosper and the just are afflicted: 15. reprehendeth the murmuration, for though we can not comprehend the secret judgements of God, 18. yet they are most just. 25. So with desire to rest in God, he promiseth ever to praise him.

{1} A Psalm to Asaph. How good is God to Israel, to them that are

of a right heart! {2} But my feet were almost moved, my steps almost slipped. {3} Because I have had zeal upon the wicked, seeing the peace of sinners. {4} Because there is no respect to their death: and stability in their plague. {5} In the labours of men they are not, and with men they shall not be scourged. {6} Therefore hath pride held them, they are covered with their iniquity and impiety. {7} Their iniquity hath proceeded as it were of fat: they have passed into the affection of the heart. {8} They have thought and have spoken wickedness: they have spoken iniquity on high. {9} They have set their mouth unto heaven: and their tongue hath passed in the earth. {10} Therefore will my people return here: and full days shall be found in them. {11} And they have said: How doth God know, and is there knowledge in the highest? {12} Lo the sinners themselves, and they that abound in the world, have obtained riches. {13} And I said: Then have I justified my heart without cause, and have washed my hands amongst innocents: {14} And have been scourged all the day, and my chastising in the mornings. {15} If I said: I will speak this: behold I reproved the nation of thy children. {16} I thought to know this thing, it is labour before me: {17} Until I may enter into the sanctuary of God: and may understand concerning their latter ends. {18} But yet for guiles thou hast put it to them: thou hast cast them down whilst they were elevated. {19} How are they brought into desolation, they have failed suddenly: they have perished for their iniquity. {20} As the dream of them that rise, o Lord, in thy city thou shalt bring their image to nothing. {21} Because my heart is inflamed, and my reins are changed: {22} And I am brought to nothing, and knew not. {23} As a beast am I become with thee: and I always with thee. {24} Thou hast held my right hand: and in thy will thou hast conducted me, and with glory thou hast received me. {25} For what is to me in heaven? And besides thee what would I upon the earth? {26} My flesh hath fainted, and my heart: God of my heart, and God my portion for ever. {27} For behold, they that make themselves far from thee, shall perish: thou hast destroyed all that fornicate from thee. {28} But it is good for me to cleave to God: to put my hope in our Lord God. That I may shew forth all thy praises, in the gates of the daughter of Sion.

Psalm 73

Faithful people pressed with persecution lamentably complaining, beseecheth God to respect his own inheritance, cruelly afflicted, 10. and left long without help, 12. whereas heretofore he relieved his people in like distresses. 18. And therefore confidently hopeth he will revenge the blasphemers of his name.

{1} UNDERSTANDING to Asaph. Why hast thou, o God, repelled for ever: is thy fury wrath upon the sheep of thy pasture? {2} Be mindful of thy congregation, which thou hast possessed from the beginning. Thou hast redeemed the rod of thine inheritance: mount Sion, in which thou hast dwelt. {3} Lift up thy hands upon their prides for ever: how great things hath the enemy done malignantly in the holy place? {4} And they that hate thee have gloried: in the midst of thy solemnity. They have set their signs, for signs: {5} and have not known, as in the issue on high. As in a wood of trees they have with axes {6} cut out the gates thereof together: in hatchet and chip-axe they have cast it down. {7} They have burnt thy sanctuary with fire: they have polluted the tabernacle of thy name in the earth. {8} Their kindred together have said in their heart: Let us make all the festival days of God to cease from the earth. {9} Our signs we have not seen, there is now no Prophet: and he will know us no more. {10} How long, o God, shall the enemy upbraid: the adversary provoke thy name for ever? {11} Why doest thou turn away thy hand, and thy right hand, out of the midst of thy bosom for ever? {12} But God our King before the worlds: he hath wrought salvation in the midst of the earth. {13} Thou in thy strength hast confirmed the sea: thou hast crushed the head of Dragons in the waters. {14} Thou hast broken the heads of the dragon: thou hast given him for meat to the peoples of the Aethiopians. {15} Thou hast broken up fountains, and torrents,

thou hast dried the rivers of Ethan. {16} The day is thine, and the night is thine: thou hast made the morning and the sun. {17} Thou hast made all the coasts of the earth: {594} the summer and the spring thou hast formed them. {18} Be mindful of this, the enemy hath upbraided our Lord: and a foolish people hath provoked thy name. {19} Deliver not to beasts the souls that confess to thee: and the souls of the poor forget not for ever. {20} Have respect unto thy testament: because they that are obscure of the earth, are filled with houses of iniquities. {21} Let not the humble be turned away being confounded: the poor and needy shall praise thy name. {22} Arise God, judge thy cause: be mindful of those thy reproaches, that are from the foolish man all the day. {23} Forget not the voices of thine enemies: the pride of them that hate thee, hath ascended always.

Psalm 74

Christ (with his Assessors) will judge the whole world at the last day: in the mean time exhorteth sinners to amend their life; 7. for none shall escape just judgement. 12. The wicked shall be punished, and the good rewarded.

{1} UNTO the end, Corrupt not, a Psalm of Canticle to Asaph. thee, o God: we will confess, and will {2} We will confess to invocate thy name. We will tell thy marvelous works: {3} when I shall take a time, I will judge justices. {4} The earth is melted, and all that dwell in it: I have confirmed the pillars thereof. {5} I said to the wicked: Do not wickedly; and to them that offend: Exalt not the horn. {6} Exalt not your horn on high: speak not iniquity against God. {7} For neither from the East, nor from the West, nor from the desert mountains: {8} because God is Judge. This man he humbleth, and him he exalteth: {9} because there is a cup in the hand of our Lord of mere wine full of mixture. And he hath poured it out of this into that, but yet the dregs thereof are not emptied: all the sinners of the earth shall drink. {10} But I will shew forth for ever: I will sing to the God of Jacob. {11} And I will break all the horns of sinners: and the horns of the just shall be exalted.

Psalm 75

The Royal Prophet singeth God's praises, for his particular providence towards the Jews: 10. Further to be extended to all the meek of the whole earth.

{1} UNTO the end, in praises, a Psalm to Asaph, a Canticle to the Assyrians. known in Jewry: in Israel his name is great. {2} God is {3} And his place is made in peace; and his habitation in Sion. {4} There he brake the powers of bows, the shield, the sword, and the battle. {5} Thou doest illuminate marvelously from the eternal mountains: {6} all the foolish of heart were troubled. They slept their sleep: and all the men of riches found nothing in their hands. {7} At thy reprehension, o God of Jacob, they have all slumbered that mounted on horses. {8} Thou art terrible, and who shall resist thee? From that time thy wrath. {9} From heaven thou hast made thy judgment heard: the earth trembled and was quiet. {10} When God arose unto judgment, that he might save all the meek of the earth. {11} Because the cogitation of man shall confess to thee: and the remains of the cogitation shall keep festival day to thee. {12} Vow ye and render to our Lord your God: all ye that round about him bring gifts. To the terrible, {13} and him that taketh away the spirit of Princes, terrible to the kings of the earth.

Psalm 76

Any faithful devout person meditating God's benefits, 7. examineth his conscience, that nothing be in his soul, that may offend God. Who is always ready to forgive: 11. and therefore he still reneweth his purpose to serve God sincerely, 15. particularly remembering the delivery of Israel from Aegypt.

{1} UNTO the end, for Idithun, a psalm to Asaph. Lord: with my voice to God and he {2} With my voice I have cried to our attended to me. {3} In the day of my tribulation I sought God, with my hands in the night before him: {595} and I was not deceived.

My soul refused to be comforted, {4} I was mindful of God and was delighted, and was exercised: and my spirit fainted. {5} Mine eyes prevented the watch: I was troubled & spake not. {6} I thought upon old days: and the eternal years I had in mind. {7} And I meditated in the night with my heart, and I was exercised, and I swept my spirit. {8} Why, will God reject for ever: or will he not add to be better pleased as yet? {9} Or will he cut off his mercy for ever, from generation unto generation? {10} Or will God forget to have mercy? Or will he in his wrath keep in his mercies? {11} And I said: Now have I begun; this is the change of the right hand of the Highest. {12} I have been mindful of the works of our Lord: because I will be mindful from the beginning of thy marvelous works. {13} And I will meditate in all thy works: and in thy inventions I will be exercised. {14} O God in the holy is thy way: what god is great as our God? {15} thou art the God that doest marvelous things. Thou hast made thy power known among peoples: {16} thou hast with thine arm redeemed thy people, the children of Jacob, and Joseph. {17} The waters saw thee, o God, the waters saw thee: and they were afraid, and the depths were troubled. {18} A multitude of the sounding of waters: the clouds gave a voice. For indeed arrows do pass: {19} the voice of thy thunder in a wheel. Thy lightnings shined to the round world: the earth was moved and troubled. {20} Thy way in the sea, and thy paths in many waters: and thy steps shall not be known. {21} Thou hast conducted thy people as sheep: in the hand of Moyses and Aaron.

Psalm 77

The Royal Prophet exhorting the people to attend, 5. reciteth many great benefits of God towards their forefathers (whose ingratitude, often rebellion, and chastisement he still noteth) 9. as in their entrance into the land of Chanaan: 12. also before the same in Aegypt, and in the desert. 42. How God plagued the Aegyptians: 52. protected, and conducted his people into the promised land. 56. Where likewise they often offended, were punished: 65. yet were still conserved: 69. and the tribe of Juda exalted in King David.

{1} UNDERSTANDING to Asaph. My people attend ye to my law: incline your ear unto the words of my mouth. {2} I will open my mouth in parables: I will speak propositions from the beginning. {3} How great things have we heard and have known them, and our fathers have told us. {4} They were not hid from their children, in an other generation. Telling the praises of our Lord, and his powers, and his marvelous works which he hath done. {5} And he raised up a testimony in Jacob: and made a law in Israel. How great things he commanded our fathers, to make the same known to their children: {6} that an other generation may know. The children that shall be born, and shall rise up, and shall tell their children. {7} That they may put their hope in God, and may not forget the works of God: and may seek after his commandments. {8} That they become not as their fathers: a perverse generation and exasperating. A generation, that hath not directect their heart, their spirit hath not been faithful toward God. {9} The children of Ephrem bending, and shooting with bow: were turned in the day of battle. {10} They kept not the testament of God: and in his law they would not walk. {11} And they forgot his benefits, and his marvelous works, which he shewed them. {12} Before their fathers he did marvelous things in the land of Aegypt, in the field of Tanis. {13} He divided the sea & brought them through: and he made the waters to stand as in a bottle. {14} And he conducted them in a cloud by day: and all the night by light of fire. {15} He struck the rock in the desert: and gave them water to drink as in a great depth. {16} And he brought forth water out of the rock: and made waters run down as rivers. {17} And they added as yet to sin unto him: they provoked the Highest to wrath in the place without water. {18} And they tempted God in their hearts: so that they asked meats for their lives. {19} And they spake evil of God, they said: Can God prepare a table in the desert? {596} {20} Because he struck the rock and waters ran, & torrents flowed: Can he also give bread, or prepare a table for his people? {21} Therefore our Lord heard, and

made delay: and fire was kindled in Jacob, and wrath ascended upon Israel. {22} Because they believed not in God, nor hoped in his salvation. {23} And he commanded the clouds from above, and opened the gates of heaven. {24} And he rained them Manna to eat, and bread of heaven he gave to them. {25} Bread of Angels did man eat: he sent them victuals in abundance. {26} He transported the South-wind from heaven: and in his power he brought in the South-west-wind. {27} And he rained upon them flesh as dust: and as the sand of the sea feathered fowls. {28} And they fell in the midst of their camp: about their tabernacles. {29} And they did eat and were filled exceedingly, and their desire he brought to them: {30} They were not defrauded of their desire. As yet their meats were in their mouth: {31} And the wrath of God ascended upon them. And he killed their fat ones, and the chosen of Israel he hindered. {32} In all these things they sinned as yet: and they believed not in his marvelous works. {33} And their days failed in vanity: and their years in haste. {34} When he slew them, they sought him: and they returned, and early they came to him. {35} And they remembered that God is their helper: and the high God is their redeemer. {36} And they loved him with their mouth, and with their tongue they did lie to him. {37} But their heart was not right with him: neither were they counted faithful in his testament. {38} But he is merciful, and will be propitious to their sins: and he will not destroy them. And he abounded to turn away his wrath: and he kindled not all his wrath. {39} And he remembered that they are flesh: spirit going, and not returning. {40} How often have they exasperated him in the desert: provoked him to wrath in the place without water. {41} And they returned, and tempted God: and the holy one of Israel they exasperated. {42} They did not remember his hand: in the day that he redeemed them from the hand of the afflicter. {43} As he put his signs in Aegypt, and his wonders in the field of Tanis. {44} And he turned their rivers into blood, & their showers that they might not drink. {45} He sent upon them a swarm of flies, and it eat them: and the frog, and it destroyed them. {46} And he gave their fruits to the blast, and their labours to the locust. {47} And he killed their vineyards with hail: and their mulberry trees with hoar-frost. {48} And he delivered their beast to hail: and their possession to fire. {49} He sent upon them the wrath of his indignation: indignation, & wrath, and tribulation: immissions by evil angels. {50} He made a way to the path of his wrath, he spared not their lives from death: and their cattle he shut up in death. {51} And he struck all the first-born in the land of Aegypt: the first fruits of all their labours in the tabernacles of Cham. {52} And he took away his people as sheep: and led them as a flock in the desert. {53} And he brought them forth in hope, and they feared not: and the sea covered their enemies. {54} And he brought them into the mount of his sanctification, the mount, which his right hand purchased. And he cast out the gentiles from their face: and by lot he divided the land of them in a cord of distribution: {55} And he made the tribes of Israel to dwell in their tabernacles. {56} And they tempted, and exasperated God the highest, and they kept not his testimonies. {57} And they turned away themselves, & kept not the covenant: even as their fathers, they were turned as a crooked bow. {58} They incensed him to wrath in their hills: and in their gravens they provoked him to emulation. {59} God heard, and contemned: and he brought Israel to nothing exceedingly {60} And he rejected the tabernacle of Silo, his tabernacle, where he dwelt among men. {61} And he delivered their force into captivity: and their beauty into the hands of the enemy. {62} And he shut up his people in the sword: and he despised his inheritance. {63} Fire devoured their young men: and their virgins were not lamented. {64} Their Priests fell by the sword: and their widows were not wept for. {65} And our Lord was raised up as one that sleepeth: as a mighty man having surfeited of wine. {66} And he struck his enemies on the hinder parts: an everlasting reproach he gave to them. {67} And he rejected the tabernacle of Joseph: and the tribe of Ephraim he

chose not. {68} But he chose the tribe of Juda, mount Sion which he loved. {69} And he built his sanctuary as of unicorns in the land, which he hath founded for ever. {70} And he chose David his servant, and took him from the flocks of sheep: from after the ewes with young he took him. {71} To feed Jacob his servant, and Israel his inheritance. {72} And he fed them in the innocency of his heart: and in the understandings of his hands he conducted them.

Psalm 78

The Prophet, in person of the Church, lamenteth the cruelty of persecutors (both in the old and new testament) 5. prayeth for release, with just revenge against God's enemies, that blasphemeth his name, 3. and promiseth to be grateful in divine praises.

{1} A Psalm to Asaph. O God the Gentiles are come into thine inheritance, they have polluted thy holy temple: they have made Jerusalem as a watch tower of fruits. {2} They have made the carcasses of thy servants, meats for the fowls of the air: the flesh of thy Saints for the beasts of the land. {3} They have poured out their blood as water round about Jerusalem: and there was none to bury them. {4} We are become a reproach to our neighbours: a scorn and mock to them that are round about us. {5} How long, o Lord, wilt thou be angry for ever: shall thy zeal be kindled as a fire? {6} Pour out thy wrath upon the Gentiles, that have not known thee: & upon the Kingdoms, that have not invoked thy name. {7} Because they have devoured Jacob: and his place they have made desolate. {8} Remember not our old iniquities, let thy mercies quickly prevent us: because we are become exceeding poor. {9} Help us, o God our Saviour: and for the glory of thy name o Lord deliver us: and be propitious to our sins for thy name's sake. {10} Lest they say perhaps amongst the Gentiles: where is their God? And be notified in the nations before our eyes. The revenge of the blood of thy servants, which hath been shed: {11} let the groaning of the fettered enter in thy sight. According to the greatness of thine arm possess thou the children of them that are put to death. {12} And render to our neighbours sevenfold in their bosom: their reproach wherewith they have reproached thee, o Lord. {13} But we thy people, and the sheep of thy pasture, will confess to thee for ever. Unto generation and generation we will shew forth thy praise.

Psalm 79

The Prophet prayeth for the release of Israel in great tribulation. 15. Foresheweth the coming of Christ to redeem man from sin, and from thralldom of the devil.

{1} UNTO the end, for them that shall be changed, testimony to Asaph, a Psalm. {2} Thou that rulest Israel, attend: that conductest Joseph as a sheep. Which sittest upon the Cherubs be manifest {3} before Ephraim, Benjamin, and Manasses. Raise up thy might, and come to save us. {4} O God convert us: and shew thy face, & we shall be saved. {5} O Lord the God of hosts, how long wilt thou be angry upon the prayer of thy servant? {6} Thou wilt feed us with the bread of tears: and give us drink with tears in measure. {7} Thou hast made us to be a contradiction to our neighbours: and our enemies have scorned us. {8} O God of hosts convert us: and shew thy face, and we shall be saved. {9} Thou didst transport the vineyard out of Aegypt: thou didst cast out the Gentiles, and plantedst it. {10} Thou wast the guide of the way, in the sight thereof: thou didst plant the roots thereof, and it filled the earth. {11} The shadow of it covered the mountains: and the boughs of it the cedars of God. {12} It extended her branches even to the sea; and her boughs unto the river. {13} Why hast thou destroyed the hedge thereof: and all that pass by the way do pluck it. {14} The boar of the wood hath destroyed it: and the singular wild beast hath eaten it. {15} O God of hosts return: {598} regard from heaven, and see, and visit this vineyard. {16} And perfit it, which thy right hand hath planted: and upon the son of man whom thou hast confirmed to thee. {17} Things burnt with fire, and digged down at the increpation of thy countenance shall perish. {18} Let thy hand

be upon the man of thy right hand: and upon the son of man, whom thou hast confirmed to thee. {19} And we depart not from thee, thou wilt quicken us: and we will invoke thy name. {20} O Lord the God of hosts convert us: and shew thy face, and we shall be saved.

Psalm 80

All men are invited to celebrate festival days, 6. which were instituted in memory of benefits received. 9. The devout shall be protected, and the negligent left in distress.

{1} UNTO the end, for wine presses, a Psalm to Asaph himself. helper: make Jubilation to the God of {2} Rejoice to God, our Jacob. {3} Take ye Psalm, and give timbrel: pleasant Psalter with the harp. {4} Sound ye with trumpet in the new moon, in the notable day of your solemnity. {5} Because it is a precept in Israel, and judgment to the God of Jacob. {6} He put it for a testimony in Joseph, when he came out of the Land of Aegypt: he heard a tongue which he knew not. {7} He turned away his back from burdens: his hands served in baskets. {8} In tribulation thou didst invoke me, and I heard thee: I heard thee in the secret of the tempest: I proved thee at the water of contradiction. {9} Hear, o my people, and I will contest thee: Israel if thou wilt hear me. {10} There shall be no new god in thee, neither shalt thou adore a strange god. {11} For I am the Lord thy God, which brought thee out of the land of Aegypt: dilate thy mouth and I will fill it. {12} And my People heard not my voice: and Israel attended not to me. {13} And I let them alone, according to the desires of their heart, they shall go in their own inventions. {14} If my people had heard me, if Israel had walked in my ways: {15} I had for nothing perhaps humbled their enemies: and had laid my hand upon those that afflict them. {16} The enemies of our Lord have lied to him: and their time shall be for ever. {17} And he fed them of the fat of corn: and out of the rock with honey he filled them.

Psalm 81

The Prophet declareth, 2. that God reprehendeth unjust Judges and Magistrates: premonisheth them of his severe & eternal punishment: 8. whereto the prophet conforming his will prayeth for the same.

{1} A Psalm to Asaph. God stood in the assembly of gods, and in the midst he judgeth gods. {2} How long judge ye iniquity: and accept ye the persons of sinners. {3} Judge ye for the needy and the pupil: justify ye the humble, and the poor. {4} Take away the poor: and deliver the needy from the hand of the sinner. {5} They knew not, neither did they understand, they walk in darkness: all the foundations of the earth shall be moved. {6} I said: You are gods, and the sons of the highest all. {7} But you shall die as men: and fall as one of the Princes. {8} Arise, o God, judge the earth: because thou shalt inherit in all the Gentiles.

Psalm 82

The Church impugned by all sorts of enemies 10. prayeth God to confound them, as he hath done diverse the like: 17. whereby some shall be converted.

{1} ACanticle of Psalm to Asaph. shall be like to thee? Hold not thy peace, neither be thou appeased, o God: {2} O God who {3} for behold thine enemies have made a sound: they that hate thee have lifted up the head. {4} They have taken malignant counsel upon thy people: and they have devised against thy Saints. {5} They have said: Come, and let us destroy them out of the nation: and let the name of Israel be remembered no more. {6} Because they have devised with one consent:{599} they have together made a covenant against thee. {7} The tabernacles of the Idumeians, and the Ismahelites, Moab, and the Agarens. {8} Gebal, and Ammon, Amalec: the foreigners, with the inhabitants of Tyre. {9} Yea and Assur also is come with them: they are made an aid to the children of Lot. {10} Do to them as to Madian, and Sisara: as to Jabin in the

torrent Cisson. {11} They perished in Endor: they were made as the dung of the earth. {12} Put their Princes as Oreb, and Zeb, and Zebee, and Salmana. All their Princes: {13} which have said: Let us possess the Sanctuary of God for an inheritance. {14} My God put them as a wheel: and as stubble before the face of the wind. {15} Even as fire that burneth a wood: & as a flame that burneth the mountains. {16} So shalt thou pursue them in thy tempest: and in thy wrath thou shalt trouble them. {17} Fill their faces with ignominy: and they will seek thy name, o Lord. {18} Let them be ashamed, and troubled for ever and ever: and let them be confounded, and perish. {19} And let them know that Lord is thy name, thou only the Highest in all the earth.

Psalm 83

Devout persons fervently desire eternal glory, 6. accounting it in the mean time, a happy state to be in the militant Church, 12. where God first giving grace, will give glory in the triumphant.

{1} UNTO the end, for wine presses, to the children of Core, a Psalm. are thy tabernacles, o Lord of hosts! {2} How beloved {3} my soul coveteth and fainteth unto the courts of our Lord. My heart and my flesh have rejoiced toward the living God. {4} For the sparrow also hath found her an house: and the turtle-dove a nest for herself, where she may lay her young ones. Thine altars, o Lord of hosts: my King, and my God. {5} Blessed are they that dwell in thy house, o Lord: for ever and ever they shall praise thee. {6} Blessed is the man, whose help is from thee: he hath disposed ascensions in his heart, {7} in the vale of tears, in the place which he hath appointed. {8} For the law-giver shall give blessing, they shall go from virtue into virtue: the God of gods shall be seen in Sion. {9} Lord God of hosts hear my prayer: receive with thine ear, o God of Jacob. {10} Behold, o God our protector: and look upon the face of thy Christ. {11} Because better is one day in thy courts, above thousands. I have chosen to be an abject in the house of my God: rather than to dwell in the tabernacles of sinners. {12} Because God loveth mercy and truth: our Lord will give grace and glory. {13} He will not deprive them of good things, that walk in innocency: o Lord of hosts, blessed is the man that hopeth in thee.

Psalm 84

With commemoration of God's former benefits, 5. Christ's Incarnation is prophesied, 9. bringing peace and salvation, 11. mercy and justice concurring together.

{1} UNTO the end, to the children of Core, a Psalm. land: thou hast turned away the captivity {2} O Lord thou hast blessed thy of Jacob. {3} Thou hast forgiven the iniquity of thy people: thou hast covered all their sins. {4} Thou hast mitigated all thy wrath: thou hast turned away from the wrath of thine indignation. {5} Convert us, o God our Saviour: and avert thy wrath from us. {6} Wilt thou be wrath with us for ever? Or wilt thou extend thy wrath from generation unto generation? {7} O God thou being turned shalt quicken us: and thy people shall rejoice in thee. {8} Shew us, o Lord, thy mercy and give us thy salvation. {9} I will hear what our Lord God will speak in me: because he will speak peace upon his people. And upon his saints: and upon them, that are converted to the heart. {10} But yet his salvation is nigh to them that fear him: that glory may inhabit in our land. {11} Mercy and truth have met each other: justice and peace have kissed. {12} Truth is risen out of the earth: and justice hath looked down from heaven. {13} For our Lord certes will give benignity: and our land shall give her fruit. {14} Justice shall walk before him: and shall set his steps in the way.

Psalm 85

In consideration of his own imperfections, the royal prophet, or other faithful person prayeth God, 5. according to his mercy and goodness, 9. shewed in converting Gentiles, 13. and in delivering the suppliant him self from the state of damnation, 16. that he will still direct and defend him against all enemies.

{1} A prayer to David himself. Incline thine ear, o Lord, & hear me: because I am needy and poor. {2} Keep my soul, because I am holy: save thy servant my God, that hopeth in thee. {3} Have mercy on me, o Lord, because I have cried to thee all the day: {4} make joyful the soul of thy servant, because to thee, o Lord, have I lifted up my soul. {5} Because thou, o Lord, art sweet, and mild: and of much mercy to all that invoke thee. {6} Receive, o Lord, my prayer with thine ears: and attend to the voice of my petition. {7} In the day of my tribulation I have called to thee: because thou hast heard me. {8} There is not the like to thee amongst gods, o Lord: and there is not according to thy works. {9} All nations whatsoever thou hast made, shall come, and shall adore before thee, o Lord: and they shall glorify thy name. {10} Because thou art great and doing marvelous things: thou only art God. {11} Conduct me, o Lord, in thy way, and I will walk in thy truth: let my heart rejoice that it may fear thy name. {12} I will confess to thee, o Lord my God, with all my heart, and will glorify thy name for ever. {13} Because thy mercy is great upon me: & thou hast delivered my soul out of the lower hell. {14} O God the wicked are risen up upon me, and the synagogue of the mighty have sought my soul: and they have not set thee in their sight. {15} And thou, o Lord, the God of compassion and merciful, patient, and of much mercy, and true. {16} Have respect to me and have mercy on me, give thine empire to thy servant: and save the son of thy handmaid. {17} Make with me a sign unto God, that they may see which hate me, and may be confounded: because thou o Lord hast holpen me.

Psalm 86

The Church of Christ beginning in Jerusalem, 3. is extended to all Nations, 5. glorious, 9. and permanent 7. in holy joy.

{1} TO the children of Core, a Psalm of Canticle. The foundations thereof in the holy mountains: {2} our Lord loveth the gates of Sion above all the Tabernacles of Jacob. {3} Glorious things are said of thee, o city of God. {4} I will be mindful of Rahab, and Babylon knowing me. Behold the foreigners, and Tyre, & the people of the Aethiopians, these were there. {5} Shall it not be said of Sion: Man and man, is born in her; and the Highest himself founded her? {6} Our Lord will declare in scriptures of peoples, and of Princes: of those that have been in her. {7} The habitation in thee, is as it were of all rejoicing.

Psalm 87

A faithful person sore and long afflicted, lamentably complaineth, praying God, 15. not still to repel him, being left desolate 19. without all consolation of friends.

{1} ACanticle of a Psalm, to the children of Core, unto the end, for Maheleth to answer, of understanding to Eman the Ezrahite. {2} O Lord the God of my salvation: in the day have I cried, and in the night before thee. {3} Let my prayer enter in thy sight: incline thine ear to my petition. {4} Because my soul is replenished with evils: & my life hath approached to hell. {5} I am accounted with them that descend into the lake. I am become as a man without help, {6} free among the dead, as the wounded sleeping in the sepulchres, of whom thou art mindful no more: and they are cast off from thy hand. {7} They have put me in the lower lake: in the dark places, and in the shadow of death. {8} Thy fury is confirmed upon me: and all thy waves thou hast brought in upon me. {9} Thou hast made my familiars far from me: they have put me abomination to themselves. I was delivered and came not forth: {10} mine eyes languished for poverty. I cried to thee o Lord all the day: I stretched out my hands to thee. {11} Wilt thou do marvels to the dead: or shall physicians raise to life, and they confess to thee? {12} Shall any in the sepulchre declare thy mercy, and thy truth in perdition? {13} Shall thy marvelous works be

known in darkness: and thy justice in the land of oblivion. {14} And I o Lord have cried to thee: and in the morning shall my prayer prevent thee. {15} Why doest thou, o Lord, reject my prayer: turnest away thy face from me? {16} I am poor, and in labours from my youth: and being exalted, humbled, and troubled. {17} Thy wraths have passed upon me: and thy terrors have troubled me. {18} They have compassed me as water all the day: they compassed me together. {19} Thou hast made friend, and neighbour far from me and my familiars because of misery.

Psalm 88

God's mercy and truth, with his great promises to David, 6. his power in the whole world, and just judgements, are the true joy of his servants. 20. Christ's kingdom shall remain for ever: 31. yea many offending yet all shall not perish, 39. but after great affliction, 47. God will respect man's infirmity, 50. his own promise, and the enemies reproaching his servants and himself: 53. who is blessed for ever.

{1} OF understanding to Ethan the Ezrahite. {2} ever. In generation and generation I will The mercies of our Lord I will sing for shew forth thy truth in my mouth. {3} Because thou saidst: Mercy shall be built up for ever in the heavens: thy truth shall be prepared in them. {4} I have ordained a testament with mine elect, I have sworn to David my servant: {5} for ever will I prepare thy seed. And I will build thy seat unto generation and generation. {6} The heavens shall confess thy marvelous works, o Lord: yea and thy truth in the Church of Saints. {7} For who in the clouds shall be equal to our Lord: shall be like to God among the sons of God? {8} God who is glorified in the counsel of Saints, great and terrible over all that are round about him. {9} O Lord God of hosts, who is like to thee? Thou art mighty, o Lord, and thy truth round about thee. {10} Thou rulest over the power of the sea: and the moving of the waves thereof thou doest mitigate. {11} Thou humbledst the proud one, as one wounded: in the arm of thy strength thou hast dispersed thine enemies. {12} The heavens are thine, and the earth is thine, the round earth, and the fullness thereof thou hast founded: {13} the north and the sea thou hast created. Thabor and Hermon shall rejoice in thy name: {14} thy arm is with might. Let thy hand be confirmed, and thy right hand exalted: {15} justice and judgment is the preparation of thy seat. Mercy and truth shall go before thy face: {16} blessed is the people that knoweth jubilation. Lord they shall walk in the light of thy countenance, {17} and in thy name they shall rejoice all the day: and in thy justice they shall be exalted. {18} Because thou art the glory of their strength: and in thy good pleasure shall our horn be exalted. {19} Because our protection is of our Lord: and of the holy one of Israel our King. {20} Then didst thou speak in vision to thy Saints, and saidst: I have put help on the mighty one: & have exalted an elect one of my people. {21} I have found David my servant: with mine holy oil have I anointed him. {22} For mine hand shall help him: and mine arm shall strengthen him. {23} The enemy shall nothing prevail in him: and the son of iniquity shall not add to hurt him. {24} And I will cut down his enemies before his face: and them that hate him I will put to flight. {25} And my truth, and my mercy with him: and in my name shall his horn be exalted. {26} And I will put his hand in the sea: and his right hand in the rivers. {27} He shall invoke me: Thou art my Father: my God, and the protector of my Salvation. {28} And I will put him the first-begotten, high above the kings of the earth. {29} I will keep my mercy unto him for ever: and my testament faithful to him. {30} I will put his seed for ever and ever: and his throne as the days of heaven. {31} But if his children shall forsake my law: and will not walk in my judgments. {32} If they shall profane my justices: and not keep my commandments {33} I will visit their iniquities with a rod: and their sins with stripes. {34} But my mercy I will not take away from him: neither will I hurt in my truth. {35} Neither will I profane my testament: and the words that proceed from my mouth I will not make frustrate. {36} Once I have sworn in my holy, if I lie to David: {37} his seed shall continue for ever. {38} And his

throne as the Sun in my sight, and as the Moon perfect for ever: and a faithful witness in heaven. {39} But thou hast repelled and despised: thou hast deferred thy Christ. {40} Thou hast overthrown the testament of thy servant: thou hast profaned his sanctuary on the earth. {41} Thou hast destroyed all the hedges thereof: thou hast made the firmament thereof fear. {42} All that pass by the way have spoiled him: he is become a reproach to his neighbours. {43} Thou hast exalted the right hand of them that oppress him: thou hast made all his enemies joyful. {44} Thou hast turned away the help of his sword: and hast not holpen him in battle. {45} Thou hast destroyed him from emundation: and his seat thou hast broken down to the ground. {46} Thou hast lessened the days of his time: thou hast overwhelmed him with confusion. {47} How long, o Lord, doest thou turn away for ever: shall thy wrath burn as a fire? {48} Remember what my substance is: for hast thou made all the children of men in vain? {49} Who is the man that shall live, and shall not see death: shall deliver his soul from the hand of hell? {50} Where are thine old mercies, o Lord, as thou swarest to David in thy truth? {51} Be mindful, o Lord, of the reproach of thy servants (which I have held in my bosom) of many nations. {52} Which thine enemies have reproached, o Lord, which they have reproached the commutation of thy Christ. {53} Blessed be our Lord for ever: Be it, be it.

Psalm 89

Under the form of the prayer, the Psalmist describeth the shortness of man's life & other calamity: God's strict judgement, 13. but first his comfortable mercy, 16. and perpetual regard of his own work.

{1} A prayer of Moyses the man of God. Lord, thou art made a refuge for us: from generation unto generation. {2} Before the mountains were made, or the earth and the world formed, from everlasting even unto everlasting thou art God. {3} Turn not away man into humiliation: thou saidst: Be converted ye children of men. {4} Because a thousand years before thine eyes, are as yesterday that is past. And as a watch in the night, {5} things that are counted nothing shall their years be. {6} In the morning as an herb he shall pass, in the morning he shall flourish, and pass: in the evening he shall fall, be hardened, and withered. {7} Because we have fainted in thy wrath, and in thy fury we are troubled. {8} Thou hast put our iniquities in thy sight: our age in the light of thy countenance. {9} Because all our days have failed, and in thy wrath we have failed. Our years shall be considered as a spider: {10} the days of our years in them are seventy years. And if in strong ones eighty years: and the more of them, labour & sorrow. Because mildness is come upon us: and we shall be chastised. {11} Who knoweth the power of thy wrath: and for fear {12} to number thy wrath? So make thy right hand known: and men learned in heart, in wisdom. {13} Turn, o Lord, how long? And be entreated for thy servants. {14} We are replenished in the morning with thy mercy: and we have rejoiced, and art delighted all our days. {15} We have rejoiced for the days wherein thou hast humbled us: the years, wherein we have seen evils. {16} Look upon thy servants, and upon thy works: and direct their children. {17} And let the brightness of our Lord God be upon us, and direct thou the works of our hands over us: and the work of our hands do thou direct.

Psalm 90

Whosoever faithfully and firmly trusteth in God's providence, is secure from all dangers of secret, subtle, and open enemies. 7. his adversaries shall come to ruin. 11. Angels shall defend him: 13. no kind of serpent, nor beast shall hurt him. God himself assureth him of his protection, and of eternal salvation.

{1} PRAISE of a Canticle to David. He that dwelleth in the help of the Highest, shall abide in the protection of the God of heaven. {2} He shall say to our Lord: Thou art my protector, and my refuge: my God I will hope in him. {3} Because he hath delivered me from the snare of the hunters, and from the sharp word. {4} With

his shoulders shall he overshadow thee: and under his wings thou shalt hope. {5} With shield shall his truth compass thee: thou shalt not be afraid of the fear in the night. {6} Of the arrow flying in the day, of business walking in darkness: of invasion, and the midday devil. {7} A thousand shall fall on thy side, & ten thousand on thy right hand: but to thee it shall not approach. {8} But thou shalt consider with thine eyes: and shalt see the retribution of sinners. {9} Because thou o Lord art my hope: thou hast made the Highest thy refuge. {10} There shall no evil come to thee: and scourge shall not approach to thy tabernacle. {11} Because he hath given his Angels charge of thee: that they keep thee in all thy ways. {12} In their hands they shall bear thee: lest perhaps thou knock thy foot against a stone. {13} Upon the asp and the basiliscus thou shall walk: & thou shalt tread upon the lion, and the dragon. {14} Because he hath hoped in me, I will deliver him: I will protect him, because he hath known my name. {15} He shall cry to me, and I will hear him: with him I am in tribulation: I will deliver him, and will glorify him. {16} With length of days I will replenish him: and I will shew him my salvation.

Psalm 91

God is by all manner of voices and instruments to be praised in his admirable works. 7. which the foolish not doing are punished; 11. and the wise are rewarded.

{1} A Psalm of Canticle, in the sabbath day. {2} sing to thy name, o Highest. It is good to confess to our Lord: and to {3} To shew forth thy mercy in the morning: and thy truth in the night. {4} In the instrument of ten strings, in Psalter: with Canticle, on the Harp. {5} Because thou hast delighted me, o Lord, in thy workmanship: and in the works of thy hands I will rejoice. {6} How are thy works magnified, o Lord! Thy cogitations are made very profound. {7} The unwise man will not know; and the fool will not understand these things. {8} When sinners shall spring up as grass: and all that work iniquity shall appear. That they may perish for ever: {9} but thou the Highest for ever, o Lord. {10} Because lo thine enemies, o Lord, because lo thine enemies shall perish: and all that work iniquity shall be dispersed. {11} And my horn shall be exalted, as the unicorn's: and my old age in plentiful mercy. {12} And mine eye hath looked upon mine enemies: and the malignant rising up against me, mine ears shall hear. {13} The just shall flourish as a palm tree: as the cedar of Libanus shall he be multiplied. {14} They that are planted in the house of our Lord, shall flourish in the courts of the house of our God. {15} As yet shall they be multiplied in plentiful old age: and they shall be well affected, {16} that they may shew forth: That the Lord our God is righteous, and there is no iniquity in him.

Psalm 92

Christ reigneth for ever in his Church: 3. notwithstanding many and great persecution against the faithful.

{1} PRAISE of Canticle to David himself in the day before the sabbath, when the earth was founded. Our Lord hath reigned, he hath put on beauty: our Lord hath put on strength, and hath girded himself. For he hath established the round world, which shall not be moved. {2} Thy seat is prepared from that time: thou art from everlasting. {3} The rivers o Lord have lifted up: the rivers have lifted up their voice. The rivers have lifted up their waves, {4} above the voices of many waters. The surges of the sea are marvelous, marvelous is our Lord on high. {5} Thy testimonies are made credible exceedingly: holiness becometh thy house, o Lord for length of days.

Psalm 93

The faithful servant of God assuredly professeth, that all the pride, 5. cruelty, 7. foolish imaginations, and secret thoughts of the wicked, are manifest to God. 12. Acknowledgeth himself happy, that he is better instructed of God: whereas he had otherwise been damned. 20. Sharply

reprehendeth those that consider not of God's judgements: concluding that the just shall be glorified, and the wicked damned.

{1} TO David himself, in the fourth of the sabbath. Our Lord God of revenges: the God of revenges hath done freely. {2} Be exalted thou that judges the earth: render retribution to the proud. {3} How long shall sinners, o Lord: how long shall sinners glory? {4} Shall they utter, and speak iniquity? Shall all they speak that work injustice? {5} Thy people, o Lord, they have humbled: and thine inheritance they have vexed. {6} The widow, and the stranger they have slain: and the pupils they have killed. {7} And they have said: The Lord shall not see, neither shall the God of Jacob understand. {8} Understand ye foolish in the people: and ye fools be wise at sometime. {9} He that planted the ear, shall he not hear? Or he that made the eye doth he not consider? {10} He that chastiseth nations, shall he not rebuke: he that teacheth man knowledge? {11} Our Lord knoweth the cogitations of men: that they be vain. {12} Blessed is the man whom thou shalt instruct, o Lord, and shalt teach out of thy law. {13} That thou mayst give him quietness from the evil days: till a pit be digged for the sinner. {14} Because our Lord will not reject his people: and his inheritance he will not forsake. {15} Until justice be turned into judgment: and they who are near it, are all that are right of heart. {16} Who shall rise for me against the malignant? Or who shall stand with me against them that work iniquity? {17} But that our Lord hath holpen me: within very little my soul had dwelt in hell. {18} If I said: My foot is moved: thy mercy, o Lord, did help me. {19} According to the multitude of my sorrows in my heart: thy consolations have made my soul joyful. {20} Doth the seat of iniquity cleave to thee: which maketh labour in precept? {21} They will hunt after the soul of the just: and will condemn innocent blood. {22} And our Lord became my refuge: and my God the help of my hope. {23} And he will repay them their iniquity: and in their malice he will destroy them: the Lord our God will destroy them.

Psalm 94

An invitation to serve and adore Christ our Lord and Messias, 3. as well for the benefits of creating all things, 7. as for his Incarnation, and not to harden our hearts as the Jews did.

{1} PRAISE of Canticle, to David himself. Come, let us rejoice to our Lord: let us make jubilation to God our saviour. {2} Let us prevent his face in confession: and in Psalms let us make jubilation to him. {3} Because our Lord is a great God: and a great King above all gods. {4} Because in his hand are the ends of the earth: and the heights of the mountains be his. {5} Because the sea is his, and he made it: and his hands formed the dry land. {6} Come let us adore, and fall down: and weep before our Lord, that made us. {7} Because he is the Lord our God, and we the people of his pasture, and the sheep of his hand. {8} To day if ye shall hear his voice, harden not your hearts. {9} As in the provocation according to the day of the temptation in the desert: where your fathers tempted me, proved me, and saw my works. {10} Forty years was I offended with that generation, and said: These always err in heart. {11} And these have not known my ways: as I swear in my wrath: if they shall enter into my rest.

Psalm 95

All peoples & nations are invited to praise the blessed Trinity, 3. for Christ's Incarnation, and spiritual kingdom in all the world. 10. even senseless creatures acknowledging his majesty, 13. and judicial power.

{1} A Canticle to David himself, when the house was built after the captivity. Sing ye to our Lord a new song: sing to our Lord all the earth. {2} Sing ye to our Lord, and bless his name: shew forth his salvation from day to day. {3} Shew forth his glory among the Gentiles, his marvelous works in all peoples. {4} Because our Lord is great, and exceeding laudable: he is terrible above all gods. {5} Because all the gods of the Gentiles are devils, but our Lord

made the heavens. {6} Confession and beauty in his sight: holiness and magnificence in his sanctification. {7} Bring to our Lord ye families of Gentiles, bring ye to our Lord glory and honour: {8} bring to our Lord glory unto his name. Take up hosts, and enter into his courts: {9} adore ye our Lord in his holy court. Let all the earth be moved before his face: {10} Say ye among the Gentiles that our Lord hath reigned. For he hath corrected the round world, which shall not be moved: he will judge peoples in equity. {11} Let the heavens be glad, and the earth rejoice, the sea be moved, and the fullness thereof: {12} the fields shall be glad, and all things that are in them. Then shall the trees of the woods rejoice {13} before the face of our Lord, because he cometh: because he cometh to judge the earth. He will judge the round world in equity, and peoples in his truth.

Psalm 96

All the earth is invited to rejoice in Christ's Kingdom, 3. with description of the signs coming before the day of Judgement. 7. Idolaters shall be confounded. 8. Holy Angels and just men shall adore Christ, and rejoice.

{1} TO this David, when his land was restored again to him. Our Lord hath reigned, let the earth rejoice: let many Islands be glad. {2} Cloud and mist round about him: justice and judgment the correction of his seat. {3} Fire shall go before him, and shall inflame his enemies round about. {4} His lightnings shined to the round world, the earth saw: and was moved. {5} The mountains melted as wax, before the face of our Lord: before the face of our Lord all the earth. {6} The heavens have shewed forth his justice: and all peoples have seen his glory. {7} Let them all be confounded, that adore sculptiles: and that glory in their idols. Adore him all ye his Angels: {8} Sion heard, and was glad. And the daughters of Juda rejoiced, because of thy judgments, o Lord. {9} Because thou Lord most high over all the earth: thou art exalted exceedingly above all gods. {10} You that love our Lord, hate ye evil, our Lord keepeth the souls of his saints, out of the hand of the sinner he will deliver them. {11} Light is risen to the just, and joy to the right of heart. {12} Be glad ye just in our Lord: and confess ye to the memory of his sanctification.

Psalm 97

All men are again invited joyfully to celebrate the marvelous conquest of Christ in all nations, 4. with harp, voice, and instruments: 8. all creatures acknowledging his coming to judge the world.

{1} A Psalm to David himself. Sing ye to our Lord a new song: because he hath done marvelous things. His right hand hath wrought salvation to himself: and his arm is holy. {2} Our Lord hath made known his salvation: in the sight of the Gentiles he hath revealed his justice. {3} He hath remembered his mercy, and his truth to the house of Israel. All the ends of the earth have seen the salvation of our God. {4} Make ye jubilation to God all the earth: chant, and rejoice, and sing. {5} Sing to our Lord on harp, on harp and voice of Psalm: {6} on long drawn trumpets, and voice of cornet of horn. Make jubilation in the sight of the King our Lord: {7} let the sea be moved, and the fullness thereof: the round world, and they that dwell therein. {8} The rivers shall clap with hand: the mountains together shall rejoice {9} at the sight of our Lord: because he cometh to judge the earth. He will judge the round earth in justice, and the peoples in equity.

Psalm 98

Christ reigneth, notwithstanding his enemies repine, is adored (5. also his foot stool) 6. whom ancient Prophets did invocate.

{1} A Psalm to David himself. Our Lord hath reigned, let peoples be angry: he that sitteth upon the Cherubs, let the earth be moved. {2} Our Lord great in Sion: and high above all peoples. {3} Let them confess to thy great name: because it is terrible and holy. {4}

And the honour of the King loveth judgment. Thou hast prepared directions: thou hast done judgment and justice in Jacob. {5} Exalt ye the Lord our God, and adore his foot-stool: because it is holy. {6} Moyses and Aaron in his Priests: and Samuel among them that invoke his name: They invoked our Lord and he heard them: {7} in a pillar of a cloud he spake to them. They kept his testimonies, & the precept which he gave them. {8} O Lord our God thou heardest them: God thou wast propitious to them, and taking vengeance upon all their inventions. {9} Exalt ye the Lord our God, and adore ye in his holy mount: because the Lord our God is holy.

Psalm 99

All are invited to rejoice in God, Creator of all.

{1} A Psalm in confession, to God all the earth: serve ye our Lord in gladness. Enter ye in before his sight, in {2} Make ye jubilation exultation. {3} Know ye that our Lord he is God: he made us, & not we our selves. His people, and the sheep of his pasture: {4} enter ye into his gates in confession, his courts in hymns, confess ye to him. Praise ye his name: {5} because our Lord is sweet, his mercy for ever, and his truth even unto generation and generation.

Psalm 100

King David gratefully celebrateth the two general divine virtues, Mercy and Justice: 2. by his own example exhorteth all, especially superiors, to direct their ways in sincerity, 4. and to separate the wicked from conversation of the good.

{1} A Psalm to David himself. Mercy and judgment I will sing to thee, o Lord: I will sing, {2} and I shall understand in the immaculate way, when thou shalt come to me. I walked through in the innocence of my heart, in the midst of my house. {3} I did not propose before mine eyes any unjust thing: I hated them that do prevarication. {4} A perverse heart hath not cleaved to me: the malignant declining from me I knew not. {5} One secretly detracting from his neighbour, him did I persecute. One of a proud eye, and unsatiable heart, with him I did not eat. {6} Mine eyes are towards the faithful of the earth that they may sit with me. A man that walketh in the immaculate way he did minister to me. {7} He that doth proudly shall not dwell in the midst of my house: he that speaketh unjust things, hath not directed in the sight of mine eyes. {8} In the morning did I kill all the sinners of the earth: that I might destroy out of the city of our Lord all those that work iniquity.

Psalm 101607

J A sinner in affliction of mind prayeth God to deliver him, 10. desolate of all other help. 13. Conceiveth comfort in God's eternal goodness, and singular mercy, in redeeming mankind, and propagating the Church. 24. Prayeth to be made mature in virtue before he die, that he may live with God: 26. Who only and wholly being immutable, establisheth his servants for ever.

{1} THE prayer of the poor, when he shall be anxious, and shall make his petition before our Lord. {2} Lord hear my prayer: and let my cry come to thee. {3} Turn not away thy face from me: in what day soever I am in tribulation, incline thine ear to me. In what day soever I shall invoke thee, hear me speedily. {4} Because my days have vanished as smoke: and my bones are withered as a dry burnt firebrand. {5} I am stricken as grass, and my heart is withered: because I have forgotten to eat my bread. {6} For the voice of my groaning, my bone hath cleaved to my flesh. {7} I am become like a pelican of the wilderness: I am become as a night crow in the house. {8} I have watched, and am become as a sparrow solitary in the house-top. {9} All the day did mine enemies upbraid me: and they that praised me sware against me. {10} Because I did eat ashes as bread, & mingled my drink with weeping. {11} At the face of thy wrath and indignation: because lifting me up thou hast thrown me down. {12} My days have declined as a shadow: and I am withered as grass. {13} But thou o

Lord endurest for ever: and thy memorial in generation and generation. {14} Thou rising up shalt have mercy on Sion: because it is time to have mercy on it, because the time cometh. {15} Because the stones thereof have pleased thy servants: and they shall have pity on the earth thereof. {16} And the Gentiles shall fear thy name o Lord, and all the kings of the earth thy glory. {17} Because our Lord hath built Sion: and he shall be seen in his glory. {18} He hath had respect to the prayer of the humble: and he hath not despised their petition. {19} Let these things be written unto an other generation: and the people that shall be created shall praise our Lord. {20} Because he hath looked forth from his high holy place: our Lord from heaven hath looked upon the earth. {21} That he might hear the groanings of the fettered: that he might loose the children of them that are slain: {22} That they may shew forth the name of our Lord in Sion: and his praise Jerusalem. {23} In the assembling of the people together in one, and kings to serve our Lord. {24} He answered him in the way of his strength: Shew me the feyness of my days. {25} Call me not back in the half of my days: thy years are unto generation and generation. {26} In the beginning, o Lord, thou didst found the earth: and the heavens are the works of thy hands. {27} They shall perish, but thou are permanent: and they shall all wax old as a garment. And as a vesture thou shalt change them, and they shall be changed: {28} but thou art the self-same, and thy years shall not fail. {29} The children of thy servants shall inhabit: and their seed shall be directed for ever.

Psalm 102

Thanks to God for private 6. and public benefits. 17. His mercy, justice, and other properties are immutable. 20. Angels and all other creatures are invited to praise him.

{1} TO David himself. My soul bless thou our Lord: and all things, that are within me, his holy name. {2} My soul bless thou our Lord: and forget not all his retributions. {3} Who is propitious to all thine iniquities: who healeth all thine infirmities. {4} Who redemeth thy life from deadly falling: who crowneth thee in mercy and commiserations. {5} Who replenisheth thy desire in good things: thy youth shall be renewed as the eagle's. {6} Our Lord doth mercies: and judgment to all that suffer wrong. {7} He made his ways known to Moyses, his wills to the children of Israel. {8} Our Lord is pitiful, and merciful: long suffering, and very merciful. {9} He will not be angry always: neither will he threaten for ever. {10} He hath not done to us according to our sins: neither according to our iniquities hath he rewarded us. {11} For according to the height of heaven from the earth: hath he strengthened his mercy upon them that fear him. {12} As far as the East is distant from the West: hath he made our iniquities far from us. {13} As a father hath compassion of his children, so hath our Lord compassion on them that fear him: {14} because he hath known our making. He remembered that we are dust: {15} man, his days are as grass, as the flower of the field, so shall he flourish. {16} Because the spirit shall pass in him, and he shall not stand: and he shall know his place no more. {17} But the mercy of our Lord from everlasting, and unto everlasting upon them that fear him. And his justice is upon the children's children, to them that keep his testament. {18} And are mindful of his commandments to do them. {19} Our Lord hath prepared his seat in heaven: and his Kingdom shall have dominion over all. {20} Bless our Lord all ye his Angels: mighty in power, doing his word, that fear the voice of his words. {21} Bless our Lord all ye his hosts: you his ministers, that do his will. {22} Bless ye our Lord all his works: in every place of his dominion, my soul bless thou our Lord.

Psalm 103

The Psalmist inviteth himself and others to praise God, for his marvelous works in the heavens, 5. the earth, and water, 9. limiting their bonds, producing all things necessary for all living creatures, in convenient seasons. 27. With continual providence of all.

{1} TO David himself. My soul bless thou our Lord: o Lord my God thou art magnified exceedingly. {2} Thou hast put on confession and beauty: being clothed with light as with a garment. Stretching out the heaven as a skin: {3} which coverest the higher parts thereof with waters. Which makest the cloud for thee to ascend on: which walkest upon the wings of winds. {4} Which makest spirits thine Angels: and thy ministers a burning fire. {5} Which hast founded the earth upon the stability thereof: it shall not be inclined for ever and ever. {6} The depth as a garment is his clothing: upon the mountains shall waters stand. {7} At thy reprobation they shall fly: at the voice of thy thunder they shall fear. {8} The mountains ascend: and the plain fields descend into the place, which thou hast founded for them. {9} Thou hast set a bound, which they shall not pass over: neither shall they return to cover the earth. {10} Which sendest forth fountains in the valleys: between the midst of mountains shall waters pass. {11} All the beasts of the field shall drink: the wild asses shall expect in their thirst. {12} Over them shall the fowls of the air inhabit: out of the midst of rocks they shall give forth voices. {13} Watering the mountains from higher places: of the fruit of thy work shall the earth be filled. {14} Bringing forth grass for beasts, and herb for the service of men. That thou mayst bring forth bread out of the earth: {15} & wine may make the heart of man joyful. That he may make the face cheerful with oil: and bread may confirm the heart of man. {16} The trees of the field shall be filled, and the cedars of Libanus, which he hath planted: {17} there, sparrows shall make their nest. The house of the heron is the leader of them: {18} the high mountains for harts: the rock a refuge for the Irchins. {19} He made the moon for seasons: the sun knoweth his going down. {20} Thou didst appoint darkness, and night was made: in it shall all the beasts of the wood pass. {21} The whelps of lions roaring, to raven, and to seek of God meat for themselves. {22} The sun is risen, & they are gathered together: and in their couches they shall be placed. {23} Man shall go forth to his work: and to his working until evening. {24} How magnified are thy works, o Lord! Thou hast made all things in wisdom: the earth is filled with thy possession. {25} This great sea, and very large, there are creeping beasts, whereof there is no number. Little beasts with great: {26} there ships shall pass. This dragon, whom thou madest to delude: {27} all expect of thee that thou give them meat in season. {28} Thou giving unto them, they shall gather it: thou opening thy hand, all shall be filled with bounty. {29} But thou turning away the face, they shall be troubled: thou shalt take away their spirit, and they shall fail, and shall return into their dust. {30} Thou shalt send forth thy spirit, and they shall be created: and thou shalt renew the face of the earth. {31} Be the glory of our Lord for ever: our Lord will rejoice in his works. {32} Who looketh upon the earth, & maketh it to tremble: who toucheth the mountains, and they smoke. {33} I will chant to our Lord in my life: I will sing to my God as long as I am. {34} Let my speech be acceptable to him: but I will take delight in our Lord. {35} Let sinners fail from the earth, and the unjust, so that they be not: my soul bless thou our Lord.

Psalm 104

The Israelites are exhorted to sing praises to God, 5. for his marvelous benefits towards Abraham, Isaac, and Jacob. 11. Whose particular family, being then small, went from Chanaan into Aegypt. (17. Whither Joseph by God's providence was carried before) there increased in number was persecuted, 26. delivered by Moyses and Aaron, working many great miracles, 36. protected, and fed in the desert, 44. and finally possessed Chanaan.

{1} ALLELUIA. Confess ye to our Lord, and invoke his name: shew forth his works among the Gentiles. {2} Chant to him, and sing to him: tell ye all his marvelous works. {3} Praise ye him in his holy name: let the heart of them rejoice that seek our Lord. {4} Seek ye our Lord, and be confirmed: seek his face always. {5} Remember ye his marvelous works, which he hath done: his

wonders, and the judgments of his mouth. {6} The seed of Abraham his servants: the children of Jacob his elect. {7} He is the Lord our God: in all the earth are his judgments. {8} He hath been mindful for ever of his testament; of the word which he commanded unto a thousand generations. {9} Which he disposed to Abraham: and of his oath to Isaac. {10} And he appointed it to Jacob for a precept: and to Israel for an eternal testament. {11} saying: To thee will I give the land of Chanaan, the cord of your inheritance. {12} When they were of small number, very few and sojourners thereof: {13} And they passed from nation into nation, & from Kingdom to an other people. {14} He left not a man to hurt them: and he rebuked kings for their sake: {15} Touch not my anointed, and toward my Prophets be not malignant. {16} And he called a famine upon the land: and he destroyed all the strength of bread. {17} He sent a man before them: Joseph was sold to be a servant. {18} They humbled his feet in fetters, iron passed through his soul, {19} until his word came. The word of our Lord inflamed him: {20} the king sent, and loosed him; the Prince of the people, and released him. {21} He appointed him lord of his house: and Prince of all his possession. {22} That he might instruct his Princes as himself: and might teach his ancients wisdom. {23} And Israel entered into Aegypt, and Jacob was a sojourner in the land of Cham. {24} And he increased his people exceedingly: and strengthened them over their enemies. {25} He turned their heart that they hated his people: and to work guile toward his servants. {26} He sent Moyses his servant: Aaron himself whom he chose. {27} He did put in them the words of his signs, and of his wonders in the Land of Cham. {28} He sent darkness, and obscured: and did not exasperate his words. {29} He turned their waters into blood: and killed their fishes. {30} Their land brought forth frogs in the inner chambers of their kings. {31} He said, and the caenomyia came: and the sciniphs in all their coasts. {32} He made their rains hail: fire burning in their land. {33} And he struck their vines, and their fig-trees: and he destroyed the wood of their coasts. {34} He said, & the locust came, & the bruchus whereof there was no number. {35} And it did eat all the grass in their land: and it did eat all the fruit of their land. {36} And he struck every first begotten in their land: the first fruits of all their labour. {37} And he brought them forth with gold and silver, {610} and there was not in their tribes a feeble person. {38} Aegypt was glad at their departure: because the fear of them lay upon them. {39} He spread a cloud for their protection, and fire to shine unto them by night. {40} They made petition, and the quail came: and he filled them with the bread of heaven. {41} He divided the rock, and waters flowed: rivers ran in the dry ground. {42} Because he was mindful of his holy word, which he had uttered to Abraham his servant. {43} And he brought forth his people in exultation, and his elect in joy. {44} And he gave them the countries of the Nations: and they possessed the labours of peoples: {45} That they might keep his justifications, and seek after his law.

Psalm 105

The Prophet exhortheth the people to render thanks and praise to God, 6. for remitting their manifold sins, in the desert. 34. and in the conquered land: 38. foreshewing like sins to come, God's wrath and punishment for the same. 44. & that he will give grace of repentance to some 47. for which he prayeth and praiseth God.

{1} ALLELUIA. Confess ye to our Lord because he is good: because his mercy is for ever. {2} Who shall speak the powers of our Lord, shall make all his praises to be heard? {3} Blessed are they, that keep judgment, & do justice at all time. {4} Remember us, o Lord in the good pleasure of thy people: visit us in thy salvation: {5} To see in the goodness of thine elect, to rejoice in the joy of thy nation: that thou mayst be praised with thine inheritance. {6} We have sinned with our fathers: we have dealt unjustly, we have done iniquity. {7} Our fathers in Aegypt did not understand thy marvelous works: they were not mindful of the multitude of thy mercy. And they provoked thee to wrath going up

unto the sea, the Red sea. {8} And he saved them for his name sake; that he might make his power known. {9} And he rebuked the Red sea, and it was made dry: and he led them in the depths as in a desert. {10} And he saved them from the hand of them that hated them: and he redeemed them out of the hand of the enemy. {11} And water overwhelmed those that afflicted them: there did not one of them remain. {12} And they believed his words: and they sang his praises. {13} They had quickly done, they forgot his works: and they expected not his counsel. {14} And they coveted concupiscence in the desert: and tempted God in the place without water. {15} He gave them their petition: and sent satyrity into their souls. {16} And they provoked Moyses in the camp: Aaron the holy of our Lord. {17} The earth was opened, and swallowed Dathan, and overwhelmed the congregation of Abiron. {18} And a fire flamed up in their synagogue: the flame burnt the sinners. {19} And they made a calf in Horeb: and they adored the sculptile. {20} And they changed their glory into the similitude of a calf that eateth grass. {21} They forgoat God, which saved them, which did great things in Aegypt, {22} marvelous things in the land of Cham, terrible things in the Red sea. {23} And he said to destroy them: if Moyses his elect had not stood in the way before him. To turn away his wrath that he should not destroy them: {24} and they esteemed for naught the land that was to be desired. They did not believe his word. {25} and they murmured in their tabernacles: they heard not the voice of our Lord. {26} And he lifted up his hand over them: to overthrow them in the desert: {27} And to cast down their seed among the Nations: & to disperse them in the countries. {28} And they were professed to Beelphegor: and they did eat the sacrifices of the dead. {29} And they provoked him in their inventions: & ruin was multiplied on them. {30} And Phinees stood, and pacified: and the slaughter ceased. {31} And it was reputed to him unto justice, in generation and generation even for ever. {32} And they provoked him at the waters of contradiction: and Moyses was vexed for them: {33} because they exasperated his spirit. And he plainly affirmed in his lips: {34} they destroyed not the nations, of which our Lord spake to them. {35} And they were mingled among the nations, and learned their works: {36} and they served their sculptiles: and it became a scandal to them. {37} And they immolated their sons, and their daughters to devils. {38} And they shed innocent blood: the blood of their sons and of their daughters, which they sacrificed to the sculptiles of Chanaan. And the land was infected with blood, {39} & was contaminated in their works: and they did fornicate in their inventions. {40} And our Lord was wrath with fury upon his people: and he abhorred his inheritance. {41} And he delivered them into the hands of the nations: and they that hated them had the dominion of them. {42} And their enemies afflicted them, and they were humbled under their hands: {43} he did often deliver them. But they exasperated him in their counsel: and they were humbled in their iniquities. {44} And he saw when they were afflicted: and he heard their prayer. {45} And he was mindful of his testament: and it repented him according to the multitude of his mercy. {46} And he gave them into mercies in the sight of all, that had taken them. {47} Save us, o Lord our God: and gather us out of the Nations. That we may confess to thy holy name: & may glory in thy praise. {48} Blessed be our Lord the God of Israel from everlasting unto everlasting: and all the people shall say: Be it, be it.

Psalm 106

Again the Psalmist inviteth all men to render thanks to God for their delivery from dangers, or evils in general: 4. particularly from dangers in journey, 10. in prison or captivity, 17. in sickness spiritual and corporal, 23. in navigation, 33. describing the changeable course of things in this world, 38. especially of men's states; 42. for all which the just will praise God.

{1} ALLELUIA. Confess ye to our Lord, because he is good: because his mercy is for ever. {2} Let them say that are redeemed of our Lord, whom he redeemed out of the hand of the enemy: and out of the countries he gathered them: {3} From the rising of the

sun, and the going down: from the north, and the sea. {4} They wandered in the wilderness, in a place without water: the way of city for habitation they found not. {5} Hungry and thirsty: their soul fainted in them. {6} And they cried to our Lord when they were in tribulation: and he delivered them out of their necessities. {7} And he conducted them into the right way: to go into a city of habitation. {8} Let the mercies of our Lord confess to him: and his marvelous works to the children of men. {9} Because he hath filled the empty soul: and the hungry soul he hath filled with good things. {10} Them that sat in darkness, and in the shadow of death: bound in neediness, and iron. {11} Because they exasperated the words of God: and they provoked the counsel of the Highest. {12} And their heart was humbled in labours: they were weakened, neither was there any to help. {13} And they cried to our Lord when they were in tribulation: and he delivered them out of their necessities. {14} And he brought them out of darkness, and the shadow of death: and brake their bonds asunder. {15} Let the mercies of our Lord confess to him: & his marvelous works to the children of men. {16} Because he hath destroyed the gates of brass; and the bars of iron he hath broken. {17} He hath received them out of the way of their iniquity: for they were humbled for their injustices. {18} Their soul did abhor all meat: & they approached even to the gates of death. {19} And they cried to our Lord when they were in tribulation: and he delivered them out of their necessities. {20} He sent his word, and healed them: and delivered them out of their destructions. {21} Let the mercies of our Lord confess to him: & his marvellous works to the children of men. {22} And let them sacrifice the sacrifice of praise: & shew forth his works in exultation. {23} They that go down into the sea in ships, making traffic in the great waters. {24} They have seen the works of our Lord, and his marvelous things in the depth. {25} He said, and the blast of the storm stood: and the waves thereof were exalted. {26} They ascend even to the heavens, {612} and they descend even to the depths: their soul pined away in evils. {27} They were troubled, and were moved as a drunken man: and all their wisdom was devoured. {28} And they cried to our Lord when they were in tribulation, and he brought them out of their necessities. {29} And he turned his storm into calm: & the waves thereof were quiet. {30} And they rejoiced because they were quiet: and he conducted them into the haven of their will. {31} Let the mercies of our Lord confess to him: and his marvelous works to the children of men. {32} And let them exalt him in the Church of the people: and the chair of the ancients let them praise him. {33} He turned the rivers into a desert: and the issues of waters into dryness. {34} The fruitful land into a salt ground, for the malice of them that inhabit it. {35} He turned the desert into pools of waters: and the land without water into issues of waters. {36} And he placed the hungry there, and they built a city of habitation. {37} And they sowed fields and planted vineyards: and they made fruit of nativity. {38} And he blessed them, and they were multiplied exceedingly: and their beasts he lessened not. {39} And they were made few: and were vexed by the tribulation of evils, and with sorrow. {40} Contempt was poured out upon Princes: and he made them wander where was no way, and not in the way. {41} And he did help the poor out of poverty: and made families as sheep. {42} The just shall see, and shall rejoice: & all iniquity shall stop her mouth. {43} Who is wise and will keep these things? And will understand the mercies of our Lord?

Psalm 107

The royal Prophet promiseth, 5. and rendereth praises to God, 7. for his delivery from troubles, and advancement in the kingdom, 13. praying God still to help man's infirmity.

{1} A canticle of Psalm, to David himself. {2} ready: I will chant and will sing in my My heart is ready, o God, my heart is glory. {3} Arise my glory, arise psalter and harp: I will arise early. {4} I will confess to thee in peoples, o Lord: and I will sing to thee in the

Nations. {5} Because thy mercy is great above the heavens: & thy truth even to the clouds. {6} Be exalted above the heavens o God, and thy glory over all the earth: {7} that thy beloved may be delivered. Save with thy right hand, and hear me: {8} God spake in his holy: I will rejoice, and will divide Sichem, and I will measure the vale of tabernacles. {9} Galaad is mine, and Manasses is mine: and Ephraim the protection of my head. Juda is my king: {10} Moab the pot of my hope. Upon Idumea I will extend my shoe: the strangers are made my friends. {11} Who will conduct me into a fenced city? Who will conduct me into Idumea? {12} Wilt not thou, o God, which hast repelled us, and wilt not thou go forth, o God, in our hosts? {13} Give us help out of tribulation: because man's salvation is vain. {14} In God we shall do strength: and he will bring our enemies to nothing.

Psalm 108

Christ (by the mouth of David) requesteth of God to be justly declared innocent, and his enemies punished, 6. particularly describing Judas the traitor's malice, 21. and his own temporal afflictions: 26. prayeth, 30. and praiseth God for his delivery.

{1} UNTO the end, a Psalm of David. conceal not my praise: because the mouth of the sinner, and the mouth of the {2} O God deceitful man is open upon me. {3} They have spoken against me with deceitful tongue, and with words of hatred they have compassed me: and they have impugned me without cause. {4} For that they should love me, they backbited me: but I prayed. {5} And they set against me evil things for good: and hatred for my love. {6} Appoint a sinner over him: and let the devil stand on his right hand. {7} When he is judged, let him come forth condemned: and let his prayer be turned into sin. {8} Let his days be made few: and let an other take his bishoprick. {9} Let his children be made orphans: and his wife a widow. {10} Let his children be transported wandering, and let them beg: and let them be cast out of their habitations. {11} Let the usurer search all his substance: and let strangers spoil his labours. {12} Let there be none to help him: neither let there be any to have pity on his pupils. {13} Let his children come to destruction: in one generation let his name be clean put out. {14} Let the iniquity of his fathers return to memory in the sight of our Lord: and let not the sin of his mother be blotted out. {15} Let them be before our Lord always, and let the memory of them perish out of the earth: {16} For that he remembered not to do mercy. {17} And he persecuted the poor, and needy man, and the compunct in heart to kill him. {18} And he loved cursing, and it shall come to him: and he would not blessing, and it shall be far from him. And he put on cursing as a garment, and it entered as water into his inner parts, and as oil in his bones. {19} Be it to him as a garment, wherewith he is covered: and as a girdle, wherewith he is always girded. {20} This is the work of them that detract from me before our Lord: and that speak evils against my soul. {21} And thou Lord, Lord, do with me for thy name's sake: because thy mercy is sweet. Deliver me {22} because I am needy and poor: and my heart is troubled within me. {23} As a shadow when it declineth, am I taken away: and I am shaken as locusts. {24} My knees are weakened with fasting: and my flesh is changed by reason of oil. {25} And I am made a reproach to them: they saw me, and wagged their heads. {26} Help me, o Lord my God: save me according to thy mercy. {27} And let them know that this is thy hand: & thou, o Lord, hast done it. {28} They will curse, and thou shalt bless: let them that rise up against me be confounded: but thy servant shall rejoice. {29} Let them that detract from me, be clothed with shame: and let them be covered with their confusion, as with a double patched cloak. {30} I will confess to our Lord exceedingly with my mouth: and in the midst of many I will praise him. {31} Because he hath stood on the right hand of the poor, that he might save my soul from the persecutors.

Psalm 109

Christ rising and ascending into heaven sitteth on the right hand of God: 2. beginning in Jerusalem reigneth in the Church of the whole earth: 4. useth the Priesthood of Melchisedech's order to the end of the world. 6. And shall judge the world.

{1} A Psalm of David. Our Lord said to my Lord: Sit on my right hand: till I make thine enemies, the foot-stool of thy feet. {2} Our Lord will send forth the rod of thy strength from Sion: rule thou in the midst of thine enemies. {3} With thee the beginning in the day of thy strength: in the brightness of holy things: from the womb before the day star I begat thee. {4} Our Lord sware, and it shall not repent him: Thou art a Priest for ever according to the order of Melchisedech. {5} Our Lord on thy righthand hath broken kings in the day of his wrath. {6} He shall judge in nations, he shall fill ruins, he shall crush the heads in the land of many. {7} Of the torrent in the way he shall drink: therefore shall he exalt the head.

Psalm 110

Praise of God for benefits, 4. especially for the B. Sacrament of the Eucharist, 6. with other graces imparted to the Catholic Church.

{1} ALLELUIA. I will confess to thee, o Lord, with all my heart: in the counsel of the just, and the congregation. {2} The works of our Lord are great: exquisite according to all his wills. {3} Confession and magnificence his work: and his justice continueth for ever and ever. {4} He hath made a memory of his marvelous works; a merciful & pitiful Lord: {5} he hath given meat to them that fear him. He will be mindful for ever of his testament: {6} the force of his works he will shew forth to his peoples: {7} To give them the inheritance of the gentiles: the works of his hands truth and judgment. {8} All his commandments are faithful: confirmed for ever and ever, made in truth and equity. {9} He sent redemption to his people: he commanded his testament for ever. Holy and terrible is his name: {10} the fear of our Lord is the beginning of wisdom. Understanding is good to all that do it: his praise remaineth for ever and ever.

Psalm 111

True happiness consisteth in fearing God, keeping his commandments, 5. and in doing works of mercy. 10. The contrary bringeth to misery.

{1} ALLELUIA. Of the return of Aggeus and Zachary. Blessed is the man that feareth our Lord: he shall have great delight in his commandments. {2} His seed shall be mighty in the earth: the generation of the righteous shall be blessed. {3} Glory and riches in his house: and his justice abideth for ever and ever. {4} Light is risen up in darkness to the righteous: he is merciful, and pitiful, and just. {5} Acceptable is the man, that is merciful and lendeth, that shall dispose his words in judgment: {6} Because he shall not be moved for ever. {7} The just shall be in eternal memory: he shall not fear at the hearing of evil. His heart is ready to hope in our Lord, {8} his heart is confirmed: he shall not be moved till he look over his enemies. {9} He distributed, he gave to the poor: his justice remaineth for ever and ever, his horn shall be exalted in glory. {10} The sinner shall see, and will be angry, he shall gnash his teeth and pine away: the desire of sinners shall perish.

Psalm 112

God is to be praised, who being high, regardeth and provideth for the needy in this world.

{1} ALLELUIA. Praise our Lord ye children: praise ye the name of our Lord, name of our Lord blessed, from henceforth {2} Be the now and for ever, {3} From the rising of the sun unto the going down, the name of our Lord is laudable. {4} Our Lord is high above all nations, and his glory above the heavens. {5} Who is as the Lord our God, that dwelleth on high, {6} and beholde the low things in heaven and in earth? {7} Raising up the needy from the earth, and lifting up the poor out of the dung: {8} To place him

with Princes, with the Princes of his people. {9} Who maketh the barren woman to dwell in a house, a joyful mother of children.

Psalm 113

For the marvelous passage of Israel out of Aegypt, 3. the red sea, the river of Jordan, 7. and the hills giving them place, 8. the rocks yielding them water, 9. God, not themselves, is to be praised. 12. Idols and Idolaters are vain, and shall be confounded. 17. The faithful trust in God. 20. are blessed, and for ever praise God.

{1} ALLELUIA. In the coming forth of Israel out of Aegypt: of the house of Jacob from the barbarous people. {2} Jewry was made his sanctification, Israel his dominion. {3} The sea saw, and fled: Jordan was turned backward. {4} The mountains leaped as rams: and the little hills as the lambs of sheep. {5} What aileth thee o sea that thou didst fly: and thou o Jordan, that thou was turned backward. {6} Ye mountains leaped as rams, and ye little hills as the lambs of sheep. {7} At the face of our Lord was the earth moved, at the face of the God of Jacob. {8} Who turned the rock into pools of waters, and stony hill into fountains of waters. {9} NOT TO US O LORD, NOT TO US: but to thy name give the glory. {10} For thy mercy, and thy truth: lest at any time the Gentiles say: Where is their God? {11} But our God is in heaven: he hath done all things what soever he would. {12} The idols of the gentiles are silver, and gold, the works of men's hands. {13} They have mouth, and shall not speak: they have eyes, an shall not see. {14} They have ears, and shall not hear: they have nostrils and shall not smell. {15} They have hands, and shall not handle: they have feet, and shall not walk: they shall not cry in their throat. {16} Let them that make them become like to them: and all that have confidence in them. {17} The house of Israel hath hoped in our Lord: he is their helper and their protector. {18} The house of Aaron hath hoped in our Lord: he is their helper and their protector. {19} They that fear our Lord have hoped in our Lord; he is their helper and their protector. {20} Our Lord hath been mindful of us: and hath blessed us. He hath blessed the house of Israel: he hath blessed the house of Aaron. {21} He hath blessed all that fear our Lord, the little with the great. {22} Our Lord add upon you: upon you, & upon your children. {23} Blessed be you of our Lord, which made heaven and earth. {24} The heaven of heaven is to our Lord: but the earth he hath given to the children of men. {25} The dead shall not praise thee, o Lord: nor all they that go down into hell: {26} but we that live do bless our Lord, from this time, and for ever.

Psalm 114

The prayer of a just man in tribulation, with confidence and gratitude towards God.

{1} ALLELUIA. I have loved, because our Lord will hear the voice of my prayer. {2} Because he hath inclined his ear to me: and in my days I will invoke. {3} The sorrows of death have compassed me: and the perils of hell have found me. I have found tribulation and sorrow: {4} and I invoked the name of our Lord. O Lord deliver my soul: {5} our Lord is merciful, and just, and our God doth mercy. {6} Our Lord keepeth little ones: I was humbled, and he hath delivered me. {7} Turn o my soul into thy rest: because our Lord hath done good to thee. {8} Because he hath delivered my soul from death: mine eyes from tears, my feet from sliding. {9} I will please our Lord in the country of the living.

Psalm 115

A just man acknowledging that spiritual life beginneth by faith, and by public profession thereof, 4. gratefully accepteth of Christ's Redemption, 5. dedicateth his life and all he hath to God's service.

{1} ALLELUIA. I believed for which cause I spake: but I was humbled exceedingly. {2} I said in mine excess: Every man is a liar. {3} What shall I render to our Lord, for all things that he hath

rendered to me? {4} I will take the chalice of salvation: and I will invocate the name of our Lord. {5} I will render my vows to our Lord before all his people: {6} precious in the sight of our Lord is the death of his Saints. {7} O Lord because I am thy servant: I am thy servant, and the son of thy handmaid. Thou hast broken my bonds: {8} I will sacrifice to thee the host of praise, and I will invocate the name of our Lord. {9} I will render my vows to our Lord in the sight of all his people: {10} in the courts of the house of our Lord, in the midst of thee, o Jerusalem.

Psalm 116

God's mercy is largely extended to all Gentiles by Christ, and his promise withal is performed to the Jews.

{1} ALLELUIA. Praise our Lord all ye Gentiles: praise him all ye peoples. {2} Because his mercy is confirmed, upon us: and his truth remaineth for ever.

Psalm 117

Faithful people collected in the Church of Christ, exhort each other to render thanks to God, for their delivery from spiritual and temporal tribulations. 16. The Laity demand participation of Christ's Mysteries, promising to serve him duly: 25. Which the Pastors freely impart, and together with the people, solemnly celebrate God's praise.

{1} ALLELUIA. Confess ye to our Lord because he is good: because his mercy is for ever. {2} Let Israel now say that he is good: that his mercy is for ever. {3} Let the house of Aaron now say: that his mercy is for ever. {4} Let them now say which fear our Lord: that his mercy is for ever. {5} From tribulation I invocated our Lord: and our Lord heard me in largeness. {6} Our Lord is my helper: I will not fear what man can do to me. {7} Our Lord is my helper: and I will look over mine enemies. {8} It is good to hope in our Lord, rather than to hope in man. {9} It is good to hope in our Lord, rather than to hope in Princes. {10} All nations have compassed me: and in the name of our Lord am I revenged on them. {11} Compassing they have compassed me: and in the name of our Lord I was revenged on them. {12} They compassed me as bees, and were inflamed as fire in thorns: and in the name of our Lord I was revenged on them. {13} Being thrust, I was overturned to fall: and our Lord received me. {14} Our Lord is my strength, and my praise: and he is made my salvation. {15} The voice of exultation, and of salvation in the tabernacles of the just. {16} The right hand of our Lord hath wrought strength: the right hand of our Lord hath exalted me, the right hand of our Lord hath wrought strength. {17} I shall not die, but shall live: and I will tell the works of our Lord. {18} Our Lord chastising hath chastised me: and to death he hath not delivered me. {19} Open ye the gates of justice to me, being entered into them I will confess to our Lord: {20} this is the gate of our Lord, the just shall enter into it. {21} I will confess to thee because thou hast heard me: and art become my salvation. {22} The stone, which the builders rejected: the same is made into the head of the corner. {23} This was done by our Lord: and it is marvelous in our eyes. {24} This is the day, which our Lord made: let us rejoice, and be glad therein. {25} O Lord save me, o Lord give good success: Blessed be he that cometh in the name of our Lord. {26} We have blessed you of the house of our Lord: {27} our Lord is God, and he hath given light to us. Appoint a solemn day with thick boughs, even to the horn of the altar. {28} Thou art my God, and I will confess to thee: thou art my God, and I will exalt thee. I will confess to thee because thou hast heard me: and art become my salvation. {29} Confess ye to our Lord because he is good: because his mercy is for ever.

Psalm 118

A perpetual recommendation of the singular excellency, absolute necessity, and eternal heavenly profit of God's law: with frequent aspirations to perfection, hatred of sin, love of virtue, and fervent desire to rest in God.

{1} ALLELUIA. Aleph. Doctrine. Blessed are the immaculate in the way: which walk in the law of our Lord. {2} Blessed are they that search his testimonies: that seek after him with all their heart. {3} For they that work iniquity, have not walked in his ways. {4} Thou hast very much commanded thy commandments to be kept. {5} Would God my ways might be directed, to keep thy justifications. {6} Then shall I not be confounded, when I shall look thoroughly in all thy commandments. {7} I will confess to thee in direction of heart: in that I have learned the judgments of thy justice. {8} I will keep thy justifications: forsake me not wholly. {9} Beth. House. Wherein doth a young man correct his way? In keeping thy words. {10} With my whole heart I have sought after thee: repel me not from thy commandments. {11} In my heart I have hid thy words: that I may not sin to thee. {12} Blessed art thou, o Lord: teach me thy justifications. {13} In my lips I have pronounced all the judgments of thy mouth. {14} I am delighted in the way of thy testimonies, as in all riches. {15} I will be exercised in thy commandments: and I will consider thy ways. {16} I will meditate in thy justifications: I will not forget thy words. {17} Gimel. Fullness. Render to thy servant, quicken me: and I shall keep thy words. {18} Reveal mine eyes: and I shall consider the marvelous things of thy law. {19} I am a sojourner in the land, hide not thy commandments from me. {20} My soul hath coveted to desire thy justifications, at all time. {21} Thou hast rebuked the proud: cursed are they that decline from thy commandments. {22} Take from me reproach, and contempt: because I have sought after thy testimonies. {23} For Princes sat, and they spake against me: but thy servant was exercised in thy justifications. {24} For both thy testimonies are my meditation: and thy justifications my counsel. {25} Daleth. Of Tables. My soul hath cleaved to the pavement: quicken me according to thy word. {26} I have uttered my ways, and thou hast heard me: teach me thy justifications. {27} Instruct me the way of thy justifications: and I shall be exercised in thy marvelous works. {28} My soul hath slumbered for tediousness: confirm me in thy words. {29} Remove from me the way of iniquity: and according to thy law, have mercy on me. {30} I have chosen the way of truth: I have not forgotten thy judgments. {31} I have cleaved to the testimonies, o Lord: do not confound me. {32} I ran the way of thy commandments: when thou didst dilate my heart. {33} He. This thing. Set me a law, o Lord, the way of thy justifications: and I will seek after it always. {34} Give me understanding, and I will search thy law: and I will keep it with my whole heart. {35} Conduct me into the path of thy commandments: because I would it. {36} Incline my heart into thy testimonies: and not into avarice. {37} Turn away mine eyes that they see not vanity: in thy way quicken me. {38} Establish thy word to thy servant, in thy fear. {39} Take away my reproach, which I have feared: because thy judgments are pleasant. {40} Behold I have coveted thy commandments: in thine equity quicken me. {41} Vau. And. And let thy mercy come upon me, o Lord: thy salvation according to thy word. {42} And I shall answer a word to them that upbraid me: because I have hoped in thy words. {43} And take not away out of my mouth the word of truth utterly: because I have much hoped in thy judgments. {44} And I will keep thy law always: for ever, and for ever and ever. {45} And I walked in largeness: because I have sought after thy commandments. {46} And I spake of thy testimonies in the sight of kings: and was not confounded. {47} And I meditated in thy commandments, which I loved. {48} And I have lifted up my hands to thy commandments, which I loved: and I was exercised in thy justifications. {49} Zain. This. Be mindful of thy word to thy servant, wherein thou hast given me hope. {50} This hath comforted me in my humiliation: because thy word hath quickened me. {51} The proud did unjustly exceedingly: but I declined not from thy law. {52} I have been mindful of thy judgments from everlasting, o Lord: and was comforted. {53} Fainting possessed me, because of sinners forsaking thy Law. {54} Thy justifications were song by me, in the

place of my peregrination. {55} I have been mindful in the night of thy name, o Lord: and have kept thy law. {56} This was done to me: because I sought after thy justifications. {57} Heth. Life. My portion, o Lord, I said to keep thy law. {58} I besought thy face, with all my heart: have mercy on me according to thy word. {59} I thought upon my ways: and converted my feet unto thy testimonies. {60} I am prepared, and am not troubled: to keep thy commandments. {61} The cords of sinners have wrapped me round about: and I have not forgotten thy law. {62} At mid-night I rose to confess to thee, for the judgments of thy justification. {63} I am partaker of all that fear thee: and that keep thy commandments. {64} The earth, o Lord, is full of thy mercy: teach me thy justifications. {65} Teth. Good. Thou hast done bounty with thy servant, o Lord: according to thy word. {66} Teach me goodness, and discipline, and knowledge: because I have believed thy commandments. {67} Before I was humbled I offended: therefore have I kept thy word. {68} Thou art good: and in thy goodness teach me thy justifications. {69} The iniquity of the proud is multiplied upon me: but I in all my heart will search thy commandments. {70} Their heart is curdled together as milk: but I have meditated thy law. {71} It is good for me that thou hast humbled me: that I may learn thy justifications. {72} The law of thy mouth is good unto me, above thousands of gold and silver. {73} Jod. Beginning. Thy hands have made me, and formed me: give me understanding, and I will learn thy commandments. {74} They that fear thee shall see me, & shall rejoice: because I have much hoped in thy words. {75} I know, o Lord, that thy judgments are equity: and in thy truth thou hast humbled me. {76} Let thy mercy be done to comfort me, according to thy word unto thy servant. {77} Let thy commiserations come to me, and I shall live: because thy law is my meditation. {78} Let the proud be confounded, because they have done unjustly toward me: but I will be exercised in thy commandments. {79} Let them be converted to me that fear thee: and that know thy testimonies. {80} Let my heart be made immaculate in thy justifications, that I be not confounded. {81} Caph. Hand, or Palm of the hand. My soul hath fainted for thy salvation: and I have much hoped in thy word. {82} Mine eyes have failed for thy word, saying: When wilt thou comfort me? {83} Because I am made as a bottle in the hoar frost: I have not forgotten thy justifications. {84} How many are the days of thy servant: when wilt thou do judgment on them that persecute me? {85} The unjust have told me fables: but not as thy law. {86} All thy commandments are truth: they have unjustly persecuted me, {87} They have well near made end of me in the earth: but I have not forsaken thy commandments. {88} According to thy mercy quicken me: and I shall keep the testimonies of thy mouth. {89} Lamed. Discipline. For ever Lord thy word is permanent in heaven. {90} Thy truth in generation and generation: thou hast founded the earth, and it is permanent. {91} By thy ordinance the day continueth: because all things serve thee. {92} But that thy law is my meditation: I had then perhaps perished in my humiliation. {93} I will not forget thy justifications for ever: because in them thou hast quickened me. {94} I am thine, save me: because I have sought out thy justifications. {95} Sinners have expected me to destroy me: I understood thy testimonies. {96} Of all consummation I have seen the end: thy commandment is exceeding large. {97} Mem. Of them. How have I loved thy law, o Lord! All the day it is my meditation. {98} Above mine enemies thou hast made me wise by thy commandment: because it is to me for ever. {99} Above all that taught me have I understood: because thy testimonies are my meditation. {100} Above ancients have I understood: because I have sought thy commandments. {101} I have stayed my feet from all evil way: that I may keep thy words. {102} I have not declined from thy judgments: because thou hast set me a law. {103} How sweet are thy words to my jaws. More than honey to my mouth! {104} By thy commandments I have understood: therefore have I hated all the way of iniquity. {105}

Nun. Everlasting. Thy word is a lamp to my feet, and a light to my paths. {106} I swear, and have determined to keep the judgments of thy justice. {107} I am humbled exceedingly, o Lord: quicken me according to thy word. {108} The voluntaries of my mouth make acceptable, o Lord: and teach me thy judgments. {109} My soul is in my hands always: and I have not forgotten thy law. {110} Sinners laid a snare for me: and I have not erred from thy commandments. {111} For inheritance I have purchased thy testimonies for ever: because they are the joy of my heart. {112} I have inclined my heart to do thy justifications for ever, for reward. {113} Samech. Help. I have hated the unjust: and I have loved thy law. {114} Thou art my helper, and protector: and upon thy word I have much hoped. {115} Depart from me ye malignant: and I will search the commandments of my God. {116} Receive me according to thy word, and I shall live: and confound me not of mine expectation. {117} Help me, and I shall be saved: and I will meditate in thy justifications always. {118} Thou hast despised all that revolt from thy judgments: because their cogitation is unjust. {119} All the sinners of the earth I have reputed prevaricators: therefore have I loved thy testimonies. {120} Pierce my flesh with thy fear: for I am afraid of thy judgments. {121} Ain. A fountain or an eye. I have done judgment and justice: deliver me not to them that calumniate me. {122} Receive thy servant unto good: let not the proud calumniate me. {123} Mine eyes have failed after thy salvation: and for the word of thy justice. {124} Do with thy servant according to thy mercy: and teach me thy justifications. {125} I am thy servant: give me understanding, that I may know thy testimonies. {126} It is time to do, o Lord: they have dissipated thy law. {127} Therefore have I loved thy commandments, above gold and topazius. {128} Therefore was I directed to all thy commandments: all wicked way I have hated. {129} Phe. Mouth. Thy testimonies are marvelous: therefore hath my soul searched them. {130} The declaration of thy words doth illuminate: and giveth understanding to little ones. {131} I opened my mouth, and drew breath: because I desired thy commandments. {132} Look upon me, and have mercy on me, according to the judgment of them that love thy name. {133} Direct my steps according to thy word: and let not any injustice have dominion over me. {134} Redeem me from the calumnies of men: that I may keep thy commandments. {135} Illuminate thy face upon thy servant: and teach me thy justifications. {136} Mine eyes have gushed forth issues of waters: because they have not kept thy law. {137} Sade. Justice. Thou art just, o Lord: and thy judgment is right. {138} Thou hast commanded justice thy testimonies: and thy verity exceedingly. {139} My zeal hath made me to pine away: because mine enemies have forgotten thy words. {140} Thy word is fired exceedingly: and thy servant hath loved it. {141} I am a youngman, and contemned: I have not forgotten thy justifications. {142} Thy justice is justice for ever: and thy law is verity. {143} Tribulation and distress have found me: thy commandments are my meditation. {144} Thy testimonies are equity for ever, give me understanding, and I shall live. {145} Coph. Vocation. I have cried in my whole heart, hear me, o Lord: I will seek after thy justifications. {146} I have cried to thee, save me: that I may keep thy commandments. {147} I have prevented in maturity, and have cried: because I hoped much in thy words. {148} Mine eyes have prevented early unto thee: that I might meditate thy words. {149} Hear my voice according to thy mercy, o Lord: and according to thy judgment quicken me. {150} They that persecute me have approached to iniquity: but from thy law they are made far off. {151} Thou art nigh, o Lord: and all thy ways are truth. {152} From the beginning I knew of thy testimonies: that thou hast founded them for ever. {153} Res. Head. See my humiliation, and deliver me: because I have not forgotten thy law. {154} Judge my judgment, & redeem me: for thy word quicken thou me. {155} Salvation is far from sinners: because they have not sought after thy justifications. {156} Thy mercies are many, o Lord: according to thy judgment quicken

me. {157} There are many that persecute me, and afflict me: I have not declined from thy testimonies. {158} I saw the prevaricators, and I pined away: because they kept not thy words. {159} See that I have loved thy commandments, o Lord: in thy mercy quicken me. {160} The beginning of thy words is truth: all the judgments of thy justice are for ever. {161} Sin. Tooth. Princes have persecuted me without cause: and my heart hath been afraid of thy words. {162} I will rejoice at thy words: as he that findeth many spoils. {163} I have heard iniquity, and abhorred it: but thy law I have loved. {164} Seven times in the day I have said praise to thee, for the judgments of thy justice. {165} There is much peace to them that love thy law: & there is no scandal to them. {166} I expected thy salvation, o Lord: and have loved thy commandments. {167} My soul hath kept thy testimonies: & hath loved them exceedingly. {168} I have kept thy commandments, and thy testimonies: because all my ways are in thy sight. {169} Tau. Sign. Let my petition approach in thy sight, o Lord: according to thy word give me understanding. {170} Let my request enter in thy sight: according to thy word deliver me. {171} My lips shall utter an hymn, when thou shalt teach me thy justifications. {172} My tongue shall pronounce thy word: because all thy commandments are equity. {173} Let thy hand be to save me: because I have chosen thy commandments. {174} I have coveted thy salvation, o Lord: and thy law is my meditation. {175} My soul shall live, and shall praise thee: and thy judgments shall help me. {176} I have strayed as a sheep that is lost: seek thy servant, because I have not forgotten thy commandments.

Psalm 119

The Jews in captivity of Babylon, Christians in persecution, or other great tribulation, pray with confidence to be delivered from danger, and slander of wicked tongues, 5. lamenting their long endurance.

{1} A gradual Canticle. When I was in tribulation I cried to our Lord: and he heard me. {2} O Lord deliver my soul from unjust lips, and from a deceitful tongue. {3} What may be given thee, or what may be added unto thee to a deceitful tongue? {4} The sharp arrows of the mighty, with coals of desolation. {5} Woe is to me, that my sojourning is prolonged: I have dwelt with the inhabitants of Cedar: {6} My soul hath been long a sojourner. {7} With them that hated peace I was peaceable: when I spake to them, they impugned me without cause.

Psalm 120

The just rejoice that their prayer is heard, and that God continually protecteth them.

{1} A gradual Canticle. I have lifted up mine eyes unto the mountains, from whence help shall come to me {2} My help is from our Lord, who made heaven and earth. {3} Give he not thy foot to be moved: neither do he slumber that keepeth thee. {4} Lo he shall not slumber nor sleep, that keepeth Israel. {5} Our Lord keepeth thee, our Lord is thy protection, upon thy right hand. {6} By day the sun shall not burn thee: nor the moon by night. {7} Our Lord doth keep thee from all evil: our Lord keep thy soul. {8} Our Lord keep thy coming in, and thy going out: from hence forth now, and for ever.

Psalm 121

Under the figure of return to Jerusalem, vehemently desired by the Jews in captivity, the Psalmist describeth the desire, and hope of the just to possess heaven.

{1} A gradual Canticle. I rejoiced in these things, which were said to me: We shall go into the house of our Lord. {2} Our feet were standing, in thy courts, o Jerusalem. {3} Jerusalem, which is built as a city: whose participation is together in it-self. {4} For thither did the tribes ascend, the tribes of our Lord: the testimony of Israel to confess unto the name of our Lord. {5} Because seats sat there

in judgment, seats upon the house of David. {6} Ask ye the things that are for the peace of Jerusalem: and abundance to them that love thee. {7} Peace be made in thy strength: and abundance in thy towers. {8} For my brethren, and my neighbour's sakes, I spake peace of thee: {9} For the house of our Lord God, I have sought good things to thee.

Psalm 122

A fervent and attentive prayer, to be delivered from captivity, or any other affliction.

{1} A gradual Canticle. To thee have I lifted up mine eyes, which dwellest in the heavens. {2} Behold as the eyes of servants, are on the hands of their masters. As the eyes of the handmaid on the hands of her mistress: so are our eyes to our Lord God until he have mercy on us. {3} Have mercy on us, o Lord, have mercy on us: because we are much replenished with contempt. {4} Because our soul is much replenished: reproach to them that abound, and contempt to the proud.

Psalm 123

The whole Church, and every just person, gratefully confesseth, that by God's protection they are secure, without which none could escape ruin.

{1} A gradual Canticle. But that our Lord was in us, let Israel now say, was in us. When men rose up against us, {2} but that our Lord {3} perhaps they had swallowed us alive: When their fury was angry against us, {4} perhaps water had swallowed us. {5} Our soul hath passed through a torrent: perhaps our soul had passed through an intolerable water. {6} Blessed be our Lord which hath not given us for a prey to their teeth. {7} Our soul as a sparrow is delivered from the snare of the fowlers: The snare is broken, and we are delivered. {8} Our Help is in the name of our Lord, who made heaven and earth.

Psalm 124

The Church, and holy members thereof, are always protected by God: 5. The wicked being suffered for a while, are at last punished.

{1} A gradual Canticle. They that trust in our Lord, as mount Sion: he shall not be moved for ever that dwelleth {2} in Jerusalem. Mountains round about it: and our Lord round about his people, from hence forth now and for ever. {3} Because our Lord will not leave the rod of sinners upon the lot of the just: that the just reach not their hands to iniquity. {4} Do well, o Lord, to the good, and right of heart. {5} But those that decline into obligations, our Lord will bring with them that work iniquity: peace upon Israel.

Psalm 125

Israelites released from captivity of Babylon, much more the blessed both of the old and new Testament delivered by Christ from captivity of sin, do rejoice: 5. Who nevertheless must pass through tribulation to eternal felicity.

{1} A gradual Canticle. When our Lord turned the captivity of Sion: we were made as men comforted. {2} Then was our mouth replenished with joy: and our tongue with exultation. Then shall they say among the Gentiles: Our Lord hath done magnificently with them. {3} Our Lord hath done magnificently with us: we are made joyful. {4} Turn our captivity, o Lord, as a torrent in the South. {5} They that sow in tears shall reap in joyfulness. {6} Going they went and wept, casting their seeds. But coming they shall come with exultation, carrying their sheaves.

Psalm 126

Neither house nor city can be built, or kept without God's special providence and help, 3. those that trust in him shall prosper in their endeavours.

{1} A gradual Canticle of Solomon. Unless our Lord build the

house, they have laboured in vain that build it. Unless our Lord keep the city, he watcheth in vain that keepeth it. {2} It is vain for you to rise before light: rise ye after ye have sitten, which eat the bread of sorrow. {3} When he shall give sleep to his beloved: behold the inheritance of our Lord are children: the reward, the fruit of the womb. {4} As arrows in the hand of the mighty: so are the children of them that are shaken. {5} Blessed is the man that hath filled his desire of them: he shall not be confounded when he shall speak to his enemies in the gate.

Psalm 127

Happiness both of this life and of the next, is obtained by fearing, and sincerely serving God.

{1} A gradual Canticle. Blessed are all that fear our Lord, that walk in his ways. {2} Because thou shalt eat the labours of thy hands: blessed art thou, and it shall be well with thee. {3} Thy wife as a fruitful vine, in the sides of thy house. Thy children as young plants of olive-trees, round about thy table. {4} Behold so shall the man be blessed, that feareth our Lord. {5} Our Lord out of Sion bless thee: and that thou mayst see the good things of Jerusalem all the days of thy life. {6} And that thou mayst see thy children's children, peace upon Israel.

Psalm 128

The Church often (3. and much) impugned, is not overcome. 4. Her persecutors are destroyed, 6. contemned, 8. and cursed.

{1} A gradual Canticle. Often have they impugned me from my youth, let Israel now say: {2} Often have they impugned me from my youth: but they have not prevailed against me. {3} Sinners have builded upon my back: they have prolonged their iniquity. {4} Our just Lord will cut the necks of sinners: {5} let them all be confounded and turned backward, that hate Sion. {6} Let them be made as grass in the tops of houses: which is withered before it be plucked up. {7} Whereof the reaper hath not filled his hand, and he that gathereth the sheaves his bosom. {8} And they said not that passed by: The blessing of our Lord be upon you: we have blessed you in the name of our Lord.

Psalm 129

The Jews, or other people in tribulation for sin, or temporal captivity, cry to God to be delivered: 4. trusting and encouraging each other in God's accustomed mercy, assuredly hoping that he will redeem & deliver them.

{1} A gradual Canticle. From the depths I have cried to thee, o Lord: voice: Let thine ears be intent to the voice {2} Lord hear my of my petition. {3} If thou shalt observe iniquities, o Lord: Lord who shall sustain it? {4} Because with thee there is propitiation: and for thy law I have expected thee, o Lord. My soul hath expected in his word: {5} my soul hath hoped in our Lord. {6} From the morning watch even until night: let Israel hope in our Lord. {7} Because with our Lord there is mercy: and with him plenteous redemption. {8} And he shall redeem Israel, from all his iniquities.

Psalm 130

Any just soul in humble confidence offereth his innocency, as a spiritual and grateful sacrifice to God, 3. exhorting all God's servants ever to hope in him.

{1} A gradual Canticle of David. Lord my heart is not exalted: neither are mine eyes lofty. Neither have I walked in great matters: nor in marvelous things above me. {2} If I was not humbly minded: but exalted my soul: As the weaned child is toward his mother, so retribution in my soul. {3} Let Israel hope in our Lord, from henceforth now and for ever.

Psalm 131

The Psalmist earnestly prayeth God to give him leave, & to shew him where to build a Temple. But more especially prayeth for, and prophesieth the coming of Christ, the promised Son of David: 14. signifying God's promise thereof, and of establishing his Church.

{1} A gradual Canticle. Remember David, o Lord, and all his meekness: to our Lord, vowed a vow to the God of {2} As he sware Jacob. {3} If I shall enter into the tabernacle of my house, if I shall ascend into the bed of my couch. {4} If I shall give sleep to mine eyes, and slumbering to mine eye lids: {5} And rest to my temples: until I find a place for our Lord, a tabernacle for the God of Jacob. {6} Behold we have heard of it in Ephrata: we have found it in the fields of the wood. {7} We will enter into his tabernacle: we will adore in the place where his feet stood. {8} Arise Lord into thy rest, thou, and the ark of thy sanctification. {9} Let thy Priests be clothed with justice: & let thy saints rejoice. {10} For David thy servant's sake turn not away the face of thy Christ. {11} Our Lord hath sworn truth to David, and he will not disappoint it: Of the fruit of thy womb I will set upon thy seat. {12} If thy children shall keep my testament, and these my testimonies which I will teach them: Their children also even for ever, shall sit upon thy seat. {13} Because our Lord hath chosen Sion: he hath chosen it for an habitation to himself. {14} This is my rest for ever and ever: here will I dwell because I have chosen it. {15} Blessing I will bless her widow: her poor I will fill with breads. {16} Her Priests I will clothe with salvation: and her saints shall rejoice with joyfulness. {17} Thither will I bring forth a horn to David, I have prepared a lamp to my Christ. {18} His enemies I will clothe with confusion: but upon him shall my sanctification flourish.

Psalm 132

Fraternal concord is commended to all in the Church, as necessary and delectable in it self, and blessed of God.

{1} A gradual Canticle of David. Behold how good and how pleasant a thing it is, for brethren to dwell in one. {2} As ointment on the head, which ran down upon the beard, the beard of Aaron, which ran down unto the hem of his garment. {3} As the dew of Hermon, which runneth down upon mount Sion. Because there hath our Lord commanded blessing, and life even for ever.

Psalm 133

All, and especially clergy men that serve the Church, are invited to praise God by day and by night, so shall they be blessed of God.

{1} A gradual Canticle. Lo now bless our Lord, all ye the servants of our Lord: Which stand in the house of our Lord, in the courts of the house of our God. {2} In the nights lift up your hands unto the holy places, and bless ye our Lord. {3} Our Lord out of Sion bless thee, who made heaven and earth.

Psalm 134

God who only is omnipotent, and fountain of all goodness, is of all to be praised. 8. He is the special protector of his elected people. 15. Contrarywise false gods are impotent, vain, and can not help those that serve them. 19. Only the Church doth rightly praise him.

{1} ALLELUIA. Praise ye the name of our Lord, ye servants praise our Lord. stand in the house of our Lord, in the {2} Ye that courts of the house of our God. {3} Praise ye our Lord, because our Lord is good: sing ye to his name, because it is sweet. {4} Because our Lord hath chosen Jacob to himself, Israel for his own possession. {5} Because I have known that our Lord is great, and our God above all gods. {6} All things whatsoever our Lord would he hath done, in heaven, in earth, in the sea, and in all the depths. {7} Bring forth clouds from the uttermost of the earth: lightnings he hath turned into rain. Who bringeth forth the winds out of his treasure: {8} who struck the first begotten of Aegypt from man even to beast. {9} He sent forth signs and wonders in the midst of

thee, o Aegypt: upon Pharao, and upon all his servants. {10} Who struck many nations: and slew strong kings: {11} Sehon the king of the Amorrheites, & Og the king of Basan, and all the Kingdoms of Chanaan. {12} And he gave their land for inheritance, for an inheritance to Israel his people. {13} Lord thy name is for ever: Lord thy memorial is unto generation and generation. {14} Because our Lord shall judge his people: and will be entreated toward his servants. {15} The idols of the Gentiles are silver, and gold, the works of men's hands. {16} They have mouth, & shall not speak: they have eyes, and shall not see. {17} They have ears, and shall not hear: for neither is there breath in their mouth. {18} Let them that make them become like to them: and all that have confidence in them. {19} Ye house of Israel bless our Lord: ye house of Aaron bless our Lord. {20} Ye house of Levi bless our Lord: you that fear our Lord, bless ye our Lord. {21} Blessed be our Lord out of Sion, who dwelleth in Jerusalem.

Psalm 135

God being marvelous in himself. 4. hath shewed his power and goodness in his works, as well in general to all the world, 10. as in particular towards his elected people.

{1} ALLELUIA. Confess ye to our Lord because he is good: because his mercy is for ever. {2} Confess ye to the God of gods: because his mercy is for ever. {3} Confess ye to the Lord of lords: because his mercy is for ever {4} Who only doth great marvels: because his mercy is for ever. {5} Who made the heaven in understanding: because his mercy is for ever. {6} Who established the earth over the waters: because his mercy is for ever. {7} Who made the great lights: because his mercy is for ever. {8} The sun to rule the day: because his mercy is for ever. {9} The moon and stars to rule the night: because his mercy is for ever. {10} Who struck Aegypt with their first-begotten: because his mercy is for ever. {11} Who brought forth Israel out of the midst of them: because his mercy is for ever. {12} In a mighty hand and lofty arm: because his mercy is for ever. {13} Who divided the Red sea into divisions: because his mercy is for ever. {14} And brought forth Israel through the midst thereof: because his mercy is for ever. {15} And he overthrew Pharao, and his host in the Red sea: because his mercy is for ever. {16} Who led his people through the desert: because his mercy is for ever. {17} Who struck great kings: because his mercy is for ever. {18} And slew strong kings: because his mercy is for ever. {19} Sehon the king of the Amorrheites: because his mercy is for ever. {20} And Og the king of Basan: because his mercy is for ever: {21} And he gave their land for an inheritance: because his mercy is for ever. {22} For an inheritance to Israel his servant: because his mercy is for ever. {23} For in our humiliation he was mindful of us: because his mercy is for ever. {24} And he redeemed us from our enemies: because his mercy is for ever. {25} Who giveth food to all flesh: because his mercy is for ever. {26} Confess ye to the God of heaven: because his mercy is for ever. Confess ye to the Lord of lords: because his mercy is for ever.

Psalm 136

The Prophet describeth how lamentably the people in captivity of Babylon will bewail the want of means to serve God, and of their native soil: 7. with just desire of their enemies' punishment.

{1} A Psalm of David for Jeremy. Upon the rivers of Babylon, there we sat and wept: whilst we remembered Sion. {2} On the willows in the midst thereof, we hanged up our instruments. {3} Because there they that led us captive, demanded of us words of songs. And they that led us away: Sing ye an hymn to us of the songs of Sion. {4} How shall we sing the song of our Lord in a strange land? {5} If I shall forget thee, o Jerusalem, let my right hand be forgotten. {6} Let my tongue cleave to my jaws, if I do not remember thee: If I shall not set Jerusalem in the beginning of my joy. {7} Be mindful, o Lord, of the children of Edom, in the

day of Jerusalem: That say: Rase it, rase it, even unto the foundation thereof. {8} Daughter of Babylon miserable: blessed is he, that shall repay thee thy payment, which thou hast paid us. {9} Blessed is he that shall hold, and shall dash thy little ones against the rock.

Psalm 137

The whole Church, or any just person, rendereth thanks to God for his benefits 4, praying that all Kings and Kingdoms may do the same, 4, because God being high respecteth and advanceth the humble.

{1} TO David himself. I will confess to thee, o Lord, in my whole heart: because thou hast heard the words of my mouth. In the sight of Angels I will sing to thee: {2} I will adore toward thy holy temple, and will confess to thy name: For thy mercy, and thy truth: because thou hast magnified above every thing thy holy name. {3} In what day soever I shall invoke thee, hear me: thou wilt multiply strength in my soul. {4} Let all the kings of the earth, o Lord, confess to thee: because they have heard all the words of thy mouth: {5} And let them sing in the ways of our Lord: because great is the glory of our Lord. {6} Because our Lord is high, and he beholdeth low things: and high things he knoweth far off. {7} If I shall walk in the midst of tribulation, thou wilt quicken me: and upon the wrath of mine enemies thou hast extended thy hand, and thy right hand hath saved me. {8} Our Lord will repay for me: o Lord thy mercy is for ever: despise not the works of thy hands.

Psalm 138

God's knowledge, 7, and presence (10, without the help, or hinderance of any thing) extendeth to all things, times, and places. 17, He giveth exceeding great honour to his saints, 20, the wicked, as enemies of God, are justly hated, 23, the just pray for God's perpetual direction.

{1} UNTO the end, a Psalm of David. Lord thou hast proved me, and hast known me: {2} thou hast known my sitting down, and my rising up. {3} Thou hast understood my cogitations far off: my path, and my cord thou hast searched out. {4} And thou hast foreseen all my ways: because there is not a word in my tongue. {5} Behold, o Lord, thou hast known all the last things, & them of old: thou hast formed me, and hast put thy hand upon me. {6} Thy knowledge is become marvelous of me: it is made great, and I can not reach to it. {7} Whither shall I go from thy spirit? And whither shall I fly from thy face? {8} If I shall ascend into heaven, thou art there: if I descend into hell, thou art present. {9} If I shall take my wings early, and dwell in the extreme parts of the sea. {10} Certes thither also shall thy hand conduct me: and thy right hand shall hold me. {11} And I said: Perhaps darkness shall tread over me: and the nigh is mine illumination in my delights. {12} For darkness shall not be darkened from thee, and the night shall be lightened as the day: as the darkness thereof, so also the light thereof. {13} Because thou hast possessed my reins: thou hast received me from my mother's womb. {14} I will confess to thee, because thou art terribly magnified: thy works are marvelous, & my soul knoweth exceedingly. {15} My bone is not hid from thee, which thou madest in secret: and my substance in the lower parts of the earth. {16} Mine imperfection thine eyes have seen, & in thy book all shall be written: days shall be formed, & no man in them. {17} But to me thy friends, o God, are become honourable exceedingly: their principality is exceedingly strengthened. {18} I will number them, and they shall be multiplied above the sand: I rose up and I am yet with thee. {19} If thou shalt kill sinners, o God: ye men of blood depart from me. {20} Because you say in thought: they shall receive thy cities in vain. {21} Did not I hate them that hate thee, o Lord: and pined away because of thine enemies? {22} with perfect hatred did I hate them: they are become enemies to me. {23} Prove me, o God, and know my heart: examine me, and know my paths. {24} And see, if the way of iniquity be in me: and conduct me in the everlasting way.

Psalm 139

The just diversly afflicted by the wicked, pray to be defended, 7, repose their confidence in God. 10, Who will adjudge the reprobate to eternal punishment, 13, and reward the good with the fruition of himself.

{1} UNTO the end, a Psalm of David. {2} from the unjust man rescue me. Deliver me, o Lord, from the evil man: {3} Which have devised iniquity in their heart: all the day they did appoint battles. They have whet their tongues as that of a serpent: {4} the venom of asps is under their lips. {5} Keep me, o Lord, from the hand of the sinner: and from unjust men deliver me. {6} Who have devised to supplant my steps: the proud have hid a snare for me: And they have stretched out ropes for a snare: they have laid a stumbling block for me near the way. {7} I said to our Lord: Thou art my God: hear, o Lord, the voice of my petition. {8} O Lord, Lord the strength of my salvation: thou hast overshadowed my head in the day of battle. {9} Yield me not, o Lord, from my desire to the sinner: they have devised against me, forsake me not, lest they perhaps be proud. {10} The head of their compass: the labour of their lips shall cover them. {11} Coals shall fall upon them, thou shalt cast them down into fire: in miseries they shall not stand up. {12} A man full of tongue shall not be directed in the earth: evils shall take the unjust man into destruction. {13} I have known that our Lord will do the judgment of the needy: and the revenge of the poor. {14} But as for the just, they shall confess to thy name: and the righteous shall dwell with thy countenance.

Psalm 140

The Church prayeth that her children may avoid sinful words, 4, not make excuses of sins committed, not communicate with others in sin, nor to hearken to flatterers: 6, but to pray that they may amend (the Psalmist by the way prophesieth that many shall be converted.) 8, Though sometimes persecution be great, the Church faileth not.

{1} A Psalm of David. Lord I have cried to thee, hear me: attend to my voice when I shall cry to thee. {2} Let my prayer be directed as incense in thy sight: the elevation of my hands as evening sacrifice. {3} Set o Lord a watch to my mouth: and a door round about to my lips. {4} Decline not my heart into words of malice, to make excuses in sins. With men that work iniquity: and I will not communicate with the chief of them. {5} The just shall rebuke me in mercy, and shall reprehend me: but let not the oil of a sinner fat my head. Because yet also my prayer is in their good pleasures: {6} their judges are swallowed up joined to the rock. They shall hear my words because they have prevailed: {7} as the grossness of the earth is broken out upon the earth. Our bones are dissipated near to hell: {8} for to thee, o Lord, Lord are mine eyes; in thee have I hoped, take not away my soul. {9} Keep me from the snare, which they have set for me: and from the scandals of them that work iniquity. {10} Sinners shall fall in his net: I am alone until I pass.

Psalm 141

Holy David being fled into a cave, and besieged round about by Saul's army, explicating his distress, 6, prayeth to be delivered.

{1} OF understanding to David, when he was in the cave, a prayer.

{1} Reg. 24. voice I have cried to our Lord: with my {2} With my voice I have prayed to our Lord: {3} I pour out my prayer in his sight, and I pronounce my tribulation before him. {4} When my spirit faileth of my self, and thou hast known my paths. In this way, which I walked, they hid a snare for me. {5} I looked toward the right hand, and saw: and there was none that would know me. Flight hath failed me: and there is none to require my soul. {6} I have cried to thee, o Lord, I have said: Thou art my hope, my portion in the land of the living. {7} Attend to my petition: because I am humbled exceedingly. Deliver me from them that persecute me: because they are made strong over me. {8} Bring forth my soul out of prison, to confess unto thy name: the just expect me, till

thou reward me.

Psalm 142

King David (or any other) in spiritual or temporal tribulation, not trusting in his own justice, layeth open his calamity, 5. considering God's benignity, 6. prayeth to be speedily delivered; 11. and confidently assureth himself thereof.

{1} A Psalm of David, when Absalom his son persecuted him. Lord hear my prayer: with thine ears receive my petition in thy truth: hear me in thy justice. {2} And enter not into judgment with thy servant: because no man living shall be justified in thy sight. {3} Because the enemy hath persecuted my soul: he hath humbled my life in the earth. He hath set me in obscure places as the dead of the world: {4} and my spirit is in anguish upon me, within me my heart is troubled. {5} I was mindful of old days, I have meditated in all thy works: in the facts of thy hands did I meditate. {6} I have stretched forth my hands to thee: my soul is as earth without water unto thee. {7} Hear me quickly, o Lord: my spirit hath fainted. Turn not away thy face from me: and I shall be like to them that descend into the lake. {8} Make me hear thy mercy in the morning: because I have hoped in thee. Make the way known to me, wherein I may walk: because I have lifted up my soul to thee. {9} Deliver me from mine enemies, o Lord, to thee I have fled: {10} teach me to do thy will, because thou art my God. Thy good spirit will conduct me into the right way: {11} for thy name sake, o Lord, thou wilt quicken me in thine equity. Thou wilt bring forth my soul out of tribulation: {12} and in thy mercy thou wilt destroy mine enemies. And thou wilt destroy all that afflict my soul: because I am thy servant.

Psalm 143

The royal Prophet thanketh God for all his victories, & possession of the Kingdom. 3. Admiring God's benignity towards man, 5. prayeth to be still defended from all enemies, 9. promiseth a new song of praise, 11. describeth the vanity of worldly men, 15. concluding that true felicity is in serving God.

{1} A Psalm of David, against Goliath. Blessed be our Lord my God, who teacheth my hands to battle, and my fingers to war. {2} My mercy, and my refuge: my defender, and my deliverer. My protector; and I have hoped in him, who subdueth my people under me. {3} Lord what is man, that thou art made known to him? Or the son of man, that thou esteemest him? {4} Man is made like to vanity: his days pass as a shadow. {5} Lord incline thy heavens, and descend: touch the mountains, and they will smoke. {6} Lighten lightning, and thou shalt disperse them: shoot out thine arrows, and thou shalt destroy them. {7} Send forth thy hand from on high, take me out, and deliver me from many waters: from the hand of children strangers. {8} Whose mouth hath spoken vanity: and their right hand is the right hand of iniquity. {9} O God I will sing to thee a new song: in the psalter of ten strings, I will sing to thee. {10} Who givest salvation to kings: who hast redeemed David thy servant from the malignant sword: {11} deliver me. And rescue me out of the hand of children strangers, whose mouth hath spoken vanity: and their right hand, is the right hand of iniquity. {12} Whose sons, are as new plants in their youth. Their daughters comely trimmed: decked about after the similitude of a temple. {13} Their store-houses full, flowing out of this into that. Their ewes full of young, abounding in their going forth: {14} their oxen are fat. There is no ruin of wall, nor passage, nor cry in their streets. {15} They have said, that it is a happy people, which hath these things: blessed is the people, whose God is our Lord.

Psalm 144

God is, and for ever ought to be praised, 3. for his immensive, infinite, glorious Majesty, marvelous works, merciful benefits; for his power, wisdom, justice, 19. who will reward the good, and destroy the wicked.

{1} PRAISING, to David himself. I will exalt thee my God the

King: and I will bless thy name for ever and for ever. {2} Every day will I bless thee: and will praise thy name for ever, and for ever and ever. {3} Great is our Lord and exceeding laudable, and of his greatness there is no end. {4} Generation and generation shall praise thy works: and they shall pronounce thy power. {5} They shall speak the magnificence of the glory of thy holiness: and shall tell thy marvelous works. {6} And they shall tell the force of thy terrible things: and shall declare thy greatness: {7} They shall utter the memory of the abundance of thy sweetness: and in thy justice they shall rejoice. {8} Our Lord is pitiful and merciful: patient and very merciful. {9} Our Lord is sweet to all: and his commiserations are over all his works. {10} Let all thy works, o Lord, confess to thee: and let thy Saints bless thee. {11} They shall tell the glory of thy kingdom: and shall speak thy might. {12} That they may make thy might known to the children of men: and the glory of the magnificence of thy kingdom. {13} Thy kingdom is a kingdom of all worlds: and thy dominion in all generation and generation. Our Lord is faithful in all his words, and holy in all his works. {14} Our Lord liftest up all that fall: and setteth up all that are bruised. {15} The eyes of all hope in thee, o Lord: and thou givest their meat in time convenient. {16} Thou openest thy hand: and fillest every living creature with blessing. {17} Our Lord is just in all his ways: and holy in all his works. {18} Our Lord is near to all that invocate him: to all that invocate him in truth. {19} He will do the will of them that fear him, and will hear their prayer, and save them. {20} Our Lord keepeth all that love him: and he will destroy all sinners. {21} My mouth shall speak the praise of our Lord: and let all flesh bless his holy name for ever, and for ever and ever.

Psalm 145

The Psalmist excitateth himself, and all others to praise God for his singular regard, & providence of all that trust in him: 3. shewing that neither Princes, nor other men are able to help, 5. but God can and doth continually relieve all sorts of necessities.

{1} ALLELUIA of Aggaeus and Zacharie. {2} praise our Lord in my life: I will sing to my Soul praise thou our Lord, I will God as long as I shall be. Put not confidence in Princes: {3} in the sons of men: in whom there is no salvation. {4} His spirit shall go forth, and he shall return into his earth: in that day all their cogitations shall perish. {5} Blessed is he, whose helper is the God of Jacob, his hope in our Lord his God: {6} who made heaven and earth, the sea, and all things that are in them. {7} Which keepeth truth for ever, doth judgment for them that suffer wrong: giveth food to the hungry. Our Lord looseth the fettered: {8} our Lord illuminateth the blind. Our Lord liftest up the bruised, our Lord loveth the just. {9} Our Lord keepeth strangers, the pupil and widow he will receive: and the ways of sinners he will destroy. {10} Our Lord will reign for ever, thy God, o Sion in generation & generation.

Psalm 146

God is also to be praised by his peculiar people, for particular benefits, 4. & for his omnipotent power, wisdom, goodness, in creating and governing this whole world, 11. and most special benignity towards those that trust in him.

{1} ALLELUIA. Praise ye our Lord because Psalm is good: to our God let there be pleasant and comely praise. {2} Our Lord building up Jerusalem: will gather together the dispersions of Israel. {3} Who healeth the contrite of heart: and bindeth up their sores. {4} Who numbereth the multitude of stars: & giveth names to them all. {5} Great is our Lord, and great is his strength: and of his wisdom there is no number. {6} Our Lord receiving the meek: & humbling sinners even to the ground. {7} Sing ye to our Lord in confession: sing ye to our God on harp. {8} Who covereth the heaven with clouds: and prepareth rain for the earth. Who bringeth forth grass in the mountains: and herb for the service of men. {9} Who giveth to beasts their food: and to the young ravens that call upon him. {10} He shall not have pleasure in the strength of an

horse: nor in the legs of a man shall he be well pleased. {11} Our Lord is well pleased toward them that fear him: and in them that hope upon his mercy.

Psalm 147

Again God is to be praised for his goodness towards his peculiar people, 4. yea towards all the world: but most abundantly towards his Church.

{1} ALLELUIA. O Jerusalem praise our Lord: praise thy God, o Sion. strengthened the locks of thy gates: he {2} Because he hath hath blessed thy children in thee. {3} Who hath set thy borders peace: and filleth thee with the fat of corn {4} Who sendeth forth his speech to the earth: his word runneth swiftly. {5} Who giveth snow as wool: scattereth mist as ashes. {6} He casteth his crystal as morsels: before the face of his cold who shall endure? {7} He shall send forth his word, and shall melt them: his spirit shall blow, and waters shall flow. {8} Who declareth his word to Jacob: his justices and judgments to Israel. {9} He hath not done in like manner to any nation: and his judgements he hath not made manifest to them. Alleluia.

Psalm 148

All creatures spiritual and corporal, are invited to praise God, their Creator and Conserver, 13. as incomparably excellent.

{1} ALLELUIA. Praise ye our Lord from the heavens: praise ye him in the high places. {2} Praise ye him all his Angels: praise ye him all his hosts: {3} Praise ye him sun and moon: praise him all ye stars, and light. {4} Praise him ye heavens of heavens: and the waters that are above the heavens, {5} let them praise the name of our Lord. Because he said, and they were made: he commanded, and they were created. {6} He established them for ever, and for ever and ever: he put a precept, and it shall not pass. {7} Praise our Lord from the earth: ye dragons, and all depths. {8} Fire, hail, snow, ice, spirit of storms: which do his word: {9} Mountains, and all little hills: trees that bear fruit, and all cedars. {10} Beasts, and all cattle: serpents, and feathered fowls: {11} Kings of the earth, & all peoples: Princes, and all judges of the earth. {12} Young men and virgins: old with young let them praise the name of our Lord: {13} because the name of him alone is exalted. {14} The confession of him above heaven and earth: and he hath exalted the horn of his people. An hymn to all his saints: to the children of Israel a people approaching unto him. Alleluia.

Psalm 149

The Church is most singularly bound to praise God, 4. for the grace, sanctity, victory, glory, 7. and judicial power, which he giveth to his Saints.

{1} ALLELUIA. Sing ye to our Lord a new song: let his praise be in the Church of saints. {2} Let Israel be joyful in him, that made him: and let the children of Sion rejoice in their King. {3} Let them praise his name in choir: on timbrel and psalter let them sing to him. {4} Because our Lord is well pleased in his people: and he will exalt the meek unto salvation. {5} The saints shall rejoice in glory: they shall be joyful in their beds. {6} The exaltations of God in their throat: and two edged swords in their hands. {7} To do revenge in the nations: chastisements among the peoples. {8} To bind their kings in fetters: and their nobles in iron manacles. {9} That they may do in them the judgment that is written: this glory is to all his saints. Alleluia.

Psalm 150

God absolutely most excellent is to be praised, 3. with all sorts of instruments, and by all other means.

{1} ALLELUIA. Praise ye our Lord in his holies: praise ye him in the firmament of his strength. {2} Praise ye him in his powers:

praise ye him according to the multitude of his greatness. {3} Praise ye him in the sound of trumpet: praise ye him on psalter and harp. {4} Praise ye him on timbrel and choir: praise ye him on strings and organ. {5} Praise ye him on well sounding cymbals: praise ye him on cymbals of jubilation: {6} let every spirit praise our Lord. Alleluia.

THE BOOK OF PROVERBS

Chapter 1

Parables are profitable to those that love and will learn wisdom. 10. All are admonished not to follow the allurements of sinners, 20. but to embrace wisdom. 24. And ruin is threatened to the contemners.

{1} THE Parables of Salomon, the son of David, king of Israel. discipline: {3} to understand the words of {2} To know wisdom, and prudence: and to receive instruction of doctrine, justice, and judgment, and equity: {4} that subtlety may be given to little ones, knowledge and understanding to the youngman. {5} the wise man hearing shall be wise: and he that understandeth shall possess governments. {6} He shall understand a parable, and interpretation, the words of the wise, and their dark sayings. {7} The fear of our Lord is the beginning of wisdom. Fools despise wisdom and doctrine. {8} My son, hear the discipline of thy father, and leave not the law of thy mother: {9} that grace may be added to thy head, and a chain of gold to thy neck. {10} My son, if sinners shall entice thee, condescend not to them. {11} If they shall say: Come with us, let us lie in wait for blood, let us hide snares against the innocent without cause: {12} let us swallow him alive as hell, and whole as one descending into the lake. {13} We shall find all precious substance, we shall fill our house with spoils. {14} Cast in thy lot with us, let there be one purse of us all. {15} My son, walk not with them, stay thy foot from their paths. {16} For their feet run to evil, and make haste to shed blood. {17} But a net is cast in vain before the eyes of them that have wings. {18} Themselves also lie in wait against their own blood, & practise deceits against their own souls. {19} So the paths of every covetous man, take violently the souls of the possessors. {20} Wisdom preacheth abroad, she giveth her voice in the streets. {21} In the head of multitudes she cryeth, in the doors of the gates of the city she uttereth her words, saying: {22} O children how long do you love infancy, and fools covet those things, which are hurtful to themselves, and the unwise hate knowledge {23} Turn ye at my correction: behold I will utter my spirit to you, and will shew you my words. {24} Because I called, and you refused: I stretched out my hand, and there was none that regarded. {25} You have despised all my counsel, and have neglected my reprehensions. {26} I also will laugh in your destruction, and will scorn, when that shall come to you, which you feared. {27} When sudden calamity shall fall on you, and destruction as a tempest shall be at hand: when tribulation and distress shall come upon you: {28} Then shall they invocate me, and I will not hear: in the morning shall they arise, and shall not find me: {29} for that they have hated discipline, and not received the fear of our Lord, {30} nor consented to my counsel, & detracted from all my correction. {31} They shall eat therefore the fruits of their way, and shall be filled with their own counsels. {32} The aversion of little ones shall kill them, and the prosperity of fools shall destroy them. {33} But he that shall hear me, shall rest without terror, and shall enjoy abundance, fear of evils being taken away.

Chapter 2

Gaining of wisdom bringeth much good, 10. and avoideth much evil: 16. delivering from error of Idolaters and Heretics.

{1} MY son, if thou wilt receive my words, and wilt hide my

commandments with thee, {2} that thine ear may hear wisdom: incline thine heart to know prudence. {3} For if thou shalt call for wisdom, and incline thine heart to prudence: {4} If thou shalt seek her as money, and as treasures shalt dig her up: {5} then shalt thou understand the fear of our Lord, and shalt find the knowledge of God. {6} Because our Lord giveth wisdom: and out of his mouth prudence and knowledge. {7} He will keep the salvation of the righteous, & protect them that walk simply. {8} Keeping the paths of justice, & guarding the ways of Saints. {9} Then shalt thou understand justice, and judgment, and equity, and every good path. {10} If wisdom shall enter into thy heart, and knowledge please thy soul: {11} counsel shall keep thee, and prudence shall preserve thee, {12} that thou mayst be delivered from the evil way, and from the man that speaketh perverse things: {13} who leave the right way, and walk by dark ways: {14} who are glad when they have done evil, and rejoice in most wicked things: {15} whose ways are perverse, and their steps infamous. {16} That thou mayst be delivered from the strange woman, and from the foreigner, which mollifieth her words, {17} forsaketh the guide of her youth, {18} and hath forgotten the covenant of her God. For her house is bowed down to death, and her paths to hell. {19} All that go in unto her, shall not return, neither shall they apprehend the paths of life. {20} That thou mayst walk in a good way: and mayst keep the paths of the just. {21} For they that are right, shall dwell in the earth, and the simple shall continue in it. {22} But the impious shall be destroyed from the earth: and they that do unjustly shall be taken away from it.

Chapter 3

Wisdom exhorteth to keep God's law (giving long life) to observe mercy, and truth. 5. to confide in God, 7. to fear, 9. and honour him, 11. to take his correction gladly (13. for all good things follow wisdom.) 27. to relieve the needy without delay, 30. not to contend with the wicked, nor to imitate them. 33. The evil shall fail, and the godly shall prosper.

{1} MY son, forget not my law, and let thy heart keep my precepts. thee length of days, and years of life, and {2} For they shall add to peace. {3} Let not mercy and truth leave thee, put them about thy throat and write them in the tables of thy heart: {4} and thou shalt find grace; and good discipline before God and men. {5} Have confidence in our Lord with all thy heart and lean not upon thine own prudence. {6} In all thy ways think on him, and he will direct thy steps. {7} Be not wise in thine own conceit: fear God, and depart from evil: {8} for it shall be health to thy navel, and watering of thy bones. {9} Honour our Lord with thy substance, and give to him of the first of all thy fruits: {10} and thy barns shall be replenished with fullness, and thy presses shall run-over with wine. {11} My son, cast not away the discipline of our Lord: neither do thou faint when thou art chastised of him: {12} for whom our Lord loveth he chastiseth: and as a father in the son he pleaseth himself. {13} Blessed is the man that findeth wisdom, and floweth with prudence: {14} better is the purchasing thereof than merchandise of silver, and her fruit than chief and the purest gold: {15} she is more precious than all riches: and all things that are desired, are not able to be compared with her. {16} Length of days in her right hand, & in her left hand riches and glory. {17} Her ways are beautiful ways, and all her paths peaceable. {18} She is a tree of life to them that shall apprehend her: and he that shall hold her is blessed. {19} Our Lord by wisdom foundeth the earth, established the heavens by prudence. {20} By his wisdom the depths have broken forth, and the clouds wax thick with dew. {21} My son, let not these things depart from thine eyes: keep the law & counsel: {22} and there shall be life to thy soul, and grace to thy jaws. {23} Then shalt thou walk confidently in thy way, and thy foot shall not stumble: {24} if thou sleep, thou shalt not fear: thou shalt rest, and thy sleep shall be sweet. {25} Dread not at sudden terror, and the power of the impious falling upon thee. {26} For our Lord will be at thy side, and will keep thy foot that thou be not taken. {27} Do not prohibit him to do good, that is able: if thou be

able, thy self also do good. {28} Say not to thy friend: go, and return; and to morrow I will give to thee: whereas thou mayst give forthwith. {29} Practise not evil against thy friend, when he hath affiance in thee. {30} Contend not against man without cause, whereas he hath done thee no evil. {31} Do not envy an unjust man, nor imitate his ways: {32} because every defuder is an abomination of our Lord, and his communication is with the simple. {33} There is poverty from our Lord in the house of the impious: but the habitations of the just shall be blessed. {34} He shall delude the deluders, and to the mild he will give grace. {35} The wise shall possess glory: the exaltation of fools ignominy.

Chapter 4

The wiseman exhorteth others by his own example to seek wisdom. 14. to decline from the wicked, and to imitate the just, 23. to guide well the heart, mouth, and feet.

{1} CHILDREN hear ye the father's discipline, and attend that you may know prudence. {2} I will give you a good gift, forsake not my law. {3} For I also was the son of my father, tender and as the only-begotten in my mother's sight: {4} and he taught me, & said: Let thy heart receive my words, keep my precepts, and thou shalt live. {5} Possess wisdom, possess prudence: forget not, neither decline from the words of my mouth. {6} Leave her not, and she will keep thee: love her, and she will preserve thee. {7} The beginning of wisdom, possess wisdom, and in all thy possession purchase prudence: {8} take her quickly, and she will exalt thee: thou shalt be glorified of her, when thou shalt embrace her. {9} She will give to thy head increase of graces, and with a noble crown she will protect thee. {10} Hear my son, and receive my words, that years of life may be multiplied to thee. {11} The way of wisdom I will shew to thee, I will lead thee by the paths of equity. {12} Which when thou shalt have entered, thy steps shall not be straitened, and running thou shalt not have a stumbling block. {13} Hold discipline, leave it not: keep it, because the same is thy life. {14} Be not delighted in the paths of the impious, neither let the way of the evil please thee. {15} Fly from it, neither pass thou by it: go aside, and forsake it. {16} For they sleep not unless they have done ill: and they take no sleep unless they supplant. {17} They eat the bread of impiety, and drink the wine of iniquity. {18} But the path of the just, as shining light, proceedeth even to perfect day. {19} The way of the impious is darksome: they know not where they fall. {20} My son hear my words, and incline thine ear to my sayings. {21} Let them not depart from thine eyes, keep them in the midst of thy heart. {22} For they are life to those that find them, and health to all flesh. {23} With all guard keep thy heart, because life proceedeth from it. {24} Remove from thee a froward mouth, and let detracting lips be far from thee. {25} Let thine eyes see right things, & let thine eye-lids go before thy steps. {26} Direct the path to thy feet, and all thy ways shall be established. {27} Decline not to the right hand, nor to the left: turn away thy foot from evil. For our Lord knoweth the ways that are on the right hand: but those are perverse, which are on the left hand. But he will make thy courses right, and thy ways he will bring forward in peace.

Chapter 5

Again wisdom dehorteth from fornication (carnal and spiritual) 6. shewing that in the end sinners shall see and feel the effect of their folly: 20. which God seeth and will punish.

{1} MY son, attend to my wisdom, and to my prudence incline thine ear, mayst keep cogitations, and thy lips {2} that thou preserve discipline. {3} Attend not to the deceit of a woman: for the lips of an harlot are as a honey comb distilling, and her throat neater than oil. {4} But her later ends are bitter as wormwood, and sharp as a two edged sword. {5} Her feet go down into death, and her steps penetrate unto hell. {6} They walk not by the path of life, her steps are wandering, and unsearchable. {7} Now therefore my

son hear me, and depart not from the words of my mouth. {8} Make thy way far from her, and approach not to the doors of her house. {9} Give not thy honour to strangers, and thy years to the cruel. {10} Lest perhaps strangers be filled with thy strength, and thy labours be in an other man's house, {11} and thou mourn in the end, when thou shalt have spent thy flesh and thy body, and say: {12} Why have I detested discipline, and my heart consented not to reprehensions, {13} nor I heard the voice of them that taught me, and have not inclined mine ear to masters? {14} I have almost been in all evil, in the midst of the Church and of the synagogue. {15} Drink water of thine own cistern, and the streams of thy well: {16} Let thy fountains be derived abroad, and in the streets divide thy waters, {17} Have them alone, neither let strangers be partakers with thee. {18} Let thy vein be blessed, and rejoice with the woman of thy youth: {19} a hind most dear, and a most grateful fawn: let her breasts inebriate thee at all time, in her love be thou delighted continually. {20} Why art thou seduced my son of a strange woman, and art cherished in the bosom of an other? {21} Our Lord beholdeth the ways of man, and considereth all his steps. {22} His own iniquities take the impious, and he is fast bound with the ropes of his sins. {23} He shall die because he hath not had discipline, and in the multitude of his folly he shall be deceived.

Chapter 6

He that is surely for an other, must have care to discharge that he promiseth. 6. The slothful must learn diligence of the emmot, 12. The description of an Apostata. 16. Above other six bad things, God detesteth the sower of discord. 20. All are exhorted to keep God's law, 24. namely to flee fornication, and all occasions thereof.

{1} MY son if thou shalt be surely for thy friend, and hast made fast thy hand to a stranger, {2} thou art entrapped with the words of thy mouth, & caught with thine own words. {3} Do therefore my son that which I say, and deliver thy self, because thou art fallen into the hand of thy neighbour. Run diverse ways, make haste, raise thy friend. {4} Give not sleep to thine eyes, neither let thine eye-lids slumber. {5} Deliver thyself as a little doe from the hand, and as a bird from the hand of the fowler. {6} Go to the emmot, o sluggard, and consider her ways, and learn wisdom. {7} Who whereas she hath no guide, nor master, nor captain, {8} prepareth meat for herself in the summer, and gathereth in the harvest for to eat. {9} How long wilt thou sleep, o sluggard? When wilt thou rise out of thy sleep? {10} Thou shalt sleep a little, a little shalt thou slumber, a little shalt thou join thy hands to sleep: {11} and penury shall come to thee, as a wayfaring man, and poverty as a man armed. But if thou be not sluggish, thy harvest shall come as a fountain, and penury shall fly far from thee. {12} A man that is an Apostata, a man unprofitable, goeth with perverse mouth, {13} winketh with the eyes, treadeth with the foot, speaketh with the finger, {14} with wicked heart he deviseth evil, and at all time he soweth brawls. {15} To him his destruction shall come forthwith, and he shall suddenly be destroyed, neither shall he have remedy any more. {16} Six things there are which our Lord hateth, and the seventh his soul detesteth: {17} Lofty eyes, a lying tongue, hands that shed innocent blood, {18} a heart that deviseth most wicked devises, feet swift to run into evil, {19} a deceitful witness that uttereth lies, and him that among brethren soweth discords. {20} My son keep the precepts of thy father, and leave not the law of thy mother. {21} Bind them in thy heart continually, and put them about thy throat. {22} When thou shalt walk, let them go with thee: when thou shalt sleep, let them keep thee, and awaking talk with them. {23} Because the commandment is a lamp, and the law a light, and the way of life the increpation of discipline: {24} that they may keep thee from the evil woman, and from the fair spoken tongue of the stranger. {25} Let not thy heart covet her beauty, be not caught with her becks: {26} for the price of an harlot is scarce worth one loaf: but a woman catcheth the precious soul of man. {27} Can a man hide fire in his bosom, that his garments burn not?

{28} Or walk upon hot coals, that his soles be not burnt? {29} so he that goeth in unto his neighbour's wife, shall not be clean when he shall touch her. {30} It is no great fault, when a man shall have stolen: for he stealeth to fill his hungry soul: {31} also being taken he shall restore sevenfold, and shall give up all the substance of his house. {32} But he that is an adulterer, for penury of heart shall destroy his own soul: {33} shame and ignominy he gathereth to himself, & his reproach shall not be blotted out. {34} Because the zeal and fury of the husband will not spare in the day of revenge, {35} neither will he yield to any man's prayers, neither will he take for redemption very many gifts.

Chapter 7

He further exhorteth young men to seek wisdom, 5. especially to fly from the enticements of harlots, largely describing the same, 22. and the ruin of them that are so deluded.

{1} MY son keep my words, and my precepts hide with thee. Son, commandments, and thou shalt live: and {2} keep my law as the apple of thine eye: {3} bind it on thy fingers, write it in the tables of thy heart. {4} Say to wisdom, thou art my sister: & call prudence thy friend, {5} that she may keep thee from the strange woman, and from the foreigner which maketh her words sweet. {6} For out of the window of my house I looked out through the lattice, {7} and I see little ones, I behold a foolish youngman, {8} which passeth through the streets by the corner, and goeth nigh the way of her house, {9} in the dark the day being toward evening, in the darkness of the night, and dimness. {10} And behold the woman meeteth him in harlot's attire, prepared to deceive souls: babbling and wandering, {11} impatient of rest, nor able to consist in the house on her feet, {12} now abroad, now in the streets, now lying in wait near the corners. {13} And taking the youngman she kisseth him, and with malapert countenance speaketh fair, saying: {14} I vowed victims for welfare, this day I have payed my vows. {15} Therefore I am come forth to meet thee, desirous to see, and I have found thee. {16} I have woven my bed with cords, I have adorned it with tapestry pictured out of Aegypt. {17} I have sprinkled my bed with myrrh, aloes, and cinnamon. {18} Come let us be inebriated with breasts, and let us enjoy desired embracings, till the day appear. {19} For my husband is not at home, he is gone a very long journey. {20} he carried with him a bag of money: in the day of the full moon he will return to his house. {21} She entangled him with many words, and with flattery of lips drew him. {22} Immediately he followeth her as an oxe led to be a victim, & as a lamb playing the wanton, and not knowing that he is drawn as a fool to bonds, {23} till the arrow pierce his liver: as if a bird should make haste to the snare, and knoweth not that his life is in danger. {24} Now therefore my son, hear me, and attend to the words of my mouth. {25} Let not thy mind be drawn away in her ways: neither be thou deceived with her paths. {26} For she hath cast down many wounded, and all the most strong are slain by her. {27} Her house the ways of hell, penetrating to the inner parts of the death.

Chapter 8

Wisdom is preached in conspicuous and most frequented places, that none may pretend want of admonition, 7. her doctrine is true, godly, profitable, & necessary to all sorts of men. 12. Wisdom (increased which is God himself) is eternal, 32. and bringeth eternal happiness.

{1} DOTH not wisdom cry, and prudence give her voice? tops over the way, in the midst of the {2} Standing in the high & lofty paths, {3} beside the gates of the city in the very doors she speaketh, saying: {4} O men, to you I cry, and my voice is to the children of men. {5} O little ones understand subtily, and ye unwise, mark. {6} Hear ye, because I will speak of great things: and my lips shall be opened to preach right things. {7} My throat shall meditate truth, and my lips shall detest the impious. {8} All my words are just, there is no wicked, nor perverse thing in them.

{9} They are right to them that understand, and just to them that find knowledge. {10} Receive ye discipline, & not money: choose doctrine rather than gold. {11} For wisdom is better than all most precious riches: and whatsoever is to be desired can not be compared to it. {12} I wisdom dwell in counsel, and am present in learned cogitations. {13} The fear of our Lord hateth evil: arrogancy, and pride, and wicked way, and a double tongued mouth I do detest. {14} Mine is counsel & equity, prudence is mine, strength is mine. {15} By me kings do reign, and the makers of laws decree just things. {16} By me Princes rule, and the mighty decree justice. {17} I love them that love me: and they that watch toward me shall find me. {18} With me are riches, and glory, glorious riches, and justice. {19} For my fruit is better than gold and precious stone, and my blossoms than chosen silver. {20} I walk in the ways of justice, in the midst of the paths of judgment, {21} that I may enrich them that love me, and may replenish their treasures. {22} Our Lord possessed me in the beginning of his ways, before he had made any thing from the beginning. {23} From eternity I was ordained & of old before the earth was made. {24} The depths were not as yet, and I was now conceived, neither had the fountains of waters as yet gushed forth: {25} the mountains with heavy hugeness stood not as yet: before the little hills I was brought forth: {26} he had not yet made the earth, and the rivers, and the poles of the round world. {27} When he prepared the heavens, I was present: when with a certain law and circuit he compassed the depths: {28} When he established the firmament above, & poised the fountains of water: {29} when he compassed the sea with her limits, and set a law to the waters that they should not pass their bounds: when he hanged the foundations of the earth, {30} I was with him framing all things: and was delighted every day, playing before him at all time, {31} playing in the world: & my delights to be with the children of men. {32} Now therefore children hear me: Blessed are they that keep my ways. {33} Hear ye discipline, and be wise, and reject it not. {34} Blessed is the man that heareth me, & that watcheth at my doors daily, & waiteth at the posts of my door. {35} He that shall find me shall find life, and shall draw salvation of our Lord: {36} but he that shall sin against me, shall hurt his own soul. All that hate me, love death.

Chapter 9

Wisdom having built her house with seven pillars, inviteth all to a prepared banquet: 11. promising to multiply joyful days. 12. Folly incieth to her contrary banquet of stolen water and hid bread.

{1} WISDOM hath built herself an house, she hath cut out seven pillars. immolated her victims, mingled her wine, {2} She hath and set forth her table. {3} She hath sent her hand-maids to call to the tower, and to the walls of the city: {4} If any be a little one, let him come to me. And to the unwise she spake: {5} Come eat ye my bread, & drink the wine which I have mingled for you. {6} Leave infancy, and live, and walk by the ways of prudence. {7} He that teacheth a scorner doth injury to himself; and he that rebuketh the impious, purchaseth a blot to himself. {8} Rebuke not the scorner lest he hate thee. Rebuke a wise man, and he will love thee. {9} Give occasion to a wise man, and wisdom shall be added to him. Teach the just, and he shall make haste to take it. {10} The beginning of wisdom, the fear of our Lord: and the knowledge of the holy, prudence. {11} For by me shall thy days be multiplied, and years of life shall be added to thee. {12} If thou be wise, to thy self thou shalt be: and if a scorner, thou alone shalt bear the evil. {13} A foolish woman and clamorous, and full of allurements, and knowing nothing at all, {14} sat in the doors of her house upon a seat in a high place of the city, {15} to call them that pass by the way, and go on their journey: {16} he that is a little one, let him turn to me. And to the fool she spake: {17} Stolen waters are sweeter, and hidden bread more pleasant. {18} And he was

ignorant that giants are there, and her guests in the depths of hell.

Chapter 10

{1} A wise son maketh the father glad: but a foolish son is the sorrow of his mother. {2} The treasures of impiety shall profit nothing: but justice shall deliver from death. {3} Our Lord will not afflict with famine the soul of the just, and the deceitful practices of the impious he will overthrow. {4} The slothful hand hath wrought poverty: the hand of the strong getteth riches. Who so trusteth to lies feedeth the winds: and the self-same man followeth the flying birds. {5} He that gathereth in the harvest, is a wise son: but he that snorteth in summer, is the son of confusion. {6} The blessing of our Lord is upon the head of the just: but iniquity covereth the mouth of the impious. {7} The memory of the just is with praises: and the name of the impious shall rot. {8} The wise of heart shall receive precepts: a fool is beaten with lips. {9} He that walketh plainly, walketh confidently: but he that depraveth his ways, shall be manifest. {10} He that winketh with the eye, shall give sorrow: and the fool in lips shall be beaten. {11} A vein of life, the mouth of the just: and the mouth of the impious covereth iniquity. {12} Hatred raiseth brawls: and charity covereth all sins. {13} In the lips of the wise wisdom is found: and a rod on his back that lacketh wit. {14} Wise men hide knowledge: but the mouth of the fool is next to confusion. {15} The substance of a rich man, is a city of his strength: the fear of the poor their poverty. {16} The work of the just unto life: but the fruit of the impious unto sin. {17} The way of life, to him that keepeth discipline: but he that forsaketh reprehensions, erreth. {18} Lying lips hide hatred: he that uttereth contumely is unwise. {19} In much talk there shall not want sin: but he that moderateth his lips is most wise. {20} The tongue of the just, is chosen silver: but the heart of the impious is nothing worth. {21} The lips of the just teach very many: but they that are untaught, shall die in the penury of wit. {22} The blessing of our Lord maketh men rich: neither shall affliction be joined to them. {23} A fool worketh mischief as it were by laughter: but wisdom is prudence to a man. {24} That which the impious feareth, shall come upon him: to the just their desire shall be given. {25} As a tempest passing, the impious shall not be: but the just as an everlasting foundation. {26} As vinegar to the teeth, and smoke to the eyes, so a sluggard to them that sent him. {27} The fear of our Lord shall add days: and the years of the impious shall be shortened. {28} The expectation of the just is joy: but the hope of the impious shall perish. {29} The strength of the simple, the way of our Lord: and fear is to them that work evil. {30} The just for ever shall not be moved: but the impious shall not dwell on the earth. {31} The mouth of the just shall bring forth wisdom: the tongue of the froward shall perish. {32} The lips of the just, consider grateful things: and the mouth of the impious perverse things.

Chapter 11

{1} A deceitful balance, is abomination before God: and an equal weight is his will. {2} Where pride shall be, there shall be contumely also: but where humility, there also wisdom. {3} The simplicity of the just shall direct them: and the supplanting of the perverse shall waste them. {4} Riches shall not profit in the day of revenge: but justice shall deliver from death. {5} The justice of the simple shall direct his way: and the impious shall fall in his impiety. {6} The justice of the righteous shall deliver them: and the unjust shall be caught in their deceitful practices. {7} The impious man being dead, there shall be no hope any more: and the expectation of the careful shall perish. {8} The just is delivered

from distress: and the impious shall be given for him. {9} The dissembler with his mouth deceiveth his friend: but the just shall be delivered by knowledge. {10} In the good things of the just the city shall rejoice; and in the destruction of the impious there shall be praise. {11} With the benediction of the just the city shall be exalted: and by the mouth of the impious it shall be subverted. {12} He that despiseth his friend, lacketh heart: but the wise man will hold his peace. {13} He that walketh fraudulently, revealeth secrets: but he that is faithful, concealeth the thing committed of his friend. {14} Where there is no governor, the people shall fall: but there is health where is much counsel. {15} He shall be afflicted with evil, that is surely for a stranger: but he that is ware of the snares, shall be secure. {16} A gracious woman shall find glory: and the strong shall have riches. {17} A merciful man doth good to his kindred also. Benefacit animad suae vir misericors; qui autem crudelis est, etiam propinquos abjicit. {18} The impious maketh an unstable work: but to him that soweth justice, is a faithful reward. {19} Clemency prepareth life: & the pursuing of evil things death. {20} A perverse heart is abominable to our Lord: and his will is in them that walk simply. {21} Hand in hand the evil man shall not be innocent: but the seed of the just shall be saved. {22} A ring of gold in a swine's snout, a fair woman & a fool. {23} The desire of the just is all good: the expectation of the impious fury. {24} Some divide their own goods, and are made richer: others take violently not their own, and are always in poverty. {25} The soul which blesseth, shall be made fat: and he that inebriateth, himself shall also be inebriated. {26} He that hideth corn, shall be cursed among the peoples: but blessing upon the head of them that sell. {27} Well riseth he early who seeketh good things: but he that is a searcher after evil things, shall be oppressed of them. {28} He that trusteth in his riches shall fall: but the just shall spring as a green leaf. {29} He that troubleth his house, shall possess the winds: and he that is a fool shall serve the wise. {30} The fruit of the just man a tree of life: and he that gaineth souls, is wise. {31} If the just man receive in the earth, how much more the impious and sinner?

Chapter 12

{1} HE that loveth discipline, loveth knowledge: but he that hateth reprobations is unwise. {2} He that is good, shall draw grace from our Lord: but he that trusteth in his own cogitations, doth impiously. {3} Man shall not be strengthened by impiety: and the root of the just shall not be moved. {4} A diligent woman is a crown to her husband: and putrefaction in his bones, she that doth things worthy of confusion. {5} The cogitations of the just are judgments: & the counsels of the impious are fraudulent. {6} The words of the impious lie in wait for blood: the mouth of the just shall deliver them. {7} Turn the impious, and they shall not be: but the house of the just shall be permanent. {8} A man shall be known by his doctrine: but he that is vain and foolish, shall lie open to contempt. {9} Better is the poor and sufficient to himself, than he that is glorious and wanteth bread. {10} The just knoweth the lives of his beasts: but the bowels of the impious are cruel. {11} He that tilleth his land, shall be filled with breads: but he that pursueth idleness is a very fool. He that is delighted in much quaffing of wine, leaveth contumely in his munitions. {12} The desire of the impious is the muniment of the most wicked: but the root of the just shall prosper. {13} For the sins of the lips' ruin approacheth to the evil man: but the just escapeth out of distress. {14} Of the fruit of his own mouth shall every man be replenished with good things, and according to the works of his hands it shall be repaid him. {15} The way of a fool is right in his eyes: but he that is wise heareth counsels. {16} A fool by & by sheweth his anger: but he that dissembleth injuries is wise. {17} He that speaketh that which he knoweth, is an utterer of justice: but he that

lieth, is a fraudulent witness. {18} There is that promiseth, and is pricked as it were with the sword of conscience: but the tongue of the wise is health. {19} The lips of truth shall be stable for ever: but he that is an hasty witness, frameth a tongue of lying. {20} Guile is in the heart of them that think evil things: but joy followeth them that give counsels of peace. {21} It shall not make the just sorry what soever shall fall to him: but the impious shall be replenished with evil. {22} Lying lips are an abomination to our Lord: but they that do faithfully please him. {23} A circumspect man concealeth knowledge: and the heart of the unwise provoketh folly. {24} The hand of the strong shall rule, but that which is slothful, shall serve under tributes. {25} Pensiveness in the heart of a man shall humble him, & with a good word he shall be made glad. {26} He that neglecteth damage for a friend, is just: but the way of the impious shall deceive them. {27} The fraudulent man shall not find gain: and the substance of a man shall be the price of gold. {28} In the path of justice, life: but the by-way leadeth to death.

Chapter 13

{1} A wise son is the doctrine of the father: but he that is a scorner, heareth not when he is rebuked. {2} Of the fruit of his own mouth man shall be filled with good things: but the soul of the prevaricators is wicked. {3} He that keepeth his mouth, keepeth his soul: but he that is unadvised to speak shall feel evils. {4} The sluggard will and will not: but the soul of them that work, shall be made fat. {5} The just shall detest a lying word: but the impious confoundeth, and shall be confounded. {6} Justice keepeth the way of the innocent: but impiety supplantheth the sinner. {7} There is one as it were with riches whereas he hath nothing: and there is as it were poor, whereas he is in much riches. {8} The redemption of a man's life, his riches: but he that is poor, beareth not reprehension. {9} The light of the just maketh glad: but the candle of the impious shall be extinguished. {10} Among the proud there are always brawls: but they that do all things with counsel, are ruled by wisdom. {11} Substance hastened shall be diminished: but that which by little and little is gathered with the hand, shall be multiplied. {12} Hope that is deferred afflicteth the soul: a tree of life the desire of ekoning. {13} Who so detracteth from any thing, he bindeth himself for the time to come: but he that feareth the precept, shall converse in peace. Guileful souls err in sins: the just are merciful & have pity. {14} The law of a wise man a fountain of life, that he may decline from the ruin of death. {15} Good doctrine shall give grace: in the way of contemners a whirlpool. {16} The subtle man doth all things with counsel: but he that is a fool openeth folly. {17} The messenger of the impious shall fall into evil: but a faithful legate, is health. {18} Poverty, and ignominy, to him that forsaketh discipline: but he that yieldeth to him that rebuketh, shall be glorified. {19} Desire if it be accomplished, delighteth the soul: fools detest them that fly evil things. {20} He that walketh with the wise, shall be wise: a friend of fools shall be made like. {21} Evil pursueth sinners, and to the just good things shall be repaid. {22} The good man leaveth heirs, sons, and nephews: and the substance of the sinner is kept for the just. {23} Much meat in the tilled grounds of the fathers: and to others they are gathered without judgment. {24} He that spareth the rod, hateth his child: but he that loveth him doth instantly nurture him. {25} The just eateth and filleth his soul: but the belly of the impious unsatisfiable.

Chapter 14

{1} A wise woman buildeth her house: the unwise will with her

hands destroy that also which is built. {2} He that walketh in the right way, & feareth God, is despised of him, that goeth an infamous way. {3} In the mouth of a fool the rod of pride: but the lips of the wise keep them. {4} Where oxen are not, the stall is empty: but where much corn is, there is the ox's strength manifest. {5} A faithful witness will not lie: but a deceitful witness uttereth a lie. {6} A scorner seeketh wisdom and findeth it not: the doctrine of the prudent is easy. {7} Go against a foolish man, and he knoweth not the lips of prudence. {8} The wisdom of a discrete man is to understand his way: and the imprudence of fools erreth. {9} A fool will laugh at sin, & among the just grace shall abide. {10} The heart that knoweth the bitterness of his soul, in his joy shall not the stranger be mingled. {11} The house of the impious shall be razed: the tabernacles of the just shall spring. {12} There is a way, which seemeth to a man just: but the later ends thereof lead to death. {13} Laughter shall be mingled with sorrow, and mourning occupieth the later ends of joy. {14} A fool shall be replenished with his ways, and the good man shall be above him. {15} The innocent believeth every word: the discrete man considereth his steps. {16} A wise man feareth and declineth from evil: the fool leapeth over and is confident. {17} The impatient man shall work folly: and the subtle man is odious. {18} The childish man shall possess folly, and the prudent shall expect knowledge. {19} The evil shall lie down before the good, and the impious before the gates of the just. {20} The poor shall be odious even to his neighbour: but the friends of the rich be many. {21} He that despiseth his neighbour, sinneth: but he that hath pity on the poor, shall be blessed. {22} They err that work evil: mercy and truth prepare good things. {23} In every work there shall be abundance: but where many words are, there is oftentimes poverty. {24} The crown of the wise, their riches: the folly of fools, imprudence. {25} A faithful witness delivereth souls: and the dissembler uttereth lies. {26} In the fear of our Lord is confidence of strength, and to his children there shall be hope. {27} The fear of our Lord a fountain of life, that he may decline from the ruin of death. {28} In the multitude of people the dignity of the king: and in fewness of people the ignominy of the Prince. {29} He that is patient, is governed with much wisdom: but he that is impatient, exalteth his folly. {30} Health of heart, the life of the flesh: envy, the putrefaction of the bones. {31} He that doth calumniate the needy, upbraidth his maker: but he honoureth him, that hath pity on the poor. {32} The impious shall be expelled in his malice: but the just hopeth in his death. {33} In the heart of the prudent resteth wisdom, & it shall instruct all the unlearned. {34} Justice advanceth a nation: but sin maketh peoples miserable. {35} A servant that understandeth is acceptable to the king: he that is unprofitable shall sustain his anger.

Chapter 15

{1} A soft answer breaketh anger: and a hard word raiseth up fury. wise adorneth knowledge: the mouth of {2} The tongue of the fools boileth forth folly. {3} In every place the eyes of our Lord behold the good and the evil. {4} A peaceable tongue is a tree of life: but that which is immoderate, shall break the spirit. {5} A fool scorneth the discipline of his father: but he that regardeth reprehensions, shall become more prudent. In abundant justice there is greater force: but the cogitations of the impious shall be rooted out. {6} The house of the just is very much strength: and in the fruits of the impious is perturbation. {7} The lips of the wise shall sow knowledge: the heart of fools shall be unlike. {8} The victims of the impious are abominable to our Lord: the vows of the just are acceptable. {9} The way of the impious is abomination to our Lord: he that followeth justice is beloved of him. {10} The doctrine is evil of them that forsake the way of life: he that hateth reprehensions shall die. {11} Hell and perdition are before our

Lord: how much more the hearts of the children of men? {12} The pestilent man loveth not him that rebuketh him: nor goeth to the wise. {13} A glad heart cheereth the face: in pensiveness of mind the spirit is cast down. {14} The heart of the wise seeketh doctrine: and the mouth of fools is fed with unskillfulness. {15} All the days of the poor are evil: a secure mind is as it were a continual feast. {16} Better is a little with the fear of our Lord, than great treasures and unsatisfiable. {17} It is better to be called to herbs with charity: than to a fatted calf with hatred. {18} An angry man stirreth brawls: he that is patient appeaseth those that are raised. {19} The way of the slothful is as an hedge of thorns: the way of the just is without offence. {20} A wise son maketh the father joyful: and the foolish man despiseth his mother. {21} Folly is joy to a fool: and the wise man directeth his steps. {22} Cogitations are dissipated where there is no counsel: but where many counsellors are, they are confirmed. {23} A man rejoiceth in the sentence of his mouth: and a word in due time is best. {24} The path of life above the learned, that he may decline from the lowest hell. {25} Our Lord will destroy the house of the proud: and will make sure the borders of the widow. {26} Evil cogitations are an abomination to our Lord: and pure speech most beautiful shall be confirmed of him. {27} He that pursueth avarice disturbeth his house: but he that hateth gifts shall live. By mercy and faith sins are purged: and by the fear of our Lord every one declineth from evil. {28} The mind of the just meditateth obedience: the mouth of the impious redoundeth with evils. {29} Our Lord is far from the impious: and he will hear the prayers of the just. {30} The light of the eyes rejoiceth the soul: a good name fatteth the bones. {31} The ear that heareth the reprehensions of life, shall abide in the midst of the wise. {32} He that rejecteth discipline, despiseth his soul: but he that yieldeth to reprehensions, is a possessor of the heart. {33} The fear of our Lord, the discipline of wisdom: and humility goeth before glory.

Chapter 16

{1} IT pertaineth to man to prepare the heart: and to our Lord to govern the tongue. {2} All the ways of man are open to his eyes: our Lord is the weigher of spirits. {3} Reveal thy works to our Lord: and thy cogitations shall be directed. {4} Our Lord hath wrought all things for himself: the impious also to the evil day. {5} Every arrogant man is an abomination to our Lord: although hand shall be to hand he is not innocent. The beginning of a good way, is to do justice: and it is more acceptable with God, than to immolate hosts. {6} By mercy and truth iniquity is redeemed: and in the fear of our Lord evil is avoided. {7} When the ways of man shall please our Lord, he will convert also his enemies to peace. {8} Better is a little with justice, than much fruit with iniquity. {9} The heart of man disposeth his way: but it pertaineth to our Lord to direct his progress. {10} Divination is in the lips of the king, his mouth shall not err in judgment. {11} Weight and balance are judgments of our Lord: and his work all the stones of the bag. {12} They are abominable to the king that do impiously: because the throne is established by justice. {13} The will of kings are just lips: he that speaketh right things shall be beloved. {14} The king's indignation, messengers of death: and the wise man will pacify it. {15} In the cheerfulness of the king's countenance is life: and his clemency is as the later shower. {16} Possess wisdom, because it is better than gold: and get prudence, because it is more precious than silver. {17} The path of the just avoideth evils: the keeper of his soul keepeth his way. {18} Pride goeth before destruction, and before ruin the spirit shall be exalted. {19} It is better to be humbled with the meek, than to divide spoils with the proud. {20} The learned in word shall find good things: and he that hopeth in our Lord, is blessed. {21} He that is wise in heart, shall be called prudent: and he that is sweet in speech shall find greater things. {22} A fountain of life the learning of him that possesseth it: the

doctrine of fools foolishness. {23} The heart of the wise shall instruct his mouth: and shall add grace to his lips. {24} Well set words are a honey comb: sweetness of the soul the health of the bones. {25} There is a way that seemeth to a man right: and the later ends thereof lead to death. {26} The soul of him that laboureth doth labour to himself, because his mouth hath compelled him. {27} The impious man diggeth evil, and in his lips fire burneth. {28} A perverse man raiseth contentions: and one full of words separateth Princes. {29} An unjust man allureth his friend: and leadeth him by a way not good. {30} He that with astonished eyes thinketh wicked things, biting his lips bringeth evil to pass. {31} A crown of dignity old age, which shall be found in the ways of justice. {32} Better is the patient than a strong man: and he that ruleth his mind, than the overthower of cities. {33} Lots are cast into the bosom, but they are ordered of our Lord.

Chapter 17

{1} BETTER is a dry morsel with joy, than a house full of victims with brawling. {2} A wise servant shall rule over foolish children, and divide inheritance among brethren. {3} As silver is tried by fire, and gold in the furnace: so our Lord proveth the hearts. {4} The evil man obeyeth an unjust tongue: and the deceitful obeyeth lying lips. {5} He that despiseth the poor, upbraideth his maker: and he that rejoiceth at an other man's ruin, shall not be unpunished. {6} The crown of old men the children's children: and the glory of children their fathers. {7} Eloquent words become not a fool, nor lying lips a Prince. {8} A most grateful pearl, the expectation of him that expecteth: whither soever he turneth himself, he understandeth wisely. {9} He that concealeth offence, seeketh friendships: he that in other word repeateth it, separateth the confederate. {10} Reprehension doth more profit with a wiseman, than an hundred stripes with a fool. {11} An evil man always seeketh brawls: but a cruel angel shall be sent against him. {12} It is better to meet a bear when her young are taken away, than a fool trusting to himself in his own folly. {13} He that rendereth evil things for good, evil shall not depart from his house. {14} He that letteth water go, is the head of brawls: & before he suffer contumely, he forsaketh judgment. {15} He that justifieth the impious, and he that condemneth the just, both are abominable before God. {16} What doth it profit a fool to have riches, whereas he can not buy wisdom? He that maketh his house high, seeketh ruin: and he that refuseth to learn, shall fall into evils. {17} He loveth at all time that is a friend: and a brother is proved in distresses. {18} A foolish man will clap the hands, when he is surely for his friend. {19} He that meditateth discords, loveth brawls: and he that exalteth the door, seeketh ruin. {20} He that is of a perverse heart, shall not find good: and he that turneth his tongue, shall fall into evil. {21} A fool is born to his own ignominy: but neither shall the father rejoice in a fool. {22} A joyful mind maketh a flourishing age, a sorrowful spirit dryeth up the bones. {23} The impious receiveth gifts out of the bosom, that he may pervert the paths of judgment. {24} In the face of the prudent wisdom shineth: the eyes of fools are in the ends of the earth. {25} A foolish son is the anger of the father: and the sorrow of the mother that bare him. {26} It is not good to do hurt to the just: nor to strike the Prince, which judgeth right. {27} He that moderateth his words, is learned and prudent: and the learned man is of a precious spirit. {28} The fool also if he hold his peace, shall be reputed wise: and if he close his lips, a man of understanding.

Chapter 18

{1} HE seeketh occasions that will depart from a friend: he shall

ever be subject to reproach. {2} A fool receiveth not the words of prudence: unless thou say those things which are in his heart. {3} The impious when he shall come into the depth of sins, contemneth: but ignominy and reproach follow him. {4} Deep water, words from the mouth of a man: and a stream overflowing the fountain of wisdom. {5} To accept the person of the impious in judgment is not good, that thou decline from the truth of judgment. {6} The lips of a fool mingle him with strife: and his mouth provoketh brawls. {7} The mouth of a fool is his destruction: and his lips are the ruin of his soul. {8} The words of the double tongued, as it were simple: and the same come even to the inner part of the belly. Fear casteth down the slothful: and the souls of the effeminate shall be hungry. {9} He that is soft and dissolute in his work, is the brother of him that destroyeth his own works. {10} A most strong tower, the name of our Lord: the just runneth to it, and shall be exalted. {11} The substance of the rich man a city of his strength: and as a strong wall compassing him about. {12} Before he be broken, the heart of a man is exalted: and before he be glorified, it is humbled. {13} He that answereth before he hear, sheweth himself to be a fool, and worthy of confusion. {14} The spirit of a man upholdeth his imbecility: but a spirit that is easy to be angry who can sustain? {15} A wise heart shall possess knowledge: and the ear of the wise seeketh doctrine. {16} The gift of a man enlargeth his way, & maketh him room before Princes. {17} The just is first accuser of himself: his friend cometh, and shall search him. {18} Lot suppresseth contradictions, and between the mighty also it determineth. {19} Brother that is holpen of brother, is a strong city: and judgments are as the bars of cities. {20} Of the fruit of man's mouth his belly shall be filled: and the offsprings of his lips shall fill him. {21} Death and life in the hand of the tongue: they that love it, shall eat the fruits thereof. {22} He that hath found a good wife, hath found a good thing, and hath received a pleasure of our Lord. {23} The poor speaketh with supplications, and the rich will speak roughly. {24} A man amiable to society, shall be more friendly than a brother.

Chapter 19

{1} BETTER is a poor man, that walketh in his simplicity, than a rich writhing his lips, and unwise. {2} Where is no knowledge of the soul, is not good: and he that is hasty with his feet shall stumble. {3} The folly of a man supplanteth his steps: and he boileth in his mind against God. {4} Riches add many friends: but from the poor they also which he had are separated. {5} A false witness shall not be unpunished: & he that speaketh lies, shall not escape. {6} Many worship the person of the mighty, and are friends of him that giveth gifts. {7} The brethren of the poor man hate him: moreover also his friends have departed far from him. {8} He that pursueth words only, shall have nothing: but he that is possessor of the mind, loveth his soul, and the keeper of prudence shall find good things. {9} A false witness shall not be unpunished: and he that speaketh lies shall perish. {10} Delicacies become not a fool: nor a servant to rule over Princes. {11} The doctrine of man is known by patience: and his glory is to overpass unjust things. {12} As the roaring of a lion, so also the anger of a king: and as dew upon grass, so also his cheerfulness. {13} The sorrow of the father, a foolish son: and roofs continually dropping through, a woman full of brawling. {14} House and riches are given of the parents: but of our Lord properly a prudent wife. {15} Slothfulness bringeth drowsiness, and a dissolute soul shall be an hungered. {16} He that keepeth the commandment, keepeth his soul: but he that neglecteth his way, shall die. {17} He lendeth our Lord that hath mercy on the poor: and he will repay him the like. {18} Nurture thy son, despair not: but to the killing of him set not thy soul. {19} He that is impatient shall sustain damage: and when he shall take away violently, he shall add an other thing. {20} Hear counsel, and

receive discipline, that thou mayst be wise in thy later ends. {21} Many cogitations in the heart of a man: but the will of our Lord shall be permanent. {22} A needy man is merciful: and better is the poor than the lying man. {23} The fear of our Lord unto life: and in fullness he shall abide, without the visitation most noisome: {24} The slothful hideth his hand under the arm-hole, neither doth he put it to his mouth. {25} The pestilent man being whipped, the fool shall be wiser: but if thou rebuke a wiseman he will understand discipline. {26} He that afflicteth his father, and flyeth from his mother, is ignominious and unhappy. {27} Cease not, o son, to hear doctrine, neither be ignorant of the words of knowledge. {28} An unjust witness scorneth judgment: and the mouth of the impious devoureth iniquity. {29} Judgments are prepared for scorners: & hammers striking for the bodies of fools.

Chapter 20

{1} WINE is a luxurious thing, & drunkenness tumultuous: whosoever is delighted therewith shall not be wise. {2} As the roaring of a lion, so also the terror of a king: he that provoketh him, sinneth also against his own soul. {3} It is honour to a man that separateth himself from contentions: but all fools meddle with contumelies. {4} Because of cold the slothful would not plow: he shall beg therefore in the summer, and it shall not be given him. {5} As deep water, so counsel in the heart of a man: but a wise man shall draw it out. {6} Many men are called merciful: but a faithful man who shall find? {7} The just that walketh in his simplicity, shall leave blessed children. {8} The king that sitteth in the throne of judgment, dissipateth all evil with his look. {9} Who can say: My heart is clean, I am pure from sin? {10} Weight and weight, measure and measure: both are abominable before God. {11} By his conversation a child is perceived, if his works be clean and right. {12} The ear hearing, and the eye seeing, our Lord made both. {13} Love not sleep, lest poverty oppress thee: open thine eyes and be filled with breads. {14} It is naught, it is naught, saith every buyer: and when he is departed he will boast. {15} There is gold, and multitude of pearls: but a precious vessel the lips of knowledge. {16} Take his garment, that was the surety of a stranger, and for strangers take a pledge from him. {17} The bread of lying is sweet to a man: and afterward his mouth shall be filled with the gravel stone. {18} Cogitations are strengthened by counsels: and battles are to be handled by governments. {19} Meddle not with him that revealeth mysteries, and walketh fraudulently, and dilateth his lips. {20} He that curseth his father, and mother, his lamp shall be extinguished in the midst of darkness. {21} The inheritance whereunto haste is made in the beginning, in the later end shall lack blessing. {22} Say not, I will requite evil: expect our Lord, and he will deliver thee. {23} Weight and weight are abomination with our Lord: a deceitful balance is not good. {24} The steps of man are directed of our Lord: but who of men can understand his own way? {25} It is ruin to a man to devour saints, and afterward to retract the vows. {26} A wise king dissipateth the impious, and bentheth over them a triumphant arch. {27} The Lamp of our Lord the breath of a man, which searcheth all the secrets of the belly. {28} Mercy & truth keep the king, and his throne is strengthened by clemency. {29} The joy of youngmen their strength: and the dignity of oldmen a gray head. {30} The blueness of the wound shall wipe away evils: and stripes in the more secret place of the belly.

Chapter 21

{1} AS divisions of waters, so the heart of the king is in the hand of our Lord: whither soever he will, he shall incline it. {2} Every

way of a man seemeth to himself right: but our Lord weigheth the hearts. {3} To do mercy and judgment, doth more please our Lord than victims. {4} Exaltation of the eyes is the dilation of the heart: the lamp of the impious, sin. {5} The cogitations of the strong are always in abundance: but every sluggard is always in poverty. {6} He that gathereth treasures with a lying tongue is vain and witless, and shall stumble at the snares of death. {7} The robberies of the impious shall draw them down, because they would not do judgment. {8} The perverse way of a man is strange: but he that is clean, his work is right. {9} It is better to sit in a corner of the house top, than with a brawling woman, and in a common house. {10} The soul of the impious desireth evil, he will not have pity on his neighbour. {11} The pestilent man being punished, the little one will be wiser: and if he follow the wiseman, he will take knowledge. {12} The just deviseth concerning the house of the impious, that he may draw the impious from evil. {13} He that stoppeth his ear at the cry of the poor, himself also shall cry and shall not be heard. {14} A gift hid quencheth angers: and a gift in the bosom the greatest indignation. {15} It is a joy to the just to do judgment: and dread to them that work iniquity. {16} A man, that shall err from the way of doctrine, shall abide in the assembly of giants. {17} He that loveth good cheer, shall be in poverty: he that loveth wine, and fat things, shall not be rich. {18} The impious shall be given for the just: and the unjust for the righteous. {19} It is better to dwell in a desert land, than with a brawling and angry woman. {20} Treasure to be desired, and oil in the habitation of the just: and the unwise man shall dissipate it. {21} He that followeth justice and mercy, shall find life, justice, and glory. {22} The wise hath scaled the city of the strong, and hath destroyed the confidence thereof. {23} He that keepeth his mouth, and his tongue, keepeth his soul from distresses. {24} The proud and arrogant is called unlearned, which in anger worketh pride. {25} Desires kill the slothful: for his hands would not work any thing: {26} all the day he longeth and desireth: but he that is just, will give, and will not cease. {27} The hosts of the impious abominable, because they are offered of wickedness. {28} A lying witness shall perish: an obedient man shall speak victory. {29} The impious man malapertly hardeneth his countenance: but he that is righteous, correcteth his way. {30} There is no wisdom, there is no prudence, there is no counsel against our Lord. {31} The horse is prepared to the day of battle: but our Lord giveth salvation.

Chapter 22

{1} BETTER is a good name, than much riches: above silver and gold, good grace. {2} The rich and poor have met one an other: our Lord is the maker of both. {3} The subtle saw evil, and hid himself: the innocent passed by, and was afflicted with damage. {4} The end of modesty the fear of our Lord, riches and glory and life. {5} Armour and swords in the way of the perverse: but the keeper of his own soul departeth far from them. {6} It is a proverb: A youngman according to his way, when he is old will not depart from it. {7} The richman ruleth over the poor: and he that borroweth is the servant of him that lendeth. {8} He that soweth iniquity, shall reap evils, and with the rod of his wrath, he shall be consumed. {9} He that is prone to mercy shall be blessed: for of his breads he hath given to the poor. He that giveth gifts shall purchase victory and honour: but he that receiveth taketh away the soul of the giver. {10} Cast out the scorner, and brawling shall go forth with him, and cause shall cease and contumelies. {11} He that loveth cleanliness of heart, for the grace of his lips shall have the king his friend. {12} The eyes of our Lord keep knowledge: and the words of the just are supplanted. {13} The slothful saith: A lion is without, in the midst of the streets I am to be slain. {14} A deep pit the mouth of a strange woman: he with whom our Lord is angry, shall fall into it. {15} Folly is tied together in the heart of a

child, and the rod of discipline shall drive it away. {16} He that doth calumniate the poor to increase his riches, himself shall give to a richer, and shall be in need. {17} Incline thine ear, and hear the words of wisemen: and set thy heart to my doctrine: {18} which shall be beautiful for thee, when thou shalt keep it in thy belly, and it shall flow in thy lips. {19} That thy confidence may be in our Lord, wherefore I have shewed also it to thee this day. {20} Behold I have described it to thee three manner of ways: in cogitations and knowledge: {21} that I might shew thee the stability, and the words of truth, out of these to answer them that sent thee. {22} Do not violence to the poor, because he is poor: neither oppress the needy in the gate: {23} because our Lord will judge his cause, and will pierce them, that have pierced his soul. {24} Be not friend to an angry man, nor walk with a furious man: {25} lest perhaps thou learn his paths, and take scandal to thy soul. {26} Be not with them that stick down their hands, and that offer themselves sureties for debts: {27} for if thou have not wherewith to restore, what cause is there that he should take the covering from thy bed? {28} Transgress not the ancient bounds, which thy fathers have put. {29} Hast thou seen a man quick in his work? He shall stand before kings, neither shall he be before the un noble.

Chapter 23

{1} WHEN thou shalt sit to eat with a Prince, attend diligently what things are set before thy face: {2} and set a knife in thy throat, if notwithstanding thou have thy soul in thine own power. {3} Desire not his meats, in which is the breath of lying. {4} Labour not to be rich: but set a mean to thy prudence. {5} Lift not up thine eyes to the riches, which thou canst not have: because they shall make to themselves wings as of an eagle, and shall fly into heaven. {6} Eat not with an envious man, and desire not his meats. {7} Because after the similitude of a soothsayer, and diviner, he esteemeth that which he knoweth not. Eat and drink, will he say to thee: and his mind is not with thee. {8} The meats which thou hadst eaten thou shalt vomit up: and shalt lose thy beautiful words. {9} Speak not in the ears of the unwise: because they will despise the doctrine of thy speech. {10} Touch not the bounds of little ones: and into the field of pupils enter not. {11} For their near kinsman is strong: and he will judge their cause against thee. {12} Let thy heart enter into doctrine: and thine ears to words of knowledge. {13} Withdraw not discipline from a child: for if thou shalt strike him with the rod, he shall not die. {14} Thou shalt strike him with the rod: and deliver his soul from hell. {15} My son, if thy mind shall be wise, my heart shall be glad with thee: {16} And my reins shall rejoice, when thy lips shall speak right things. {17} Let not thy heart envy sinners: but in the fear of our Lord be thou all the day: {18} because thou shalt have hope in the later end, and thine exaltation shall not be taken away. {19} Hear my son, & be wise: & direct thy mind in the way. {20} Be not in the feasts of great drinkers, nor in their comissions, which contribute flesh together to eat: {21} because they that are given to drinking, and that pay shots, shall be consumed, {647} and drowsiness shall be clothed with rags. {22} Hear thy father, that begot thee: and contemn not thy mother when she is old. {23} Buy truth, and sell not wisdom, and doctrine, and intelligence. {24} The father of the just rejoiceth with gladness: he that hath begotten a wiseman, shall rejoice in him. {25} Let thy father be glad and thy mother, and let her rejoice that bare thee. {26} My son give me thy heart: & let thine eyes keep my ways. {27} For an harlot is a deep ditch: & a strange woman a narrow pit. {28} She lieth in wait in the way as a robber, and whom she shall see not circumspect, she will kill. {29} To whom is woe? To whose father woe? To whom brawls? To whom ditches? To whom wounds without cause? To whom blood-shedding eyes? {30} Is it not to them that pass their time in wine, and study to drink out their cups? {31} Behold not wine when it

waxeth yellow, when the colour thereof shall shine in the glass: it goeth in pleasantly. {32} but in the end, it will bite like a snake, and as a basilisk it will pour abroad poisons. {33} Thine eyes shall see strange women, and thy heart shall speak perverse things. {34} And thou shalt be as one sleeping in the midst of the sea, and as the governor fast asleep, the stern being lost. {35} And thou shalt say: They have beaten me, but I was not grieved: they drew me, and I felt not: When shall I awake, and find wines again?

Chapter 24

{1} EMULATE not evil men, neither desire thou to be with them: doth meditate robberies, and their lips {2} because their mind speak deceits. {3} By wisdom the house shall be built, and by prudence it shall be strengthened. {4} In doctrine the cellars shall be replenished with all precious and most beautiful substance. {5} A wiseman is strong: and a learned man, strong and valiant. {6} Because war is managed by due ordering: & there shall be salvation where many counsels are. {7} Wisdom is high for a fool, in the gate he shall not open his mouth. {8} He that thinketh to do evils, shall be called a fool. {9} The cogitation of a fool is sin: and a detractor the abomination of men. {10} If thou despair being weary in the day of distress: thy strength shall be diminished. {11} Deliver them that are led to death: and those that are drawn to death cease not to deliver. {12} If thou say, I am not of force: he that seeth into the heart, he understandeth, and nothing deceiveth the keeper of thy soul, and he shall render to man according to his works. {13} Eat honey my son, because it is good, and the honey-comb most sweet to thy throat: {14} so also the doctrine of wisdom to thy soul: which when thou shalt find, thou shalt have hope in the later end, and thy hope shall not perish. {15} Lie not in wait, nor seek impiety in the house of the just, nor spoil his rest. {16} For seven times shall the just fall, and shall rise again: but the impious shall fall into evil. {17} When thine enemy shall fall, be not glad, and in his ruin let not thy heart rejoice: {18} Lest perhaps our Lord see, and it displease him, and he take away his wrath from him. {19} Contend not with the most wicked, nor emulate the impious: {20} because evil men have not hope of things to come, and the lamp of the impious shall be extinguished. {21} Fear our Lord, my son, and the king: & with detractors meddle not: {22} because their perdition shall suddenly rise; and the ruin of both who knoweth? {23} These things also to the wise: to know a person in judgement is not good. {24} They that say to the impious: Thou art just; peoples shall curse them, and tribes shall detest them. {25} They that rebuke him, shall be praised: and blessing shall come upon them. {26} He shall kiss the lips, who answereth right words. {27} Prepare thy work abroad, and diligently till thy ground: that afterward thou mayst build thy house. {28} Be not witness without cause against thy neighbour: neither allure any man with thy lips. {29} Say not, As he hath done to me, so will I do to him: I will render to every one according to his work. {30} I passed by the field of the slothful man, and by the vineyard of a foolish man: {31} and behold nettles had filled it wholly, and thorns had covered the face thereof, and the wall of stones was destroyed. {32} Which when I had seen, I laid it in my heart, and by the example I learned discipline. {33} A little I say, thou shalt sleep, a little thou shalt slumber, a little shalt thou join thy hands together to rest: {34} and as a post, poverty shall come to thee, & beggary as a man armed.

Chapter 25

{1} THESE also are the parables of Salomon, which the men of Ezechias king of Juda wrote out. {2} It is the glory of God to

conceal the word, and the glory of kings to search the speech. {3} The heaven above, and the earth beneath, and the heart of kings is unscrutable. {4} Take away the rust from silver, and there shall come forth a most pure vessel: {5} Take away impiety from the king's countenance, and his throne shall be established with justice. {6} Appear not glorious before the king, and in the place of great men stand not. {7} For it is better that it be said to thee: Come up hither, than that thou be humbled before the Prince. {8} The things which thy eyes have seen, utter not quickly in a brawl: lest afterward thou canst not amend it, when thou hast dishonoured thy friend. {9} Treat thy cause with thy friend, and reveal not a secret to a stranger: {10} lest perhaps he insult against thee when he heareth, and cease not to upbraid thee. Grace and friendship deliver: which keep to thy self, lest thou become reproachful. {11} Apples of gold in silver beds, he that speaketh a word in his time. {12} A golden earlet, and a shining precious stone, he that rebuketh a wiseman, and an obedient ear. {13} As the cold of snow in the day of harvest, so a faithful legate to him that sent him, maketh his soul to rest. {14} Clouds, and wind, and no rain following, a glorious man, and not accomplishing his promises. {15} By patience the Prince shall be pacified, and a soft tongue shall break hardness. {16} Thou hast found honey, eat that which sufficeth thee, lest perhaps being filled thou vomit it up. {17} Withdraw thy foot from the house of thy neighbour, lest sometime having his fill he hate thee. {18} A dart, and sword, and a sharp arrow, a man that speaketh false testimony against his neighbour. {19} A rotten tooth, and weary foot, he that hopeth upon the unfaithful in the day of distress, {20} and that loseth his cloak in the day of cold. Vinegar in nitre, he that singeth songs to a naughty heart. As a moth the garment, and a worm the wood: so the sadness of a man hurteth the heart. {21} If thine enemy shall hunger, give him meat: if he thirst, give him water to drink: {22} for thou shalt heap hot coals upon his head, and our Lord will reward thee. {23} The north-wind dissipateth rains, & a sad look the tongue that detracteth. {24} It is better to sit in a corner of the house top, than with a brawling woman, and in a common house. {25} Cold water to a thirsty soul, and good tidings from a far country. {26} A fountain troubled with the foot, and a vein corrupted, the just falling before the impious. {27} As he that eateth much honey, it is not good for him: so he that is a searcher of the majesty, shall be oppressed of the glory. {28} As a city being open and without compass of walls, so a man that can not repress his spirit in speaking.

Chapter 26

{1} AS snow in the summer, and rain in the harvest: so is glory undecent for a fool. {2} As a bird flying to other places, & a sparrow going whither he lift: so a curse uttered in vain shall light upon some man. {3} A whip for a horse, and a snaffle for an ass, and a rod on the back of the unwise. {4} Answer not a fool according to his folly, lest thou be made like to him. {5} Answer a fool according to his folly, lest he seem to himself to be wise. {6} Lame of feet, and drinking iniquity, he that sendeth words by a foolish messenger. {7} As a lame man hath fair legs in vain: so a parable is undecent in the mouth of fools. {8} As he that casteth a stone into the heap of Mercury: so he that giveth honour to the unwise. {9} As if a thorn should grow in the hand of the drunkard: so a parable in the mouth of fools. {10} Judgement determineth causes: and he that putteth a fool to silence, appeaseth angers. {11} As a dog that returneth to his vomit, so the unwise that reiterateth his folly. {12} Hast thou seen a man seem to himself wise? The fool shall have hope rather than he. {13} The slothful saith: A lion is in the way, and a lioness in the journeys: {14} as a door turneth on his hinge so the slothful in his bed. {15} The slothful hideth his hand under the arm-hole, and is grieved if he turneth it to his mouth. {16} The slothful seemeth wiser to himself, than seven

men speaking sentences. {17} As he that taketh a dog by the ears, so he that passeth by impatient, and meddleth with an other man's brawl. {18} As he is hurtful that shooteth arrows and spears unto death: {19} so a man that hurteth his friend fraudulently: and when he is taken withal saith: I did it in jest. {20} When wood faileth, the fire shall be extinguished: and the whisperer taken away, brawls cease. {21} As coals to burning coals, and wood to fire, so an angry man raiseth brawls. {22} The words of the whisperer as it were simple, and the same come to the inmost parts of the belly. {23} As if thou wouldest adorn an earthen vessel with drossy silver, so swelling lips joined with a most wicked heart. {24} An enemy is perceived by his lips, when he shall handle deceipts in his heart. {25} When he shall submit his voice, believe him not: because there are seven mischiefs in his heart. {26} He that covereth hatred fraudulently, his malice shall be revealed in the councel. {27} He that diggeth a pit, shall fall into it: and he that rolleth a stone, it shall return to him. {28} A deceitful tongue loveth not truth, and a slippery mouth worketh ruins.

Chapter 27

{1} BOAST not for to morrow, being ignorant what the day to come may bring forth. {2} Let an other praise thee, and not thine own mouth: a stranger and not thine own lips. {3} A stone is heavy, and sand weighty: but the anger of a fool is heavier than both. {4} Anger hath no mercy, nor fury breaking forth: and the violence of a moved spirit who can sustain? {5} Better is manifest correction, than love hidden. {6} Better are the wounds of him that loveth, than the fraudulent kisses of him that hateth. {7} A soul that is full shall tread upon the honeycomb: and a soul that is hungry shall take bitter also for sweet. {8} As a bird fleeting from her nest, so a man that forsaketh his place. {9} The heart is delighted with ointment and diverse odours: and with the good counsels of a friend the soul is sweetened. {10} Thy friend, and thy father's friend do not leave: and go not into thy brother's house in the day of thine affliction. Better is a neighbour near than a brother far off. {11} Study wisdom my son, & make my heart joyful, that thou mayst make answer to the upbraider. {12} The subtle man seeing evil, hideth himself: little ones passing through have sustained evil detriments. {13} Take his garment that hath been surety for a stranger: and for aliens take from him a pledge. {14} He that blesseth his neighbour with a loud voice, rising in the night, he shall be like him that curseth. {15} Roofs dropping through in the day of cold, and a brawling woman are compared together: {16} He that retaineth her, as he that should hold the wind, and shall call it the oil of his right hand. {17} Iron is sharpened with iron, and a man sharpeneth the face of his friend. {18} He that keepeth the figtree, shall eat the fruits thereof: and he that is the keeper of his master, shall be glorified. {19} As in waters the countenance of them that look therein shineth, so the hearts of men are manifest to the prudent. {20} Hell and perdition are never filled: in like manner also the eyes of men are unsatisfiable. {21} As silver is tried in the forge, and gold in the furnace: so a man is proved by the mouth of him that praiseth. The heart of the wicked seeketh after evils, but the righteous heart seeketh after knowledge. {22} If thou shall bray a fool in a mortar, as when a pestle striketh upon ptisane, his folly shall not be taken from him. {23} Know diligently the countenance of thy cattle, and consider thy flocks: {24} For thou shalt not have power always: but a crown shall be given into generation and generation. {25} The meadows are open, and the green herbs have appeared, and the grass is gathered out of the mountains. {26} Lambs for thy garment: and kids the price of the field. {27} Let the milk of the goats suffice thee for thy meats, and for the necessities of thy house: and for victual to thy hand-maids.

Chapter 28

{1} THE impious flyeth, no man pursuing: but the just confident as a lion, shall be without terror. {2} For the sins of the land the Princes thereof shall be many: & for the wisdom of a man, & the knowledge of those things that are said, the life of the Prince shall be longer. {3} A poor man calumniating the poor, is like a vehement shower, whereby famine is gotten. {4} They that forsake the law, praise the impious: they that keep it, are set on fire against him. {5} Evil men think not on judgment: but they that seek after our Lord, mark all things. {6} Better is a poor man walking in his simplicity, than the rich in crooked ways. {7} He that keepeth the law is a wise son, but he that feedeth gluttons, shameth his father. {8} He that heareth together riches by usuries and ocker, gathereth them for him that is liberal to the poor. {9} He that turneth away his ears from hearing the law, his prayer shall be execrable. {10} He that deceiveth the just in a wicked way, shall fall into his destruction: and the simple shall possess his goods. {11} The rich man seemeth to himself wise: but the poor man being prudent shall search him. {12} In the exultation of the just there is much glory: when the impious reign, ruins of men. {13} He that hideth his wicked deeds, shall not be directed: but he that shall confess, and shall forsake them, shall obtain mercy. {14} Blessed is the man that is always fearful: but he that is of an obstinate mind, shall fall into evil. {15} A roaring lion, and hungry bear, an impious Prince over the poor people. {16} A Prince lacking prudence, shall oppress many by calumny: but he that hateth avarice, his days shall be made long. {17} A man that doth calumniate the blood of a soul, if he shall fly into a lake, no man abideth. {18} He that walketh simply shall be saved: he that goeth perverse ways, shall fall once. {19} He that tilleth his ground, shall be filled with breads: but he that pursueth idleness, shall be replenished with poverty. {20} A faithful man shall be much praised: but he that hasteneth to be rich, shall not be innocent. {21} He that knoweth a person in judgement, doth not well: this man even for a morsel of bread forsaketh the truth. {22} A man that hasteneth to be rich, and enviieth others, is ignorant that poverty shall come upon him. {23} He that rebuketh a man, shall afterward find favour with him, more than he that by flatteries of tongue deceiveth. {24} He that pilfereth any thing from his father, and from his mother: & saith this is no sin, is the partaker of a mankiller. {25} He that exalteith and dilateth himself, raiseth brawls: but he that trusteth in our Lord, shall be healed. {26} He that hath confidence in his own heart, is a fool: but who so walketh wisely shall be saved. {27} He that giveth to the poor, shall not lack: he that despiseth him that asketh shall sustain penury. {28} When the impious shall rise, men shall be hid: when they shall perish, the just shall be multiplied.

Chapter 29

{1} THE man that with stiff neck contemneth him that rebuketh, sudden destruction shall come upon him: and health shall not follow him. {2} In the multiplication of just men, the common people shall rejoice: when the impious shall take princedom, the people shall mourn. {3} A man that loveth wisdom, maketh his father glad: but he that maintaineth harlots, shall destroy his substance. {4} A just king setteth up the land, a covetous man shall destroy it. {5} A man that with fair and feigned words speaketh to his friend, spreadeth a net to his steps. {6} A snare shall entangle the wicked man sinning: and the just shall praise and rejoice. {7} The just knoweth the cause of the poor: the impious is ignorant of knowledge. {8} Pestilent men dissipate a city: but the wise turn away fury. {9} A wise man, if he contend with a fool, whether he be angry, or whether he laugh, shall not find rest. {10} Men of blood hate the simple: but just men seek his soul. {11} A fool

uttereth all his spirit: a wiseman deferreth and reserveth till afterward. {12} A Prince that gladly heareth words of lying, hath all his servants impious. {13} The poor man and the creditor have met one an other: our Lord is illuminator of both. {14} The king that judgeth the poor in truth, his throne shall be replenished for ever. {15} Rod and rebuke giveth wisdom: but the child that is left to his own will, confoundeth his mother. {16} In the multiplication of the impious, wickedness shall be multiplied, and the just shall see the ruins of them. {17} Nurture thy son, and he shall refresh thee, and shall give delights to thy soul. {18} When prophecy shall fail, the people shall be dissipated: but he that keepeth the Law, is blessed. {19} A servant can not be taught by words: because he understandeth that which thou sayst, and contemneth to answer. {20} Hast thou seen a man swift to speak? Folly is rather to be hoped, than his amendment. {21} He that nourished his servant delicately from his childhood, afterward shall feel him stubborn. {22} An angry man provoketh brawls: and he that is easy to indignation, shall be more prone to sin. {23} Humiliation followeth the proud: and glory shall receive the humble of spirit. {24} He that is partaker with a thief, hateth his own soul: he heareth one adjuring, and telleth not. {25} He that feareth man, shall soon fall: he that trusteth in our Lord shall be lifted up. {26} Many seek after the face of the Prince: & the judgement of every one cometh forth from our Lord. {27} The just abhor an impious man: & the impious abhor them that are in the right way. The son that keepeth the word, shall be out of perdition.

Chapter 30

A right wiseman thinketh humbly of himself 4. knowing that God's works are inscrutable, and perfect: 8. desireth truth in all things, & mediocrity in riches 11. Abhorreth certain sorts of men, 15. & certain execrable things. 18. Noteith certain things hard to be known: 21. other things intolerable, 24. others admirable. 32. The tongue dangerous.

{1} THE words of the Gatherer the son of Vomiter. The vision, that the man spake, with whom God is, and who being strengthened by God abiding with him, said: {2} I am most foolish of men, & the wisdom of men is not with me. {3} I have not learned wisdom, and have not known the science of saints. {4} Who hath ascended into heaven and descended? Who hath contained the spirit in his hands? Who hath bound the waters together as in a garment? Who hath raised up all the borders of the earth? What is his name, and what is the name of his son, if thou know? {5} Every word of God tried by fire, is a buckler to them that hope in him: {6} Add not any thing to his words, and so thou be reproved and found a liar. {7} Two things I have asked thee, deny them not to me before I die. {8} Vanity, and lying words make far from me. Beggary, and riches give me not: give only things necessary for my sustenance: {9} lest perhaps being filled I be allured to deny, and may say: Who is the Lord? Or being compelled by poverty I may steal, and forswear the name of my God. {10} Accuse not a servant to his master, lest perhaps he curse thee, and thou fall. {11} There is a generation that curseth their father, and that blesseth not their mother. {12} A generation, that seemeth to it-self clean, & yet is not washed from their filthiness. {13} A generation, whose eyes are lofty, and the eye-lids thereof set up on high. {14} A generation, that for teeth hath swords, and chaweth with their grinding teeth, that they may eat the needy out of the earth, and the poor from among men. {15} The horseleech hath two daughters that say: Bring, bring. Three things are unsatisfiable, the fourth never saith it sufficeth. {16} Hell, and the mouth of the matrice, & the earth which is not satisfied with water: but the fire never saith it sufficeth. {17} The eye that scorneth his father, & that despiseth the travail of his mother in bearing him, let the ravens of the torrents pick it out, and the young of the eagle eat it. {18} Three things are hard to me, and of the fourth I am utterly ignorant. {19} The way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea, and the way of a man in youth. {20} Such is also the way of an adulterous

woman, which eateth, and wiping her mouth saith: I have done no evil. {21} By three things the earth is moved, and the fourth it cannot sustain. {22} By a servant when he shall reign: by a fool when he shall be filled with meat: {23} by an odious woman when she shall be taken in matrimony: & by a bond-woman when she shall be heir to her mistress. {24} There are four the least things of the earth, and they are wiser than the wise. {25} The ants, a weak people, which prepareth in the harvest meat for themselves: {26} The leveret, a people not strong, which placeth his bed in the rock: {27} The locust hath no king, and they go out all by their troops: {28} The stellion stayeth on his hands, & tarrieth in king's houses. {29} There are three things which go well, and the fourth that goeth happily. {30} The lion, the strongest of beasts shall fear at the meeting of none: {31} the cock girded about the loins, and the ram: also the king, against whom none can resist. {32} There is that hath appeared a fool after that he was lifted up on high: for if he had understood, he would have laid his hand upon his mouth. {33} And he that strongly presseth the paps to wring out milk, straineth out butter, and he that violently cleanseth his nose, wringeth out blood: & he that provoketh angers, bringeth forth discords.

Chapter 31

An exhortation to chastity, temperance, 8. and to works of mercy. 10. with praise of a valiant wise woman.

{1} THE words of Lamuel the king. The vision wherewith his mother instructed him. {2} What o my beloved, what o the beloved of my womb, what o beloved of my vows? {3} Give not thy substance to women, & thy riches to destroy kings. {4} Give not to kings, o Lamuel, give not wine to kings: because there is no secret where drunkenness reigneth, {5} & lest perhaps they drink, & forget judgments, & change the cause of the children of the poor. {6} Give strong drink to them that be sad, and wine unto them that are of a pensive mind: {7} let them drink, and forget their poverty, and not remember their sorrow any more. {8} Open thy mouth to the dumb, & to the causes of all the children that pass: {9} open thy mouth, decree that which is just, & judge the needy & poor. {10} A valiant woman who shall find? Far, and from the utmost borders is the price of her. {11} The heart of her husband trusteth in her, and he shall not need spoils. {12} She shall render good, and not evil, all the days of her life. {13} She hath sought wool and flax, and hath wrought by the counsel of her hands. {14} She is become as a merchant's ship, bringing her bread from far. {15} And she hath risen in the night, and given prey to her household, and meats to her handmaids. {16} She hath viewed a field, and bought it, of the fruit of her hands she hath planted a vineyard. {17} She hath girded her loins with strength, and hath strengthened her arm. {18} She hath tasted, and seen that her traffic is good: her lamp shall not be extinguished in the night. {19} She hath put her hand to strong things, and her fingers have taken hold of the spindle. {20} She hath opened her hand to the needy, and stretched out her palms to the poor. {21} She shall not fear for her house in the colds of snow: for all her household are clothed with double. {22} Tapestry clothing she hath made to herself: silk and purple is her garment. {23} Her husband is noble in the gates, when he shall sit with the senators of the land. {24} She made sindon, and sold it, and delivered a girdle to the Chananeite. {25} Strength and beauty is her garment, and she shall laugh in the later day. {26} She hath opened her mouth to wisdom, and the law of clemency is in her tongue. {27} She hath considered the paths of her house, and hath not eaten her bread idle. {28} Her children arose, and commended her to be most blessed: her husband, and he praised her. {29} Many daughters have gathered together riches: thou hast passed them all. {30} Grace is deceitful and beauty is vain: the woman that feareth our Lord shall be praised. {31} Give ye to her of the fruit of her hands, and let her works praise her in the gates.

THE BOOK OF ECCLESIASTES

Chapter 1

All temporal things (in comparison of true felicity) are vain, 4. because they are mutable, 8. neither can any man attain perfect knowledge to his satisfaction: 12. as appeareth by Salomon's own experience.

{1} THE words of Ecclesiastes, the son of David, king of Jerusalem. said Ecclesiastes: vanity of vanities, and all {2} Vanity of vanities, things are vanity. {3} What hath a man more of all his labour, whereby he laboureth under the sun? {4} Generation passeth, and generation cometh: but the earth standeth for ever. {5} The sun riseth, and goeth down, and returneth to his place: and there rising again, {6} compasseth by the South, and bentheth to the North: compassing all things, goeth forward in circuit, & returneth unto his circles. {7} All rivers enter into the sea, and the sea overfloweth not: to the place, whence the rivers issue forth, they do return, that they may flow again. {8} All things are hard: man can not explicate them in word. The eye is not filled with seeing, neither is the ear filled with hearing. {9} What is that hath been? The same thing that shall be. What is that hath been done? The same that is to be done. {10} Nothing under the sun is new, neither is any man able to say: Behold this is new: for it hath already gone before in the ages that were before us. {11} There is no memory of former things: but neither of those things verily, which hereafter are to come, shall there be remembrance with them, that shall be in the later end. {12} I, Ecclesiastes have been king of Israel in Jerusalem, {13} and have proposed in my mind to seek and search wisely of all things, that are done under the sun. This very evil occupation hath God given to the children of men, that they might be occupied in it. {14} I have seen all things, that are done under the sun, and behold all are vanity, & affliction of spirit. {15} The perverse are hardly corrected, and the number of fools is infinite. {16} I have spoken in my heart, saying: Lo I have been made great, and have gone beyond all in wisdom, that were before me in Jerusalem: and my mind hath contemplated many things wisely, and I have learned. {17} And I have given my heart to know prudence, and doctrine, and errors, and folly: and I have perceived that in these also there was labour, and affliction of spirit, {18} for that in much wisdom there is much indignation: and he that addeth knowledge, addeth also labour.

Chapter 2

Human delights are all vain: 4. as gorgeous buildings, fruitful vineyards, plenty of fish, cattle, servants, silver, gold, music: not satisfying man's desire. 18. Neither can any man know how his heir will behave himself.

{1} I said therefore in my heart: I will go, & flow in delights, and enjoy good things. And I saw that this also was vanity. {2} Laughter I have reputed error: and to joy I have said: Why art thou deceived in vain? {3} I have thought in my heart to withdraw my flesh from wine, that I might transfer my mind to wisdom, and might avoid folly, till I might see what should be profitable for the children of men: what is needful to be done under the sun, in the number of the days of their life. {4} I have magnified my works, I have built me houses, & planted vineyards, {5} I have made gardens, and orchards, and set them with trees of all kinds, {6} and I have made me ponds of waters, to water the wood of springing trees, {7} I have possessed men-servants and women-servants, and have had a great family: herds also, and great flocks of sheep, above all that were before me in Jerusalem: {8} I have heaped together to myself silver, and gold, and the substance of kings, and provinces: I made me singing men, & singing women, and the delights of the children of men: cups, and goblets to serve to pour out wines: {9} and I surpassed in riches all that were before me in Jerusalem: wisdom also hath persevered with me. {10} And all

things that mine eyes desired, I have not denied to them: neither have I stayed my heart, but that it enjoyed all pleasure, & delighted it-self in these things, which I had prepared: and this I esteemed my portion, if I did use my labour. {11} And when I had turned myself to all the works which my hands had done, & to the labours wherein I had sweat in vain, I saw in all things vanity, and affliction of mind, & nothing to be permanent under the sun. {12} I passed further to contemplate wisdom, and errors, and folly (what is man, quoth I, that he can follow the King his Maker?) {13} and I saw that wisdom so much excelled folly, as light differeth from darkness. {14} The eyes of a wiseman are in his head: the fool walketh in darkness: and I have learned that there was one death of both. {15} And I said in my heart: if the fall of the fool & mine shall be one, what doth it profit me, that I have bestowed greater labour for wisdom? And speaking with my mind, I perceived that this also was vanity. {16} For there shall be no memory of the wise in like manner as of the fool for ever, and the times to come shall cover all things together with oblivion: the learned dieth in like manner as the unlearned. {17} And therefore I have been weary of my life, seeing all things under the sun to be evil, and all things vanity and affliction of spirit. {18} Again, I detested all mine industry, wherewith I have laboured under the sun most studiously, being like to have an heir after me: {19} whom I know not, whether he will be a wiseman or a fool, and he shall rule in my labours, wherewith I have sweat and have been careful: and is there any thing so vain? {20} Wherefore I ceased, and my heart hath renounced to labour any more under the sun. {21} For whereas one laboureth in wisdom, and doctrine, and carefulness, he leaveth the things gotten to an idle man: and this therefore is vanity, and great evil. {22} For what profit shall be to a man of all his labour, and affliction of spirit, wherewith he is vexed under the sun? {23} All his days are full of sorrows and miseries, neither by night doth he rest in mind: and is not this vanity? {24} Is it not better to eat and drink, and shew unto his soul good things of his labours? & this is of the hand of God. {25} Who shall so devour, and flow with delights as I? {26} To a man good in his sight, God hath given wisdom, and knowledge, and joy: but to the sinner he hath given affliction, and superfluous care, to add, and to gather together, and deliver it to him that hath pleased God: but this also is vanity, & vain carefulness of the mind.

Chapter 3

Contrary things succeed in their seasons, and pass away: 9. whereof man getteth no perfect knowledge, how long soever he liveth, and laboureth to know them: 16. neither will there be equity where it ought to be in this world: 21. but in the next, good and evil shall be separated, and judged according to their deserts.

{1} ALL things have a time, and in their spaces all things pass under heaven, be born, & a time to die. A time to plant, {2} A time to & a time to pluck up that which was planted. {3} A time to kill, and a time to heal. A time to destroy, and a time to build. {4} A time to weep, & a time to laugh. A time to mourn, and a time to dance. {5} A time to disperse stones, and a time to gather. A time to embrace, and a time to be far from embracings. {6} A time to get, and a time to lose. A time to keep, and a time to cast away. {7} A time to rent, and a time to sow together. A time to keep silence, & a time to speak. {8} A time to love, and a time of hatred. A time of war, and a time of peace. {9} What hath man more of his labour? {10} I have seen the affliction, which God hath given to the children of men, that they may be distracted in it. {11} He hath made all things good in their time, and hath delivered the world to their disputation, and that man can not find the work, which God hath wrought from the beginning unto the end. {12} And I have known that there was no better thing than to rejoice, and to do well in his life. {13} For every man, that eateth and drinketh, and seeth good of his labour, this is the gift of God. {14} I have learned that all the works, which God hath made, persevere for ever: we can not add any thing, nor take away from those things, which God

hath made that he may be feared. {15} That which hath been made, the same is permanent: the things that shall be, have already been: and God restoreth that which is past. {16} I saw under the sun in the place of judgement impiety, and in the place of justice iniquity. {17} And I said in my heart: the just and the impious God will judge, and then shall be the time of every thing. {18} I said in my heart of the children of men, that God would prove them, and shew them to be like beasts. {19} Therefore there is one death of man, and beasts, and the condition of both equal: as man dieth, so they also die: all things breathe alike, and man hath nothing more than beast: all things are subject to vanity, {20} and all things pass to one place: of earth they were made, and into earth they return together. {21} Who knoweth if the spirit of the children of Adam ascend upward, and if the spirit of beasts descend downward? {22} And I have found that nothing is better than for a man to rejoice in his work, and that this is his portion. For who shall bring him to know the things that shall be after him?

Chapter 4

In this world many innocents are oppressed, 4. the potent sometimes envied, contemned, 15. and forsaken by their subjects, 17. especially when the superiors obey not God.

<{1} I turned my self to other things, and I saw the oppressions, that are done under the sun, and the tears of the innocents, and no comforter: & that they can not resist their violence, being destitute of all men's help. {2} And I praised rather the dead, than the living: {3} and happier than both have I judged him that is not yet born, nor hath seen the evils that are done under the sun. {4} Again I have contemplated all the labours of men, and their industries I have perceived to lie open to the envy of their neighbour: and in this therefore there is vanity, and superfluous care. {5} A fool foldeth his hands together, and eateth his own flesh, saying: {6} Better is an handful with rest, than both hands full with labour and affliction of mind. {7} Considering I found also an other vanity under the sun: {8} There is one, and he hath not a second, not a son, not a brother, and yet he ceaseth not to labour, neither are his eyes satisfied with riches, neither doth he recount, saying: For whom do I labour, and defraud my soul of good things? In this also is vanity, and very ill affliction. {9} It is better therefore that two be together, than one: for they have profit of their society: {10} if one fall, he shall be stayed up of the other. Woe to him that is alone: because when he falleth, he hath none to lift him up. {11} And if two sleep together, they shall warm each other: one how shall he be warmed? {12} And if a man prevail against one, two resist him: a triple cord is hardly broken. {13} Better is a child that is poor and wise, than a king old and foolish, that knoweth not to foresee for hereafter. {14} Because out of the prison and chains sometime there cometh one forth to a Kingdom: and an other born in his Kingdom, is consumed with poverty. {15} I saw all men alive, that walk under the sun, with the second youngman, which shall rise up for him. {16} The number of the people, of all that have been before him is infinite: and they that shall be afterward, shall not rejoice in him. But this also is vanity, and affliction of spirit. {17} Take heed to keep thy foot, when thou enterest into the house of God, and approach thou to hear. For much better is obedience, than the victims of fools, who know not what evil they do.

Chapter 5

An exhortation to speak discreetly and reverently of God; 3. to perform vows; 6. not to be troubled with imaginations, nor present oppressions of the poor. 9. Avarice is never satiate, 11. riches sometimes cause sickness, ruin of the body, 18. and oblivion of God.

{1} SPEAK not any thing rashly, neither let thy heart be swift to utter a word before God. For God is in heaven, and thou upon the earth: therefore let thy words be few. {2} Dreams do follow many cares, and in many words folly will be found. {3} If thou hast

vowed any thing to God, defer not to pay it: for an unfaithful and foolish promise displeaseth him. But whatsoever thou hast vowed, pay it: {4} and it is much better not to vow, than after a vow not to perform the things promised. {5} Give not thy mouth to make thy flesh to sin: neither say thou before the angel: There is no providence; lest perhaps God being wrath against thy words, dissipate all the works of thy hands. {6} Where many dreams are, there are many vanities, and words innumerable: but do thou fear God. {7} If thou shalt see the oppressions of the poor, and violent judgements, and justice to be subverted in the province, marvel not at this matter: because there is an other higher than the high, and over these also there are others more eminent: {8} and besides, the King of all the earth reigneth over his servant. {9} A covetous man shall not be filled with money: and he that loveth riches, shall take no fruit of them: and this therefore is vanity. {10} Where great riches are, there are also many that eat them. And what doth it profit the owner, but that he seeth the riches with his eyes? {11} Sleep is sweet to him that worketh, whether he eat much or little: but the satiety of the rich doth not suffer him to sleep. {12} There is also an other very ill infirmity, which I have seen under the sun: riches kept to the hurt of the owner. {13} For they perish in very evil affliction: he hath begotten a son, which shall be in great poverty. {14} As he came forth naked from his mother's womb, so shall he return, and shall take nothing away with him of his labour. {15} An infirmity utterly miserable; as he came, so shall he return. What doth it then profit him, that he hath laboured into the wind? {16} All the days of his life he eateth in darkness, and in misery, and in heaviness. {17} This therefore hath seemed good to me, that a man eat, and drink, and take joy of his labour, wherewith he hath laboured under the sun, the number of the days of his life, which God hath given him, and this is his portion. {18} And to every man, unto whom God hath given riches, and substance, and hath given him power to eat of them, and to enjoy his portion, and to rejoice of his labour: this is the gift of God. {19} For he shall not greatly remember the days of his life, because God doth occupy his heart with delights.

Chapter 6

Riches make not men happy, because many die shortly: 3. and many rich men will not use their riches. 8. Likewise study to know all secret things is vanity, not felicity.

{1} THERE is also an other evil, which I have seen under the sun, and that frequent with men: {2} A man to whom God hath given riches, and substance, and honour, and nothing is lacking to his soul of all things, which he desireth: neither doth God give him power to eat thereof: but a strange man shall eat it up. This is vanity and great misery. {3} If a man shall beget an hundred children, and shall live many years, and have many days of age, and his soul use not the goods of his substance, and he lack burial: of this man I pronounce, that the untimely born is better than he. {4} For he came in vain, and passeth to darkness, and his name shall be clean forgotten. {5} He hath not seen the sun, nor known the distance of good and evil: {6} although he lived two thousand years, and hath not enjoyed good things: do not all things hasten to one place? {7} All the labour of man is in his mouth: but his soul shall not be filled. {8} What hath the wiseman more than the fool? And what the poor man, but to pass thither, where life is? {9} Better it is to see that, which thou mayst covet, than to desire that, which thou canst not know. But this also is vanity, and presumption of spirit. {10} He that shall be, his name is already called: and it is known, that he is a man, and can not contend in judgement against a stronger than himself. {11} There be many words, that have much vanity in disputing.

Chapter 7

It is in vain to seek, and impossible to know all natural things. 2. It importeth to lead this short life in mortification, 4. penance, 8. and patience: 12. seeking wisdom, with competent temporal

means; 15. providing for the next world; 24. not yielding to concupiscence.

{1} WHAT needeth a man to seek things greater than himself, whereas he is ignorant, what is profitable for him in his life, in the number of the days of his peregrination, and the time that passeth as a shadow? Or who can tell him what shall be after him under the sun? {2} Better is a good name than precious ointments: and the day of death, than the day of nativity. {3} It is better to go to the house of mourning, than to the house of banqueting, for in that the end of all men is signified, and he that liveth thinketh what shall be. {4} Anger is better than laughter: because by sadness of the countenance, the mind of the offender is corrected. {5} The heart of wisemen where sadness is, and the heart of fools where mirth. {6} It is better to be rebuked of a wiseman, than to be deceived with the flattery of fools. {7} Because as the sound of thorns burning under a pot, so the laughter of a fool: but this also is vanity. {8} Oppression troubleth the wise, and shall destroy the strength of his heart. {9} Better is the end of a speech, than the beginning. Better is the patient man than the arrogant. {10} Be not quickly angry, because anger resteth in the bosom of a fool. {11} Say not: What is the cause thinkest thou that the former times were better than they are now? For this manner of question is foolish. {12} Wisdom with riches is more profitable, and doth more profit them that see the sun. {13} For as wisdom protecteth, so money protecteth. But learning and wisdom have this much more, that they give life to their owner. {14} Consider the works of God, that no man can correct whom he hath despised. {15} In the good day enjoy good things, and beware before of the evil day. For as this, so that also hath God made, that man find not against him just complaints. {16} These things also I saw in the days of my vanity: The just man perisheth in his justice, and the impious liveth a long time in his malice. {17} Be not just too much: neither be more wise than is necessary, lest thou become more dull. {18} Do not impiously much: and be not foolish, lest thou die not in thy time. {19} It is good that thou hold up the just, yea and from him withdraw not thy hand: because he that feareth God, neglecteth nothing. {20} Wisdom hath strengthened the wise above ten Princes of the city. {21} For there is no just man in the earth, that doth good, and sinneth not. {22} But to all words also that are spoken, do not apply thy heart: lest perhaps thou hear thy servant cursing thee. {23} For thy conscience knoweth, that thou also hast cursed others. {24} I have proved all things in wisdom. I have said: I will become wise, & it departed farther from me {25} much more than it was: and a deep profoundy, who shall find it? {26} I have viewed all things with my mind, that I might know, and consider, and might seek wisdom and reason: and that I might know the impiety of the fool, and the error of the imprudent: {27} and I have found that a woman is more bitter than death, who is the snare of hunters, and her heart a net, her hands are bands. He that pleaseth God, will avoid her: but he that is a sinner, will be caught of her. {28} Lo this have I found, said Ecclesiastes, one thing and an other, that I might find reason, {29} which yet my soul seeketh, and I have not found it. A man of a thousand I have found one, a woman of all I have not found. {30} Only this I have found, that God made man right, and he hath entangled himself with infinite questions. Who is such a one as the wise? And who hath known the resolution of the word.

Chapter 8

A sign of true wisdom appeareth in observing God's commandments, 6. in this short time of meriting eternal reward. 9. Rule of others, 11. and want of fear hurt many. 14. Why God suffereth the wicked to prosper, and the just to be afflicted in this life, no mortal man can know.

{1} THE wisdom of a man shineth in his countenance, and the most mighty will change his face. {2} I observe the mouth of the king, and the precepts of the oath of God. {3} Hasten not to depart from his face, nor continue thou in an evil work: because all that he pleaseth he will do, {4} and his word is full of power: neither can

any man say to him. Why dost thou so: {5} He that keepeth the precept, shall find no evil. The heart of a wiseman understandeth time and answer. {6} There is a time for all business, and opportunity, and much affliction of man: {7} because he is ignorant of things past, and things to come he can know by no messenger. {8} It is not in man's power to prohibit the spirit, neither hath he power in the day of death, neither is he suffered to rest when war is at hand, neither shall impurity save the impious. {9} All these things I have considered, and gave my heart on all the works that are done under the sun. Sometime man ruleth over man to his own hurt. {10} I saw the impious buried: who also when they yet lived, were in holy place, and were praised in the city as men of just works. But this also is vanity. {11} Because sentence is not speedily pronounced against the evil, the children of men commit evils without any fear. {12} But yet a sinner by this that he doth evil an hundred times, & by patience is borne withal, I know that it shall be good to them that fear God, which dread his face. {13} Let there be no good to the impious, neither let his days be prolonged, but as a shadow let them pass, that fear not the face of our Lord. {14} There is also an other vanity, which is done upon the earth. There are just men, to whom evils happen, as though they had done the works of the impious: and there are impious men, which are so secure, as though they had the deeds of the just. But this also I judge most vain. {15} I therefore have praised mirth, that there was no good thing for a man under the sun, but that he should eat, and drink, and be glad: and this only he should take away with him of his labour in the days of his life, which God hath given him under the sun. {16} And I have set my heart to know wisdom, and to understand the distraction that is in the earth: There is a man that days and nights taketh no sleep with his eyes. {17} And I understood that man can find no reason of all those works of God, that are done under the sun: and the more he shall labour to seek. So much the less he can find: yea if the wiseman shall say that he knoweth, he is not able to find it.

Chapter 9

None knoweth (certainly and ordinarily) whether they be in God's grace or no. 4. The evil are in worse case dead than alive: 11. neither can we know the event of temporal things, nor the term of our life, nor how grateful others will be towards us. 16. Sure it is, that wisdom is better than strength.

{1} ALL these things have I discoursed in my heart, that I might curiously understand them: there are just men and wise: and their works are in the hand of God: and yet man knoweth not whether he be worthy of love or hatred: {2} but all things are reserved uncertain for the time to come, because all things do equally chance to the just and impious, to the good and the evil, to the clean and unclean, to him that immolateth victims, and him that contemneth sacrifices. As the good, so also is the sinner: as the perjured, so he also that sweareth truth. {3} This is a very evil thing among all which are done under the sun, that the same things chance to all men. Whereby also the hearts of the children of men are filled with malice, and with contempt in their life, and after that they shall be brought down to hell. {4} There is no man that may live always, and that can have confidence of this thing: better is a dog living than a lion dead. {5} For the living know that they shall die, but the dead know nothing more, neither have they reward any more: because the memory of them is forgotten. {6} Love also and hatred, and envies have perished together, neither have they part in this world, and in the work that is done under the sun. {7} Go therefore and eat thy bread in joy, & drink thy wine with gladness: because thy works please God. {8} At all time let thy garments be white, and let not oil fall from off thy head. {9} Enjoy life, with thy wife whom thou lovest, all the days of the life of thy instability, which are given to thee under the sun, all the time of thy vanity: for this is the portion in life, and in thy labour, wherewith thou labourest under the sun. {10} Whatsoever thy hand is able to do, work it instantly: for neither work, nor reason, nor wisdom, nor

knowledge shall be in hell, whither thou dost hasten. {11} I turned me to an other thing, and I saw under the sun, that neither running is of the swift, nor war of the strong, nor bread of the wise, nor riches of the learned, nor grace of the artificers: but time and chance in all. {12} Man knoweth not his own end: but as fishes are taken with the hook, and as birds are caught with the snare, so men are taken in the evil time, when it shall suddenly come upon them. {13} This wisdom also I have seen under the sun and have proved it to be very great: {14} A little city, and few men in it: there came against it a great king, and compassed it, and buldled forts round about, and the siege was perfited. {15} And there was found in it a man poor and wise, and he delivered the city by his wisdom, and no man afterward remembered that poorman. {16} And I said, that wisdom is better than strength: how then was the wisdom of the poorman contemned, & his words were not heard? {17} The words of the wise are heard in silence, more than the cry of a Prince among fools. {18} Better is wisdom, than weapons of war: and he that shall offend in one point, shall lose many good things.

Chapter 10

Considering the great difference between wisdom and folly. 4. it behoveth to resist vehement temptations diligently. 5. As when evil & ignorant men have authority over the wise. 8. The wicked often fall into their own snares. 10. are hard, yet not impossible to be corrected. 11. Detractors are like serpents. 12. wise grave Princes are profitable; childish are hurtful to the commonwealth; 18. which by their negligence tendeth to ruin: 20. yet subjects ought not to judge evil of them.

{1} FLIES dying mar the sweetness of ointment. Wisdom and glory is more precious, than a little and temporal folly. {2} The heart of a wiseman is in his right hand, and the heart of a fool is in his left hand. {3} Yea and the fool walking in the way, whereas himself is unwise, esteemeth all men fools. {4} If the spirit of him that hath power, ascend upon thee, leave not thy place: because carefulness will make the greatest sins to cease. {5} There is an evil that I have seen under the sun, as it were by error proceeding from the face of the Prince: {6} a fool set in high dignity, and the rich to sit beneath. {7} I have seen servants upon horses: and Princes walking on the ground as servants. {8} He that diggeth a pit, shall fall into it: and he that breaketh the hedge, a serpent shall bite him. {9} He that removeth stones, shall be afflicted in them: and he that cutteth trees, shall be wounded of them. {10} If the iron shall be blunt, and that not as before, but shall be made blunt, it shall be sharpened by great labour: and after industry shall wisdom follow. {11} If a serpent bite in silence, nothing less than it hath he, that detracteth secretly. {12} The words of the mouth of a wiseman grace: and the lips of the unwise shall throw him down headlong. {13} The beginning of his words is folly, and the later end of his mouth is most wicked error. {14} A fool multiplieth words. A man is ignorant what hath been before him: and what shall be after him, who can tell him? {15} The labour of fools shall afflict them, that know not to go into the city. {16} Woe to thee o land, whose king is a child, and whose Princes eat in the morning. {17} Blessed is the land whose king is noble, & whose Princes eat in their time, to refection, and not to riotousness. {18} In slothfulness the roof of the house shall go to ruin, & in the infirmity of the hands the house shall drop through. {19} They make bread for laughter, and wine, that living they may make merry: and to money all things obey. {20} In thy cogitation detract not from the king, and in the secret of thy chamber curse not the richman: because even the birds of the air will carry thy voice, and he that hath wings will declare the sentence.

Chapter 11

Works of mercy are necessary, whilst we have time, 3. because after death none can merit: 4. neither must we differ to begin, nor cease from good deeds, 8. but still be mindful of death and judgement: 10. avoiding wrath and malice.

{1} CAST thy bread upon the passing waters: because after much time thou shalt find it. {2} Give a portion to seven, and also to

eight: because thou knowest not what evil shall be upon the earth: {3} If the clouds be full, they will pour out rain upon the earth. If the tree shall fall to the South, or the North, in what place soever it shall fall there shall it be. {4} He that observeth the wind, soweth not: and he that considereth the clouds, shall never reap. {5} As thou art ignorant which is the way of the spirit, & how the bones are framed together in the womb of her that conceiveth child: so thou knowest not the works of God, who is the maker of all. {6} In the morning sow thy seed, and in the evening let not thy hand cease: for thou knowest not which may rather spring, this or that: and if both together, it shall be the better. {7} The light is sweet: and it is delectable for the eyes to see the sun. {8} If a man shall live many years, and shall have rejoiced in them all, he must remember the darksome time, and many days, which when they shall come, the things past shall be reproved of vanity. {9} Rejoice therefore youngman in thy youth, and let thy heart be in good, in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes: and know that for all these God will bring thee into judgement. {10} Take away anger from thy heart, and remove malice from thy flesh. For youth and pleasure are vain.

Chapter 12

In youth is fittest time, and most meritorious to serve God. In age the same is more and more necessary, but harder than to begin, and less grateful. 8. In this book the preacher hath shewed, that all worldly things are vanity, 13. and that true felicity is only procured by wisdom, which consisteth in the fear of God, and observation of his commandments.

{1} REMEMBER thy creator in the days of thy youth, before the time of affliction come, & the years approach, of which thou mayst say: They please me not: {2} before the sun, and light, and moon, and stars be dark, and the clouds return after the rain: {3} when the keepers of the house shall be moved, and the strongest men shall stagger, and the grinders shall be idle in a small number: and they shall wax dark that look through the holes: {4} and they shall shut the doors in the street, at the baseness of the grinder's voice, and they shall rise up at the voice of the bird, and all the daughters of song shall be deaf. {5} The high things also shall fear, and they shall be afraid in the way, the almond tree shall flourish, the locust shall be fatted, and the caper tree shall be destroyed: because man shall go into the house of his eternity, and the mourners shall go round about in the street. {6} Before the silver cord be broken, and the golden head-band recur, and the water-pot be broken upon the fountain, and the wheel be broken upon the cistern, {7} and the dust return into his earth, from whence it was, and the spirit return to God, who gave it. {8} Vanity of vanities, said Ecclesiastes, and all things vanity. {9} And whereas Ecclesiastes was most wise, he taught the people, and declared the things that he had done: and searching forth made many parables. {10} He sought profitable words, and wrote words most right, and full of truth. {11} The words of wisemen are as pricks, and as nails deeply stricken in, which by the counsel of masters are given of one pastor. {12} More than these my son require not. Of making many books there is no end: and often meditation is affliction of the flesh. {13} Let us all hear together the end of speaking. Fear God, and observe his commandments: for this is every man: {14} and all things that are done, God will bring into judgement for every error, whether it be good or evil.

THE CANTICLE OF CANTICLES

Chapter 1

{1} LET him kiss me with the kiss of his mouth: because thy breasts are better than wine. {2} smelling fragrantly of the best ointments. Oil poured out is thy name: therefore have young maids

loved thee. {3} Draw me: we will run after thee in the odour of thine ointments. The king hath brought me into his cellars: we will rejoice & be glad in thee, mindful of thy breasts above wine: the righteous love thee. {4} I am black but beautiful, o ye daughters of Jerusalem, as the tabernacles of Cedar, as the skins of Salomon. {5} Do not consider me that I am brown, because the sun hath altered my colour: the sons of my mother have fought against me, they have made me a keeper in the vineyards: my vineyard I have not kept. {6} Shew me o thou, whom my soul loveth, where thou feedest, where thou liest in the midday, lest I begin to wander after the flocks of thy companions. {7} If thou know not thy self, o most fairest among women, go forth, and follow after the steps of the flocks, and feed thy kids beside the tabernacles of the pastors. {8} To my company of horsemen, in the chariots of Pharao, have I likened thee, o my love. {9} Thy cheeks are beautiful as the turtle-doves, thy neck as jewels. {10} We will make thee chains of gold, enamelled with silver. {11} Whilst the king was at his repose, my spikenard gave the odour thereof. {12} A bundle of myrrh my beloved is to me, he shall abide between my breasts. {13} A cluster of cypress my love is to me, in the vineyards of Engaddi. {14} Behold thou art fair, o my love, behold thou art fair, thine eyes are as of doves'. {15} Behold thou are fair my beloved, & comely: our little bed is flourishing. {16} The beams of our houses are of cedar, our rafters of cypress trees.

Chapter 2

{1} I am the flower of the field, and the lily of the valleys. thorns, so is my love among the {2} As the lily among the daughters. {3} As the apple-tree among trees of the woods, so is my beloved among the sons. Under his shadow, whom I desired, I sat: and his fruit was sweet unto my throat. {4} He brought me into the wine cellar, he hath ordered in me charity. {5} Stay me up with flowers, compass me about with apples: because I languish with love. {6} His left hand under my head, and his right hand shall embrace me. {7} I adjure you o daughters of Jerusalem, by the roes, and the harts of the fields that you raise not, nor make the beloved to awake, until her self will. {8} The voice of my beloved, behold he cometh leaping in the mountains, leaping over the little hills: {9} my beloved is like unto a roe, and to a fawn of harts. Behold he standeth behind our wall, looking through the window, looking forth by the grates. {10} Behold my beloved speaketh to me: Arise, make haste my love, my dove, my beautiful one, and come. {11} For winter is now past, the rain is gone, and departed. {12} The flowers have appeared in our land, the time of pruning is come: the voice of the turtle-dove is heard in our land: {13} the fig-tree hath brought forth her green figs: the flourishing vineyards have given their savour. Arise my love, my beautiful one, & come. {14} My dove in the holes of the rock, in the hollow places of the wall, shew me thy face, let thy voice sound in mine ears: for thy voice is sweet, and thy face comely. {15} Catch us the little foxes, that destroy the vineyards: for our vineyard hath flourished. {16} My beloved to me, and I to him, who feedeth among the lilies, {17} till the day break, and the shadows decline. Return: be like, my beloved, to a roe, and to the fawn of harts upon the mountains of Bether.

Chapter 3

{1} IN my little bed in the nights I have sought him whom my soul loveth, I have sought him, and have not found. {2} I will rise, and will go about the city: by the streets and high ways I will seek him whom my soul loveth: I have sought him, and have not found. {3} The watchmen which keep the city found me: Have you seen him, whom my soul loveth? {4} When I had a little passed by them, I

found him whom my soul loveth: I held him: neither will I let him go, till I bring him into my mother's house, and into the chamber of her that bare me. {5} I adjure you, o daughters of Jerusalem by the roes, and the harts of the fields, that you raise not up, nor make the beloved to awake, till herself will. {6} What is she, that ascendeth by the desert, as a little rod of smoke of the aromatical spices of myrrh and frankincense, & of all powder of the apothecary? {7} Behold threescore valiants of the most valiant of Israel, compass the little bed of Salomon: {8} all holding swords, and most cunning to battles: every man's sword upon his thigh for fears by night. {9} King Salomon hath made him a portable throne of the wood of Libanus: {10} the pillars thereof he hath made of silver, the seat of gold, the going up of purple: the midst he hath paved with charity for the daughters of Jerusalem. {11} Go forth ye daughters of Sion, and see king Salomon in the diadem, wherewith his mother hath crowned him in the day of his despousing, and in the day of the joy of his heart.

Chapter 4

{1} HOW beautiful art thou my love, how beautiful art thou! Thine eyes as it were of doves', besides that which lieth hid within. Thy ears as the flocks of goats, which have come up from mount Galaad. {2} Thy teeth as flocks of them that are shorn, which have come up from the lavatory, all with twins, and there is no barren among them. {3} Thy lips as a scarlet lace: and thy speech sweet. As a piece of a pomegranate, so are also thy cheeks, besides that which lieth hid within. {4} Thy neck is as the tower of David, which is built with bulwarks: a thousand targets hang on it, all the armour of the valiants. {5} Thy two breasts as two fawns the twins of a row, which feed among the lilies, {6} till the day aspire, and the shadows decline. I will go to the mount of myrrh, and to the little hill of frankincense. {7} Thou art all fair o my love, and there is not a spot in thee. {8} Come from Libanus my spouse, come from Libanus, come: thou shalt be crowned from the head of Amana, from the top of Sanir & Hermon, from the dens of lions, from the mountains of leopards. {9} Thou hast wounded my heart, my sister, spouse, thou hast wounded my heart in one of thine eyes, and in one hair of thy neck. {10} How beautiful are thy breasts my sister, spouse! Thy breasts are more beautiful than wine, and the odour of thine ointments above all aromatical spices. {11} Thy lips my spouse are as an honey-comb distilling, honey and milk are under thy tongue: and the odour of thy garments as the odour of frankincense. {12} My sister, spouse is a garden inclosed, a garden inclosed, a fountain sealed up. {13} Thy offsprings a paradise of pomegranates with orchard fruits. Cypress with spikenard, {14} spikenard, and saffron, sweet cane and cinnamon, with all the trees of Libanus, myrrh and aloes with all the chief ointments. {15} The fountain of gardens: the well of living waters, which run with violence from Libanus. {16} Arise Northwind, & come Southwind, blow through my garden, and let the aromatical spices thereof flow.

Chapter 5

{1} LET my beloved come into his garden, and eat the fruit of his apple-trees. I am come into my garden o my sister, spouse, I have reaped my myrrh, with mine aromatical spices: I have eaten the honey-comb with mine honey, I have drunk my wine with my milk: eat o friends, and drink, and be inebriated my dearest. {2} I sleep, and my heart watcheth: the voice of my beloved knocking: Open to me my sister, my love, my dove, mine immaculate: because my head is full of dew, and my locks of the drops of the nights. {3} I have spoiled my self of my robe, how shall I be clothed with it? I have washed my feet, how shall I defile them? {4} My beloved put

his hand through the hole, and my belly trembled at his touch. {5} I arose, that I might open to my beloved: my hands have distilled myrrh, and my fingers are full of most approved myrrh. {6} I opened the bolt of my door to my beloved: but he had turned aside, and was passed. My soul melted, as he spake: I sought, and found him not: I called, and he did not answer me. {7} The keepers that go about the city found me: they struck me, and wounded me: the keepers of the walls took away my cloak. {8} I adjure you o daughters of Jerusalem, if you shall find my beloved, that you tell him that I languish with love. {9} What manner of one is thy beloved of the beloved, o most beautiful of women? What manner of one is thy beloved of the beloved, that thou hast so adjured us? {10} My beloved is white and ruddy, chosen of thousands. {11} His head is as the best gold: his hairs as the branches of palm-trees, black as a raven. {12} His eyes as doves upon the little rivers of waters, which are washed with milk, and sit beside the most full streams. {13} His cheeks are as little beds of aromatical spices set of the pigmentaries. His lips are as lilies distilling principal myrrh. {14} His hands wrought round of gold, full of hyacinths. His belly of ivory, distinguished with sapphires. {15} His thighs as pillars of marble, that are upon feet of gold. His form as of Libanus, elect as the cedars. {16} His throat most sweet, and he whole to be desired: such an one is my beloved, and he is my friend, o daughters of Jerusalem. {17} Whither is thy beloved gone o most beautiful of women? Whither is thy beloved turned aside? And we will seek him with thee.

Chapter 6

{1} MY beloved is gone down into the garden, to the bed of aromatical spices, to feed in the gardens, and to gather lilies. {2} I to my beloved, and my beloved to me, who feedeth among the lilies. {3} Thou art fair o my love, sweet, and comely as Jerusalem: terrible as the army of a camp set in array. {4} Turn away thine eyes from me, because they have made me fly away. Thy hairs as a flock of goats, which have appeared from Galaad. {5} Thy teeth as a flock of sheep, which have come up from the lavatory, all with twins, and there is no barren among them. {6} As the bark of a pomegranate, so are thy cheeks, beside thy hidden. {7} There are threescore queens, & fourscore concubines, and of young maids there is no number. {8} My dove is one, my perfect one, she is the only of her mother, elect to her that bare her. The daughters have seen her, and declared her to be most blessed: the queens and concubines, and have praised her. {9} What is she, that cometh forth as the morning rising, fair as the moon, elect as the sun, terrible as the army of a camp set in array? {10} I came down into the garden of nuts, to see the fruits of the valleys, and to look if the vineyard had flourished, and the pomegranates budded. {11} I knew not: my soul troubled me for the chariots of Aminadab. {12} Return, return o Sulamitess: return, return, that we may behold thee.

Chapter 7

{1} WHAT shalt thou see in the Sulamitess but the companies of camps? How beautiful are thy passes in shoes, o prince's daughter! The joints of thy thighs are as jewels, that are made by the hand of the artificer. {2} Thy navel as a round bowl, never wanting cups. Thy belly as an heap of wheat, compassed about with lilies. {3} Thy two breasts, as two fawns the twins of a roe. {4} Thy neck as a tower of ivory. Thine eyes as the fish-pools in Hesebon, which are in the gate of the daughter of the multitude. Thy nose as the tower of Libanus, that looketh against Damascus. {5} Thy head as Carmelus: and the hairs of thy head as a king's purple tied to

conduit pipes. {6} How beautiful art thou, and how comely my dearest, in delights! {7} Thy stature is like to a palm-tree, & thy breasts to clusters of grapes. {8} I said: I will go up into the palm-tree, and will take hold of the fruits thereof: and thy breasts shall be as the clusters of a vineyard: and the odour of thy mouth as it were of apples. {9} Thy throat as the best wine, worthy for my beloved to drink, & for his lips and his teeth to ruminate. {10} I to my beloved, and his turning is toward me. {11} Come my beloved, let us go forth into the field, let us abide in the villages. {12} Let us rise early to the vineyards, let us see if the vineyard flourish, if the flowers be ready to bring forth fruits, if the pomegranates flourish: there will I give thee my breasts. {13} The Mandragorae have given a smell. In our gates all fruits: the new and the old, my beloved, I have kept for thee.

Chapter 8

{1} WHO shall give to me thee my brother, sucking the breasts of my mother, that I may find thee without, and kiss thee, and now no man despise me? {2} I will take hold of thee, and will bring thee into my mother's house: there thou shalt teach me, and I will give thee a cup of spiced wine, and new wine of my pomegranates. {3} His left hand under my head, and his right hand shall embrace me. {4} I adjure you o daughters of Jerusalem, that you raise not up, nor make the beloved to awake till herself will. {5} Who is this, that cometh up from the desert, flowing with delights, leaning upon her beloved? Under the apple-tree I raised thee up: there thy mother was corrupted, there she was deflowered that bare thee. {6} Put me as a seal upon thy heart, as a seal upon thine arm: because love is strong as death: jealousy is hard as hell, the lamps thereof lams of fire and flames. {7} Many waters can not quench charity, neither shall floods overwhelm it: if a man shall give all the substance of his house for love, as nothing he shall despise it. {8} Our sister is little, and hath no breasts. What shall we do to our sister in the day when she is to be spoken unto? {9} If she be a wall, let us build upon it bulwarks of silver: if she be a door, let us join it together with boards of cedar. {10} I am a wall: and my breasts are as a tower, since I was made before him as one finding peace. {11} The peace-maker had a vineyard, in that which hath peoples: he delivered the same to keepers, a man brought for the fruit thereof a thousand pieces of silver. {12} My vineyard is before me. A thousand are thy peace-makers, and two hundred for them, that keep the fruits thereof. {13} Thou dwellest in the gardens, the friends do harken: make me hear thy voice. {14} Fly, o my beloved, and be like to the roe, and to the fawn of harts upon the mountains of aromatical spices.

THE BOOK OF WISDOM

Chapter 1

Superiors are admonished to do justice, sincerely seeking God: 7. who being everywhere seeth all things. 11. Murmuration, detraction, and lying bring to perdition. 13. God created men to live, but they brought death upon themselves.

{1} LOVE justice, you that judge the earth. Think of our Lord in goodness, and in simplicity of heart seek him: {2} because he is found of them that tempt him not: and he appeareth to them that have faith in him. {3} For perverse cogitations separate from God: and proved power chasteneth the unwise: {4} because wisdom will not enter into a malicious soul, nor dwell in a body subject to sins. {5} For the Holy Ghost of discipline will fly from him that feigneth, and will withdraw himself from the cogitations that are without understanding, and he shall be chastened of iniquity ensuing. {6} For the spirit of wisdom is gentle, and will not deliver the curser from his lips: because God is witness of his reins, and he

is a true searcher of his heart, and an hearer of his tongue. {7} Because the Spirit of our Lord hath replenished the whole world: and that which containeth all things, hath the knowledge of voice. {8} For this cause he that speaketh unjust things, can not be hid, neither shall the chastising judgement pass him. {9} For in the cogitations of the impious there shall be examination: and the hearing of his works shall come to God, to the chastising of his iniquities. {10} Because the ear of jealousy heareth all things, and the tumult of murmurings shall not be hid. {11} Keep your selves therefore from murmuring, which profiteth nothing, and refrain your tongue from detraction, because an obscure speech shall not pass in vain: and the mouth that lieth, killeth the soul. {12} Zeal not death in the error of your life, neither procure ye perdition by the works of your hands. {13} Because God made not death, neither doth he rejoice in the perdition of the living. {14} For he created all things to be: and he made the nations of the earth to health: and there is no medicine of destruction in them, nor Kingdom of hell in the earth. {15} For justice is perpetual and immortal. {16} But the impious with hands & words have provoked it: and esteeming it a friend, have fallen to decay, and have made covenants with it: because they are worthy to be of the part thereof.

Chapter 2

Such as hope not of life to come, 6. addict themselves to present pleasures: 10. and persecute the just, especially our Saviour Christ, as contrary to their wickedness. 23. Death came upon man by the devil's envy.

{1} FOR they have said thinking with themselves not well: Little, and with tediousness is the time of our life: and in the end of a man there is no recovery, and there is none known that hath returned from hell: {2} because of nothing were we born, and after this we shall be as if we had not been: because the breath is a smoke in our nostrils: & speech a spark to move our heart. {3} Which being extinguished, our body shall be ashes, and the spirit shall be poured abroad as soft air, and our life shall pass as the trace of a cloud, and shall be dissolved as a mist, {668} which is driven away by the beams of the sun, and oppressed with the heat thereof: {4} and our name in time shall be forgotten, and no man shall have remembrance of our works. {5} For our time is the passing of a shadow, and there is no return of our end: because it is sealed, and no man returneth. {6} Come therefore, and let us enjoy the good things that are, and let us quickly use the creature as in youth. {7} Let us fill our selves with precious wine, and ointments: and let not the flower of the time pass us. {8} Let us crown our selves with roses, before they wither: let there be no meadow, which our riot shall not pass through. {9} Let none of us be exempted from our riotousness: every-where let us leave signs of joy: because this is our portion, and this our lot. {10} Let us oppress the poor just man, and not spare the widow, nor reverence the old man's grey head of long time. {11} But let our strength be the law of justice: for that which is weak, is found unprofitable. {12} Let us therefore circumvent the just, because he is unprofitable to us, and he is contrary to our works, and reproachfully objecteth unto us the sins of the law, and defameth in us the sins of our discipline. {13} He boasteth that he hath the knowledge of God, and nameth himself the son of God. {14} He is made unto us to the defaming of our cogitations. {15} He is grievous unto us even to behold, because his life is unlike to others, & his ways are changed. {16} We are esteemed of him as triflers, and he abstaineth from our ways as from uncleanness, and he preferreth the later ends of the just, and glorieth that he hath God for his father. {17} Let us see therefore if his words be true, and let us prove what things shall come to him, and we shall know what shall be his later end. {18} For if he be the true son of God, he will defend him, & will deliver him from the hands of the adversaries. {19} By contumely and torment let us examine him, that we may know his reverence, and prove his

patience. {20} To a most shameful death let us condemn him: for there shall be respect had unto him by his words. {21} These things have they thought, and have erred: for their malice hath blinded them. {22} And they have not known the sacraments of God, nor hoped for the reward of justice, nor esteemed the honour of holy souls. {23} For God created man incorruptible, and to the image of his own likeness he made him. {24} But by the envy of the devil, death entered into the world: {25} and they follow him that are of his part.

Chapter 3

The just condemned by the wicked, and proved by temptations are happy: 10. and the wicked unhappy. 12. Chastity shall be rewarded, & adulterous generations shall not prosper.

{1} BUT the souls of the just are in the hand of God, and the torment of death shall not touch them. {2} They seemed in the eyes of the unwise to die: and their decease was counted affliction: {3} and that which with us is the way, is destruction: but they are in peace. {4} And though before men they suffered torments, their hope is full of immortality. {5} Vexed in few things, in many they shall be well disposed of: because God hath tempted them, and hath found them worthy of himself. {6} As gold in the furnace he hath proved them, and as an host of holocaust he hath received them, & in time there shall be respect of them. {7} The just shall shine, and as sparks in a place of reeds they shall run abroad. {8} They shall judge nations, & have dominion over peoples, and their Lord shall reign for ever. {9} They that trust in him, shall understand truth: & the faithful in love shall rest in him: because rest and peace is to his elect. {10} But the impious according to the things which they have thought, shall have correction: which have neglected the just, & have revolted from our Lord. {11} For he that rejecteth wisdom and discipline, is unhappy: and their hope is vain, and labours without fruit, & their works unprofitable. {12} Their wives are senseless, and their children most wicked. {13} Cursed is their creature: because happy is the barren woman: and the undefiled,{669} which hath not known bed in sin, she shall have fruit in visitation of holy souls: {14} and the eunuch that hath not wrought iniquity with his hands, nor thought most wicked things against God: for the chosen gift of faith shall be given to him, and a most acceptable lot in the temple of God. {15} For of good labour there is glorious fruit, and the root of wisdom which falleth not. {16} But the children of adulterers shall be in consummation, and the seed of the unlawful bed shall be destroyed. {17} And if certes they be of long life, they shall be reputed for nothing, & their last old-age shall be without honour. {18} And if they die quickly they shall have no hope, nor speech of comfort in the day of acknowledging. {19} For of a wicked nation the ends are cruel.

Chapter 4

Great difference between chaste and adulterous generations. 7. Speedy death of the just is recompensed by God's providence. 19. but the wicked incur greater damnation by living long.

{1} HOW beautiful is the chaste generation with glory! For the memory thereof is immortal: because it is known both with God and with men. {2} When it is present, they imitate it, and they desire it when it hath withdrawn it-self, and it triumpheth crowned for ever, winning the reward of undefiled conflicts. {3} But the multitude of the impious that hath many children, shall not be profitable, and bastard plants shall not take deep root, nor lay sure foundation. {4} And if in the boughs for a time they shall spring being weakly set, they shall be moved of the wind, and by the vehemency of the winds they shall be rooted out. {5} For the unperfect boughs shall be broken, and their fruits shall be unprofitable, and sour to eat, and meet for nothing. {6} For the children that be born of wicked sleeps, are witnesses of wickedness against the parents in their examination. {7} But the just if he be prevented with death, shall be in a place of refreshing. {8} For

venerable old age is not that of long time, nor accounted by the number of years: but the understanding of a man are grey hairs: {9} and an immaculate life is old age. {10} Pleasing God he is made beloved, and living among sinners he was translated. {11} He was taken away lest malice should change his understanding, or lest any guile might deceive his soul. {12} For the bewitching of vanity obscurereth good things, and the inconstancy of concupiscence perverteth the understanding that is without malice. {13} Being consummate in short space he fulfilled much time: {14} for his soul pleased God: for this cause he hastened to bring him out of the midst of iniquities: but the peoples that are seeing, and not understanding, nor putting such things in their hearts: {15} that the grace of God, and mercy is toward his saints, and respect toward his elect. {16} But the just dead condemneth the impious alive, and youth soon ended, the long life of the unjust. {17} For they shall see the end of the wise, and shall not understand what God hath thought of him, and why our Lord hath fenced him. {18} For they shall see and shall condemn him: but our Lord shall laugh them to scorn, {19} and they shall fall after this without honour, and in contumely among the dead for ever: because he shall break them puffed up without voice, and shall remove them from the foundations, and they shall be made desolate unto the highest degree: and shall be mourning, and the memory of them shall perish. {20} They shall come fearful in cogitation of their sins, and their iniquities on the contrary shall convince them.

Chapter 5

In the general judgement, the wicked seeing the just, whom they had contemned, to be in great honour, shall bewail their own misery, 9. considering that their pleasure was short, 16. and the joy of the blessed shall be for ever. 18. God will arm himself, and all creatures, to punish the impious.

{1} THEN shall the just stand in great constancy against those that have afflicted them, and taken away their labours. {2} They seeing shall be troubled with horrible fear, and shall marvel at the suddenness of unexpected salvation, {3} saying within themselves, repenting, and sighing for anguish of spirit: These are they, whom we had sometime in derision, and in a parable of reproach. {4} We senseless esteemed their life madness, and their end without honour. {5} Behold how they are counted among the children of God, and their lot is among the saints. {6} We therefore have erred from the way of truth, and the light of justice hath not shined to us, and the sun of understanding rose not to us. {7} We are wearied in the way of iniquity and perdition, and have walked hard ways, but the way of our Lord we have not known. {8} What hath pride profited us? Or what commodity hath the vaunting of riches brought to us? {9} All those things are passed away as a shadow, and as a messenger running before, {10} and as a ship, that passeth through the surging waters: whereof, when it is past, the trace can not be found nor the path of that ship's keel in the waves: {11} or as a bird, that flyeth through in the air, of which there is no token can be found of her passage, but only a sound of the wings beating the light wind: and by vehemency of going cutting the air, moving the wings she is flown through, and afterward there is no sign found of her way: {12} or as when an arrow is shot forth to a set mark, the divided air is forthwith closed in it-self again, so that the passage thereof is not known: {13} so we also being born forthwith ceased to be: and of virtue certes have been able to shew no sign: but in our naughtiness we are consumed. {14} Such things said they in hell, which sinned: {15} because the hope of the impious is as dust, which is taken away with the wind: and as a thin froth, which is dispersed by the storm: and as smoke that is scattered abroad by the wind: and as the memory of a guest of one day that passeth. {16} But the just shall live for ever, and their reward is with our Lord, and cogitation of them with the Highest. {17} Therefore shall they receive a Kingdom of honour, & a crown of beauty at the hand of our Lord: because with his right hand he will cover them, and within his holy arm he will defend

them. {18} And his zeal will take armour, and he will arm the creature to the revenge of the enemies. {19} He will put on justice for a breast-plate, & will take sincere judgement for an helmet: {20} he will take equity for an invincible shield: {21} and he will sharpen fierce wrath for a spear, & the round world shall fight with him against the senseless. {22} The shots of lightnings shall go directly, & as it were from a bow of the clouds well bent they shall be cast forth, and shall light on a certain place. {23} And from rocked wrath shall thick hail-stones be cast, the water of the sea shall rage against them, and the rivers shall run together roughly. {24} A spirit of power shall stand against them, and as a hurlwind shall divide them: and their iniquity shall bring all the land to a desert, and naughtiness shall overthrow the seats of the mighty.

Chapter 6

Kings and all Magistrates are again admonished to exercise justice: 7. otherwise they shall be more grievously punished. 13. Wisdom may easily be found 18. by those that sincerely desire it. 22. And is very profitable (25. excepting the envious, or ill disposed) 26. both to Prince and people.

{1} WISDOM is better than strength: and a wise man than a strong kings, & understand, learn ye judges of {2} Hear therefore ye the ends of the earth. {3} Give ear ye that rule multitudes, and that please your selves in multitudes of nations: {4} because the power is given you of our Lord, and strength by the Highest, who will examine your works, and search your cogitations: {5} because when you were the ministers of his Kingdom, you judged not rightly, nor kept the law of justice, nor have walked according to the will of God. {6} Horribly and quickly will he appear to you: because most severe judgement shall be done on them, that bear rule. {7} For to the little one mercy is granted: but the mighty shall mightily suffer torments. {8} For God will not except any man's person, neither will fear the greatness of any man: because he made the little and the great, & he hath equally care of all. {9} But to the stronger more strong torment is imminent. {10} To you therefore o kings are these my words, that you may learn wisdom, and not fall. {11} For they that have kept just things justly, shall be justified: and they that have learned these things, shall find what they may answer. {12} Covet ye therefore my words, and love them, and you shall have discipline. {13} Wisdom is clear, and such as never fadeth, and is easily seen of them that love her, and is found of them that seek her. {14} She preventeth them that covet her, that she first may shew herself unto them. {15} He that awaketh early to her, shall not labour: for he shall find her sitting at her doors. {16} To think therefore of her, is perfect understanding: and he that watcheth for her, shall quickly be secure. {17} Because she goeth about seeking them that be worthy of her, and in the ways she will shew her self to them cheerfully, and in all providence she will meet them. {18} For the beginning of her is the most true desire of discipline. {19} The care therefore of discipline, is love: and love is keeping of her laws: and the keeping of the laws, is the consummation of incorruption: {20} and incorruption maketh to be next to God. {21} Therefore the desire of wisdom leadeth to the everlasting Kingdom. {22} If therefore you be delighted with thrones, and with sceptres, o ye kings of the people, love wisdom, that you may reign for ever. {23} Love the light of wisdom all ye that bear rule over peoples. {24} But what wisdom is, and how she was made, I will declare: and I will not hide from you the mysteries of God, but from the beginning of her nativity I will search out, and set the knowledge of her into light, and will not let pass the truth: {25} neither will I go with pining envy: because such a man shall not be partaker of wisdom. {26} But the multitude of the wise is the health of the round world: and a wise king is the stability of the people. {27} Therefore take ye discipline by my words, and it shall profit you.

Chapter 7

Whereas all men have the like birth and death, 7. wisdom maketh great difference, bringing all goodness, 13. and knowledge. 17. as well of natural things, 22. as moral: 25. which heavenly gift is a sparkle, and participation of wisdom increased, God himself.

<{1} I also certes am a mortal man, like to all, and of the earthly kindred of him that was made first, and in the womb of my mother was I fashioned flesh, {2} the time of ten months was I brought together in blood, of the seed of man, and the delectation of sleep concurring. {3} And I being born received the common air, and fell upon the earth that is made alike, and the first voice like to all men did I put forth weeping. {4} I was nourished in swaddling cloths, and great cares. {5} For none of the kings had other beginning of nativity. {6} There is one entrance therefore into life to all men, and like departure. {7} For this cause I wished, and understanding was given me: and I invoked, and the spirit of wisdom came upon me: {8} and I preferred her before Kingdoms and thrones, and riches I counted to be nothing in comparison of her. {9} Neither did I compare the precious stone to her: because all gold in comparison of her, is a little sand, and silver in the sight of her shall be esteemed as clay. {10} Above health and beauty did I love her, and purposed to have her for light: because her light can not be extinguished. {11} And all good things came to me together with her, and very much honesty by her hands, {12} and I rejoiced in all: because this wisdom went before me, and I was ignorant that she is the mother of all these. {13} Which I learned without fiction, and do communicate without envy, and her honesty I hid not. {14} For she is an infinite treasure to men: which who so have, are made partakers of the friendship of God commended for the gifts of discipline. {15} And to me God hath given to speak according to my mind, and to presume things worthy of those, that are given me: because he is the guide of wisdom, and the Creator of the wise: {16} For in his hand are both we, & our words, and wisdom, and the knowledge & discipline of works. {17} For he gave me the true knowledge of those things which are: that I may know the disposition of the round world, and the virtues of the elements, {18} the beginning, & end, & midst of times, the permutations of changeable seasons, and consummations of times, {19} the courses of the year, and dispositions of the stars, {20} the natures of beasts, and furies of wild beasts, the force of winds, and the cogitations of men, the differences of plants, and virtues of roots, {21} & whatsoever are hid things and not foreseen, I have learned: for wisdom the worker of all taught me. {22} For in her is the spirit of understanding, holy, only, manifold, subtle, eloquent, moveable, undefiled, sure, sweet, loving, good, sharp, who nothing hindereth well-doing, {23} gentle, benign, stable, certain, secure, having all power, foreseeing all things, and that containeth all spirits: intelligible, clean, subtle. {24} For wisdom is more moveable than all moveable things: and reacheth every-where because of her cleanliness. {25} For she is a vapour of the power of God, & a certain sincere emanation of the glory of God omnipotent: and therefore no defiled thing cometh unto her. {26} For she is the brightness of eternal light, & the unspotted glass of God's majesty, and the image of his goodness. {27} And whereas she is one, she can do all things: and permanent in her self she reneweth all things, and by nations transporteth herself into holy souls, she maketh the friends of God, and Prophets. {28} For God loveth none, but him that dwelleth with wisdom. {29} For she is more beautiful than the sun, and above all disposition of the stars, being compared to light she is found the first. {30} For night succeedeth to it, but malice overcometh not wisdom.

Chapter 8

Wisdom excelling all things that can be desired, 9. is worthily preferred as the cause of much estimation, 13. and of immortal glory, 16. without molestation. 21. All which is God's gift.

{1} SHE reacheth therefore from end unto end mightily, and disposeth all things sweetly. {2} Her have I loved, and have sought her out from my youth, and have sought to take her for my spouse,

and I was made a lover of her beauty. {3} She glorifieth her nobility, having consociation with God: yea and the Lord of all hath loved her. {4} For she is the mistress of the discipline of God, & the chooser of his works. {5} And if riches be desired in life, what is richer than wisdom, which worketh all things? {6} And if understanding do work: who is the worker of those things that are, more than she? {7} And if a man love justice: her labours have great virtues: for she teacheth sobriety, and prudence, and justice, and strength, than the which nothing is more profitable in life to men. {8} And if a man desire multitude of knowledge, she knoweth things past, & conjectureth of things to come: she knoweth the subtleties of words, and the solutions of arguments: she knoweth signs and wonders before they be done, and the events of times and ages. {9} I purposed therefore to bring her to me to live together: knowing that she will communicate unto me of good things, and will be a comfort of my cogitation & tediousness. {10} I shall have for her sake glory with the multitudes and honour with the ancient being young: {11} and I shall be found sharp in judgement, and in the sight of the mighty I shall be marvelous, and the faces of Princes will marvel at me. {12} Holding my peace they shall expect me, and whilst I speak many words, they shall lay their hands on their mouth. {13} Moreover by her I shall have immortality: and I shall leave an eternal memory to them, that shall be after me. {14} I shall dispose peoples, and nations shall be subject to me. {15} Horrible kings hearing shall fear me: in the multitude I shall seem good, and in battle strong. {16} Entering into my house, I shall rest with her: for her conversation hath no bitterness, nor her company tediousness, but joy and gladness. {17} Thinking these things with my self, and recording in my heart, that immortality is in the kindred of wisdom, {18} and good delectation in her friendship, and in the works of her hands honesty without defect, and wisdom in the disputation of her talk, and glory in the communication of her words: I went about seeking, that I might take her to me. {19} And I was a witty child, and had gotten a good soul. {20} And whereas I was more good, I came to a body undefiled. {21} And as I knew that I could not otherwise be continent, unless God gave it, this very thing also was wisdom, to know whose this gift was: I went to our Lord, and besought him, and said from my whole heart:

Chapter 9

A prayer (made by Solomon) for wisdom, 9. whereby Superiours are able to govern: 13. which by only human wisdom, they can not rightly perform.

{1} GOD of my fathers, and Lord of mercy, which madest all things with thy Word, {2} and by thy Wisdom didst appoint man, that he should have dominion of the creature, that was made by thee, {3} that he should dispose the round world in equity and justice, and execute judgement in direction of heart: {4} give me wisdom the assistant of thy seats, and repel me not from thy children: {5} because I am thy servant, and the son of thy handmaid, a weak man and of small time, and less to the understanding of judgement and laws. {6} And if one be perfect among the children of men, and thy wisdom be absent from him, he shall be counted for nothing. {7} Thou hast chosen me king to thy people, and judge of thy sons and daughters: {8} and badest me build a temple in thy holy mount, and an altar in the city of thy habitation, a similitude of thy holy tabernacle, which thou didst prepare from the beginning: {9} and thy wisdom with thee, which knew thy works, which then also was present when thou madest the round world, and knew what was pleasing to thine eyes, and what was direct in thy precepts. {10} Send her from thy holy heavens, and from the seat of thy greatness, that she may be with me, and may labour with me, that I may know what is acceptable with thee: {11} for she knoweth all things & understandeth, and shall conduct me in my works soberly, & shall keep me with her might. {12} And my works shall be acceptable, and I shall govern

thy people justly, and shall be worthy of the seats of my father. {13} For who of men is able to know the counsel of God? Or who can think what God will? {14} For the cogitations of mortal men be fearful, and our providences uncertain. {15} For the body that is corrupted burtheneth the soul, and the earthly habitation presseth down the understanding that thinketh many things. {16} And we do hardly conjecture the things that are in the earth: and the things that are in sight, we find with labour. But the things that are in the heavens who shall search out? {17} And thy sense who shall know, unless thou give wisdom, and send thy holy Spirit from on high: {18} and so the paths of them that are on the earth, may be corrected, and men learn the things that please thee? {19} For by wisdom they were healed, whosoever have pleased thee o Lord from the beginning.

Chapter 10

The benefits of wisdom are declared by examples, in Adam, 4. Noe, 5. Abraham, 6. Lot, 10. Jacob, 13. Joseph, 15. and the people of Israel.

{1} SHE kept him, that was first made of God father of the world, when he was created alone, {2} and she brought him out of his sin, and gave him power to contain all things. {3} After the unjust departed in his anger from her, {674} by the fury of brother's manslaughter he perished. {4} For whose cause, when water destroyed the earth, wisdom healed it again, governing the just by contemptible wood. {5} She even in the consent of wickedness, when the nations had confederated themselves, knew the just, and preserved him without blame to God, and in his son's mercy kept the strong. {6} She delivered the just, flying from the impious that perished, when the fire came down upon Pentapolis: {7} to whom for a witness of their wickedness the desert land standeth smoking, and trees having fruits at uncertain season; and the memory of an incredulous soul a standing pillar of salt. {8} For pretermittit wisdom they did not only slip in this, that they were ignorant of good things, but they left also unto men a memory of their foolishness, that in those things, in which they sinned in, they could not be hid neither. {9} But wisdom hath delivered them that observe her from sorrows. {10} And the just flying his brother's wrath, she conducted by the right ways, and shewed him the kingdom of God, and gave him the knowledge of the holy, did honest him in labours, and accomplished his labours. {11} In the fraud of the circumventers of him she was present with him, and made him honourable. {12} She kept him from the enemies, and from seducers she defended him, and gave him a strong fight, that he might overcome, and know that wisdom is mightier than all. {13} She forsook not the just being sold, but delivered him from sinners: and she went down with him into the pit, {14} and in bands left him not, till she brought him the sceptre of a Kingdom, and might against them that oppressed him: and shewed them to be liars, that spottet him, and gave him eternal glory. {15} The just people, and seed without blame she delivered from the nations, that oppressed them. {16} She entered into the soul of the servant of God, and stood against dreadful kings in wonders and signs. {17} And she rendered to the just the hope of their labours, and conducted them in a marvelous way: and she was unto them for a cover in the day, and for the light of stars by night: {18} and she transported them through the Red sea, and carried them over through a great water. {19} But their enemies she drowned in the sea, and from the depth of hell she brought them out. Therefore the just took the spoils of the impious, {20} and they sang thy holy name o Lord, and thy victorious hand they praised together: {21} because wisdom hath opened the mouth of the dumb, and the tongues of infants she hath made eloquent.

Chapter 11

Other benefits of wisdom, protecting the Israelites in the desert: 3. overthrowing their enemies; 4. giving them water out of a rock; 8. plaguing the Aegyptians, 28. yet not all suddenly, but by often

admonitions, that they might have repented if they would.

{1} SHE directed their works in the hands of a holy Prophet. through the deserts, that were not {2} They made a journey inhabited: and in desert places they pitched cottages. {3} They stood against the adversaries, and revenged themselves of the enemies. {4} They thirsted, and invoked thee, and water was given them out of a most high rock, and quenching of their thirst out of the hard stone. {5} For by the things whereby their enemies suffered punishment, for defect of their drink, and therein, when the children of Israel abounded, they did rejoice: {6} by these things, when others lacked the same, it went well with them. {7} For in stead of the fountain of an everlasting river, thou gavest man's blood to the unjust. {8} Who when they were diminished in the destruction of the murdered infants, thou gavest them abundant water unlooked for: {9} shewing by the thirst, that then was, how thou didst exalt thine, & didst kill their adversaries. {10} For when they were tempted, and indeed with mercy taking discipline, they knew how the impious being judged with wrath did suffer torments. {11} These certes admonishing as a father thou didst prove: but them examining as a hard king thou didst condemn. {12} For the absent and the present were tormented alike. {13} For double tediousness had taken them, and sighing with the memory of good things past. {14} For when they understood by their punishment that it went well with them, they remembered our Lord, marvelling at the end of the event. {15} For whom before they derided, being cast forth in that wicked laying out to perish, him they marveled at in the end of the event: not thirsting in like manner to the just. {16} But for senseless cogitations of their iniquities, for that some erring did worship dumb serpents and superfluous beasts, thou didst send upon them a multitude of dumb beasts for revenge: {17} that they might know that by what things a man sinneth, by the same also he is tormented. {18} For thine omnipotent hand, which made the world of invisible matter, was not unable to send upon them a multitude of bears, or fierce lions, {19} or unknown beasts full of anger of a new kind; or breathing the vapour of fires, or casting forth the savour of smoke, or shooting horrible sparks from their eyes: {20} of which not only their hurt was able to destroy them, but also their sight to kill them for fear. {21} Yea and without these with one spirit they might have been slain suffering persecution of their own facts, and dispersed by the spirit of thy power: but thou hast disposed all things in measure, and number, and weight. {22} For, to be of great force rested always in thee only: & who shall resist the power of thine arm? {23} Because as the least weight of the balance, so is the round world before thee, and as a drop of the dew before day, that falleth upon the earth. {24} But thou hast mercy on all, because thou canst do all things, and dissemblest the sins of men for repentance. {25} For thou lovest all things that are, and hatest nothing of those which thou hast made: for thou didst not ordain or make any thing hating it. {26} And how could any thing continue, unless thou wouldest? Or be preserved which was not called of thee? {27} But thou sparest all: because they are thine o Lord, which louest souls.

Chapter 12

God's wisdom and mercy in destroying the wicked inhabitants of Chanaan, by parts (10. that they might have amended) whom he could have slain suddenly. 15. In that God never condemneth the just, 19. his people are instructed to confide in him, 25. and sinners to turn unto him.

<{1} O how good and sweet is thy spirit o Lord in all! parts thou doest chastise: and doest {2} And therefore those that err, by admonish, and speak to them, concerning the things wherein they sin: that leaving naughtiness, they may believe in thee o Lord. {3} For those old inhabitants of thy holy land, whom thou didst abhor, {4} because they did works odious to thee by sorceries, and unjust sacrifices, {5} and the murderers of their own children without mercy, and eaters of men's bowels, and devourers of blood from

the midst of thy sacrament, {6} and the parents, authors of aidless souls, thou wouldest destroy by the hands of our parents, {7} that they might receive a peregrination worthy of the children of God, which is a land of all most dear to thee. {8} But them also as men thou didst spare, and didst send forerunners of thine host, wasps, that by little and little they might destroy them. {9} Not because thou wast unable in battle to subdue the impious to the just, or with cruel beasts, or with a sharp word to destroy them together: {10} but judging by parts thou gavest place of repentance, being not ignorant, that the nation of them is wicked, and their malice natural & that their cogitation could not be changed for ever. {11} For it was a cursed seed from the beginning: neither fearing any, didst thou give pardon to their sins. {12} For who shall say to thee: what hast thou done? Or who shall stand against thy judgement? Or who in thy sight shall come revenger of the wicked men? Or who shall impute it to thee, if the nations perish, which thou hast made? {13} For there is no other God but thou, who hast care of all, that thou mayst shew that thou doest not give judgement unjustly. {14} Neither king, nor tyrant in thy sight shall inquire of them, whom thou hast destroyed. {15} For so much then, as thou art just, thou doest dispose all things justly: thou also esteemest it disagreeable from thy power to condemn him, who ought not to be punished. {16} For thy power is the beginning of justice: and for this that thou art Lord of all, thou makest thy self to spare all. {17} For thou shwest power, which art not thought to be absolute in power, and thou convincest the boldness of them, that know thee not. {18} But thou dominatour of power, judgest with tranquility, and with great reverence disposest of us: for it is in thy power when thou wilt, to be able. {19} And thou hast taught thy people by such works, that they must be just and gentle, and hast made thy children of good hope: because judging thou givest in sins place of repentance. {20} For if thou didst punish the enemies of thy servants, and that deserved to die, with so great consideration, giving time and place, whereby they might be changed from their wickedness: {21} with what diligence hast thou judged thy children, to whose parents thou gavest oaths and covenants of good promises? {22} Therefore when thou givest us discipline, thou scourgest our enemies very many ways, that judging we may think upon thy goodness: and when we are judged, we may hope for thy mercy. {23} Wherefore to them also, which in their life have lived foolishly & unjustly, thou hast given great torments by the same things, which they did worship. {24} For they wandered long in the way of error, esteeming for gods those things, that in beasts are superfluous, living after the manner of senseless infants. {25} For this cause thou hast given judgement on them as on senseless children to be in derision. {26} But they that were not amended by scorns and reprehensions, have tried the worthy judgment of God. {27} For in what things they suffering took indignation, by those whom they thought gods, when seeing they were destroyed in them, him, whom in time past they denied that they knew, they acknowledged the true God: for the which cause the end also of their condemnation shall come upon them.

Chapter 13

Men following their fantasies knew not God by his creatures, but honoured the creatures for God. 10. Most sottishly also worshipped things fashioned by men's hands, as gods.

{1} BUT all men be vain, in whom there is not the knowledge of God: and of these good things which are seen they could not understand him that is, neither attending to the works have they agnised who was the workman: {2} but either the fire, or the wind, or the swift air, or a circle of stars, or exceeding much water, or the sun and moon, they thought to be gods, rulers of the world. {3} With whose beauty if being delighted they thought them gods: let them know how much the Lord of them is more beautiful than they. For the author of beauty made all those things. {4} Or if they marveled at their virtue, & operations, let them understand by them,

that he which made these, is stronger than they: {5} for by the greatness of the beauty, and of the creature, the Creator of them may be seen, to be known thereby. {6} But notwithstanding there is yet in these less complaint. For they also perhaps err, seeking God, and desirous to find him. {7} For whereas they converse in his works, they inquire: & they are persuaded that the things be good which are seen. {8} But again neither ought these to be pardoned. {9} For if they could know so much, that they were able to estimate the world: how did they not more easily find the Lord thereof? {10} But they are unhappy, & their hope is among the dead, who have called the works of men's hands gods, gold & silver, the invention of art, and the similitudes of beasts, or an unprofitable stone the work of an old hand. {11} Or if an artificer a carpenter, cut straight timber out of the wood, & pare off all the bark thereof cunningly, and using his art diligently frameth a vessel profitable for the common use of this life, {12} and useth the chips of that work to dress his meat: {13} and maketh that which is left thereof, which is for no uses, but being a crooked piece of wood, and full of knobs, carveth it diligently in the hollowness thereof, and by the skill of his art fashioneth it, and maketh it like to the image of a man, {14} or compareth it to some beast, straking it over with red, and with painting making the colour thereof ruddy, and layeth a colour over every spot that is in it: {15} and maketh a worthy habitation for it, and setting it in a wall, and fastening it with iron {16} lest perhaps it fall, providing for it, knowing that it can not help it self: for it is an image, and it needeth help. {17} And concerning his substance, & his children, & for marriage, making a vow he seeketh to it. He is not ashamed to speak with him, that is without soul: {18} and for health certes he beseecheth the weak, and for life asketh the dead, and for help invocateth him that is unprofitable: {19} and for a journey asketh him, that can not walk: and for getting, and for working, and for the event of all things he asketh him, that in all is unprofitable.

Chapter 14

Foolish men intending to sail, honour wooden idols, in regard of the profit they receive by ships: 6. by which some were saved in the general deluge. 8. Idols, and idol-makers are cursed. 12. They were not from the beginning. 15. but were devised for memory of the dead, and worshipped with divine honour. 22. So men forgetting God, proceeded in idolatry, with other abominable and cruel enormities.

{1} AGAIN an other thinking to sail, and beginning to make a journey through the fierce waves, invocateth wood more frail than the wood that carrieth him. {2} For covetousness of getting invented it, and the craftsman by his wisdom framed it. {3} But thy providence, o Father, doth govern: because thou hast given a way even in the sea, and among the waves a most sure path, {4} shewing that thou art able to save out of all things, yea if a man go to the sea without art. {5} But that thy works might not be void of wisdom: for this cause also men commit their lives even to a little wood, and passing over the sea are delivered by ship. {6} But from the beginning also when the proud giants perished, the hope of the world flying to a ship, rendered to the world seed of nativity, which was governed by thy hand. {7} For blessed is the wood, by the which justice is made. {8} But the idol that is made by hands, cursed is both it, and he that made it: because he in deed wrought it: and the same being frail, was called God. {9} But to God the impious and his impiety are odious alike. {10} For that which is made, with him that made it, shall suffer torments. {11} For this cause also in the idol of the nations there shall be no respect: because the creatures of God were made to hatred, and for temptation to the souls of men, and for a snare to the feet of the unwise. {12} For the beginning of fornication is the devising of idols: and the inventing of them is the corruption of life. {13} For neither were they from the beginning, neither shall they be for ever. {14} For this vanity of men came into the world: and therefore there is found a short end of them. {15} For the father being sorrowful with bitter mourning, made unto himself the image of

his son quickly taken away: and him, that then was a dead man, now he began to worship as God, and appointed holy things and sacrifices among his servants. {16} Afterward by succession of time, the wicked custom prevailing, this error was kept as a law, and things graven were worshipped by the commandment of Tyrants. {17} And those, whom openly men could not honour, for that they were far off, their figure being brought from a far, they made an evident image of the king, whom they would honour: that by their carefulness they might honour as present, him that was absent. {18} And to the worshipping of these the excellent diligence also of the artificer, holp them forward, that were ignorant. {19} For he willing to please him that entertained him, laboured by his art to fashion the similitude in better sort. {20} And the multitude of men carried away by the beauty of the work, him that a little before had been honoured as a man, now they esteemed for a God. {21} And this was the deceiving of man's life: because men serving either affection, or kings, gave the name that is not communicable, to stones and wood. {22} And it was not sufficient that they erred about the knowledge of God, but also living in a great battle of ignorance, so many and so great evils they call peace. {23} For either sacrificing their children, or making obscure sacrifices, or having watches full of madness, {24} they now neither keep life, nor marriage clean, but one killeth an other by envy, or playing the adulterer maketh him sorrowful: {25} and all things are mingled together, blood, manslaughter, theft and fiction, corruption and infidelity, trouble and perjury, disquieting of the good, {26} forgetfulness of God, inquisition of souls, immutation of nativity, inconstancy of marriage, disorder of adultery, and unchasteness. {27} For the worship of idols not to be named, is the cause of all evil, and the beginning and end. {28} For either when they rejoice, they are mad: or certes prophesy false things, or live unjustly, or quickly forswear themselves. {29} For whilst they trust in idols, which are without soul, swearing amiss they hope not to be hurt. {30} Two evil things therefore shall happen to them worthily, because they have thought evil of God, attending to idols, and have sworn unjustly, in guile contemning justice. {31} For it is not the power of them that are sworn by, but the punishment of them that sin goeth always through the transgression of the unjust.

Chapter 15

The wise gratefully praise the sweetness and mercy of God, by whom they are delivered from idolatry: 6. detesting the makers & worshippers of idols.

{1} BUT o thou our God art sweet and true, patient, and disposing all things in mercy. {2} For if we sin, we are thine, knowing thy greatness: and if we sin not, we know that we are counted with thee. {3} For to know thee, is absolute justice: and to know justice, and thy power, is the root of immortality. {4} For men's invention of evil art hath not brought us into error, nor the shadow of a picture, being a labour without fruit, a shape graven by diverse colours, {5} the sight whereof giveth concupiscence to the senseless, and he loveth the shape without life of a dead image. {6} The lovers of evils are worthy to have their hope in such things, both they that make them, and that love, and that worship them. {7} Yea and the potter pressing soft earth, with labour fashioneth every vessel to our uses, and of the same clay maketh the vessels that are clean to use, and in like manner them, that are contrary to these: but what the use of these vessels is, the potter is judge. {8} And with vain labour he fashioneth a God of the same clay: he which a little before was made of earth, and a little after returneth back whence he was taken, being exacted the debt of the life which he had. {9} But his care is, not because he shall labour, nor because he hath a short life, but he contendeth with gold-smiths and silver-smiths: yea and he imitateth the copper-smiths, and counteth it a glory, because he maketh vain things. {10} For his heart is ashes, and his hope vain earth, and his life viler than clay: {11} because

he was ignorant who made him, and who inspired into him the soul which worketh, & who breathed into him the vital spirit. {12} Yea and they esteemed our life to be a pastime, and the conversation of life made for a gain, & that we must get every way even of evil. {13} For he knoweth that he offendeth above all men, which of the matter of earth fashioneth frail vessels, and sculptiles. {14} For all the unwise and unhappy above measure of the soul, proud are the enemies of thy people, and rule over them: {15} because they have esteemed all the idols of the nations for gods, which neither have use of eyes to see, nor nostrils to take breath, nor ears to hear, nor fingers of the hands to handle, yea and their feet are slow to walk. {16} For a man made them: and he that borrowed breath, the same fashioned them. For no man can make God like to himself. {17} For whereas himself is mortal, he maketh a dead thing with his wicked hands. For he is better than they, whom he worshippeth, because he indeed lived, though he were mortal, but they never. {18} But they worship also most miserable beasts: for the senseless things compared to these, are worse than they. {19} Yea neither by sight can any man see good of these beasts, But they have fled from the praise of God, and from his blessing.

Chapter 16

God plaguing the Aegyptians for idolatry, and cruelty, delivered the Israelites. 5. Chastised them also, but again shewed them mercy; 20. and fed them with Manna.

{1} FOR these things, and by the like to these, they have worthily suffered torments, and were destroyed by a multitude of beasts. {2} For the which torments thou didst well dispose of thy people, to whom thou gavest the desire of their delectation, a new taste, preparing them the quail for meat: {3} that they indeed coveting meat, because of those things which were shewed and sent them, might be turned away even from necessary concupiscence. But they in short time being made needy, tasted a new meat. {4} For it behoved that without excuse destruction should come upon them exercising tyranny: but to these only to shew how their enemies were destroyed. {5} For when the cruel wrath of beasts came upon them, they were destroyed with the bitings of perverse serpents. {6} Howbeit thy wrath endured not for ever, but for chastisement they were troubled a short time, having a sign of salvation for the remembrance of the commandment of thy law. {7} For he that turned to it, was not healed by that which he saw, but by thee the Saviour of all: {8} and in this thou didst shew to our enemies, that thou art he which deliverest from all evil. {9} For the bitings of locusts and flies killed them, and their was found no remedy for their life: because they were worthy to be destroyed by such things. {10} But neither the teeth of venomous dragons overcame thy children: for thy mercy coming healed them. {11} For in memory of thy words they were examined, & were quickly saved, lest falling into deep oblivion they might not use thy help. {12} For neither herb, nor plaster healed them, but thy word, o Lord, which healeth all things. {13} For it is thou, o Lord, that hast power of life and death, and bringest down to the gates of death, and fetchest again: {14} but man certes killeth by malice, and when the spirit is gone forth, it shall not return, neither shall he call back the soul that is received: {15} but it is impossible to escape thy hand. {16} For the impious denying to know thee, have been scourged by the strength of thine arm, suffering persecution by strange waters, and hail, and rain, and consumed by fire. {17} For that which was marvelous in water, which extinguisheth all things, fire more prevailed: for the world is revenger of the just. {18} For a certain time, the fire was mitigated, that the beasts which were sent to the impious might not be burnt, but that they seeing might know that by God's judgment they suffer punishment. {19} And at a certain time the fire above his power burnt in water on every side, that it might destroy the nation of a wicked land. {20} For the which things thou didst nourish thy people with the meat of Angels, and bread prepared thou gavest them from heaven without labour,

having in it all delectation, and the sweetness of all taste. {21} For thy substance did shew thy sweetness which thou hast toward thy children, and serving every man's will, it was turned to that, that every man would. {22} Yea snow and ice sustained the force of fire, and melted not: that they might know that fire burning in hail, and lightning in rain destroyed the fruits of the enemies. {23} And this again, that the just might be nourished, it forgat also his own strength. {24} For the creature serving thee the Creator, is fierce into torment against the unjust: and is made more gentle to do good for them, that trust in thee. {25} For this cause even then being transformed into all things, they served thy grace the curse of all, at their will that desired thee: {26} that thy children might know, whom thou lovedst o Lord, that not the fruits of nativity do feed men, but thy word preserveth them, that believe in thee. {27} For that which could not be destroyed by fire, forthwith being heated with a little beam of the sun did melt: {28} that it might be known to all men, that we ought to prevent the sun to bless thee, and at the rising of light to adore thee. {29} For the faith of the ungrateful shall melt as winter ice, & shall perish as unprofitable water.

Chapter 17

Horrible darkness falling in Aegypt, 19. the rest of the world had ordinary light.

{1} FOR thy judgements, o Lord, are great, & thy words inexplicable, for this cause the souls lacking discipline have erred. {2} For whilst the wicked are persuaded that they can rule over the holy nation: fettered with the bands of darkness and long night, shut up under roofs, they have lien fugitives from the everlasting providence. {3} And whilst they think that they lie hid in obscure sins, they were dispersed by the dark covert of oblivion, being horribly afraid and disturbed with exceeding admiration. {4} For neither did the den that contained them, keep them without fear: because the sound coming down troubled them, and sorrowful visions appearing to them, put them in fear. {5} And no force certes of the fire could give them light, neither could the clear flames of the stars lighten that horrible night. {6} But there appeared to them sudden fire full of fear: and being stricken with the fear of that face, which was not seen, they esteemed the things that were seen to be worse. {7} and there were added derisions of the magical art, and contumelious rebuke of the glory of their wisdom. {8} For they which promised that they would expel fears and perturbations from the languishing soul, these with derision languished full of fear. {9} For although none of the monsters disturbed them: being moved with the passing by of beasts, and hissing of serpents, they perished trembling: and denying that they saw the air which by no means any man could avoid. {10} For whereas wickedness is fearful, it giveth testimony of condemnation: for a troubled conscience doth always presume cruel things. {11} For fear is nothing else but a betraying of the aids of cogitation. {12} And whilst inwardly there is less expectation, the greater doth he count the ignorance of that cause which maketh the torment. {13} But they that during the night in deed impotent, and coming upon them from the lowest and highest hell, slept the same sleep, {14} were sometime molested with the fear of monsters, sometime failed by passing away of the soul: for sudden fear and unlooked for came upon them. {15} Moreover if any of them had fallen down, he was kept shut up in prison without iron. {16} For if one were a husbandman, or if a shepherd, or worker of the labours in the field were suddenly taken, he sustained necessity inevitable. {17} For with one chain of darkness they were all tied together. Whether it were the hissing wind, or among the thick boughs of trees the sweet sound of birds, or the force of water running downward exceedingly, {18} or the mighty sound of rocks tumbled headlong, or the running of playing beasts, that were not seen, or the mighty noise of roaring beasts, or an Echo resounding from the highest mountains: they made them swoon for fear. {19} For all the world was illuminated with a clear light, & none was

hindered in their works. {20} But over them only was laid an heavy night, the image of darkness, which was to come upon them. They therefore were unto themselves more heavy than the darkness.

Chapter 18681

J In the Aegyptian darkness the Israelites saw clearly, and were not seen of their enemies. 5. For the Aegyptian's cruelty against the Hebrew's infants, all their own first-born were slain, and their whole army drowned in the red sea. 20. But fire devouring the rebellious in Core's schism, was quenched by Aaron's intercession.

{1} BUT to thy saints there was very great light, and their voice indeed they heard, but figure they saw not. And because themselves also did not suffer by the same things, they magnified thee: {2} and they that before had been hurt, because they were not hurt, gave thanks: and that there might be a difference, they asked a gift. {3} For the which cause they had a burning pillar of fire for a guide of the unknown way, and thou gavest them the sun without hurt of a good harbour. {4} They indeed worthy to lack light, and to suffer the prison of darkness, which kept thy children shut up, by whom the uncorrect light of the law began to be given to the world. {5} When they decreed to kill the infants of the just: and one child being laid forth, and delivered, thou to the reproofing of them, didst take away a multitude of children, and destroyedst them together in the mighty water. {6} For that night was known before of our fathers, that they knowing indeed what oaths they had credited, might be of better comfort. {7} And by thy people indeed the health of the just was received, but destruction by the unjust. {8} For as thou didst hurt the adversaries: so us also thou didst magnify, provoking us. {9} For the just children of the good sacrificed secretly, and disposed the law of justice in concord: that the just should receive both good & evil alike, singing now the praises of the fathers. {10} But there sounded a disagreeing voice of the enemies, and a lamentable mourning was heard for the bewailed infants. {11} And the servant with the master was afflicted with like punishment, and a man of the vulgar sort suffered the like things to the king. {12} All therefore alike by one name of death had dead ones innumerable. For neither did the living suffice to bury them: because in one moment, that which was the nobler nation of them, was destroyed. {13} For concerning all things being incredulous because of the enchantments, but then first when there was destruction of the first-begotten, they promised to be the people of God. {14} For when quiet silence contained all things, and the night was in the mid-way of her course, {15} thy omnipotent word sallying out of heaven from the royal seats, lighted as a severe conqueror upon the midst of the land of destruction, {16} a sharp sword carrying thy unfeigned commandment, and standing filled all with death, and reached even to heaven standing on the earth. {17} Then incontinent the visions of naughty dreams troubled them, and fears unlooked for came upon them. {18} And one here, an other there cast forth half alive, shewed for what cause of death he died. {19} For the visions that troubled them, forewarned these things, that they might not perish as ignorant why they suffered evils. {20} But then there touched the just also a tentation of death, and a disturbance of the multitude was made in the wilderness: but thy wrath did not long continue. {21} For a man without blame hastening to pray for the people, bringing forth the shield of his ministry, prayer, and by incense alleging supplication, resisted the wrath, and made an end of the necessity, shewing that he is thy servant. {22} And he overcame the multitudes, not in strength of body, nor with might of armour, but with a word subdued he him that vexed him, rehearsing the oaths of the parents, and the testament. {23} For when they were now fallen dead by heaps one upon an other, he stood between, and cut off the violence, and separated that way which leadeth to the living. {24} For in the vesture down to the foot, which he had, was all the world: and the glorious things of the fathers were graven in the four jewels of stones, & thy magnificence was written in the diadem of his head. {25} And to

these he that destroyed gave peace, & these did he fear: for the proof only of wrath was sufficient.

Chapter 19

Aegyptians persecuting the Hebrews were drowned. 10. having been plagued before with flies and frogs. 11. Quails were given to the people of Israel. 13. The barbarous not receiving, or evil intreating God's people, were stricken with blindness. 17. And all creatures serve God in punishing the impious and rewarding the godly.

{1} BUT upon the impious even to the later end there came wrath without mercy. For he foreknew also the things that should come unto them: {2} because when they had permitted that they should depart, and had sent them away with great diligence, they repenting pursued them. {3} For having as yet mourning between their hands, and lamenting at the graves of the dead, they took to themselves an other cogitation of folly: and whom by entreating they had cast forth, them they pursued as fugitives: {4} for worthy necessity brought them to this end: and they lost the remembrance of those things which had chanced, that punishment might fulfill the things that wanted to the torments: {5} and that thy people certes might pass through marvelously, but they might find a new death. {6} For every creature according to his kind was fashioned again from the beginning, serving thy precepts, that thy children might be kept without hurt. {7} For a cloud overshadowed their camp, and out of the water which was before, there appeared dry land, and in the red sea a way without impediment, and of the great depth a springing field: {8} through the which all the nation passed, which was protected with thy hand, seeing thy marvelous things and wonders. {9} For even as horses they fed on meat, and as lambs they rejoiced, magnifying thee o Lord, which didst deliver them. {10} For they were mindful of those things, which had been done in their sojourning, how for the nation of beasts the earth brought forth flies, & for fishes the river yielded a multitude of frogs. {11} And last of all they saw a new creature of birds, when allured by concupiscence they desired meats of deliciousness. {12} For in comfort of their desire, there came up to them the quail from the sea: and vexations came upon the sinners, not without those arguments, which were made before by the force of lightnings: for they suffered justly according to their wickedness. {13} For they instituted a more detestable inhospitality: some certes received not the unknown strangers, and other-some brought the good strangers into servitude. {14} And not only these things, but indeed there was an other respect also of them: for they against their will received the strangers. {15} But they that received them with gladness, did afflict them with most cruel sorrows, that used the same rights: {16} but they were stricken with blindness: as they in the doors of the just, when they were covered with sudden darkness, every man sought the passage of his door. {17} For whilst the elements are turned in themselves, as in an instrument the sound of the quality is changed, and all keep their sound: wherefore it may be certainly judged by the very sight. {18} For the things of the field were turned into things of the water: and what soever were swimming things passed into the land. {19} The fire had force in water above his power, and the water forgot her quenching nature. {20} On the contrary the flames vexed not the flesh of corruptible beasts walking therewith, neither did they melt that good meat, which was easily dissolved even as ice. For in all things thou didst magnify thy people o Lord, and didst honour them, and didst not despise them, at all time, and in every place assisting them.

THE BOOK OF ECCLESIASTICUS

Chapter 1

Wisdom proceedeth from God, appeareth in his creatures. 10. and is given in competent measure to all that fear God. 16. it bringeth all virtues, 27. excludeth all vices, 33. and is to be sought in simplicity of heart.

{1} ALL wisdom is of our Lord God, & hath been always with him, & is before all time. {2} The sand of the sea, & the drops of rain, & the days of the world, who hath numbered? The height of heaven, and breadth of the earth, & profundity of the depth, who hath measured? {3} The wisdom of God that goeth before all things, who hath searched out? {4} Wisdom was created before all things, & the understanding of prudence from everlasting. {5} A fountain of wisdom the word of God on high, and the entrance thereof everlasting commandments. {6} The root of wisdom to whom hath it been revealed, & the subtleties thereof who hath known? {7} The discipline of wisdom to whom hath it been revealed and made manifest, and the multiplication of her entrance who hath understood. {8} There is one most high Creator omnipotent, and mighty King, and to be feared exceedingly, sitting upon his throne & the God of dominion. {9} He created her in the Holy Ghost, and hath seen, and numbered, and measured her. {10} And he hath poured her out upon all his works, and upon all flesh according to his gift, and hath given her to them that fear him. {11} The fear of our Lord is glory, and gloriation, and joy, and a crown of exultation. {12} The fear of our Lord shall delight the heart, and shall give joy, and gladness, and length of days. {13} With him that feareth our Lord it shall be well in the later end, and in the day of his death he shall be blessed. {14} The love of God is honourable wisdom. {15} But they to whom she shall appear in vision, they love her in the vision, and in the agnizing of her great works. {16} The fear of our Lord is the beginning of wisdom, and was created with the faithful in the womb, and goeth with the elect women, and is known with the just & faithful. {17} The fear of our Lord is religiosity of knowledge. {18} Religiosity shall keep and justify the heart, shall give joy and gladness. {19} With him that feareth our Lord it shall be well, and in the days of his consummation he shall be blessed. {20} The fullness of wisdom is to fear God, and fullness is of the fruits thereof. {21} All her house she shall fill with her generations, and the store-houses with her treasures. {22} A crown of wisdom, the fear of our Lord, replenishing peace, and the fruit of salvation: {23} and hath seen, and numbered her: but both are the gifts of God. {24} Wisdom shall distribute knowledge, and understanding of prudence: and exalteth the glory of them that hold it. {25} The root of wisdom is to fear our Lord: for the boughs thereof are of long time. {26} in the treasures of wisdom is understanding, & religiosity of knowledge: but to sinners wisdom is abomination. {27} The fear of our Lord expelleth sin: {28} for he that is without fear, can not be justified: for the anger of his animosity, is his subversion. {29} Until a time the patient shall sustain, and after shall be rewarded of joyfulness. {30} A good understanding will hide his words until a time, and the lips of many shall shew forth his understanding. {31} In the treasures of wisdom is signification of discipline: {32} But the worship of God is abomination to a sinner. {33} Son, coveting wisdom, keep justice, & God will give her to thee. {34} For the fear of our Lord is wisdom and discipline: and that which well pleaseth him, {35} is faith, and meekness, and he will fill his treasures. {36} Be not incredulous to the fear of our Lord: and come not to him with a double heart. {37} Be not an hypocrite in the sight of men, and be not scandalized in thy lips. {38} Attend to them, lest perhaps thou fall, and bring dishonour to thy soul, {39} and God reveal thy secret, and in the midst of the synagogue cast thee down: {40} because thou camest to our Lord wickedly, & thy heart is full of guile and deceit.

Chapter 2

Whosoever will serve God must have justice, fear of God, and patience, 6. with confidence in God. 14. Dissemblers, incredulous, and impatient shall be miserable: 18. but the godly shall receive more grace.

{1} SON, coming to the service of God, stand in justice, and in fear, & prepare thy soul to temptation. {2} Repress thy heart, & sustain: incline thine ear, & receive the words of understanding, and make no haste in the time of obduracy. {3} Sustain the sustentations of God: be joined to God, and sustain, that thy life may increase in the later end. {4} All that shall be applied to thee, receive: and in sorrow sustain, and in thy humiliation have patience: {5} for gold and silver are tried in the fire, but acceptable men in the furnace of humiliation. {6} Believe God, and he will recover thee: and direct thy way, and hope in him. Keep his fear, and grow old therein. {7} Ye that fear our Lord, expect his mercy: & decline not from him, lest ye fall. {8} Ye that fear our Lord, believe him, & your reward shall not be void. {9} Ye that fear our Lord hope in him: and mercy shall come to you for your delectation. {10} Ye that fear our Lord, love him, & your hearts shall be illuminated. {11} Children behold the nations of men: and know ye that none hath hoped in our Lord, and hath been confounded. {12} For who hath continued in his commandment, and hath been forsaken? Or who hath invoked him, and he despised him? {13} Because God is pitiful and merciful, and will forgive sins in the day of tribulation: and he is protector of all that seek him in truth. {14} Woe to them of a double heart, & to wicked lips, and to the hands that do evil, and to the sinner that goeth on the earth two ways. {15} Woe to them that be dissolute of heart, which believe not God: and therefore they shall not be protected of him. {16} Woe be to them, that have lost patience, and that have forsaken the right ways, and have declined into perverse ways. {17} And what will they do, when our Lord shall begin to look on them? {18} They that fear our Lord, will not be incredulous to his word: and they that love him, will keep his way. {19} They that fear our Lord, will seek after the things that are well pleasing to him: and they that love him, shall be filled with his law. {20} They that fear our Lord, will prepare their hearts, and in his sight will sanctify their souls. {21} They that fear our Lord, keep his commandments, and will have patience even until his visitation, {22} saying: If we do not penance, we shall fall into the hands of our Lord, and not into the hands of men. {23} For according to his greatness, so also his mercy is with him.

Chapter 3

Honour of parents procureth God's blessing. 11. dishonouring them his curse. 19. Meekness and modesty avail much: but curiosity to know secret mysteries is dangerous. 27. A charitable, sincere, and docile heart, 33. with works of mercy merit reward.

{1} THE children of wisdom are the Church of the just: and their nation, obedience and love. {2} Hear your father's judgement o children, and so do that you may be saved. {3} For God hath honoured the father in the children: and inquiring of the mother's judgement, hath confirmed it upon the children. {4} He that loveth God, praying shall obtain for sins, and shall refrain himself from them, and shall be heard in the prayer of days. {5} And as he that gathereth treasure, so he also that honoureth his mother. {6} He that honoureth his father, shall have joy in children, and in the day of his prayer he shall be heard. {7} He that honoureth his father, shall live the longer life: & he that obeyeth the father, shall refresh the mother. {8} He that feareth our lord honoureth his parents, and as his lords he will serve them that begat him. {9} In work and word, & all patience honour thy father, {10} that blessing may come upon thee from him, & his blessing may remain in the later end. {11} The father's blessing establisheth the houses of the children: but the mother's curse rooteth up the foundation. {12} Glory not in the contumely of thy father: for his confusion is no glory to thee. {13} For the glory of a man is by the honour of his father, and the father without honour is the dishonour of the son. {14} Son receive the old age of thy father, and make him not sorrowful in his life: {15} and if he fail in understanding, pardon him, and despise him not in thy strength: for the alms to the father

shall not be in oblivion. {16} For good shall be restored thee for the sin of thy mother, {17} and in justice it shall be builded to thee, and in the day of tribulation there shall be remembrance of thee: and as ice in the clear weather shall thy sins melt away. {18} Of what an evil fame is he, that forsaketh his father: and he is cursed of God, that doth exasperate his mother. {19} Son do thy works in meekness, and thou shalt be beloved above the glory of men. {20} The greater thou art, humble thy self in all things, and thou shalt find grace before God: {21} because the might of God only is great, and he is honoured of the humble. {22} Seek no things higher than thy self, and search not things stronger than thy habilitie: but the things that God hath commanded thee, think on them always, and in many of his works be not curious. {23} For it is not necessary for thee, to see with thine eyes those things that are hid. {24} In superfluous things search not many ways, and in many of his works thou shalt not be curious. {25} For very many things are shewed to thee above the understanding of men. {26} Many also have their suspicion supplanted, and have held their senses in vanity. {27} A hard heart shall fare ill in the later end, and he that loveth danger, shall perish in it. {28} A heart that goeth two ways, shall not have success, and the perverse of heart shall be scandalized in them. {29} A wicked heart shall be laden with sorrows, and the sinner will add to commit sin. {30} To the synagogue of the proud there shall be no health: for the shrub of sin shall be rooted up in them, and it shall not be perceived. {31} The heart of the wise is understood in wisdom, and a good ear will hear wisdom with all desire. {32} A wise heart, and that which hath understanding will abstain it-self from sins, and in the works of justice shall have success. {33} Water quencheth burning fire, and alms resisteth sins: {34} and God is the beholder of him that rendereth grace: he remembereth him afterward, and in the time of his fall he shall find a sure stay.

Chapter 4

An exhortation to practise works of mercy. 12. with commendation of wisdom; 23. (& observing due times) not to omit for any fear or shamefastness to say the truth, 34. also to be diligent, meek, and liberal.

{1} SON defraud not the alms of the poor, and turn not away thine eyes from the poor. {2} Despise not the hungry soul: and exasperate not the poor in his poverty. {3} Afflict not the heart of the needy, & defer not the gift to him that is in distress. {4} Reject not the petition of him that is afflicted: and turn not away thy face from the needy. {5} From the poor turn not away thine eyes for anger: and leave not to them that ask of thee, to curse thee behind thy back. {6} For the prayer of him that curseth thee in the bitterness of his soul shall be heard: and he that made him, will hear him. {7} Make thy self affable to the congregation of the poor, and to the ancient humble thy soul, and to a great man bow thy head. {8} Bow down thine ear to the poor without sadness, and render thy debt, and answer him peaceable words in mildness. {9} Deliver him that suffereth injury out of the hand of the proud: and be not faint-hearted in thy soul. {10} In judging be merciful to pupils as a father, & as an husband to their mother: {11} and thou shalt be as the obedient son of the Highest, and he will have mercy on thee more than a mother. {12} Wisdom inspirith life to her children, and receiveth them that seek after her, and will go before them in the way of justice. {13} And he that loveth her, loveth life: and they that shall watch to her, shall embrace her sweetness. {14} They that shall hold her, shall inherit life: and whithersoever he shall enter, God will bless him. {15} They that serve her, shall be servants to the holy: and them that love her God loveth. {16} He that heareth her, shall judge nations: and he that beholdeth her, shall remain confident. {17} If he believe her, he shall inherit her, and her creatures shall be in confirmation: {18} because in temptation she walketh with him, and first of all she chooseth him. {19} Fear, and dread, and probation she will bring upon him: and

she will torment him in the tribulation of her doctrine, till she try him in her cogitations and credit his soul. {20} And she will establish him, and make a direct way unto him, and rejoice him, {21} and will disclose her secrets to him, and will heap upon him as treasures knowledge & understanding of justice. {22} But if he go amiss, she will forsake him, and deliver him into the hands of his enemy. {23} Son observe time, and avoid from evil. {24} For thy soul be not ashamed to say the truth. {25} For there is shame that bringeth sin, & there is shame that bringeth glory and grace. {26} Accept no face against thine own face, nor against thy soul a lie. {27} Reverence not thy neighbour in his offence: {28} nor keep in a word in time of salvation. Hide not thy wisdom in the beauty thereof. {29} For by the tongue wisdom is discerned: and understanding, and knowledge, and doctrine by the word of the wise, and steadfastness in the works of justice. {30} Do not gain say the word of truth by any means: and be ashamed of the lie of thine unskillfulness. {31} Be not ashamed to confess thy sins, and submit not thy self to every man for sin. {32} Resist not against the face of the mighty, neither labour against the stream of the river. {33} For justice contend for thy soul, and unto death strive for justice, and God will overthrow thine enemies for thee. {34} Be not hasty in thy tongue: and unprofitable and remiss in thy works. {35} Be not as a lion in thy house, overthrowing them of thy household, and oppressing them that are subject to thee. {36} Let not thine hand be stretched out to receive, and closed to give.

Chapter 5

Let not riches, youth nor strength hold thee in sin: 5. but do penance for sins remitted, and add not sin upon sin. 6. Neither presume to sin, because God is merciful. 10. Be not covetous, nor unconstant. 13. Be meek in learning, and careful in teaching. 16. not a baitmaker, nor double tongued.

{1} ATTEND not to unjust possessions, and say not: I have sufficient livelihood: for it shall nothing profit in the time of vengeance & affliction. {2} Follow not in thy strength the concupiscence of thy heart: {3} and say not: How mighty am I? And who shall bring me under for my facts? For God revenging will revenge. {4} Say not: I have sinned, and what sorrowful thing hath chanced to me? For the Highest is a patient rewarder. {5} Of sin forgiven be not without fear, neither add thou sin upon sin. {6} And say not: The mercy of our Lord is great, he will have mercy on the multitude of my sins. {7} For mercy and wrath quickly approach from God, and his wrath looketh upon sinners. {8} Slack not to be converted to our Lord, and defer not from day to day. {9} For his wrath shall come suddenly: and in the time of vengeance he will destroy thee. {10} Be not careful in unjust riches: for they shall not profit thee in the day of obduracy and vengeance. {11} Toss not thy self into every wind, and go not into every way: for so every sinner is proved by a double tongue. {12} Be steadfast in the way of our Lord, & in the truth of thy understanding, and in knowledge, and let the word of peace and justice accompany thee. {13} Be mild to hear the word thou mayst understand, and with wisdom utter thou a true answer. {14} If thou have understanding, answer thy neighbour: but if not, let thine hand be upon thy mouth, lest thou be taken in an unskilful word, and be confounded. {15} Honour and glory in the word of the wise, but the tongue of the unwise is his subversion. {16} Be not called a whisperer, and be not taken in thy tongue, & confounded. {17} For upon a thief is confusion & repentance, and a very evil condemnation upon the double tongue, but to the whisperer hatred, and enmity, and contumely. {18} Justify thou the little one, and the great alike.

Chapter 6

Reproach, envy, and ferocity hinder from loving our neighbour. 5. sweetness nourisheth it. 6. A trusty friend is much worth. 8. Seek and keep wisdom, with all diligence. 35. Frequent the company of the wise: and meditate in God's law.

{1} BE not for a friend made an enemy to thy neighbour: for the

evil man shall inherit reproach and contumely, and every sinner envious and double tongued. {2} Extol not thy self in the cogitation of thy soul as it were a bull: lest perhaps thy strength be quashed, {3} and it eat thy leaves, and destroy thy fruits, and thou be left as a dry tree in the wilderness. {4} For a wicked soul shall destroy him that hath it, and it giveth him to be a joy to his enemies, and shall lead him into the lot of the impious. {5} A sweet word multiplieth friends, & appeaseth enemies, and a gracious tongue in a good man aboundeth. {6} Let there be many at peace with thee, and let one of a thousand be thy counsellor. {7} If thou possess a friend, in temptation possess him, and not easily credit him. {8} For he is a friend according to his own time, and will not abide in the day of tribulation {9} And there is a friend that is turned to enmity: and there is a friend that will disclose hatred, and reproaches. {10} And there is a friend companion at the table, and he will not abide in the day of necessity. {11} A friend if he continue steadfast, shall be to thee as an equal, and in them of thy household shall deal confidently: {12} if he humble himself against thee, and hide himself from thy face, thou shalt have friendship of one accord for good. {13} Be separated from thine enemies, & take heed of thy friends. {14} A faithful friend, is a strong protection: and he that hath found him, hath found a treasure. {15} To a faithful friend there is no comparison, and there is no poise of gold and silver able to countervail the goodness of his fidelity. {16} A faithful friend, is the medicine of life & immortality: & they that fear our Lord, shall find him. {17} He that feareth God, shall likewise have good friendship: because according to him shall his friend be. {18} Son, from thy youth receive doctrine, and even to thy hoar hairs thou shalt find wisdom. {19} As he that ploweth, and that soweth, go to her, and expect her good fruits. {20} For in her work thou shalt labour a little, and shalt quickly eat of her generation. {21} How exceeding sharp is wisdom to the unlearned men, and the unwise will not continue in her. {22} As the virtue of a stone she shall be a probation in them, and they will not stay to cast her forth. {23} For the wisdom of doctrine is according to her name, and she is not manifest to many, but to whom she is known, she continueth even to the sight of God. {24} Hear my son, and take counsel of understanding, and cast not away my counsel. {25} Thrust thy foot into her fetters, and thy neck into her chains. {26} Put under thy shoulder, and carry her, and be not weary of her bands. {27} With all thy mind go to her, and with all thy strength keep her ways. {28} Search her out, and she shall be made manifest to thee, and having obtained her, forsake her not: {29} For in the later end, thou shalt find rest in her, and she shall be turned unto delectation. {30} And her fetters shall be to thee for a protection of strength, and foundation of power, & her chains for a stole of glory: {688} {31} For the beauty of life is in her, and her bands are a healthful binding. {32} Thou shalt put on her a stole of glory, and as a crown of gratulation thou shalt set her upon thee. {33} Son, if thou attend to me, thou shalt learn: and if thou wilt apply thy mind, thou shalt be wise. {34} If thou wilt incline thine ear, thou shalt receive doctrine: and if thou love to hear, thou shalt be wise. {35} Stand in the multitude of wise ancients, and be joined to their wisdom from thy heart, that thou mayst hear all the narration of God, and the praise may not escape thee. {36} And if thou see a wise man, watch after him, and let thy foot wear the steps of his doors. {37} Have thy cogitation in the precepts of God, and in his commandments most of all be daily conversant: and he will give thee heart, and the desire of wisdom shall be given thee.

Chapter 7

Fly from all evil things, 4. as ambition, presumption, scandal, pusillanimity, lying, and babbling. 16. Husbandry of the ground, 21. a good wife, and good servants are to be cherished, keep children in discipline. 29. Honour parents, and elders, 36. & pity the poor. 40. Memory of the last things preserveth from sin.

{1} DO not evils, and they shall not apprehend thee. shall fail from thee. {2} Depart from the wicked, & evil {3} Son, sow not evils in

the furrows of justice, & thou shalt not reap them sevenfold. {4} Seek not of the Lord chief principality, nor of the king the chair of honour. {5} Justify not thy-self before God, because he is the knower of the heart: and before the king desire not to seem wise. {6} Seek not to be made a judge, unless thou be able by power to break iniquities: lest perhaps thou fear the face of the mighty, and put a scandal in thine equity. {7} Sin not against the multitude of a city, neither thrust thy-self into the people, {8} nor bind together double sins: for neither in one shalt thou be free from punishment. {9} Be not faint-hearted in thy mind: {10} despise not to pray, and to give alms. {11} Say not: In the multitude of my gifts God will have respect, and when I offer to God most high, he will receive my gifts. {12} Laugh not a man to scorn in the bitterness of his soul: for there is that humbleth and exalteth, God the overseer of all. {13} Plow not a lie against thy brother: neither do thou likewise against thy friend. {14} Be not willing to make any lie: for the custom thereof is not good. {15} Be not full of words in a multitude of ancients, and iterate not a word in thy speech. {16} Hate not laborious works, and husbandry created of the Highest. {17} Count not thy self in the multitude of men without discipline. {18} Be mindful of wrath, because it will not slack. {19} Humble thy spirit very much: because the vengeance of the flesh of the impious, is fire and the worm. {20} Do not prevaricate against thy friend deferring money, nor despise thy dearest brother for gold. {21} Depart not from a wise and good woman, which thou hast gotten in the fear of our Lord: for the grace of her bashfulness is above gold. {22} Hurt not the servant that worketh in truth, nor the hired man that giveth his soul. {23} Let a wise servant be beloved of thee as thy soul, defraud him not of liberty, nor leave him needy. {24} Hast thou cattle? Look well to them: and if they be profitable, let them continue with thee. {25} Hast thou children? Instruct them, & bow them from their childhood. {26} Hast thou daughters? Keep their body, and shew not thy countenance merry towards them. {27} Bestow thy daughter, and thou shalt do a great work, and give her to a wise man. {28} If thou have a wife according to thy soul, cast her not off: and to her that is hateful commit not thy self. With thy whole heart {29} honour thy father, and forget not the groanings of thy mother: {30} remember that thou hadst not been born but by them: and recompense them, as they also thee. {31} In all thy soul fear our Lord, and sanctify his Priests. {32} With all thy strength love him that made thee: & forsake not his ministers. {33} Honour God with all thy soul, and honour the Priests, and purge thy self with the arms. {34} Give them the portion, as it is commanded thee, of the first fruits and purgation: and of thy negligence purge thy self with few. {35} The gift of thine arms and the sacrifice of sanctification thou shalt offer to our Lord, and the first of holy things: {36} and to the poor stretch out thine hand, that thy propitiation may be perfected, and thy blessing. {37} The grace of a gift is in the sight of all the living, and from the dead stay not grace. {38} Want not in consolation to them that weep, and walk with them that mourn. {39} Be not loath to visit the sick: for by these things thou shalt be confirmed in love. {40} In all thy works remember thy later ends, and thou wilt not sin for ever.

Chapter 8

Contend not with a man of power, rich, full of tongue, or very ignorant. 6. Despise not the penitent, nor old folk. 8. Rejoice not at an enemy's death. 9. Learn of the elder, 13. Observe discretion in admonishing, lending, and in being surely. 17. Reprove not Judges. 18. Converse not with the furious, foolish, nor with strangers.

{1} STRIVE not with a mighty man, lest perhaps thou fall into his hands. {2} Contend not with a rich man, lest perhaps he make an action against thee. {3} For gold and silver hath destroyed many, and hath reached even to the heart of kings, and hath turned them. {4} Strive not with a man full of tongue, & thou shalt not heap sticks upon his fire. {5} Communicate not with the ignorant man, lest he speak ill of thy progeny. {6} Despise not a man that turneth

himself from sin, nor upbraid him therewith: remember that we are all in state to be blamed. {7} Despise not a man in his old age: for we also shall become old. {8} Rejoice not of thine enemy dead: knowing that we do all die, & would not that others should joy thereat. {9} Despise not the narration of wise ancients, and in their proverbs be thou conversant. {10} For of them thou shalt learn wisdom, and doctrine of understanding, and to serve great men without blame. {11} Let not the narration of the ancients escape thee: for they learned of their fathers: {12} because of them thou shalt learn understanding, and in time of necessity to give answer. {13} Kindle not the coals of sinners rebuking them, and be not kindled with the flame of the fire of their sins. {14} Stand not against the face of a contumelious person, lest he sit as a spy in wait for thy mouth. {15} Lend not to a man mightier than thy self, and if thou doest lend, count it as lost. {16} Be not surely above thy power: and if thou be surely, think as if thou were to pay it. {17} Judge not against a judge: because he judgeth according to that which is just. {18} With the audacious go not on the way, lest perhaps he burden thee with his evils: for he goeth according to his own will, and thou shalt perish together with his folly. {19} With an angry man make no brawl, and with the audacious go not into the desert: because blood is as nothing before him, and where there is no help, he will overthrow thee. {20} Confer no counsel with fools, for they can not love but such things as please them. {21} Before a stranger do no matter of counsel: for thou knowest not what he will bring forth. {22} Make not thy heart manifest to every man: lest perhaps he repay thee false kindness, and speak reproachfully to thee.

Chapter 9

Great prudence is required in conversation between men and women. 14. Esteem old friends. 16. Emulate not sinners. 18. Avoid the company of malicious. 21. Consult with the prudent, having God ever before thine eyes.

{1} BE not jealous over the wife of thy bosom, lest she shew upon thee the malice of wicked doctrine. {2} Give not to a woman the power of thy soul, lest she go in thy strength, and thou be confounded. {3} Look not upon a woman that is desirous of many: lest perhaps thou fall into her snares. {4} With her that is a dancer be not daily conversant, nor hear her, lest perhaps thou perish in her efficacy. {5} Behold not a virgin.{690} lest perhaps thou be scandalized in her beauty. {6} Give not thy soul to harlots in any point: lest thou destroy thy self, and thine inheritance. {7} Look not round about in the ways of the city, nor wander up and down in the streets thereof. {8} Turn away thy face from a trimmed woman, and gaze not about upon an other's beauty. {9} By the beauty of a woman many have perished: and hereby concupiscence is inflamed as a fire. {10} Every woman, that is an harlot, shall be trodden upon as dung in the way. {11} Many having admired the beauty of an other man's wife, have become reprobate, for her communication burneth as fire. {12} Sit not at all with an other man's wife, nor repose upon the bed with her: {13} and strive not with her at the wine, lest perhaps thy heart decline toward her, & with thy blood thou fall into perdition. {14} Forsake not an old friend: for the new will not be like to him. {15} A new friend, is as new wine: it shall wax old, and thou shalt drink it with sweetness. {16} Do not zealously desire the glory and the riches of a sinner: for thou knowest not what his subversion shall be. {17} Let not the injury of the unjust please thee, knowing that even to hell the impious shall not please. {18} Be far from the man that hath power to kill, and thou shalt not suspect the fear of death. {19} And if thou come to him, commit nothing, lest perhaps he take away thy life. {20} Know it to be communication with death; because thou shalt go in the midst of snares, and shalt walk upon the weapons of the sorrowful. {21} According to thy power beware thee of thy neighbour, and treat with the wise and prudent. {22} Let just men be thy guests, and let thy gloriation be in the fear of God, {23} and

let the cogitation of God be in thy understanding, & all thine enarration in the precepts of the Highest. {24} Works shall be praised in the hands of artificers, and the Prince of the people in the wisdom of his speech, but the word of the ancients in the sense. {25} A man full of tongue is terrible in his city, and he that is rash in his word shall be odious.

Chapter 10

Wise superiors are very necessary, because the multitude follow their example. 6. Remit and forget injuries, detest pride, injustice, contumely, and avarice. 12. Life is short. 14. Pride is the root of all sins. 23. Just poverty is better than sinful riches. 31. Meekness and modesty are necessary in all men.

{1} A wise judge shall judge his people, and the principality of the wise shall be stable. {2} According to the judge of the people, so also are his ministers: and what manner of man the ruler of a city is, such also are the inhabitants therein. {3} An unwise king shall destroy his people: and cities shall be inhabited by the understanding of the prudent. {4} The power of the earth is in the hand of God, and he will raise up a profitable ruler for a time over it. {5} The prosperity of man is in the hand of God, & upon the face of the scribe he will put his honour. {6} Any injury of thy neighbour remember not, and do nothing by works of injury. {7} Pride is odious before God and men: and all the iniquity of the nations is execrable. {8} A kingdom is translated from nation unto nation, because of injustices, and injuries, and contumelies, and diverse deceits. {9} But nothing is more wicked than the covetous man. Why is earth and ashes proud? {10} Nothing is more wicked than to love money. For he hath his soul also to sell: because in his life he hath cast forth his most inward things: {11} All power is of short life. Long sickness grieveth the Physician. {12} Short sickness the Physician cutteth off at the first: so also the king is to day, & to morrow he shall die. {13} For when a man shall die, he shall inherit serpents, and beasts, and worms. {14} The beginning of the pride of man, is to apostatare from God: {15} because his heart is departed from him that made him, for pride is the beginning of all sin: he that holdeth it, shall be filled with curse, & it shall subvert him in the end. {16} Therefore hath our Lord dishonoured the congregations of the evil, & hath destroyed them even to the end. {17} God hath destroyed the seats of proud Princes, and hath made the meek sit in their stead. {18} God hath made the roots of the proud nations to wither, and hath planted the humble of the nations themselves. {19} Our Lord hath subverted the lands of the gentiles, and hath destroyed them even to the foundation. {20} He hath made of them to wither, and hath destroyed them, and hath made the memory of them to cease from the earth. {21} God hath destroyed the memory of the proud, and hath left the memory of them that are humble in understanding. {22} Pride was not created to men: nor wrath to the nation of women. {23} That seed of men shall be honoured, which feareth God: but that seed shall be dishonoured, which transgresseth the commandments of our Lord. {24} In the midst of brethren their ruler shall be in honour: and they that fear our Lord, shall be in his eyes. {25} The glory of the rich, of the honourable, and of the poor, is the fear of God: {26} Despise not the just man that is poor, and magnify not the sinful man that is rich. {27} The great one, and the judge, and the mighty is in honour, and there is none greater than he that feareth God. {28} Free men will serve a servant that is wise: and a man that is prudent and hath discipline will not murmur being rebuked, and the ignorant shall not be honoured. {29} Extol not thy self in doing thy work, and linger not in the time of distress: {30} better is he that worketh, and aboundeth in all things, than he that glorieth, and lacketh bread. {31} Son in mildness keep thy soul, and give him honour according to his desert. {32} Him that sinneth against his own soul who shall justify? And who shall honour him that dishonoureth his own soul? {33} The poor man is glorified by his discipline and fear: & there is a man that is honoured for his substance. {34} But he that is glorified in poverty,

how much more in substance? And he that is glorified in substance, let him fear poverty.

Chapter 11

Wisdom by humility meriteth exaltation. 7. Judge not before examination. 16. Trust not in riches. 14. God sendeth both prosperity and adversity for the good his servants. 31. Take heed of the deceitful.

{1} THE wisdom of the humble shall exalt his head, & shall make him sit in the midst of great men. {2} Praise not a man in his beauty, neither despise a man by his look. {3} The bee is small among fowls, and her fruit hath the beginning of sweetness. {4} In apparel do not glory at any time, nor be extolled in the day of thine honour, because the works of the Highest only be marvelous, and his works are glorious, and secret, and not seen. {5} Many tyrants have sat in the throne, and he whom no man would think hath worn the crown. {6} Many mighty men have been greatly oppressed, and the glorious have been delivered into the hands of others. {7} Before thou inquire, blame no man: and when thou hast inquired, chasten justly. {8} Before thou hear, answer not a word, and in the midst of ancients add not to speak. {9} Strive not for that thing, which doth not molest thee: and consist not in the judgement of sinners. {10} Son let not thy doings be in many things: and if thou be rich, thou shalt not be free from sin: for if thou pursue thou shalt not attain: and if thou run before, thou shalt not escape. {11} There is one that laboureth, and hasteneth, and is a sorrowful impious man, and so much the more he shall not abound. {12} There is a lither man that wanteth recovery, more failing in strength, and abounding in poverty: {13} and the eye of God hath respected him in good, and hath erected him from his low estate, and hath exalted his head: and many have marveled at him, and have honoured God. {14} Good things and evil, life and death, poverty and honesty are of God. {15} Wisdom and discipline, and the knowledge of the law are with God. Love, and the ways of good things are with him. {16} Error & darkness are created with sinners: and they that rejoice in evils, wax old in evil. {17} The gift of God is permanent to the just, and his prospering shall have success for ever. {18} There is that is enriched by doing sparingly, and this is the portion of his reward, {19} in that he saith: I have found me rest, and now I will eat of my goods alone: {20} and he knoweth not that time passeth, & death approacheth, and he must leave all to others, and shall die. {21} Stand in thy covenant, and commune therein, and grow old in the work of thy commandments. {22} Abide not in the works of sinners. But trust in God, and tarry in thy place. {23} For it is easy in the eyes of God suddenly to enrich the poor man. {24} The blessing of God hasteneth to the reward of the just, and in a swift hour his prospering fructifieth. {25} Say not: What need I, and what good shall I have by this? {26} Say not: I am sufficient for my self: and what shall I be made worse by this? {27} In the day of good things be not unmindful of evils: and in the day of evils be not unmindful of good things: {28} because it is easy before God in the day of death to reward every one according to his ways. {29} The malice of an hour maketh oblivion of great voluptuousness, and in the end of a man in the disclosing of his works. {30} Before death praise no man, because a man is known in his children. {31} Bring not every man into thine house: for there be many trains of the deceitful man. {32} For as the stomachs belch of stinking breaths, and as the partridge is brought in to the cage, and as the doe into the snare: so also the heart of the proud, and as a watch-man that seeth the fall of his neighbour. {33} For turning good things into evil he lieth in wait, and on the elect he will lay a blot. {34} For of one spark fire is increased, and of a deceitful man blood is increased: and a sinful man lieth in wait for blood. {35} Take heed of thy self of the pestiferous person, for he forgeth evils: lest perhaps he bring upon thee derision for ever. {36} Admit a stranger to thee, and he shall overthrow thee in an hurlwind, & shall make thee an alien from thine own.

Chapter 12

Use benevolence towards good man. 10. Trust not enemies over-much.

{1} IF thou wilt do good, know to whom thou doest it, and there shall be much thank in thy good deeds. {2} Do good to the just, and thou shalt find great reward: and if not of him, assuredly of our Lord. {3} For it is not well with him, that is ever occupied in evil things, and that giveth not alms: because the Highest both hateth sinners, and hath mercy on them that are penitent. {4} Give to the merciful, and receive not the sinner: both to the impious & to sinners he will repay vengeance, keeping them unto the day of vengeance. {5} Give to the good, and receive not a sinner. {6} Do good to the humble, and give not to the impious: prohibit to give him bread, lest therein he be mightier than thou: {7} for thou shalt find double evils in all the good, whatsoever thou shalt do to him: because the Highest hateth sinners, and will repay vengeance to the impious. {8} A friend shall not be known in prosperity, and an enemy shall not be hid in adversity. {9} In the prosperity of a man, his enemies are in sorrow, and in affliction a friend is known. {10} Credit not thine enemy for ever: for as a brass pot his wickedness rusteth: {11} and if humbling himself he go crouching, be advised in thy mind, and beware of him. {12} Place him not by thee, neither let him sit on thy right hand, lest perhaps turning into thy place, he seek after thy seat: and at the last thou know my words, and be pricked in my sayings. {13} Who will have pity upon the enchanter striking of a serpent, or of any that come near to beasts? So also he that keepeth company with a wicked man, and is wrapped in his sins. {14} For one hour he will tarry with thee: but if thou decline, he will not abide it. {15} In his lips the enemy speaketh sweetly, and in his heart he lieth in wait, that he may overthrow thee into the pit. {16} In his eyes the enemy weepeth: and if he may find a time, he will not be satisfied with blood: {17} and if evils happen to thee, {693} thou shalt find him there first. {18} In his eyes the enemy weepeth, and as it were helping thee, he will undermine thy feet. {19} He will shake his head, and clap his hand, and whispering many things he will change his countenance.

Chapter 13

Conversation with the proud, rich, and potent is dangerous. 9. Rely upon God's help. 11. Beware of pusillanimity, & of presumption. 19. A mean is necessary, and the company of equals is most secure.

{1} HE that toucheth pitch, shall be defiled with it: and he that communicateth with the proud, shall put on pride. {2} He shall take a burden upon him that communicateth with one more honourable than himself. And be not companion with one richer than thy self. {3} What society shall the cauldron have with the earthen pot? For when they shall knock one against the other, it shall be broken. {4} The rich man hath done unjustly, and he will fume: but the poor man being hurt will hold his peace. {5} If thou give, he will take thee: and if thou have not, he will forsake thee. {6} If thou have, he will live with thee, and will empty thee, and he will not be sorry for thee. {7} If thou be necessary for him, he will supplant thee, and smiling will put thee in hope, telling thee good things, and will say: What wantest thou? {8} And he will confound thee in his meats, till he empty thee twice & thrice, and at the last he will mock thee: and afterward seeing he will forsake thee, and will shake his head at thee. {9} Humble thy self to God, and expect his hands. {10} Take heed lest seduced into folly thou be humbled. {11} Be not humble in thy wisdom, lest humbled thou be seduced into folly. {12} Being called of the mightier, depart: for by this he will call thee the more. {13} Be not importune, lest thou be rejected: & be not far from him, lest thou go into oblivion. {14} Stay not to speak fellow-like with him: neither credit him many words. For by much talk he will prove thee, and smiling will

examine thee of thy secrets. {15} His cruel mind will keep thy words: and he will not spare for malice, and for bands. {16} Take heed to thy self, and attend diligently to thine hearing: because thou walkest with thy subversion. {17} But hearing those things see as it were in sleep, and thou shalt watch. {18} Love God all thy life, and invoke him for thy salvation. {19} Every beast loveth the like to it-self: so also every man the nearest to himself. {20} All flesh will march with the like to it-self, & every man will associate himself to his like. {21} If the wolf shall at any time communicate with the lamb, so the sinner with the just. {22} What fellowship hath an holy man with a dog, or what part hath the rich with the poor? {23} The wild ass in the desert is the lion's prey: so the poor are also the pastures of the rich. {24} And as humility is abomination to the proud: so also the poor man is the execration of the rich. {25} The rich man being moved is confirmed by his friends: but the humble when he is fallen, shall be thrust out even of his familiars. {26} To the rich deceived there are many recoverers: he hath spoken proud words, and they have justified him. {27} The humble was deceived, he moreover is rebuked also: he hath spoken wisely, and place was not given unto him. {28} The rich man spake, and all held their peace, and they will carry his words even to the clouds. {29} The poor man spake and they say: Who is this? And if he stumble, they will overthrow him. {30} Substance is good, to him that hath no sin in his conscience: and poverty is most wicked in the mouth of the impious. {31} The heart of a man altereth his countenance, either into good, or into evil. {32} The token of a good heart, and a good countenance thou shalt hardly find, and with labour.

Chapter 14

Offence of the tongue is a frequent and dangerous sin. 3. Riches are hurtful to a covetous, and to an envious mind. 11. works of mercy necessary. 22. and perseverance in wisdom.

{1} BLESSED is the man that hath not offended in a word out of his mouth, and is not pricked with the sorrow of sin. {2} Happy is he, that hath not had heaviness of his mind, and hath not fallen from his hope. {3} Substance is without reason to the covetous man and niggard, and for the spiteful envious man to what purpose is gold? {4} He that heapeth together from his heart unjustly, gathereth for others, and in his goods an other will keep riot. {5} He that is wicked to himself, to what other man will he be good? And he shall have no pleasure in his goods. {6} He that enviieth himself, nothing is worse than he, and this is the reward of his malice: {7} and if he do good, he doth it ignorantly, and not willing: and at the last he manifesteth his malice. {8} The eye of the envious is wicked, and turneth away his face, and despiseth his own soul. {9} The eye of the covetous man insatiable in a portion of iniquity, will not be satisfied till he consume his own soul withering it. {10} An evil eye is towards evil things: & he shall have his fill of bread, needy & in heaviness shall he be at his table. {11} Son if thou have it, do good to thy self, and offer to God worthy oblations. {12} Be mindful that death slacked not, and that the covenant of hell hath been shewed thee: for the covenant of this world shall die the death. {13} Before death do good to thy friend, and according to thine ability stretching out thy hand, give to the poor. {14} Be not defrauded of thy good day, and let not a little portion of a good gift over-pass thee. {15} Shalt thou not leave to others thy sorrows, & labours in the division of the lot? {16} Give and take, and justify thy soul. {17} Before thy death work justice: for in hell there can not meat be found. {18} All flesh shall wax old as grass, and as the leaf fructifying on a green tree. {19} Some grow, and some are shaken off: so the generation of flesh and blood, one is ended, and an other is born. {20} All corruptible work shall fail in the end: and he that worketh it shall go therewith. {21} And every excellent work shall be justified: and he that worketh it, shall be honoured therein. {22} Blessed is the man that shall continue in wisdom, and that shall meditate in his justice, and

in understanding shall consider the providence of God. {23} He that considereth her ways in his heart, and hath understanding in her secrets, going after her as a searcher, and consisting in her ways: {24} He that looketh through her windows, and heareth in her gates: {25} He that resteth by her house, & in her walls fastening a stake will set up his cottage beside her hands: and good things shall rest in his cottage for ever. {26} He shall set his children under her covering, and shall abide under her boughs: {27} he shall be protected under her covering from the heat, and shall rest in her glory.

Chapter 15

The fruits of fearing God: 7. which fools and liars reap not, but the wise only. 11. God is no way author of sin, 14. but sinners themselves are the Authors, abusing their freewill.

{1} HE that feareth God, shall do good things, and he that hath justice shall apprehend her, {2} and she will meet him as an honourable mother, & a wife from virginity she will receive him. {3} She shall feed him with the bread of life and understanding, and give him the water of wholesome wisdom to drink: and she shall be made sure in him, and he shall not be bowed: {4} and she shall hold him fast, and he shall not be confounded: and she shall exalt him before his neighbours, {5} and in the midst of the Church she shall open his mouth, and shall fill him with the spirit of wisdom and understanding, and shall clothe him with a stole of glory. {6} Joy & exultation she shall heap upon him, & shall make him inherit an everlasting name. {7} Foolish men shall not apprehend her, & wise men shall meet her, foolish men shall not see her: for she is far from pride and deceit. {8} Lying men shall not be mindful of her: and true men shall be found in her, and shall have success, even to the beholding of God. {9} Praise is not comely in the mouth of a sinner: {695} {10} because wisdom proceeded from God. For praise shall be with the wisdom of God, & shall abound in a faithful mouth, & the dominatour will give praise to it. {11} Say not: It is by God, that she is absent: for do not thou the things that he hateth. {12} Say not: He hath made me err: for impious men are not necessary for him. {13} Our Lord hateth all abomination of error, and it shall not be amiable to them, that fear him. {14} God from the beginning made man, and left him in the hand of his own counsel. {15} He added his commandments and precepts. {16} If thou will keep the commandment, and keep acceptable fidelity for ever, they shall preserve thee. {17} He hath set before thee water and fire: to which thou wilt, stretch forth thine hand. {18} Before man there is life and death, good and evil: what pleaseth him shall be given him: {19} Because the wisdom of God is much, and he is strong in might, seeing all men without intermission. {20} The eyes of our Lord are towards them that fear him, and he knoweth all the work of man. {21} He hath commanded no man to do impiously, and he hath given no man space to sin: {22} for he desireth not a multitude of faithless and unprofitable children.

Chapter 16

A few good children, yea none at all, are better than many wicked. 9. God's wrath falleth upon the evil, and his mercy on the good. 14. Works of mercy merit great reward. 15. Nothing is hid from God, 20. but many things from men.

{1} REJOICE not in impious children, if they be multiplied: neither be delighted upon them, if the fear of God be not in them. {2} Credit not their life, and respect not their labours. {3} For better is one fearing God, than a thousand impious children. {4} And it is more profitable to die without children, rather than to leave impious children. {5} By one wise a country shall be inhabited, and the tribe of the impious shall be made desolate. {6} Many such things hath mine eye seen, and mine ear hath heard things of more force than these. {7} In the synagogue of sinners a fire shall flame, and in an incredulous nation wrath shall wax hot.

{8} The old giants did not obtain for their sins, who were destroyed trusting to their own strength: {9} and he spared not the peregrination of Lot, and he detested them for the pride of their word. {10} He had not pity on them, destroying the whole nation, and extolling themselves in their sins. {11} And as the six hundred thousand foot men, which were gathered together in the hardness of their heart: and if one had been stiff necked, it is marvel if he had been unpunished. {12} For there is mercy and wrath with him. Mighty exoration, & pouring out wrath: {13} according to his mercy, so his chastisement judgeth a man according to his works. {14} The sinner shall not escape in robbery, and the sufferance of him that doth mercy shall not slack. {15} All mercy shall make a place to every man according to the merit of his works, & according to the understanding of his peregrination. {16} Say not: I shall be hid from God, and from on high who shall remember me? {17} In a great people I shall not be known: for what is my soul among so innumerable creatures? {18} Behold heaven, and the heavens of heavens, the depth, and all the earth, & the things that are in them, in his sight shall be moved, {19} the mountains together, and the little hills, & the foundations of the earth: & when God shall behold them, they shall be shaken with trembling. {20} And in all these things the heart is senseless: and every heart is understood of him: {21} and his ways who doth understand, and the storm, which neither the eye of man shall see? {22} For many of his works are in secrets: but the works of his justice who shall declare? Or who shall sustain? For the testament is far from some, and the examination of all is in consummation. {23} He that is less of heart, thinketh vain things: and the unwise, and erring man, thinketh foolish things. {24} Hear me my son, and learn the discipline of understanding, and attend to my words in thy heart, {25} and I will speak discipline in equity, and will search to declare wisdom: and to my words attend in thy heart, and I speak in equity of spirit the virtues, that God hath put upon his works from the beginning, and in truth I shew forth his knowledge. {26} In the judgement of God are his works from the beginning, and from the institution of them he distinguished their parts, and their beginnings in their nations. {27} He adorned their works for ever, neither have they hungered, nor laboured, and they have not ceased from their works. {28} Every one shall not vex his neighbour for ever. {29} Be not incredulous to his word. {30} After this God looked upon the earth, & filled it with his good things. {31} And the soul of every living thing shall shew before the face thereof, and into it again is their return.

Chapter 17

God creating man to his own image, gave him gifts, 9. and precepts: 14. chose the Israelites for his peculiar people. 18. Works of mercy are commended to all men. 20. Repentance to sinners. 28. Mercy is offered to all.

{1} GOD created man of the earth, and after his own image he made him. turned him into it, and conformable to {2} And again he himself clothed him with strength. {3} He gave him a number of days and time, and gave him power of those things that are upon the earth. {4} He put his fear over all flesh, and he had dominion of beasts and fowls. {5} He created of him an helper like to himself: he gave them counsel, and tongue, and eyes, & ears, and heart to devise: and he filled them with the discipline of understanding. {6} He created in them the knowledge of the spirit, he filled their heart with understanding, and evil and good he shewed them. {7} He set his eye upon their hearts to shew them the great things of his works: {8} that they might praise the name of sanctification: & glory in his marvelous works, that they might declare the glorious things of his works. {9} He added discipline unto them, and made them inherit the law of life. {10} He made an everlasting testament with them, & he shewed them justice and his judgements. {11} And their eye saw the glorious things of his honour, & their ears heard the honour of his voice, and he said to

them: Beware of every unjust thing. {12} And he gave them commandment every one concerning his neighbour. {13} Their ways are before him always, they are not hid from his eyes. {14} Over every nation he appointed a ruler. {15} And Israel was made the manifest portion of God. {16} And all their works as the sun in the sight of God: and his eyes without intermission looking on their ways. {17} The testaments were not hid by their iniquities and all their iniquities are in the sight of God. {18} The alms of a man is as a seal with him, and shall preserve the grace of a man as the apple of the eye: {19} And afterward he shall arise, and shall render them reward, to every one upon their head, and shall turn into the inner parts of the earth. {20} But to the penitent he hath given the way of justice, and he hath confirmed them that fail to sustain, and hath appointed to them the lot of truth. {21} Turn to our Lord, and forsake thy sins: {22} pray before the face of our Lord, and diminish offences. {23} Return to our Lord, & turn away from thine injustice, and hate exceedingly abomination: {24} and know the justices and judgments of God, and stand in the lot of thy purpose, and of prayer of the most high God. {25} Go into the parts of the holy world, with the living, and them that give praise to God. {26} Tarry not in the error of the impious, before death confess. From the death as nothing, confession perisheth. {27} Thou shalt confess living, alive and in health thou shalt confess, and shalt praise God, and shalt glory in his mercies. {28} How great is the mercy of our Lord, and his propitiation to them that turn to him? {29} For all things can not be in men, because the son of man is not immortal, and they have delighted in the vanity of malice. {30} What is brighter than the sun? & it shall fail. Or what more wicked than that which flesh and blood hath invented? And this shall be reproved. {31} He beholdeth the power of the height of heaven: and all men be earth and ashes.

Chapter 18

God's wonderful works exceed man's capacity. 7. Our weakness is strengthened by grace, 15. whereunto man must cooperate, 19. by purging his conscience, 22. by prayer, 24. by meditating God's judgements, 30. and by mortifying his own concupiscence.

{1} HE that liveth for ever, created all things together. God only shall be justified, and remaineth an invincible King for ever. {2} Who is sufficient to declare his works? {3} For who shall search out his glorious things? {4} and who shall shew forth the power of his greatness? Or who shall add to declare his mercy? {5} It is not possible to diminish, nor add, neither is it possible to find the glorious works of God: {6} When a man, shall have done, then shall he begin: and when he shall rest, he shall work. {7} What is man: and what is his grace? And what is his good, or what his evil? {8} The number of the days of men at the most an hundred years: as drops of the water of the sea they are reputed: and as the gravel stone of the sand, so a few years in the day of eternity. {9} For this cause God is patient toward them, and poureth out his mercy upon them. {10} He hath seen the presumption of their heart that it is naught, and hath known their subversion that it is evil. {11} Therefore hath he fulfilled his propitiation toward them, and hath shewed them the way of equity. {12} Man's compassion is touching his neighbour: but the mercy of God is upon all flesh. {13} He that hath mercy, teacheth and instructeth, as a pastor his flock. {14} He hath mercy on him that receiveth the doctrine of compassion, and he that hasteneth in his judgements {15} Son in good deeds give no blame, & in every gift give not the sadness of an evil word. {16} Shall not the dew cool heat? So also a word better than a gift. {17} Is not a word above a good gift? But both are with a justified man. {18} A fool will upbraid bitterly: and the gift of one untaught maketh the eyes to dry away. {19} Before judgment prepare thee justice, and before thou speak, learn. {20} Before sickness take medicine, and before judgement examine thy self, and in the sight of God thou shalt find propitiation. {21} Before sickness humble thy self, and in time of infirmity shew thy

conversation. {22} Be not hindered to pray always, & fear not to be justified even to death, because the reward of God abideth for ever. {23} Before prayer prepare thy soul: and be not as a man that tempteth God. {24} Remember the wrath in the day of consummation, and the time of reward in conversation of the face. {25} Remember poverty in the time of abundance, & the necessities of poverty in the day of riches. {26} From morning unto evening time shall be changed, & all these are sown in the eyes of God. {27} A wise man in all things will fear, and in the days of offences will beware of sloth. {28} Every subtle man knoweth wisdom, and to him that findeth her he will give praise. {29} The wise in words, and they also have done wisely: and have understood truth and justice, and have rained proverbs & judgments. {30} Go not after thy concupiscences, and turn away from thy will. {31} If thou give to thy soul her concupiscences, she will make thee a joy to thy enemies. {32} Be not delighted in multitudes, nor in few: for their concertation is continual {33} Be not poor in contention of borrowing, and thou hast nothing in thy purse: for thou shalt be envious to thine own life.

Chapter 19

An admonition against drunkenness, luxury, 4. light suspicion, 7. and detraction. 13. Friendly correction is necessary, 23. and sincere humility. 27. Exterior carriage is a sign of internal disposition.

{1} A workman that is a drunkard shall not be rich: and he that contemneth small things, shall fall by little and little. {2} Wine and women make wisemen to apostataste, and shall reprove the prudent: {3} and he that joineth himself to harlots, shall be naught. Rottenness and worms shall inherit him, and he shall be lifted up for a greater example, and his life shall be taken out of the number. {4} He that giveth credit quickly, is light of heart, and shall be lessened: and he shall moreover be counted one that sinneth against his own soul. {5} He that rejoiceth in iniquity, shall be reprehended, and he that hateth chastisement shall be diminished of life: and he that hateth babbling, extinguisheth malice. {6} He that sinneth against his own soul, shall repent: and he that is delighted in naughtiness, shall be reprehended. {7} Iterate not a wicked and hard word, and thou shalt not be lessened. {8} To friend and foe tell not thy mind: and if thou have sin disclose it not. {9} For he will hear thee, and will watch thee, and as it were defending the sin he will hate thee, and so will he be present with thee always. {10} Hast thou heard a word against thy neighbour? Let it die together in thee, trusting that it will not burst thee. {11} At the presence of a word the fool travaleth, as the groaning of the childbirth of an infant. {12} An arrow stickt in the thigh of flesh: so is a word in the heart of a fool. {13} Rebuke a friend, lest perhaps he hath not understood, and say: I did it not: or if he did it, that he do it not again. {14} Rebuke thy neighbour, lest perhaps he said it not: and if he said it, lest perhaps he iterate it. {15} Rebuke thy friend: for there is often a fault committed. {16} And believe not every word. There is that offendeth with the tongue, but not from his heart. {17} For who is there that hath not offended in his tongue? Rebuke thy neighbour before thou threaten. {18} And give place to the fear of the Highest: because the fear of God is all wisdom, and to fear God is in it, & the disposition of the law is in all wisdom. {19} And the discipline of wickedness is not wisdom: and the cogitation of sinners is not prudence. {20} There is wickedness, and in it execration: and there is a fool that hath less wisdom. {21} Better is a man that hath less wisdom and lacketh understanding, in fear, than he that aboundeth in understanding and transgresseth the law of the Highest. {22} There is an assured subtlety, & the same wicked. {23} And there is that uttereth an exact word telling the truth. There is that wickedly humbleth himself, and his inner parts be full of deceit: {24} and there is a just man that submitteth himself overmuch of great humility: and there is a just one that boweth his face, and feigneth himself not to

see that which is unknown: {25} and if he be forbidden to sin for imbecility of power, if he shall find a time to do evil, he will do evil. {26} A man is known by the sight, and a wiseman is known by the shew of his face. {27} The clothing of the body, and the laughing of the teeth, and the going of the man tell of him. {28} There is a lying chastisement in the anger of a contumelious person: and there is a judgement, that is not allowed to be good: and there is that holdeth his peace, and he is wise.

Chapter 20

Correction ought to be without passion of anger. 5. Much discretion is required in speech and in silence. 14. Also in giving, 20. & promising, 29. and in uttering knowledge, where and when it behoveth.

{1} HOW good a thing is it to rebuke, rather than to be angry, and not to hinder him that confesseth in prayer! {2} The concupiscence of an eunuch shall deflower a young-maid: {3} so he that by violence doth unjust judgement. {4} How good a thing is it being rebuked to shew repentance! For so thou shalt avoid wilful sin. {5} There is that holdeth his peace, which is found wise: and there is that is odious, he which is malapert to speak. {6} There is that holdeth his peace having not understanding to speak: and there is that holdeth his peace, knowing the time of fit opportunity. {7} A wise man will hold his peace until a time: but a wanton, and the unwise will not observe time. {8} He that useth many words, shall hurt his own soul: & he that taketh authority to himself unjustly, shall be hated. {9} There is proceeding in evils to a man without discipline, and there is finding to loss. {10} There is a gift, that is not profitable: and there is a gift, the reward whereof is double. {11} There is debasing because of glory: and there is that from humility shall lift up the head. {12} There is that redeemeth many things for a small price, and restoreth the same seven-fold. {13} A man wise in words shall make himself beloved: but the graces of fools shall be poured out. {14} The gift of the unwise shall not be profitable for thee: for his eyes are seven-fold. {15} He will give few things, and upbraid many: and the opening of his mouth is an inflammation. {16} To day a man lendeth, and to morrow he asketh it again: such a man is odious. {17} A fool shall have no friend, and there shall be not thank to his goods. {18} For they that eat his bread, are of a false tongue. How often, and how many will laugh him to scorn? {19} For he doth not distribute with right understanding, that which was to be had: in like manner also that which was not to be had. {20} The slipping of a false tongue, as he that falleth on the pavement: so the falls of the evil shall come hastily. {21} A man without grace is as a vain fable, it shall be continual in the mouth of them that are without discipline. {22} A parable out of a fool's mouth shall be rejected: for he doth not speak it in his time. {23} There is that is forbid to sin for poverty, and in his rest he shall be pricked. {24} There is that will destroy his soul for shamefastness, and by an unwise person he will destroy it: and by acceptance of person he will destroy himself. {25} There is that for shamefastness promiseth to his friend, and hath gotten an enemy of him for naught. {26} Lying is a wicked reproach in a man, and in the mouth of men without discipline it shall be continually. {27} Better is a thief, than the continual custom of a lying man, but both shall inherit perdition. {28} The manners of lying men are without honour: and their confusion is with them without intermission. {29} A wise man in his words shall utter himself, and a prudent man shall please great persons. {30} He that tilleth his land, shall make an high heap of corn: and who so worketh justice, he shall be exalted: and he that pleaseth great men, shall avoid iniquity. {31} Presents & gifts blind the eyes of judges, and as one dumb in the mouth turneth away their chastisements. {32} Wisdom hid, and treasure not seen: what profit is there in both? {33} Better is he that concealeth his foolishness, than the man that hideth his wisdom.

Chapter 21

An invective against sin in general, 5. and diverse in particular.

{1} SON hast thou sinned? Do so no more: but for the old also pray that they may be forgiven thee. {2} As from the face of a serpent fly from sins: and if thou approach to them they will receive thee. {3} The teeth of a lion the teeth thereof, killing the souls of men. {4} All iniquity is as a two-edged sword, there is no remedy for the wound thereof. {5} Brawling and injuries shall bring the substance to nothing: and the house that is very rich, shall be made nothing by pride: so the substance of the proud shall be rooted out. {6} The prayer of the poor out of the mouth shall come to his ears, and judgement shall come for him speedily. {7} He that hateth chastisement, is the trace of a sinner: and he that feareth God, will turn to his own heart. {8} The mighty in a bold tongue is known a far off, and a wiseman knoweth himself to fall by him. {9} He that buildeth his house at other men's charges, is as he that gathereth his stones in the winter. {10} The synagogue of sinners is as tow gathered together, and their consummation a flame of fire. {11} The way of sinners is paved with stones, & in their end hell, & darkness, and pains. {12} He that keepeth justice, shall contain the understanding thereof. {13} The consummation of the fear of God wisdom and understanding. {14} He shall not be taught, that is not wise in good. {15} But there is wisdom that abounding in evil: and there is no understanding where bitterness is. {16} The knowledge of the wise shall abound as an inundation, and his counsel is permanent as a fountain of life. {17} The heart of a fool is as a broken vessel, and all wisdom it shall not hold. {18} A man of knowledge will praise what soever wise word he shall hear, and will apply it to himself: the riotous man hath heard it, and it shall displease him, and he will cast it behind his back. {19} The narration of a fool is as a burden in the way: for in the lips of the wise shall grace be found. {20} The mouth of the prudent is sought in the Church, and they will think upon his words in their hearts. {21} As a house destroyed, so is wisdom to a fool: & the knowledge of the unwise inexplicable words. {22} Fetters on the feet, doctrine to a fool, and as manacles upon the right hand. {23} A fool in laughter exalteth his voice, but a wise man will scarce laugh secretly. {24} Doctrine to the prudent is a golden ornament, and as it were a bracelet on the right arm. {25} The foot of a fool goeth easily into his neighbour's house: & a cunning man will be abashed at the person of the mighty. {26} A fool will look from the window into the house: but he nurtured will stand without. {27} It is the folly of a man to harken by the door: and a wiseman will be grieved with the contumely. {28} The lips of the unwise shall tell foolish things: but the words of the wise shall be pondered in balance. {29} The heart of fools is in their mouth: and the mouth of wisemen is in their heart. {30} Whilst the impious curseth the devil, he curseth his own soul. {31} The whisperer shall defile his soul, and shall be hated in all: and he that shall abide with him, shall be odious: the still man wise shall be honoured.

Chapter 22

An other admonition against sloth, 3. dissolute children, 6. and mirth out of season. 7. Fools are hardly corrected, 10. more to be bewailed than the dead. 14. Much talk doth not profit them. 24. Offend not, nor fear not a friend. 33. Keep always guard of thy tongue.

{1} THE sluggard is stoned with a dirty stone, & all men will speak of his disgrace. {2} The sluggard is stoned with the dung of oxen: and every one that shall touch him, will shake his hands. {3} The confusion of the father is of a son without discipline: and the daughter shall be made of less account. {4} A wise daughter is an inheritance to her husband: for she that confoundeth, is made a contumely to her father. {5} She that is bold shameth father and husband, and shall not be inferior to the impious: but of them both she shall be dishonoured. {6} Music in mourning is a tale out of time: scourges and doctrine are at all time wisdom. {7} He that

teacheth a fool, is as he that glueth together a pot-sherd. {8} He that telleth a word to him that heareth not, is as he that raiseth up a man sleeping out of an heavy sleep. {9} He speaketh with him that sleepeth, which uttereth wisdom to a fool: and in the end of the narration he saith: Who is this? {10} Weep upon the dead, for his light hath failed: and weep upon a fool, for he faileth in understanding. {11} Weep a little upon the dead, because he is at rest. {12} For the wicked life of the very wicked, above the death of a fool. {13} The mourning of the dead is seven days: but of a fool and of the impious, all the days of their life. {14} Speak not much with a fool, and go not with the unwise. {15} Keep thy self from him, that thou have no molestation, and thou shalt not be defiled with his sin. {16} Turn aside from him, and thou shalt find rest, and shall not be wearied with his folly. {17} What shall be heavier than lead? And what other name hath it but fool? {18} It is easier to bear sand and salt, and a mass of iron, than an unwise man, and a fool, and impious. {19} A frame of wood bound together in the foundation of a building, shall not be dissolved: so also the heart confirmed in the cogitation of counsel. {20} The cogitation of the wise at all time, yea by fear shall not be depraved. {21} As stakes in high places, and plasterings laid without cost, shall not abide against the face of the wind: {22} so also a fearful heart in the cogitation of a fool shall not resist against the violence of fear. {23} As a trembling heart in the cogitation of a fool, all time will not fear, so also he that continueth always in the precepts of God. {24} He that pricketh the eye, bringeth forth tears: and he that pricketh the heart, bringeth forth feeling. {25} He that casteth a stone at fowls, and shall throw them down: so he that speaketh reproachfully to his friend, dissolveth friendship. {26} Although thou drawest a sword at a friend, despair not: for there is returning to a friend. {27} If thou open a sad mouth, fear not: for there is agreement: except taunt, and reproach, and pride, and revealing of secret, and a treacherous wound: in all these things a friend will fly away. {28} Possess fidelity with a friend in his poverty, that in his goods also thou mayst rejoice. {29} In the time of his tribulation continue faithful to him, that in his inheritance also thou mayst be heir with him. {30} Before the fire the vapour of the chimney, and the smoke of the fire riseth on high: so also before blood evil words, and contumelies, & threats. {31} I will not be ashamed to salute a friend, from his face I will not hide my self: and if there chance evils to me by him, I will bear it. {32} Every one that shall hear, will beware of him. {33} Who will give a guard to my mouth, and a sure seal upon my lips, that I fall not by them, and my tongue destroy me?

Chapter 23

A prayer against pride, 6. gluttony, and luxury. 7. Beware of offending in speech, 9. especially of unlawful swearing, 15. blasphemy, 17. irreverent and reproachful words. 21. Also of avarice, 24. fornication, and adultery. 30. all which God seeth, and will severely punish. 33. With other sins that follow thereof.

{1} O Lord father, and dominatour of my life, leave me not in their counsel: nor suffer me to fall in them. {2} Who layeth on stripes in my cogitation, and in my heart the doctrine of wisdom, and in their ignorances they spare me not, and their offences appear not, {3} and my ignorances increase not, and my offences be multiplied, and my sins abound, and I fall in the sight of mine adversaries, & mine enemy rejoice? {4} O Lord father, and God of my life, leave me not in their cogitation. {5} Haughtiness of mine eyes give me not, and all desire turn away from me. {6} Take from me the concupiscences of the belly, and let not the concupiscences of copulation take hold of me, and give me not over to a shameless and foolish mind. {7} O children hear the doctrine of the mouth: and he that will keep it, shall not perish by his lips, nor be scandalized in most wicked works. {8} A sinner is taught in his vanity, and the proud and the evil speaker shall be scandalized in them. {9} Let not thy mouth be accustomed to swearing: for there be many falls in it. {10} But let not the naming of God be usual in

thy mouth, and meddle not with the names of Saints, because thou shalt not scape free from them. {11} For as a servant daily examined, lacketh not the mark thereof: so every one that sweareth, and nameth, shall not be wholly purged from sin. {12} A man that sweareth much shall be filled with iniquity, and plague shall not depart from his house. {13} And if he frustrate it, his sin shall be upon him: and if he dissemble, he offendeth double: {14} and if he swear in vain, he shall not be justified: for his house shall be filled with retribution. {15} There is an other contrary speech, also to death, be it not found in the inheritance of Jacob. {16} For of the merciful all those things shall be taken away, and they will not wallow in sins. {17} Let not thy mouth be accustomed to unuttered speech: for there is in it a word of sin. {18} Remember thy father and thy mother, for thou sittest in the midst of great men: {19} lest perhaps God forget thee in their sight, & being besotted with thy daily custom, thou suffer reproach, & hadst better not have been born, and curse the day of thy nativity. {20} A man accustomed to the words of reproach, will not be instructed in all his days. {21} Two sorts abound in sins, and the third bringeth wrath and perdition. {22} An hot soul as a burning fire will not be quenched, till it swallow somewhat. {23} and a wicked man in the mouth of his flesh will not cease till he kindle a fire. {24} To a man that is a fornicator all bread is sweet, he will not be weary transgressing unto the end. {25} Every man that passeth beyond his own bed, contemning against his own soul, and saying: Who seeth me? {26} Darkness compasseth me, and the walls cover me, and no man beholdeth me: whom do I fear? The Highest will not be mindful of my sins. {27} And he understandeth not that his eye seeth all things, for that such fear of man expelleth from him the fear of God, & the eyes of men fearing him: {28} and he knoweth not that the eyes of our Lord are much more brighter than the sun, beholding round about all the ways of man, and the bottom of the depth, and the hearts of men, looking into the hidden parts. {29} For all things were known unto our Lord God, before they were created: so also after it is perfected he beholdeth all things. {30} Revenge shall be taken on this man in the streets of the city, and as an horse-colt he shall be chased: and where he expected not, he shall be apprehended. {31} And he shall be in dishonour with all men, for that he understood not the fear of our Lord. {32} So every woman also that forsaketh her husband, & getteth inheritance by marriage of an other. {33} For first she hath been unfaithful in the law of the Highest: and secondly she hath sinned against her husband: thirdly she hath fornicated in adultery, and hath gotten her children of an other man. {34} This woman shall be brought into the Church, and upon her children there shall be examination. {35} Her children shall not take root, & her boughs shall not yield fruit. {36} She shall leave her memory to be cursed, and her dishonour shall not be wiped out. {37} And they that are left shall know, that nothing is better than the fear of God: and nothing sweeter, than to have regard to the commandments of our Lord. {38} It is great glory to follow our Lord: for length of days shall be taken of him.

Chapter 24

True and laudable wisdom 5. proceeding from God. 6. shineth in his works: 12. especially in his Church, where she bringeth forth all virtues. 26. She inviteth all unto her, 44. and lightenereth her followers with splendor of doctrine.

{1} WISDOM shall praise her soul, & shall be honoured in God, and shall glory in the midst of her people, {2} and shall open her mouth in the churches of the Highest and shall glory in the sight of his power, {3} and in the midst of her people she shall be exalted, and in the holy assembly she shall be admired, {4} and in the multitude of the elect she shall have praise, and among the blessed she shall be blessed, saying: {5} I came forth from the mouth of the Highest, the first begotten before all creatures. {6} I made that in the heavens, there should rise light that faileth not, and as a

cloud I covered all the earth. {7} I dwelt in the highest places, and my throne is in the pillar of a cloud. {8} I alone have gone round about the compass of heaven, and have penetrated into the bottom of the depth, and have walked in the waves of the sea, {9} and stood in all the earth: and in all people. {10} and in every nation I have had the primacy: {11} and I have by strength trodden down the hearts of all the excellent, and the base; and in all these things I sought rest, & I shall abide in the inheritance of our Lord. {12} Then the creator of all commanded, and said to me: & he that created me, rested in my tabernacle, {13} and he said to me: Inhabit in Jacob, and inherit in Israel, and take root in mine elect. {14} From the beginning and before the worlds was I created, and unto the world to come I shall not cease, and in the holy habitation I have ministered before him. {15} And so in Sion was I established, and in the sanctified city likewise I rested, and my power was in Jerusalem {16} And I took root in an honourable people, and in the portion of my God his inheritance, and my abiding is in the full assembly of saints. {17} I am exalted as a cedar in Libanus, and as a cypress tree in mount Sion. {18} As a palm tree in Cades am I exalted, and as a rose plant in Jericho: {19} As a fair olive tree in the fields, and as a plane tree by the water in the streets am I exalted. {20} I gave an odour as cinnamon, & aromatical balm: as chosen myrrh have I given the sweetness of odour: {21} and as storax, and galbanum, and onyx, and aloes, and as Libanus not cut, have I perfumed mine habitation, and mine odour is a balm not mingled. {22} I have spread out my boughs as the terebinth, and my boughs are of honour & grace. {23} I as a vine have fructified sweetness of odour: and my flowers are fruit of honour and honesty. {24} I am the mother of beautiful love, and of fear, and of knowledge, and of holy hope. {25} In me is all grace of way and truth, in me all hope of life and virtue. {26} Pass to me all ye that desire me, and be filled of my generations. {27} For my spirit is sweet above honey, and mine inheritance above honey and the honey comb. {28} My memory is unto generations of worlds. {29} They that eat me, shall yet hunger: and they that drink me, shall yet thirst. {30} He that heareth me, shall not be confounded: and they that work in me, shall not sin. {31} They that explicate me, shall have life everlasting. {32} All these things are the book of life, and the testament of the Highest, & the knowledge of truth. {33} Moyses commanded a law in the precepts of justices, and an inheritance to the house of Jacob, and the promises to Israel. {34} He appointed to David his servant for to raise up a king of him most strong, and sitting in the throne of honour for ever. {35} Who filleth wisdom as Phison, and as Tigris in the days of new fruits. {36} Who replenisheth understanding as Euphrates, who multiplieth it as Jordan in the time of harvest. {37} Who sendeth discipline as the light, and assisting as Gehon in the day of vintage. {38} Who first hath perfect knowledge of it, & a weaker shall not search it out. {39} For her cogitation shall abound above the sea, and her counsels above the great depth. {40} I wisdom have poured out rivers. {41} I as a sluse of a mighty water out of the river, I as the river Dioryx, & as a water conduit I came out of paradise. {42} I said: I will water my garden of plants, and will inebriate the fruit of my meadow. {43} And behold my sluse was made abundant, and my river came near to a sea. {44} Because I illuminated doctrine to all as the morning light, & I will declare it far. {45} I will penetrate all the inferior parts of the earth, and will behold all that sleep, and will illuminate all that hope in our Lord. {46} I will yet pour out doctrine as prophecy, and will leave it to them that seek wisdom, and will not cease unto their progenies even to the holy age. {47} See ye that I have not laboured for my self only, but for all that seek out the truth.

Chapter 25

Concord between brethren, neighbours, and man and wife, much pleaseth God. 3. A poor man proud, a rich man a liar, and an old man doing in carnal, or worldly things, are very hateful. 9. He that seeth his children good; and his enemies overthrown; hath a good wife; offendeth not in

speech; consenteth not to sin; hath a true friend; teacheth good doctrine; hath sacred; and human knowledge; hath undoubtedly nine happy things; but to fear God containeth 14. and excelleth all. 17. A wicked woman (heresy) is very detestable, 30. and most intolerable, if she have supreme dominion.

{1} IN three things my spirit is pleased, which are approved before God, and men: {2} The concord of brethren, and the love of neighbours, and man and wife well agreeing together. {3} Three sorts my soul hateth, and I am greatly grieved at their life: {4} A poor man proud: & a rich man a liar: an old man a fool, and doting. {5} The things that thou hast not gathered in thy youth, how shalt thou find them in thy old age? {6} How beautiful is judgement for a gray head, and for ancients to know counsel! {7} How beautiful is wisdom for the aged, & understanding glorious, and counsel! {8} Much cunning is the crown of old men, and the fear of God is their glory. {9} Nine things not to be imagined of the heart have I magnified, and the tenth I will tell unto men with my tongue: {10} A man that hath joy in his children: living and seeing the subversion of his enemies. {11} Blessed is he that dwelleth with a wise woman; & that hath not offended with his tongue; and that hath not served such as are unworthy of him. {12} Blessed is he that findeth a true friend; and that declarereth justice to an ear that heareth. {13} How great is he, that findeth wisdom and knowledge; but he is not above him that feareth our Lord. {14} The fear of God hath set it-self above all things: {15} blessed is the man, to whom is given to have the fear of God: he that holdeth it, to whom shall he be resembled? {16} The fear of God is the beginning of his love: and the beginning of faith is to be fast joined unto it. {17} The heaviness of the heart is all plague: & all malice, the wickedness of a woman. {18} And he will see all plague, and not the plague of the heart: {19} & all wickedness, & not the wickedness of a woman: {20} and all obdiction and not the obdiction of them that hate him: {21} and all revenge, and not the revenge of the enemies. {22} There is no head worse than the head of a serpent: {23} and there is no anger above the anger of a woman. It shall be more pleasant to abide with a lion and dragon, than to dwell with a wicked woman. {24} The wickedness of a woman changeth her face: and darkeneth her countenance as a bear: and will shew it as a sack. In the midst of her neighbours, {25} her husband groaned, and hearing he sighed a little. {26} All malice is short to the malice of a woman, the lot of sinners fall upon her. {27} As the going up a gravely way in the feet of the aged, so a woman full of tongue to a quiet man. {28} Look not upon a woman's beauty, and desire not a woman for beauty. {29} A woman's anger, and impudency, and confusion is great. {30} A woman if she have superiority, is contrary to her husband. {31} An humbled heart, and heavy countenance, and plague of heart, is a wicked woman. {32} Feeble hands, and disjointed knees, a woman that dot not make her husband happy. {33} From woman came the beginning of sin, and by her we do all die. {34} Give not issue to thy water, no not a little: nor to a wicked woman leave to go forth. {35} If she walk not at thine hand, she will confound thee in the sight of thine enemies. {36} Cut her off from thy flesh, lest she always abuse thee.

Chapter 26

The praises of a good woman. 5. The betraying of a city, mutiny of people, and false accusation are terrible, but a jealous woman is more grievous. 10. Diverse ill qualities of a bad woman. 16. More commendations of a good woman. 25. A doleful thing to see a valiant warrior wanting livelihood, a wise man not regarded, and greatest grief to see a just man become wicked. 28. A man full of business hardly careth for his soul: and an Inn-keeper often sinneth in words.

{1} THE husband of a good wife is happy: for the number of his years is double. strong woman delighteth her husband, {2} A and shall accomplish the years of his life in peace. {3} A good woman is a good portion, in the good portion of them that fear God shall she be given to a man for good deeds: {4} And the heart of rich and poor is good, at all time their countenance is merry. {5} Of three things my heart hath been afraid, and at the fourth my face

hath trembled: {6} The betraying of a city, and a gathering together of the people: {7} false calumny, all more grievous than death. {8} A jealous woman is the sorrow and mourning of the heart. {9} In a jealous woman is a scourge of the tongue, communicating with all. {10} As a yoke of oxen that is moved, so also a wicked woman: he that holdeth her, is as he that taketh hold of a scorpion. {11} A woman given to drunkenness is great anger: & her contumely and turpitude shall not be hid. {12} The fornication of a woman shall be known in the lifting up of her eyes, and in her eye-lids. {13} On thy daughter that turneth not away her self, set sure watch: lest occasion found she abuse herself. {14} Take heed of the impudency of her eyes, and marvel not if she contemn thee. {15} As a wayfaring man that thirsteth, will she open her mouth to the fountain, and will drink of every water that is next, & will sit against every hedge, and open her quiver against every arrow, until she fail. {16} The grace of a diligent woman shall delight her husband, and shall fat his bones. {17} Her discipline is the gift of God. {18} A wise and still woman, there is no exchange for a soul instructed. {19} A holy, and shamefast woman, is grace upon grace. {20} And all weight is not worthy a continent soul. {21} As the sun rising to the world in the highest places of God, so is the beauty of a good woman for an ornament of her house. {22} A lamp shining upon the holy candlestick, & the beauty of the face upon stayed age. {23} Pillars of gold upon feet of silver, and stable feet upon the soles of a stayed woman. {24} Eternal foundations upon a sound rock, and the commandments of God in the heart of a holy woman. {25} At two things my heart is grieved, and at the third anger is come upon me: {26} A man of war decaying by poverty: and a wise man contemned: {27} and he that transgresseth from justice to sin, God hath prepared him to the sword. {28} Two sorts have appeared unto me hard and dangerous, a merchant is hardly rid of negligence: and a viteler shall not be justified from the sins of the lips.

Chapter 27

For want and desire of riches many commit sin, 4, from which the fear of God preserveth. 6. Tentation proveth who is just, 12. constant, and modest. 17. Friends are bound to secrecy 25. and fidelity.

{1} THROUGH poverty many have offended: and he that seeketh to be made rich, turneth away his eye. {2} As a stake is fastened in the midst of stones compact together, so also in the midst of selling and buying, sin shall be straitened. {3} Sin shall be destroyed with the sinner. {4} If thou hold not thy self instantly in the fear of our Lord thy house shall quickly be subverted. {5} As in the shaking of a sieve the dust will remain: so the perplexity of a man in his cogitation. {6} The furnace trieth the potter's vessels, and the temptation of tribulation just men. {7} As the husbandry about a tree sheweth the fruit thereof, so a word out of the thought of the heart of man. {8} Praise not a man before full discourse, for this is the trial of men. {9} If thou follow justice, thou shalt apprehend it: and shalt put it on as a long robe of honour, and thou shalt dwell with it: and it shall protect thee for ever, and in the day of acknowledging thou shalt find steadfastness. {10} The fowls flock together to their like: and truth shall return to them that work it. {11} The lion always lieth in wait for a prey: so sins for them that work iniquities. {12} A holy man continueth in wisdom as the sun: for a fool is changed as the moon. {13} In the midst of the unwise keep the word till his time: but in the midst of deep considerers be continually. {14} The narration of sinners is odious, & their laughter is in the delights of sin. {15} Speech that sweareth much shall make the hair of the head to stand upright: and his lack of reverence is the stopping of the ears. {16} Shedding of blood is in the brawling of the proud: and their cursing is a grievous hearing. {17} He that discloseth the secret of a friend loseth credit, and he shall not find a friend to his mind. {18} Love thy neighbour, and be joined with him in fidelity. {19} But if thou discover his secrets,

thou shalt not pursue after him. {20} For as a man that loseth his friend, so also he that loseth the friendship of his neighbour. {21} And as he that letteth a bird go out of his hand, so hast thou left thy neighbour, & shalt not take him. {22} Follow him not, because he is far absent, for he is fled, as a doe out of the snare: because his soul is wounded. {23} Thou canst no more bind him, and of a curse there is reconciliation: {24} but to disclose the secrets of a friend, is the desperation of an unhappy soul. {25} He that winketh with the eye, forgeth wicked things, and no man will cast him off: {26} in the sight of thine eyes he will sweeten his mouth, and will be in admiration upon thy words: but at the last he will pervert his mouth, and in thy words he will lay a scandal. {27} I have heard many things, & have not esteemed them equal to him, and our Lord will hate him. {28} He that casteth a stone on high, it will fall upon his head: & the deceitful stroke will divide the wounds of the deceitful. {29} He that diggeth a pit, shall fall into it: and he that setteth a stone for his neighbour, shall stumble on it: & he that layeth a snare for an other, shall perish in it. {30} To a man that doth most wicked counsel, it shall be turned upon himself, and he shall not know from whence it cometh to him. {31} Derision & reproach of the proud, and vengeance as a lion shall lie in wait for him. {32} They shall perish in a snare that are delighted with the fall of the just: and sorrow shall consume them before they die. {33} Anger and fury, both are execrable, and the sinful man shall be subject to them.

Chapter 28

Abstain from revenge, 8. and strife, 15. from making debate, 28. from hearing, and speaking evil.

{1} HE that will be revenged, shall find revenge of our Lord, and keeping he will keep his sin. {2} Forgive thy neighbour hurting thee: & then shall thy sins be loosed to thee when thou prayest. {3} Man to man reserveth anger, and doth he seek remedy of God? {4} He hath not mercy on a man like unto himself, and doth he entreat for his own sins? {5} Himself whereas he is flesh, reserveth anger, and doth he ask propitiation of God? Who by prayer shall obtain for his sin? {6} Remember the last things, & cease to be at enmity: {7} for consumption and death are imminent in his commandments. {8} Remember the fear of God, and be not angry with thy neighbour. {9} Remember the testament of the High, & contemn the ignorance of thy neighbour. {10} Refrain thy self from strife, and thou shalt diminish thy sins: {11} for an angry man kindleth strife, and a sinful man will trouble his friends, and in the midst of them that are at peace he will cast in enmity. {12} For according to the wood of the forest, so the fire burneth: and according to the power of a man, so shall his anger be, and according to his substance he will increase his anger. {13} Hasty contention kindleth a fire: & hasty strife sheddeth blood: and an ill testifying tongue bringeth death. {14} If thou blow upon a spark, it will burn as a fire: and if thou spit thereon, it shall be quenched: both proceed out of the mouth. {15} The whisperer & double tongued is accurst: for he hath troubled many that were at peace. {16} A third tongue hath moved many, and dispersed them from nation into nation. {17} It hath destroyed the walled cities of the rich, and hath digged down the houses of great men. {18} It hath cut the forces of peoples, and undone strong nations. {19} A third tongue hath cast out many women, and deprived them of their labours. {20} He that regardeth it, shall not have rest, neither shall he have a friend in whom he may repose. {21} The stroke of a whip maketh a blue mark: but the stroke of the tongue will break the bones {22} Many have fallen by the edge of the sword, but not so as they that have perished by their tongue. {23} Blessed is he that is covered from a wicked tongue, that hath not passed into the anger thereof, and that hath not drawn the yoke thereof, and hath not been tied in the bands thereof: {24} for the yoke of it is a yoke of iron: and the band of it is a band of brass. {25} The death of it, is a most wicked death: and hell is more profitable than it. {26} The continuance of

it shall not be permanent, but it shall obtain the ways of the unjust: and it shall not burn the just in the flame thereof. {27} They that forsake God, shall fall into it, and it shall burn in them, and shall not be quenched, and it shall be sent in upon them as a lion, and as a leopard it shall hurt them. {28} Hedge thine ears with thorns, and hear not a wicked tongue, and make doors to thy mouth, and locks. {29} Lay together thy silver, and make balance to thy words, and right bridles to thy mouth: {30} and take heed lest perhaps thou slip in thy tongue, & fall in the sight of the enemies, that lie in wait for thee, and thy fall be incurable unto death.

Chapter 29

Lend charitably, 3. and restore faithfully. 10. For the fault of ill debtors, omit not to help the honest. 12. Rather give alms where need is. 19. Be thankful for suretyship. 28. Live frugally. 32. Go not a guesing for delicate cheer.

{1} HE that lendeth to his neighbour, doth mercy: and he that prevaleth with hand, keepeth the commandments. {2} Lend to thy neighbour in the time of his necessity, and again repay thy neighbour in his time. {3} Confirm thy word, and do faithfully with him: & thou shalt find at all time that which is necessary for thee. {4} Many have esteemed a thing lent as a thing found, and have given molestation to them that did help them. {5} Till they receive, they kiss the hands of the lender, and in promises they humble their voice: {6} and in the time of repaying they will ask a time, and will speak words of tediousness and murmurings, and will make the time an excuse: {7} and if he be able to pay, he will resist, he will pay scarce half of the whole, and will account it as a thing found: {8} but if not, he will defraud him of his money, and possess him an enemy without cause: {9} and will repay him reproaches and curses, and for honour and benefit will repay him contumely. {10} Many have not lent, not because of wickedness, but they were afraid to be defrauded without cause. {11} But yet upon the humble be stronger of mind, & for alms defer him not. {12} Because of the commandment receive the poor: and because of his poverty, send him not away empty. {13} Lose money for thy brother and thy friend: and hide it not under a stone unto perdition. {14} Put thy treasure in the precepts of the Highest, & it shall profit thee more than gold. {15} Shut up alms in the heart of the poor, and the same shall obtain for thee against all evil. {16} The alms a man giveth is as a purse with him: it will conserve his grace as the ball of the eye. {17} And furthermore will raise up and render reward to every one upon their heads. {18} Above the shield of the mighty, & above the spear, it shall fight against thine enemy. {19} A good man becometh surety for his neighbour: and he that hath lost shame, will leave him to himself. {20} Forget not the kindness of a surety: for he hath given his life for thee. {21} The sinner and unclean person flyeth from his surety. {22} A sinner counteth the goods of his surety to himself: and unthankful in mind, will forsake him that delivered him. {23} A man is surety for his neighbour: and when he hath lost shame, he shall be forsaken of him. {24} Naughty suretyship hath undone many that were in good case, and hath tossed them as a wave of the sea. {25} Whirling round about, it hath made mighty men to remove, and they have wandered in strange nations. {26} A sinner that transgresseth the commandment of our Lord, shall fall into naughty fall into naughty suretyship: and he that endeavoureth to do many things, shall fall into judgement. {27} Recover thy neighbour according to thy power, and take heed to thy self that thou fall not. {28} The beginning of man's life water & bread, and garment, and house covering his turpitude. {29} Better is the poor man's fare under a roof of boards, than sumptuous cheer in a strange place without a house. {30} Let the least thing please thee in stead of a great, and thou shalt not hear the reproach of peregrination. {31} It is a naughty life to change lodging from house to house: and where he shall lodge, he shall not deal boldly, nor open his mouth. {32} He shall lodge, and feed, and make the unthankful drink, and

beside these things he shall hear bitter words. {33} Pass thou stranger & furnish the table, & with the things thou hast in thy hand, feed the rest. {34} Depart from the presence of the honour of my friends: for the necessity of my house my brother is to be lodged with me. {35} These things be grievous to a man that hath understanding: rebuke for the house, and the reproach of the lender.

Chapter 30

Chastisement of children is necessary, and indulgence very dangerous. 14. Health is better than riches. 17. A troublesome life is worse than death. 22. Be not pensive but cheerful in mind.

{1} HE that loveth his son, doth accustom him to stripes, that he may rejoice in his later end, and not grope after the doors of his neighbours. {2} He that teacheth his son, shall be praised in him, & in the midst of them of his household he shall glory in him. {3} He that teacheth his son, doth cast the enemy into emulation, and in the midst of his friends he shall glory in him. {4} His father is dead, & he is as it were not dead: for he hath left behind him the like to himself. {5} In his life he saw and rejoiced in him: in his death he was not made sorry, neither was he confounded before the enemies. {6} For he left a defender of his house against the enemies, & one that should render thank to his friends. {7} For the souls of his sons he will bind up his wounds, & at every voice his bowels shall be troubled. {8} An untamed horse becometh stubborn, and a dissolute child will become heady. {9} Pamper thy son, and he will make thee afraid: play with him, and he will make thee sorrowful. {10} Laugh not with him, lest thou be sorry, and at the last thy teeth shall be on edge. {11} Give him not power in his youth, and contemn not his cogitations. {12} Curb his neck in youth, and knock his sides whilst he is a child, lest perhaps he be hardened, and believe thee not, and he shall be sorrow of mind to thee. {13} Teach thy son, and work in him, that thou offend not in his dishonesty. {14} Better is a poor man whole and strong of force, than a rich man weak and scourged with misery. {15} The health of the soul in holiness of justice, is better than all gold and silver: and a sound body, than infinite revenues. {16} There is no riches above the riches of the health of the body: and there is no delight above the joy of the heart. {17} Better is death than a bitter life: and everlasting rest, than continual sickness. {18} Good things hid in a mouth that is shut, are as messes of meats set about a grave. {19} What shall sacrifice profit an idol? For neither shall he eat, nor smell: {20} so he that is chased away of our Lord, beareth the rewards of iniquity: {21} seeing with his eyes, & groaning, as an eunuch embracing a virgin and sighing. {22} Give not heaviness to thy soul, & afflict not thy self in thy counsel. {23} Joyfulness of the heart, this is the life of a man, and a treasure without defect of holiness: and the joy of a man is long life. {24} Have mercy on thine own soul, pleasing God, and refrain: and comfort thy heart in his holiness: and expel sorrow far from thee. {25} For sorrow hath killed many, and there is no profit in it. {26} Envy and anger diminish the days, and thought will bring old age before the time. {27} A magnificil heart is good in banquets: for his banquets are made diligently.

Chapter 31

By seeking virtue, and labouring for necessities, the flesh is subdued to the spirit. 8. Moderate riches are best, 12. with temperance in diet, especially in drinking.

{1} WATCHING after honesty shall pine the flesh, & the thought thereof taketh away sleep. {2} The thought of foreknowledge turneth away the understanding, & grievous infirmity maketh a sober soul. {3} The rich man hath laboured in gathering of substance together, & in his rest he shall be replenished with his goods. {4} The poor man hath laboured in the diminishing of his living, and in the end he is made poor. {5} He that loveth gold shall not be justified: & he that followeth after corruption, shall be replenished of it. {6} Many have been given into falls for gold, and

their perdition hath come by the beauty thereof. {7} The gold of them that sacrifice is a wood of offence: woe to them, that follow after it, and every unwise man shall perish in it. {8} Blessed is the rich man that is found without spot: and that hath not gone after gold, nor hoped in money and treasures. {9} Who is this? & we will praise him, for he hath done marvelous things in his life. {10} Who is proved therein, & perfect, shall have eternal glory. He that could transgress, & hath not transgressed: and do evils, and hath not done: {11} therefore are his good things established in our Lord, & all the church of saints shall declare his alms. {12} Art thou set at a great table? Open not thy jaw thereupon first. {13} Say not this: There be many things which are upon it. {14} Remember that a naughty eye is evil. {15} What is created worse than the eye? Therefore shall it weep at every face. When it shall see, {16} stretch not out thy hand first, & so contaminated with envy thou be ashamed. {17} Be not oppressed in a feast. {18} Understand by thy self what thy neighbour's things are. {19} Use as a frugal man those things, that are set before thee: lest thou be hated when thou eatest much. {20} Leave off first for manner's sake, and exceed not, lest thou perhaps offend. {21} And if thou be set in the midst of many, stretch not forth thy hand before them: neither do thou first ask to drink. {22} How sufficient is a little wine for a man well taught, and in sleeping thou shalt not be pained with it, and thou shalt feel no grief. {23} Watching, & choler, & torment to an unsatiable man: {24} sleep of health is in a man of spare diet: he shall sleep until morning, and his soul with him shall be delighted. {25} And if thou hast been forced with eating much, rise from the midst, and vomit, and it shall refresh thee, and thou shalt not bring infirmity to thy body. {26} Hear me my son, and despise me not: and in the end thou shalt find my words. {27} In all thy works be quick, and all infirmity shall not chance unto thee. {28} The lips of many shall bless him that is magnificil in breads, and the testimony of his truth is faithful. {29} In naughty bread the city will murmur, and the testimony of the naughtiness thereof is true. {30} Provoke not them that love wine: for wine hath destroyed very many. {31} Fire tryeth hard iron: so wine drunken in drunkenness shall rebuke the hearts of the proud. {32} Equal life to all men, wine in sobriety: if thou drink it moderately, thou shalt be sober. {33} What is his life that is diminished with wine? {34} What defraudeth life? Death. {35} Wine was created for joyfulness, and not for drunkenness from the beginning. {36} Wine drunken moderately is the joy of the soul and the heart. {37} Sober drinking is health to soul and body. {38} Much wine drunken maketh provocation, & wrath, & many ruins. {39} Much wine drunken is bitterness of the soul. {40} The courageousness of drunkenness is offence of the unwise, lessening the strength, and making wounds. {41} In a banquet of wine rebuke not thy neighbour: and despise him not in his mirth. {42} Speak not to him words of reproach: and press him not in demanding again.

Chapter 32

Superiors must rule with meekness. 4. teaching those wisdom that are capable thereof. 7. Be moderate in music, and in wine. 9. Let young men be diligent to hear, and sparing to speak. 13. especially before their betters. 15. Be always well occupied. 17. Serve, and fear God. 21. Admit correction, 24. do nothing without counsel.

{1} HAVE they made thee Ruler? Be not extolled: be among them as one of them. {2} Have care of them, and so sit thou still, and all thy care being dispatched, repose. {3} That thou mayst rejoice for their sakes, & receive a crown as an ornament of grace, and obtain the dignity of the contribution. {4} Speak thou that art elder: for it becometh thee, {5} the first word to him that loveth with knowledge, & hinder not music. {6} Where there is no hearing, pour not out speech, and extol not thyself out of time in thy wisdom. {7} A little pearl of the carbuncle in an ornament of gold, and the comparison of musicians in a banquet of wine. {8} As a signet of the emerald is in the working of gold: so the melody of

music is joyful and moderate wine. {9} Hear holding thy peace, & for thy reverence good grace shall come to thee. {10} Young man speak in thine own cause scarcely. {11} If thou be asked twice, let thine answer have an head. {12} In many things be as it were ignorant, and hear holding thy peace and withhold asking. {13} In the midst of great men presume not: & where ancients are, speak not much. {14} before hail there shall go lightning: & grace shall go before shamefastness, & for thy reverence good grace shall come to thee. {15} And at the hour of rising slack not thy self: but run before first into thy house, and there withdraw thy self, and there play, {16} and do thy conceits, and not in sins and proud word. {17} And above all these things bless our Lord that made thee, & that doth replenish thee with all his goods. {18} He that feareth our Lord, shall receive his doctrine: and they that will watch after him, shall find blessing. {19} He that seeketh the law shall be replenished with it: and he that doth deceitfully, shall be scandalized by it. {20} They that fear our Lord, shall find just judgement, and shall kindle justices as light. {21} A sinful man will fly reprehension, and according to his will, will find excuse. {22} A man of counsel will not destroy understanding, an alien and proud man will not dread fear: {23} Yea after he hath done with fear without counsel, he shall be controlled even by his own pursuits. {24} Son do nothing without counsel, and after the fact thou shalt not repent. {25} Go not in the way of ruin, and thou shalt not stumble at stones: commit not thy self to a laborious way, lest thou set a scandal to thy soul. {26} And beware of thy children, and take heed of them of thy household. {27} In all thy work believe thy soul by faith: for this is the keeping of the commandments. {28} He that believeth God attendeth to the commandments: and he that trusteth in him, shall not be lessened.

Chapter 33

Fear of God defendeth from all adversaries. 5. Folly is unconstant. 8. God disposeth all to the best. 13. Man is in God's hand, as clay in the potter's. 20. Superiors, must keep their authority, and their subjects in discipline.

{1} TO him that feareth our Lord evils shall not happen, but in temptation God will keep him, and deliver him from evils. {2} A wise man hateth not the commandments and justices, and he shall not be shaken as a ship in a storm. {3} A man of understanding believeth the law of God, and the law is sure to him. {4} He that repeateth an interrogation, shall better prepare his answer, and so shall be heard, and shall keep discipline. {5} The heart of a fool is a wheel of a cart: & his cogitation as a turning axeltree. {6} A stallion horse neigheth under every one that sitteth upon him, so a friend that is a scoffer. {7} Why doth one day excel an other, and one light an other, and one year an other year of the sun? {8} By the knowledge of our Lord they were separated, the sun being made, and keeping the precept. {9} And he changed times, and the festival days thereof, and in the same they celebrated the festival days at an hour. {10} Of them God exalted and magnified, and of them he put into the number of days. And all men are of the ground, and of the earth, from whence Adam was created. {11} In the multitude of the discipline of our Lord he separated them, and changed their ways. {12} Of them he blessed, and exalted: and of them he sanctified, and applied to himself: and of them he cursed and humbled, and converted them from their separation. {13} As potter's clay is in his hand, to fashion and dispose it. {14} All his ways according to his disposition: so man in the hand of him, and he will render to him according to his judgement. {15} Against evil is good, and against death life: so also against a just man a sinner. And so look upon all the works of the Highest. Two against two, and one against one. {16} And I awaked last, and as he that gathereth berries after the grape gatherers. {17} In the blessing of God I also have hoped: and as he that gathereth grapes, have I filled the wine press. {18} See that I have not laboured for my self only, but for all that seek out discipline. {19} Hear me ye great

men, and all peoples, and ye rulers of the Church harken with your ears. {20} To son and wife, brother and friend, give not power over thee in thy life: and give not thy possession to an other: lest perhaps thou repent thee, and thou entreat for them. {21} Whilst thou art yet alive and takest breath, all flesh shall not change thee. {22} For it is better that thy children ask of thee, than that thou look toward the hands of thy children. {23} In all thy works be exquisite. {24} Give no stain to thy glory. In the day of the consummation of the days of thy life, and in the time of thy decease distribute thine inheritance. {25} Fodder, and wand, and burden for an ass: bread, and discipline, and work for a servant. {26} He worketh in discipline, and seeketh to rest: release him his hands, and he seeketh liberty. {27} The yoke and the rein bend a stiff neck, and continual works do bow a servant. {28} For a malicious servant torment & fetters, send him into work, that he be not idle. {29} For idleness hath taught much naughtiness. {30} Set him to work: for so it becometh him. And if he be not obedient, bow him with fetters, and exceed not over all flesh: but without judgement do no grievous thing. {31} If thou have a faithful servant, let him be unto thee as thy soul: as a brother so entreat him: because in the blood of thy soul thou hast gotten him. {32} If thou hurt him unjustly, he will run away: {33} if rising up he depart, thou knowest not whom to ask, and what way to seek him.

Chapter 34

Trust not vain dreams, soothsayings, nor lies. 9. Much good is got by experience 14. and more by fearing God. 21. God rejecteth the oblations of the wicked: 24. Defrauding the poor is like to manslaughter. 28. Destroy not that an other buildeth. 30. Repentance without amendment is nothing worth.

{1} VAIN hope & lying is to a foolish man: & dreams extol the unwise, apprehendeth a shadow, and pursueth the {2} As he that wind: so is he also that attendeth to lying visions. {3} According to this is the vision of dreams: as a man's similitude before the face of a man. {4} Of the unclean what shall be made clean? And of a liar what truth shall be said? {5} Divination of error, and lying soothsayings, and the dreams of them that do evil, are vanity. {6} And as a woman that travaleth, thy heart suffereth phantasies: unless it be a vision sent forth from the Highest, set not thy heart upon them. {7} For dreams have made many to err, and they that hoped in them have failed. {8} The word of the law shall be fulfilled without lying, and wisdom in the mouth of the faithful shall be made plain. {9} He that hath not been proved, what knoweth he? A man expert in many things, shall think many things: and he that hath learned many things, shall declare understanding. {10} He that is not tried, knoweth few things: and he that hath been in many things, multiplieth wickedness. {11} He that hath not been proved, what manner of things knoweth he? He that is deceived, shall abound with wickedness. {12} I have seen many things in wandering to and fro, and very many fashions of words. {13} Sometimes I have been in danger unto death for these things, and I was delivered by the grace of God. {14} The spirit of them that fear God is sought, & at his sight shall be blessed. {15} For their hope is on him that saveth them, and the eyes of God upon them that love him. {16} He that feareth our Lord shall tremble at nothing, and shall not dread: because he is his hope. {17} His soul is blessed that feareth our Lord. {18} To whom doth he look, and who is his strength? {19} The eyes of our Lord are upon them that fear him, a protector of might, a stay of strength, a cover from the heat, and shadow for the noon time, {20} a saving from offence, and help from falling, exalting the soul, and illuminating the eyes, giving health, and life, and blessing. {21} The oblation of him that immolateth of an unjust thing is spotted, and the scornings of the unjust are not acceptable. {22} Our Lord is only theirs that expect him in the way of truth and justice. {23} The Highest alloweth not the gifts of the wicked: neither hath he regard to the oblations of the unjust, neither will he be made propitious for sins by the multitude of their sacrifices. {24} He that offereth sacrifice of poor

men's substance, is as he that sacrificeth the son in the presence of his father. {25} The bread of the needy, is the life of the poor: he that defraudeth it, is a man of blood. {26} He that taketh away bread in sweat, is as he that killeth his neighbour. {27} He that sheddeth blood, and that defraudeth the hired man, are brethren. {28} One building, and an other destroying: what profit have they but the labour? {29} One praying, and an other cursing: whether's voice will God hear? {30} He that is washed from the dead, and toucheth him again, what doth his washing profit? {31} so a man that fasteth in his sins: and doing the same again, what doth he profit in humbling himself? Who will hear his prayer?

Chapter 35

Observation of the commandments. 4. and sacrifice of the just please God. 12. not the sacrifice of the wicked. 14. God protecteth the poor and desolate, 19. heareth the prayer of the humble, and rendereth to all as they deserve.

{1} HE that keepeth the law, multiplieth oblation. attend to the commandments, and to {2} It is an wholesome sacrifice to depart from all iniquity. {3} And to offer propitiation by sacrifice for injustices, and to retire from injustice is prayer for sins. {4} He who offereth the flour of wheat, shall give thanks: and he that is merciful offereth sacrifice. {5} To depart from iniquity is a thing that pleaseth our Lord well, and to depart from injustice is an entreating for sins. {6} Thou shalt not appear before the sight of our Lord empty. {7} For all these things are done because of the commandment of God. {8} The oblation of the just maketh a fat altar, and is an odour of sweetness in the sight of the Highest. {9} The sacrifice of the just is acceptable, and our Lord will not forget the memory thereof. {10} Render glory to God with a good mind: and diminish not the first fruits of thine hands. {11} In every gift make thy countenance cheerful, and in joyfulness sanctify thy tithes. {12} Give to the Highest according to his gift, and with a good eye do according to the ability of thine hands: {13} because our Lord is a rewarder, and will repay thee seven times so much. {14} Offer not wicked gifts, for he will not receive them. {15} And look not upon an unjust sacrifice, because our Lord is judge, and there is not with him the glory of person. {16} Our Lord will not accept person against the poor, and he will hear the prayer of him that is hurt. {17} He will not despise the prayers of the pupil: nor the widow, if she pour out speech of mourning. {18} Do not the widow's tears run down the cheek, & her exclamation upon him that causeth them to run? {19} For from the cheek they go up even to heaven, and our Lord the hearer will not be delighted in them. {20} He that adoreth God in delectation, shall be received, & his petition shall approach even to the clouds. {21} The prayer of him that humbleth himself, shall penetrate the clouds: and till it approach he will not be comforted: and he will not depart till the Highest behold. {22} And our Lord will not be long, but will judge the just, and will do judgement: and the strongest will not have patience in them, that he may crush their back: {23} and he will repay vengeance to the Gentiles, till he take away the multitude of the proud: & break the sceptres of the unjust, {24} till he reward men according to their doings: and according to the works of Adam, and according to his presumption. {25} till he judge the judgement of his people, and shall delight the just with his mercy: {26} The mercy of God is beautiful in the time of tribulation, as a cloud of rain in the time of drought.

Chapter 36

A prayer for conversion of all nations: 14. and for conservation of the Israelites. 20. Discretion is necessary in all actions, and desires.

{1} HAVE mercy upon us o God of all, and respect us, and shew us the light of thy mercies: {2} and send in thy fear upon the nations, that have not sought after thee, that they may know that there is no God but thou, and that they may shew forth thy glorious

things. {3} Lift up thy hand over the strange Nations, that they may see thy might. {4} For as in their sight thou art sanctified in us, so in our sight thou shalt be magnified in them, {5} that they may know thee, as we also have known, that there is no God beside thee o Lord. {6} Renew signs, and change marvels. {7} Glorify thy hand, and thy right arm. {8} Raise up fury, and pour out wrath. {9} Take away the adversary, and afflict the enemy. {10} Hasten the time, and remember the end, that they may declare thy marvels. {11} Let him that is saved be devoured in the wrath of flame: and let them that evil entreat thy people, find perdition. {12} Break the head of Princes of the enemies, that say: There is none other beside us. {13} Gather together all the tribes of Jacob: and let them know that there is no God but thou, that they may declare thy great works: & thou shalt inherit them as from the beginning. {14} Have mercy on thy people, upon which thy name is invocated: and upon Israel, whom thou hast made equal to thy first begotten. {15} Have mercy on the city of the sanctification Jerusalem, the city of thy rest. {16} Replenish Sion with thy words that can not be uttered, & thy people with thy glory. {17} Give the testimony to them that are thy creatures from the beginning, and raise up the prophecies, which the former prophets spake in thy name. {18} Give reward to them that patiently expect thee, that thy prophets may be found faithful: and hear the prayers of thy servants, {19} according to Aaron's benediction of thy people, and direct us into the way of justice, and let all know that inhabit the earth, that thou art God the beholder of the worlds. {20} The belly will eat all meat, and one meat is better than an other meat. {21} The jaws taste venison, & the wise heart lying words, {22} A perverse heart will give sorrow, and a cunning man will resist it. {23} Some woman will receive every man: and one daughter is better than an other daughter. {24} The beauty of a woman cheereth the face of her husband, and increaseth the desire above all man's concupiscence. {25} If there be a tongue of curing, there is also a mitigating and of mercy: her husband is not according to the sons of men. {26} He that possessest a good woman beginneth riches: she is an help like unto him, & a pillar as rest. {27} Where there is no hedge, the possession shall be spoiled: and where there is no wife, he mourneth wanting. {28} Who doth credit him that hath no nest, and turning aside wheresoever it waxeth dark, as a robber girded, leaping from city to city.

Chapter 37

Beware of a friend, & love a sure friend. 7. Consult with the wise, trusty, 15. and virtuous, 19. especially relying upon God. 21. The tongue is cause of much good, or much evil. 30. Be temperate in diet.

{1} EVERY friend will say: I also have joined friendship: but there is a friend, in name only a friend. Doth there not sorrow remain even to death? {2} But a companion and friend will be turned to enmity. {3} O most wicked presumption, whence wast thou created to cover the dry land with malice, and with the deceitfulness thereof? {4} A companion is pleasant with his friend in delectations, and in the time of tribulation he will be an adversary. {5} A companion is sorry with his friend for his belly's sake, and he will take a shield against the enemy. {6} Forget not thy friend in thy mind, and be not unmindful of him in thy riches. {7} Consult not with him which betrayeth, and hide thy counsel from them that envy thee. {8} Every counsellor uttereth counsel, but there is a counsellor in himself. {9} From such a counsellor keep thy soul. First know what his necessity is: for he will devise to his own mind: {10} lest perhaps he thrust a sharp stake into the ground and say to thee: {11} Thy way is good; and stand over against thee to see what will befall thee. {12} With an irreligious man treat not of holiness, & with the unjust of justice, and with a woman of the thing whereof she is jealous: with a fearful man of war, with a merchant of traffic, with a buyer of selling, with an envious man of giving thanks, {13} with the impious of piety, with the dishonest of honesty, with the field labourer of all work, {14}

with him that worketh by the year of the ending of the year, with a slothful servant of much working: attend not to these in all counsel. {15} But be continual with a holy man, whomsoever thou shalt know to observe the fear of God, {16} whose soul is according to thine own soul: and who when thou shalt stumble in the dark, will be sorry for thee. {17} And establish with thy self an heart of good counsel: for there is none other thing more worth to thee than it. {18} The soul of a holy man uttereth sometime true things, more than seven watchmen that sit in a high place to watch. {19} And in all these beseech the Highest, that he direct thy way in truth. {20} Before all works let a true word go before thee, and stable counsel before every act. {21} A wicked word shall change the heart: out of which, rise four parts, good, and evil, life, and death: and the tongue is a continual ruler of them. There is a subtle man teacher of many, & to his own soul he is unprofitable. {22} A cunning man hath taught many, and is sweet to his own soul. {23} He that speaketh sophistically, is odious: in every thing he shall be defrauded. {24} Grace is not given him of our Lord: for he is defrauded of all wisdom. {25} There is a wise man, wise to his own soul: and the fruit of his understanding is laudable. {26} A wise man teacheth his people, and the fruits of his understanding are faithful. {27} A wise man shall be filled with blessings, and they that see will praise him. {28} The life of a man is in the number of days: but the days of Israel are innumerable. {29} A wise man in the people shall inherit honour, and his name shall live for ever. {30} Son in thy life prove thy soul: & if it be wicked, give it not power: {31} for all things are not expedient for all, and every kind please not every soul. {32} Be not greedy in all feasting, and pour not out thy self upon all meat: {33} for in many meats there shall be infirmity, and greediness shall approach even to cholera. {34} Because of surfeit many have died: but he that is abstinent, shall add life.

Chapter 38

God hath ordained corporal 9, and spiritual medicines. 16. Use moderate, not excessive sorrow for the dead. 26. Tradesmen and artificers are necessary, much more spiritual pastors.

{1} HONOUR the physician for necessity: for the Highest hath created him. medicine is of God, & it shall receive gift {2} For all of the king. {3} The knowledge of the physician shall exalt his head, and in the sight of great men he shall be praised. {4} The Highest hath created medicines of the earth, and a wise man will not abhor them. {5} Was not bitter water made sweet by wood? {6} The virtue of the things is come to the knowledge of men, and the Highest hath given knowledge to men, for to be honoured in his marvelous things. {7} Curing with these things he shall mitigate pain, and the apothecary shall make confections of sweetness, and shall make ointments of health, and his works shall not be consummated. {8} For the peace of God is upon the face of the earth. {9} Son in thine infirmity contemn not thy self, but pray our Lord, and he will cure thee. {10} Turn away from sin, and direct thy hands, and from all offence cleanse thy heart. {11} Give sweetness and a memorial of fine flour, and make a fat oblation, and give place to the physician. {12} For our Lord created him: and let him not depart from thee, because his works be necessary. {13} For there is a time when thou mayst fall into their hands: {14} and they shall beseech our Lord, that he direct their rest, and healing; for their conversation. {15} He that sinneth in his sight, that made him, shall fall into the hands of the physician. {16} Son, upon the dead shed tears, and begin to weep as having suffered doleful things, and according to judgement cover his body, and neglect not his burial. {17} But for detraction bear bitterly the mourning of him one day, and be comforted for the heaviness, {18} and make mourning according to his desert one day, or two, because of detraction. {19} For by heaviness death hasteneth, and it covereth the strength, and sorrow of the heart boweth the neck. {20} In abstraction sorrow is permanent: and the substance of the

poor is according to his heart. {21} Give not thine heart into heaviness, but expel it from thee: and remember the latter ends, {22} and forget not: for neither is there return, and him thou shalt profit nothing, and thou shalt hurt thy self. {23} Be mindful of my judgement: for thine also must be so: to me yesterday, and to thee to day. {24} In the repose of the dead make the memory of him to rest, and comfort him in the departing of his spirit. {25} The wisdom of a scribe in the time of vacancy: and he that is less in action, shall receive wisdom. {26} With what wisdom shall he be replenished, that holdeth the plough, and glorieth in the goad, driveth oxen with the prickle, and converseth in their works, and his talk is in the breed of bulls? {27} He will give his heart to turn up furrows, and his watching in the feeding of kine. {28} So every craftsman and workmaster that passeth the night as the day, that maketh graven seals, and his continual diligence varieith the picture: he will give his heart to the similitude of the picture, and his watching will perfect the work. {29} So the ironsmith sitting by the anvil and considering the work of iron. The vapour of the fire will parch his flesh, and he striveth in the heat of the furnace: {30} The noise of the hammer reneweth his ear, and his eye is against the similitude of the vessel. {31} He will give his heart to the finishing of the works, and his watching will polish to perfection. {32} So the potter sitting at his work, turning the wheel with his feet, who is always set in carefulness for his works, and all his working is in number: {33} With his arm he will fashion the clay, and before his feet he will bend his strength: {34} He will give his heart to finish the varnishing thereof, and his watching will make clean the furnace. {35} All these have hoped in their hands, and every one is wise in his own art. {36} Without these a city is not built. {37} And they shall not inhabit, nor walk therein, and they shall not leap high into the congregation. {38} Upon the judge's seat they shall not sit, and the ordinance of judgement they shall not understand, neither shall they declare discipline and judgement, and in parables they shall not be found: {39} but they shall confirm the creature of the world, and their prayer shall be in the work of their art, applying their soul, & searching in the law of the Highest.

Chapter 39

Godly knowledge, 16. purity of soul, 20. humble conceit of our selves, 27. and consideration of eternal reward, are good dispositions to spiritual contemplation.

{1} THE wise man will search out the wisdom of all the ancients, and will be occupied in the prophets. {2} He will keep the narration of famous men, and will enter withal into the subtleties of parables. {3} He will search out the hidden senses of proverbs, and will converse in the secrets of parables. {4} In the midst of great men he will minister, and in the sight of the president he shall appear. {5} He shall pass into the land of strange nations: for he shall try good and evil in men. {6} He will give his heart to watch early unto our Lord, that made him, and he will pray in the sight of the Highest. {7} He will open his mouth in prayer, and will entreat for his sins. {8} For if it shall please our great Lord, he will fill him with the spirit of understanding: {9} and he will pour forth the words of his wisdom as showers, and in prayer will confess to our Lord. {10} And he will direct his counsel, and discipline, and in his secrets he will consult. {11} He will open the discipline of his doctrine, & will glory in the law of the testament of our Lord. {12} Many will praise his wisdom, and it shall not be abolished for ever. {13} The memory of him shall not depart, and his name shall be required from generation to generation. {14} Nations shall declare his wisdom, & the Church will shew forth his praise. {15} If he continue, he shall leave a name more than a thousand: and if he rest, it shall profit him. {16} I will yet consult that I may declare: For as with fury I am replenished. {17} In voice he saith: Hear me ye divine fruits, and as the rose planted upon the rivers of waters fructify ye. {18} As Libanus have ye the odours of sweetness. {19}

Flourish ye flowers, as the lily, and give forth an odour, and bring forth leaves in grace, and praise with song, and bless our Lord in his works. {20} Give magnificence to his name, and confess unto him in the voice of your lips, and in songs of the lips, and harps, & thus shall ye say in confession: {21} All the works of our Lord are exceeding good. {22} At his word the water stood as an heap: and at the word of his mouth as it were receptacles of waters: {23} because in his commandment placability is made, and there is no diminishing of his salvation. {24} The works of all flesh are before him, and there is nothing hid from his eyes. {25} From world to world he beheldeth, and nothing is marvelous in his sight. {26} It is not to be said: What is this, or what is that? For all things shall be sought in their time. {27} His blessing hath overflowed as a stream. {28} And as a flood hath watered the dry land, so his wrath shall inherit the nations, that have not sought him: {29} even as he turned waters into drought, & the earth was made dry: and his ways are direct to the ways of them: so to sinners stumbling blocks in his wrath. {30} Good things were created for the good from the beginning, so for the wicked, good things and evil. {31} The beginning of the thing necessary for the life of men, water, fire, and iron, salt, milk, and bread of flour, and honey, and the cluster of grape, and oil, & clothing. {32} All these shall be converted to saints into good, so also to the impious and to sinners into evil. {33} There are spirits, that were created for vengeance, and in their fury they have confirmed their torments: {34} in the time of consummation they shall pour out strength: and they shall accomplish the fury of him, that made them. {35} Fire, hail, famine, and death, all these were created for vengeance: {36} the teeth of beasts, and scorpions, and serpents, and sword revenging the impious unto destruction. {37} In his commandments they shall make merry, and on the earth they shall be prepared when need is, and in their times they shall not pretermit a word. {38} Therefore from the beginning I was confirmed, and I have consulted, and thought, and left written. {39} All the works of our Lord are good, & he will give every work in his hour. {40} It is not to be said: This is worse than that: for all shall be approved in their time. {41} And now with all heart and mouth praise ye, and bless the name of our Lord.

Chapter 40

The first matter of spiritual meditation may be man's misery, contracted by original sin, 4. and increased by actual, 17. relieved by God's grace: 22. which giveth many benefits, 27. man adding his voluntary cooperation.

{1} GREAT travail is created to all men, and an heavy yoke upon the children of Adam, from the day of their coming forth of their mother's womb, until the day of their burying, into the mother of all. {2} Their cogitations, and fears of the heart, imagination of things to come, and the day of their ending: {3} from him that sitteth upon the glorious seat, unto him that is humbled in earth & ashes. {4} From him that weareth hyacinth, and beareth the crown, even to him, that is covered with rude linen: fury, envy, tumult, wavering, and the fear of death, anger persevering, and contention, {5} and in the time of repose in bed, the sleep of night changeth his knowledge. {6} A little is as nothing in rest, and afterward in sleep, as in the day of watch. {7} He is troubled in the vision of his heart, as he that hath escaped in the day of battle. In the time of his safety he rose up, and marveleth at no fear: {8} With all flesh, from man even to beast, and upon sinners sevenfold. {9} Beside these things, death, blood, contention, and sword, oppressions, famine, and contrition, and scourges: {10} for the wicked all these were created, and for them the flood was made. {11} All things that are of the earth, shall turn into the earth, and all waters shall return into the sea. {12} All bribing, and iniquity shall be clean taken away, and fidelity shall stand for ever. {13} The riches of the unjust shall be dried up as a river, and they shall sound as great thunder in rain. {14} In opening his hands he shall rejoice: so

transgressors shall pine away in consumption. {15} The nephews of the impious shall not multiply boughs, nor unclean roots sound upon the top of a rock. {16} Over all water greenness, and at the brink of the river it shall be plucked up before all grass. {17} Grace is as paradise in blessings, and mercy remaineth for ever. {18} The life of a workman that is sufficient for himself shall be sweet, and in it thou shalt find a treasure. {19} Children, and building of a city shall confirm the name, and an unspotted woman shall be counted above this. {20} Wine and music make a joyful heart: and the love of wisdom is above both. {21} Shalms, and Psaltery make sweet melody, and a sweet tongue is above both. {22} Thine eye will desire grace and beauty, and green sown fields are above this. {23} A friend and companion meeting together in time, & above them both is a woman with her husband. {24} Brethren are an help in the time of tribulation, and mercy shall deliver more than they. {25} Gold & silver are the establishing of the feet: and counsel is well accepted above them both. {26} Riches & strength exalt the heart, and above these is the fear of our Lord. {27} There is no diminution in the fear of our Lord, and in it there is no need to seek for help. {28} The fear of our Lord is as a paradise of blessing, and they have covered it above all glory. {29} Son in thy lifetime want not: for it is better to die than to want. {30} A man that looketh toward an other man's table, his life is as not in thinking how to live, for he feedeth his soul with an other man's meats. {31} But a man nurtured and taught, will look to himself. {32} Poverty will be sweet in the mouth of the unwise, and in his belly a fire will burn.

Chapter 41

An other matter of meditation is death: 8. Whereof sin is the cause. 15. Care of a good fame is necessary. 19. Let shamefastness be a bridle to avoid fornication, 22. iniquity, 24. theft, and other sins.

{1} ODeath how bitter is thy memory to a man that hath peace in his riches: that is at rest, and whose ways are {2} to a man prosperous in all things, and that is yet able to take meat! {3} O death, thy judgement is good to a needy man, and him that is diminished in strength, {4} and faileth in age, and that is careful of all things, and to the incredulous, that loseth patience! {5} Fear not the judgement of death. Remember what things have been before thee, and what come after thee: this is the judgement from our Lord to all flesh: {6} and what shall come upon thee by the good pleasure of the Highest? Whether it be ten, or an hundred, or a thousand years. {7} For in hell there is no accusing of life. {8} The children of sinners become children of abominations, and they that converse near the houses of the impious. {9} The inheritance of the children of sinners shall perish, and with their seed shall be continuance of reproach. {10} The children complain of an impious father, because for him they are in reproach. {11} Woe to you ye impious men, which have forsaken the law of our Lord the Highest. {12} And if ye be born, ye shall be born in malediction: and if ye die, in malediction shall be your portion. {13} All things that are of the earth, shall return into the earth: so the impious from malediction to perdition. {14} The mourning of men is in their body, but the name of the impious shall be clean wiped out. {15} Have care of a good name: for this shall be more permanent to thee than a thousand treasures precious and great. {16} There is a number of the days of a good life: but a good name shall continue for ever. {17} Children, keep ye discipline in peace. For wisdom hid, and treasure not seen, what profit is there in them both? {18} Better is the man that hideth his folly, than the man that hideth his wisdom. {19} But yet have reverence to these things, which proceed from my mouth. {20} For it is not good to observe all shamefastness: & all things do not please all men in opinion. {21} Be ashamed before father & before mother, of fornication: and before the president and before the mighty, of lying: {22} before the Prince, and before the judge, of offence: before the synagogue

and the people, of iniquity: {23} before companion and friend, of injustice: and before the place where thou dwellest, {24} of theft, of the truth of God, and his testament: of leaning on the bread, and of reproof for the thing given and taken: {25} before them that salute thee, of silence: of beholding a woman that is an harlot: and of turning away thy countenance from thy kinsman. {26} Turn not away thy face from thy neighbour, & of taking away part & not restoring. {27} Behold not an other man's wife, and search not his handmaid, neither stand by her bed. {28} Before friends, of opprobrious words: and when thou hast given, upbraid not.

Chapter 42

Further admonition to avoid sins in words, and deeds: 6. with care that others offend not by our negligence. 15. An other matter of meditation is God's excellency appearing in his works.

{1} REPEAT not the word which thou hast heard, neither reveal thou of a secret word, & thou shalt indeed be without confusion, and shalt find grace in the sight of all men: be not ashamed for all these things, and accept not person thereby to sin. {2} Of the law of the Highest, and his testament, and of judgement to justify the impious, {3} of the word of companions and wayfaring men, and of the giving of the inheritance of friends, {4} of the equality of balance and weights, of the getting of many things and few, {5} of the corruption of buying, and of merchants, and of much discipline of thy children, and to make bloody the side of a wicked servant. {6} Over a naughty woman a seal is good. {7} Where there are many hands, shut up, and what soever thou shalt deliver, number, and weigh it: and write every thing given and received. {8} Of the discipline of the unwise and foolish, and of ancients, that are judged of young men: and thou shalt be well instructed in all things, and approved in the sight of all the living. {9} A daughter is the secret watch of the father, and the care of her taketh away sleep, lest perhaps in her youth she become past age, & abiding with an husband she become odious: {10} lest at any time she be corrupted in her virginity, and in her father's house she be found with child: lest perhaps abiding with her husband she transgress, or at the least become barren. {11} Over a dissolute daughter keep sure watch: lest at any time she make thee come into reproach with thine enemies, because of detraction in the city, and the objection of the people, and she confound thee in the multitude of the people. {12} Look not on every body for beauty sake: & among women tarry not. {13} For out of garments cometh forth the moth, and from a woman the iniquity of a man. {14} For better is the iniquity of a man, than a woman doing a good turn, and a woman shaming unto reproach. {15} I therefore will be mindful of the works of our Lord, and I will shew forth which I have seen. By the words of our Lord are his works. {16} The sun illuminating hath looked throughout all, and full of the glory of our Lord is his work. {17} Hath not our Lord made the saints to declare all his marvelous things, which our Lord the omnipotent confirmed to be established in his glory? {18} He hath searched out the depth, and the heart of men: & in their subtlety he hath considered. {19} For our Lord hath known all knowledge, and hath beheld the sign of age, declaring what things are past, and what are to come, revealing the tokens of secret things. {20} No cogitation escapeth him, and no word hideth itself from him. {21} The glorious works of his wisdom he hath beautified: who is before the world & world without end, neither is there added, {22} nor diminished, and he needeth not any man's counsel. {23} How are all his works to be desired, and which is as it were a spark to consider! {24} All these live, and remain for ever, and in all necessity all things obey him. {25} All things double, one against one, and he hath made nothing to want. {26} He hath confirmed the good things of every one. And who shall be filled seeing his glory?

Chapter 43

God's incomparable excellency appeareth in the heavens, 2. in the sun, 6. moon, 9. other stars, 12. rainbow, 14. snow, 15. clouds, 16. hail, 17. wind, 18. thunder, 21. frost 22. crystal, 24. dew, 26. the sea, and innumerable things therein. 29. No man is able to praise God sufficiently.

{1} THE firmament of height is his beauty, the beauty of heaven is in the vision of glory. {2} The sun in sight declaring at his coming forth, a marvelous instrument, the work of the Highest. {3} At noon it burneth the earth, and who can abide in the presence of the heat thereof: keeping a furnace in the works of heat: {4} the sun three times so much burning the mountains, casting out fiery beams, and shining with his beams blindeth the eyes. {5} Great is our Lord that made it, and by his words it hath hastened his course. {6} And the moon in all in her time, is the shewing of season and the sign of age. {7} By the moon is the sign of a festival day, a light that diminisheth in consummation. {8} The month is according to her name, increasing marvelously in consummation. {9} An instrument of the camp on high, shining gloriously in the firmament of heaven. {10} The glory of the stars is the beauty of heaven, our Lord illuminating the world on high. {11} In the words of the holy one they shall stand to judgement, and shall not fail in their watches. {12} See the bow, and bless him that made it: it is very beautiful in his brightness. {13} It hath compassed heaven in the circuit of his glory, the hands of the Highest have opened it. {14} But by his commandment he hath hastened snow, & he hasteth to send forth the lightnings of his judgement. {15} Therefore are the treasures opened, & the clouds fly forth as birds. {16} By his greatness he hath set the clouds, & the hailstones are broken. {17} In his sight the mountains shall be moved, & at his will the south wind hath blown. {18} The noise of his thunder shall beat the earth, the tempest of the northwind, and the gathering together of wind: {19} and as the bird lighting down to sit, he scattereth snow, and the falling thereof, is as the locust diving downward. {20} The eye shall admire the beauty of the whiteness thereof, and the heart quaketh at the shower thereof. {21} He shall pour out frost upon the earth as salt: and when it freezeth, it shall be made as the tops of a thistle. {22} The cold north wind blew, & of water there froze crystal, upon all gathering together of waters it shall rest, & as a breast plate it shall put it self upon the waters. {23} And it shall devour the mountains, & burn the desert, & extinguish that which is green as fire. {24} The remedy of all is in the hasty coming of a cloud, and a dew meeting it by the heat that cometh, shall make it quail. {25} At his word the wind was still, and with his thought he appeased the depth, and our Lord planted Islands therein. {26} They that sail on the sea, tell the perils thereof: & hearing with our ears we shall marvel. {27} There are goodly works, & marvelous: diverse kinds of beasts, & of all cattle, & the creature of mighty beasts. {28} Through him is the end of their journey confirmed, and by his word all things are set in order. {29} We shall say many things, & shall fail in words; but the sum of our words is, He is in all. {30} Glorifying him how far shall we be able? For the omnipotent himself is above all his works. {31} Our Lord is terrible, & exceeding great, & his might is marvelous. {32} Glorifying our Lord as much as ever you can, he shall yet surpass, and his magnificence is marvelous. {33} Blessing our Lord, exalt him as much as you can: for he is greater than all praise. {34} Exalting him be ye replenished with strength. Labour not: for you shall not comprehend. {35} Who shall see him, and shall declare him? And who shall magnify him as he is from the beginning? {36} Many things hid are greater than these: for we have seen few of his works. {37} But our Lord made all things, and to them that live piously he hath given wisdom.

Chapter 44

Praises of holy fathers in general: 16. and in particular of Enoch, 17. Noe, 20. Abraham, 24. Isaac, and Jacob.

{1} LET us praise glorious men, and our fathers in their generation. Lord made by his magnificence from the {2} Much glory hath our

beginning of the world. {3} Ruling in their dominions, men great for force, and endued with their wisdom, declaring in the prophets the dignity of prophets, {4} and ruling in the people that was present, and by the virtue of wisdom most holy words to the peoples. {5} In their skill seeking out musical melodies, & uttering songs of scriptures. {6} Rich men in force studying beautifulness: living at peace in their houses. {7} All these in the generations of their nation have obtained glory, and in their days are praised. {8} They that were born of them have left a name to tell their praises: {9} and there are some of whom there is no memory: they are perished, as they that never were; & are born, as not born at all, & their children with them. {10} But they are men of mercy, whose godly deeds have not failed: {11} good things continue with their seed, {12} their nephews are an holy inheritance, and their seed hath stood in the testaments: {13} and their children because of them abide for ever: their seed and their glory shall not be forsaken. {14} Their bodies are buried in peace, and their name liveth unto generation and generation. {15} Let peoples tell their wisdom, and the Church declare their praise. {16} Henoch pleased God, and was translated into paradise, that he may give repentance to the nations. {17} Noe was found perfect, just, and in the time of wrath he was made a reconciliation. {18} Therefore was there a remnant left to the earth, when the flood was made. {19} The testaments of the world were made with him, that all flesh should no more be destroyed with the flood. {20} Abraham the great father of the multitude of the nations, and there was not found the like to him in glory, who kept the law of the Highest, and was in covenant with him. {21} In his flesh he made the covenant to stand, and in temptation he was found faithful. {22} Therefore by an oath he gave him glory in his nation, that he should increase as an heap of earth, {23} and that he would exalt his seed as the stars, and they should inherit from sea to sea, and from the river to the ends of the earth. {24} And he did in like manner in Isaac for Abraham his father. {25} Our Lord gave him the blessing of all nations, and confirmed his covenant upon the head of Jacob. {26} He knew him in his blessings, and gave him an inheritance, & divided him his portion in twelve tribes. {27} And he preserved unto him men of mercy, and found grace in the eyes of all flesh.

Chapter 45

Praises of Moyses 7. Aaron, 16. and his priestly progeny. 22. Against whom Core with his complices rebelling, were destroyed.

{1} MOYSES beloved of God, and men: whose memory is in benediction, like in the glory of saints, and magnified {2} He made him him in the fear of his enemies. And with his words he appeased monsters. {3} He glorified him in the sight of kings, and gave him commandment before his people, & shewed him his glory. {4} In his faith and meekness he made him holy, and chose him of all flesh. {5} For he heard him, and his voice, and brought him into a cloud. {6} And he gave him precepts face to face, and a law of life and discipline, to teach Jacob his testament, and Israel his judgements. {7} He exalted Aaron his brother high, and like to himself of the tribe of Levi. {8} He established unto him an everlasting testament, and gave him the Priesthood of the nation, and made him blessed in glory, {9} and he girded him about with a girdle, and put upon him a robe of glory, and crowned him in furniture of power. {10} Garments to the feet, and breeches, and an Ephod he put upon him, and compassed him with little bells of gold very many round about, {11} to give a sound in his going, to make sound heard in the temple for a memory to the children of his nation. {12} An holy robe, of gold, and hyacinth, and purple, a woven work, of a wiseman, endued with judgement and truth: {13} Of twisted scarlet the work of an artificer, with precious stones figured in the closure of gold, and graven by the work of a lapidary for a memorial, according to the number of the tribes of Israel. {14} A crown of gold upon his mitre graven with a seal of holiness, and

the glory of honour: a work of power, & the adorned desires of the eyes. {15} There were none such so fair before him, even from the beginning. {16} No stranger was clothed with them, but only his children alone, and his nephews for ever. {17} His sacrifices were consumed with fire every day. {18} Moyses filled his hands, & anointed him with holy oil. {19} It was made unto him for an everlasting testament, and to his seed as the days of heaven, to do the function of Priesthood, and to have praise and to glorify his people in his name. {20} He chose him of all that lived, to offer sacrifice to God, incense, and good odour, for a memorial to pacify for his people: {21} and he gave them power in his precepts, in the testaments of his judgements, to teach Jacob his testimonies, and in his law to give light to Israel. {22} Because strangers stood against him, and for envy men compassed him about in the desert, they that were with Dathan and Abiron, and the congregation of Core in anger. {23} Our Lord God saw, and it please him not, and they were consumed in the violence of wrath. {24} He did prodigious things unto them, and consumed them in flame of fire. {25} And he added glory to Aaron, and gave him an inheritance, and divided unto him the first fruits of the increase of the earth. {26} He prepared them bread in the first unto satiety: for the sacrifices also of our Lord they shall eat, which he gave to him, and to his seed. {27} But he shall not inherit the nations in the land, and he hath no part in the nation: for himself is his portion & inheritance. {28} Phinees the son of Eleazar is the third in glory, in imitating him in the fear of our Lord: {29} and to stand in the reverence of the nation: in the goodness and alacrity of his soul he pacified God for Israel. {30} Therefore did he establish unto him a covenant of peace, to be the Prince of the holies, and to his nation, that the dignity of Priesthood should be to him and to his seed for ever. {31} And the testament to David king, the son of Jesse of the tribe of Juda, and inheritance to him and to his seed, that he might give wisdom into our heart to judge his nation in justice, that their good things might not be abolished, & their glory in their nation he made everlasting.

Chapter 46

Praises of Josue, 9. Caleb, 13. the Judges of Israel, 16. Namely of Samuel Judge and Prophet.

{1} STRONG in battle was Jesus the son of Nave, successor of Moyses among the prophets, who was great according to his name, {2} most great in the salvation of God's elect, to overthrow the enemies rising up, that he might get the inheritance of Israel. {3} What glory obtained he in lifting up his hands, and casting swords against the cities? {4} Who before him did so resist? For our Lord himself brought the enemies. {5} Whether was not the sun hindered in his anger, and one day was made as two? {6} He invoked the mighty sovereign in assaulting of the enemies on every side, and the great and holy God heard him in hail-stones of exceeding great force. {7} He made violent assault against the nation of his enemies, and in the going down he destroyed the adversaries, {8} that the nations might know his might, that it is not easy to fight against God. And he followed at the back of the mighty. {9} And in the days of Moyses did mercy, and Caleb the son of Jephone, did stand against the enemy, and stayed the nation from sins, and appeased the murmuring of malice. {10} And they two being appointed, were delivered out of danger from among the number of six hundred thousand foot men, to bring them into their inheritance, into the land that yieldeth milk and honey. {11} And our Lord gave strength to Caleb himself, and his strength continued even until old age, so that he went up into the high place of the land, & his seed obtained inheritance. {12} That all the children of Israel might see, that it is good to obey the holy God. {13} And all the judges by their name, whose heart was not corrupted: which were not turned away from our Lord, {14} that their memory might be blessed, and their bones spring out of their place, {15} and their name continue for ever, the glory of the holy

men remaining unto their children. {16} The beloved of our Lord his God, Samuel the prophet of our Lord, renewed the empire, and anointed princes in his nation. {17} By the law of our Lord he judged the congregation, and the God of Jacob saw, and in his fidelity was proved a prophet. {18} And he was known faithful in his words, because he saw the God of light: {19} and invoked our Lord Omnipotent, in assaulting the enemies besetting him on every side, in the oblation of an immaculate lamb. {20} And our Lord thundered from heaven, and in great sound he made his voice heard, {21} and he discomfited the Princes of the Tyrians, and all the dukes of the Philistines: {22} and before the time of the end of his life, and the world, he gave testimony before our Lord, and his Christ, money and what soever besides unto the very shoes he took not of all flesh, and no man accused him. {23} And after this he slept, and he notified to the king, and shewed him the end of his life, and he exalted his voice out of the earth in prophecy, to take clean away the impiety of the nation.

Chapter 47

Praises of Nathan, 2. David, 14. and Salomon, in whose progeny (21. notwithstanding his fall) {27}. the royal scepter remained for David's sake though for his and his people's sins ten tribes were cut off, and fell into schism.

{1} AFTER these things arose Nathan the Prophet in the days of David, fat separated from the flesh, so was David {2} And as the from the children of Israel. {3} He played with lions as it were with lambs: and with bears he did in like manner as with lambs of sheep in his youth. {4} Did not he kill the giant, & took away reproach from his nation? {5} In lifting up his hand, with a stone of the sling he overthrew the boasting of Goliath: {6} for he invoked our Lord the omnipotent, and he gave in his right hand, to take away the man strong in battle, and to exalt the horn of his nation. {7} So in ten thousand did he glorify him, and praised him in the blessings of our Lord, in offering to him a crown of glory: {8} for he destroyed the enemies on every side, and rooted out the Philistines the adversaries even until this present day: he brake their horn for ever. {9} In every work he gave confession to the Holy one, and to the Highest, in the word of glory. {10} From all his heart he praised our Lord, & loved God, that made him, and gave him might against his enemies: {11} and he made singers to stand before the altar, and by their sound he made sweet tunes. {12} And in the solemnities he gave honour, and adorned the times even to the end of his life, that they should praise the holy name of our Lord, and magnify the holiness of God in the morning. {13} Our Lord purged his sins, and exalted his horn for ever: and he gave him a testament of the kingdom, and the seat of glory in Israel. {14} After him arose a wise son, and for him did he overthrow all the might of the enemies. {15} Salomon reigned in days of peace, to whom God subdued all his enemies, that he might build an house in his name, & prepare holiness for ever: as thou art instructed in thy youth. {16} And thou art replenished as a river with wisdom, and thy soul discovered the earth. {17} And thou didst multiply dark sayings in comparisons: thy name was bruised to the islands far off, and thou wast beloved in thy peace. {18} The lands marveled at the songs and proverbs, and comparisons, and interpretations, {19} and at the name of our Lord God, whose name is, God of Israel. {20} Thou didst gather gold as copper, and filledst silver as lead, {21} and bowdest thy thighs to women: thou hast had power on thy body. {22} Thou hast made a blot in thy glory, & profaned thy seed to bring wrath to thy children, & thy folly to be kindled. {23} to make the Kingdom divided, and a stubborn kingdom to reign of Ephraim. {24} But God will not leave his mercy, and he will not corrupt, nor abolish his own works, neither will he destroy from the stock the nephews of his elect: and he will not corrupt the seed of him, that loveth our Lord. {25} But he gave a remnant to Jacob, and to David of the same stock. {26} And Salomon had an end with his fathers. {27} And he left after

him of his seed, the folly of the nation, {28} and Roboam having little wisdom, who turned away the nation by his counsel, {29} and Jeroboam the son of Nabat, who made Israel to sin, and made a way of sinning to Ephraim, and their sins did abound very many. {30} They removed them away from their land very far. {31} And he sought all iniquities, till there came defense unto them, and he rid them from all sins.

Chapter 48

Praises of Elias, 13. Eliseus, 19. Ezechias, 23. and Isaia.

{1} AND there arose Elias the prophet, as it were fire, and his word burnt as a little torch. {2} Who brought famine upon them, and they provoking him in their envy were made few, for they could not abide the precepts of our Lord. {3} By the word of our Lord he stayed heaven, and he brought down fire from heaven thrice. {4} So was Elias magnified in his marvelous works. And who can so glory like unto thee? {5} Who didst raise up the dead from hell, from the lot of death, in the word of our Lord God. {6} Who didst cast down kings to destruction, and didst easily break their might, and the glorious from their bed. {7} Who hearst judgement in Sina, and in Horeb judgements of defence. {8} Who anointest kings to repentance, and makest Prophets successors after thee. {9} Who wast received in a whirlwind of fire, in a chariot of fiery horses. {10} Who art written in the judgements of times, to appease the wrath of our Lord, to reconcile the heart of the father to the son, and to restore the tribes of Jacob. {11} Blessed are they that saw thee, and were honoured in thy friendship. {12} For we live by life only, but after death our name shall not be such. {13} Elias was indeed hid in the whirlwind, & his spirit was complete in Eliseus: in his days he feared not the Prince, and no man overcame him by might. {14} Neither did any word overcome him, and his body prophesied being dead. {15} In his life he did wonders, and in death he wrought marvelous things. {16} In all these things the people repented not, and they departed not from their sins, till they were cast out of their land, and were dispersed into all the earth {17} And there was left a very small nation, and a Prince in the house of David. {18} Some of them did that which pleased God: but others committed many sins. {19} Ezechias fenced his city, and brought in water into the midst thereof, and digged a rock with iron, and built a well for water. {20} In his days came up Sennacherib, and sent Rabsaces, and lifted up his hand against them, and put forth his hand upon Sion, and became proud by his mightiness. {21} Then were their hearts and hands moved: and they were in sorrow as travailing women. {22} And they invoked our merciful Lord, and spreading their hands, they lifted them up to heaven, and the holy Lord God quickly heard their voice. {23} He was not mindful of their sins, neither did he give them to their enemies, but purged them by the hand of Isai the holy Prophet. {24} He overthrew the camp of the Assyrians, and the Angel of our Lord destroyed them. {25} For Ezechias did that which pleased God, and went strongly in the way of David his father, which Isai commanded him, the great prophet, and faithful in the sight of God. {26} In his days the sun returned backward, & added life to the king. {27} By a great spirit he saw the last things, and comforted the mourners in Sion. {28} For ever he shewed the things to come, & secret things before they came to pass.

Chapter 49

Praise of Josias, who (like to David, and Ezechias) took away occasions of idolatry. 8. Praises of Jeremy, 10. Ezechiel, 12. and the twelve Prophets. 13. Also of Zorobabel, Jesus the son of Josedech, Nehemias, Enoch, Joseph, Seth, Sem, and Adam.

{1} THE memory of Josias is according to the confection of perfume made by the work of an apothecary. {2} His remembrance shall be sweet as honey in every mouth, & as music in a banquet of wine. {3} He was directed by God into the repentance of the nation,

and he took away the abominations of impiety. {4} And he governed his heart toward our Lord, and in the days of sinners he strengthened piety. {5} Except David, and Ezechias, and Josias, all committed sin. {6} For the kings of Juda forsook the law of the Highest, and contemned the fear of God. {7} For they gave their kingdom to others and their glory to a strange nation. {8} They burnt the chosen city of holiness, & made the ways thereof desolate in the hand of Jeremie. {9} For they evil entreated him, who was consecrated a prophet from his mother's womb, to overthrow, & pluck up, and destroy, and to build again, and renew. {10} Ezechiel who saw the sight of glory, which he shewed him in the chariot of Cherubs. {11} For he made mention of the enemies in rain, to do good unto them, that have shewed right ways. {12} And the bones of the twelve prophets well may they spring out of their place: for they have strengthened Jacob, and have redeemed themselves in the fidelity of power. {13} How may we magnify Zorobabel? For he also was as a signet on the right hand, {14} and so Jesus the son of Josedec: who in their days built the house, and erected the holy temple to our Lord, prepared to everlasting glory. {15} And Nehemias in the memory of much time, who erected us our walls overthrown, and set up the gates and locks, who built our houses. {16} No man hath been born in the earth like to Henoch: for he also was taken up from the earth. {17} Neither as Joseph, who was a man born Prince of his brethren, the stay of the nation, the ruler of his brethren, the stay of the people: {18} and his bones were visited, and after death they prophesied. {19} Seth, and Sem obtained glory with men: and above every soul, in the beginning Adam.

Chapter 50

Praises of Simon the High Priest. 27. Detestation of certain persecuting adversaries. 29. With conclusion that the observers of this doctrine shall be wise and happy.

{1} SIMON the son of Onias, the high priest, who in his life held up the house, and in his days strengthened the temple. {2} The height also of the temple was founded by him, the double building and high walls of the temple. {3} In his days the wells of waters flowed out, and they were filled as the sea above measure. {4} Who had care of his nation, and delivered it from perdition. {5} Who prevailed to amplify the city, who obtained glory in conversing with the nation: and amplified the entrance of the house, and the court. {6} As the morning star in the midst of a cloud, and as the full moon he shineth in his days. {7} And as the sun shining, so did he shine in the temple of God. {8} As the rainbow that shineth among the clouds of glory, and as a flower of roses in the days of the spring, and as the lilies that are in the passage of water, and as frankincense smelling in summer days. {9} As fire glistening, and frankincense burning in the fire. {10} As a massy vessel of gold, adorned with every precious stone. {11} As an olive tree budding, and a cypress tree advancing it self on high, when he took the robe of glory, and was revested to the consummation of strength. {12} In going up to the holy altar, he made the vesture of holiness, glory. {13} And in receiving the portions out of the hand of the Priests, himself also standing by the altar. About him was the ring of his brethren: and as the cedar plant in mount Libanus, {14} so stood they about him as boughs of the palm tree, & all the children of Aaron in their glory. {15} And the oblation of our Lord in their hands, before all the synagogue of Israel: and executing the consummation on the altar, to amplify the oblation of the high King, {16} he stretched forth his hand in oblation of moist sacrifice, and offered of the blood of the grape. {17} He poured out on the foundation of the altar a divine odour to the high Prince. {18} Then cried out the children of Aaron, they sounded with beaten trumpets, and made a great voice to be heard for a remembrance before God. {19} Then all the people together made haste, and fell on their face upon the earth, to adore our Lord their God, and to make prayers to God Omnipotent the Highest.

{20} And the singers amplified in their voices, and in the great house the sound was increased full of sweetness. {21} And the people in prayer desired our Lord the Highest, until the honour of our Lord was perfected, and they finished their office. {22} Then coming down, he lifted up his hands over all the congregation of the children of Israel, to give glory to God from his lips, and to glory in his name, {23} and he repeated his prayer, willing to shew the power of God. {24} And now pray ye the God of all, who hath done great things in all the land, who hath increased our days from our mother's womb, and hath done with us according to his mercy: {25} give he unto us joyfulness of heart everlasting: {26} that Israel may believe that the mercy of God is with us, to deliver us in his days. {27} Two nations my soul hateth: and the third is no nation, which I hate: {28} they that sit in mount Seir, and the Philisthiims, and the foolish people that dwell in Sichem. {29} Jesus the son of Sirach, a man of Jerusalem, wrote the doctrine of wisdom and discipline in this book, who renewed wisdom from his heart. {30} Blessed is he, that converseth in these good things: and he that layeth them in his heart, shall be wise always. {31} For if he do them, he shall be able to do all things: because his steps are in the light of God.

Chapter 51

The Author rendereth praises and thanks to God; 18. and inviteth others to do the same, by his own example, 31. and by earnest exhortation.

{1} THE prayer of Jesus the son of Sirach. I will confess to thee o Lord King, and will praise thee God my Savior. {2} I will confess to thy name: because thou art become my helper and protector, {3} & hast delivered my body from perdition, from the snare of an unjust tongue, and from the lips of them that work lying, and in the sight of them that stood up, thou art become my helper. {4} And thou hast delivered me according to the multitude of the mercy of thy name from them that did roar, prepared to devour, {5} out of the hands of them that seek my soul, and from the gates of tribulations which have compassed me: {6} from the oppression of the flame, which hath compassed me, and in the midst of fire I was not burnt. {7} From the depth of the belly of hell, and from a defiled tongue, and from the word of lying, from a wicked king, and from an unjust tongue: {8} my soul shall praise our Lord even to death, {9} and my life was approaching to hell beneath. {10} They have compassed me on every side, & there was none that would help. I looked toward the help of men, & there was none. {11} I remembered thy mercy o Lord, and thy operation, which are from the beginning of the world. {12} Because thou deliverest them that patiently expect thee o Lord, and savest them out of the hands of the nations {13} Thou hast exalted my habitation upon the earth, and I have prayed for death to pass away. {14} I have invoked our Lord the father of my Lord, that he leave me not in the day of my tribulation, and in the time of the proud without help. {15} I will praise thy name continually, and will collaud it in confession, and my prayer was heard. {16} And thou hast delivered me from perdition, and hast rescued me from the wicked time. {17} Therefore will I confess, & say praise to thee, and bless the name of our Lord. {18} When I was yet young, before I erred, I sought for wisdom openly in my prayer. {19} Before the temple I prayed for it, and unto the later end I will seek after it, and it shall flourish as the grape timely ripe, {20} my heart hath rejoiced in it, my foot hath walked the right way, from my youth I searched after it. {21} I bowed mine ear a little, and received it. {22} I found much wisdom in my self, & I have much profited therein. {23} To him that giveth me wisdom, will I give glory. {24} For I have consulted to do it: I have had a zeal to good, and shall not be confounded. {25} My soul hath wrestled in it, and in doing it I was confirmed. {26} I stretched forth my hands on high, & I lamented foolishness. {27} I directed my soul to wisdom, and in knowledge I found it. {28} I possessed with it an heart from the beginning: for

this cause I shall not be forsaken. {29} My belly was troubled in seeking it: therefore shall I possess a good possession. {30} Our Lord hath given me a tongue for my reward: and with the same I will praise him. {31} Approach unto me ye unlearned, and gather your selves together into the house of discipline. {32} Why slack ye yet? And what say you herein? Your souls are exceeding thirsty. {33} I have opened my mouth, and have spoken: Buy it for you without silver, {34} and submit your neck to the yoke, and let your soul receive discipline: for it is very near to find it. {35} See with your eyes that I have laboured a little, and have found much rest to my self. {36} Take ye discipline in a great sum of silver, and possess abundance of gold in it. {37} Let your soul rejoice in his mercy, and you shall not be confounded in praise. {38} Work your work before the time, and he will give you your reward in his time.

THE PROPHECY OF ISAIE

Chapter 1

Isaie prophesying in the days of four Kings of Juda. 2. admonisheth both Princes and people of their ingratitude, and other sins against God: 7. for which they shall be led captive. 11. Neither shall sacrifices, nor prayers save them. 16. except they cleanse their souls from sins. 20. Which they not doing shall be severely punished. 26. Whereby the relics shall be purged, and the Church shall flourish.

{1} THE vision of Isaie the son of Amos, which he saw concerning Juda and Jerusalem in the days of Ozias, Joathan, Achaz, and Ezechias, kings of Juda. {2} Hear ye heavens, & give ear o earth, because our Lord hath spoken. I have brought up children, and exalted them: but they have despised me. {3} The oxe hath known his owner, and the ass his master's crib: but Israel hath not known me, and my people hath not understood. {4} Woe to the sinful nation, the people laden with grievous iniquity, the wicked seed, ungracious children: they have forsaken our Lord, they have blasphemed the holy one of Israel, they are revolted backwards. {5} For what shall I strike you any more, which add prevarication? Every head is sick, & every heart in heaviness. {6} From the sole of the foot unto the top of the head, there is no health therein: wound, and wail, and swelling stroke: it is not bound up, nor cured with medicine, nor mollified with oil. {7} Your land is desolate, your cities burnt with fire: your country strangers devour before your face, and it shall be made desolate as in the spoil of enemies. {8} And the daughter of Sion shall be left as a vineyard, and as a cottage in a place of cucumbers, and as a city that is wasted. {9} Unless the Lord of hosts had left us seed, we had been as Sodom, and we should be like to Gomorrah. {10} Hear the word of our Lord ye Princes of Sodom, give ear to the law of our God ye people of Gomorrah. {11} To what purpose do you offer me the multitude of your victims, saith our Lord? I am full, the holocaust of rams, and the fat of fatlings, and the blood of calves, and lambs, and buck goats I have not desired. {12} When you should have come before my sight, who sought for these things at your hands, that you should walk in my courts? {13} Offer sacrifice no more in vain: incense is abomination to me. The New moon, and the Sabbath, and other festivities I will not abide, your assemblies are wicked. {14} My soul hateth your Calends, and your solemnities: they are become tedious to me, I have laboured in sustaining. {15} And when you shall stretch forth your hands, I will turn away mine eyes from you: & when you shall multiply prayer, I will not hear: for your hands are full of blood. {16} Wash you, be clean, take away the evil of your cogitations from mine eyes: cease to do perversely, {17} Learn to do good: seek judgement, succour the oppressed, judge for the pupil, defend the widow. {18} And come, and accuse me, saith our Lord: if your sins shall be as scarlet, they shall be made white as snow: and if they be red as vermillion, they shall be white as wool. {19} If you be willing, and will hear me, you shall eat the good things of the earth. {20} But if you will not, and will provoke me to wrath: the sword shall devour you, because

the mouth of our Lord hath spoken. {21} How is the faithful city full of judgement become an harlot? Justice hath dwelled in it, but now mankillers. {22} Thy silver is turned into dross: {23} thy wine is mingled with water. {23} Thy princes are unfaithful, companions of thieves: all love gifts, follow rewards. They judge not for the pupil: and the widow's cause goeth not in to them. {24} For this cause saith our Lord the God of hosts the mighty one of Israel: Alas! I will comfort my self upon mine adversaries: and will be revenged of mine enemies. {25} And I will turn mine hand to thee, and I will boil out thy dross till it be pure, & will take away all thy tin. {26} And I will restore thy judges as they have been before, and thy counsellors as of old. After these things thou shalt be called the just, a faithful city. {27} Sion shall be redeemed in judgement, and they shall bring her back in justice. {28} And he shall destroy the wicked and the sinners together: and they that have forsaken our Lord, shall be consumed. {29} For they shall be confounded for the idols, to which they have sacrificed: and you shall be ashamed of the gardens, which you chose. {30} When you shall be as an oak the leaves falling off, and as a garden without water. {31} And your strength shall be as the ashes of tow, and your work as a spark: and both shall be set on together, and there shall be none to quench it.

Chapter 2

All nations shall come to the Church of Christ; which shall begin in Jerusalem. 6. And the Jews shall be rejected for their idolatry, avarice, and other sins 11. Proud men shall be humbled, & God's glory shall increase. 18. Idolatry shall be destroyed.

{1} THE word that Isaie the son of Amos saw upon Juda and Jerusalem. later days the mountaint of the house of {2} And in the our Lord shall be prepared, in the top of mountains, and it shall be elevated above the little hills: and all nations shall flow unto it. {3} And many peoples shall go, & shall say, come and let us go up to the mount of our Lord, and to the house of the God of Jacob, and he will teach us his ways, and we shall walk in his paths: because the law shall come forth from Sion, and the word of our Lord from Jerusalem. {4} And he shall judge the Gentiles, and rebuke many peoples: and they shall turn their swords into culters, and their spears into sithes: nation shall not lift up sword against nation, neither shall they be exercised any more to battle. {5} House of Jacob come ye and let us walk in the light of our Lord. {6} For thou hast rejected thy people, the house of Jacob: because they are filled as in times past, and have had soothsayers as the Philisthiims, and have struck fast to strange children. {7} The land is replenished with silver and gold: and there is no end to their treasures. {8} And their land is replenished with horses: and their chariots are innumerable. And their land is full of idols: they have adored the work of their hands, which their fingers made. {9} And man bowed himself, and man was humbled: therefore forgive them not. {10} Enter thou into the rock, and be hid in a pit, in the ground from the face of the fear of our Lord, & from the glory of his majesty. {11} The lofty eyes of man are humbled, and the height of men shall be made to stoop: & our Lord only shall be exalted in that day. {12} Because the day of the Lord of hosts shall be upon all the proud and lofty, and upon every one that is arrogant, and he shall be humbled. {13} And upon all the cedars of Libanus high & elevated, & upon all the oaks of Basan {14} Upon all the high mountains, and upon all little hills elevated. {15} And upon every high tower, and every fenced wall. {16} And upon all the ships of Tharsis, and upon all that is fair to behold. {17} And the loftiness of men shall be bowed, and the height of men shall be humbled, and our Lord only shall be exalted in that day. {18} And idols shall utterly be destroyed. {19} And they shall enter into the caves of rocks, and into the pits of the earth from the face of the fear of our Lord, and from the glory of his majesty, when he shall rise up to strike the earth. {20} In that day shall a man cast away the idols of his silver, and the idols of his gold, which he had made

him to adore, moles and bats. {21} And he shall go into the clefts of rocks, and into the caves of stones from the face of the fear of our Lord, and from the glory of his majesty, when he shall rise up to strike the earth. {22} Cease therefore from the man, whose spirit is in his nostrils, because he is reputed high.

Chapter 3

The Jews shall be deprived of wise men, 4. and be subject to childish and effeminate governors 8. for their grievous sins. 16. The proud, curious, and lascivious attire of their women, 24. shall be turned into ignominy and sorrow.

{1} FOR behold the dominatour the Lord of hosts shall take away from Jerusalem, and from Juda the valiant & the strong, all strength of bread, and all strength of water. {2} The strong, and the man of war, the judge, and the prophet, and soothsayer, and the ancient. {3} The prince over fifty, and the honourable of countenance, and the counsellor, and the wise of workmasters, and the skilful of mystical speech. {4} And I will give children to be their princes, and the effeminate shall rule over them. {5} And the people shall rush violently, man against man, and every one against his neighbour: the child shall make tumult against the ancient, and the base against the noble. {6} For a man shall take hold of his brother, one of the house of his father: Thou hast a garment, be thou our prince, and let this ruin be under thy hand. {7} He shall answer in that day, saying: I am no physician, & in my house there is no bread, nor garment: do not appoint me prince of the people. {8} For Jerusalem is gone to ruin, and Juda is fallen: because their tongue & their inventions were against our Lord, to provoke the eyes of his majesty. {9} The knowledge of their face hath answered them: and they have proclaimed their sin as Sodom, neither have they hid it: woe to their soul, because evils are rendered to them. {10} Say to the just that it is well, because he shall eat the fruit of his inventions. {11} Woe to the impious unto evil: for the reward of his hands shall be made to him. {12} My people their exactors have spoiled, & women have ruled over them. My people, they that call thee blessed, the same deceive thee, & dissipate the way of thy steps. {13} Our Lord standeth to judge, & he standeth to judge peoples. {14} Our Lord shall come to judgement with the ancients of his people, and his princes: for you have devoured the vineyard, and the spoil of the poor is in your house. {15} Why do you consume my people, and grind the faces of the poor, saith our Lord the God of hosts? {16} And our Lord said: for that the daughters of Sion are haughty, and have walked with stretched out neck, and went with twinglings of eyes, and clapped their hands, walked on the feet, and jettied in a set pace. {17} Our Lord shall make bald the crown of the daughters of Sion, and our Lord shall discover their hair. {18} In that day shall our Lord take away the ornament of shoes, and little moons. {19} And chains, and ouches, and bracelets, and bonnets. {20} And the shedding combs, and slops, and tablets, and sweet balls, and earlets. {21} And rings, and pearls hanging on the forehead. {22} And changes of apparel, and short cloaks, and the fine linen, and needles, {23} and looking glasses, and lawns, and headbands, and bongraces. {24} And for sweet savour there shall be stink, and for a girdle a cord, and for frizzled hair baldness, and for stomacher haircloth. {25} Thy fairest men also shall fall by the sword, and thy strong ones in battle. {26} And her gates shall lament and mourn, and she shall sit desolate on the ground.

Chapter 4

After the destruction of the Jews, many women shall seek to marry with one man. 2. But the relics, repenting of their sins shall return to God, 5. and flourish under his protection.

{1} AND seven women shall take hold of one man in that day, saying: We will eat our own bread, and be covered with our garments: only let thy name be called upon us, take away our reproach. {2} In that day the bud of our Lord shall be in

magnificence, and glory, and the fruit of the earth high, and exultation to them, that shall be saved of Israel. {3} And it shall be: Every one that shall be left in Sion, and shall remain in Jerusalem, shall be called holy, every one that is written in life in Jerusalem. {4} If our Lord shall cleanse the filth of the daughters of Sion, and shall wash the blood of Jerusalem out of the midst thereof in the spirit of judgement, and spirit of heat. {5} And our Lord shall create upon every place of mount Sion, and where he is invoked, a cloud by day, and smoke, and the brightness of flaming fire in the night: for upon all glory protection. {6} And there shall be a tabernacle for a place of shadow in the day from the heat, and for security, and covert from the whirlwind, and from rain.

Chapter 5

Under the figure of a barren vineyard, is prophesied the rejection of the Jews, 7. for their sins of avarice, 11. intemperance, & other wickedness, 18. one iniquity drawing an other, 20. judging good to be evil, and evil good. 25. For which the Gentiles of diverse nations shall afflict them.

<{1} I will sing to my beloved the canticle of my cousin concerning his vineyard. A vineyard was made to my beloved in horn, the son of oil. {2} And he hedged it, and chose stones out of it, and planted it elect, and built a tower in the midst thereof, and set up a press therein: and looked that it should yield grapes, and it yielded wild grapes. {3} Now therefore ye inhabitants of Jerusalem, and men of Juda, judge between me and my vineyard. {4} What is there that I ought to do more to my vineyard, and have not done to it? Whether that I looked, it should yield grapes, and it hath yielded wild grapes? {5} And now I will shew you what I will do to my vineyard. I will take away the hedge thereof, and it shall be into spoil: I will throw down the wall thereof, and it shall be to be trodden upon. {6} And I will lay it waste: it shall not be pruned, and it shall not be digged: and briars and thorns shall overgrow it: and I will command the clouds that they rain no shower upon it. {7} For the vineyard of the Lord of hosts, is the house of Israel: and the man of Juda, his delectable bud: & I looked that it should do judgement, and behold iniquity: and justice, and behold clamour. {8} Woe to you that join house to house, and lay field to field, even to the end of the place: why shall you alone dwell in the midst of the earth? {9} These things are in my ears, saith the Lord of hosts: unless many great and fair houses become desolate, without an inhabiter. {10} For ten acres of the vineyards shall yield one little flagon, and thirty bushels of seed shall yield three bushels. {11} Woe to you that rise up early to follow drunkenness, & to drink even until evening, that you may be inflamed with wine. {12} Harp, and viol, & timbrel, and shalm, & wine in your feasts: and the work of our Lord you regard not, nor consider the works of his hands. {13} Therefore is my people led away captive, because they had not knowledge, and their nobles died with famine, and the multitude thereof dried away with thirst. {14} Therefore hath hell dilated his soul, and opened his mouth without any limit: and their strong ones, and their people, and their high and glorious ones shall descend into it. {15} And man shall be bowed, and man shall be humbled, and the eyes of the lofty shall be brought low. {16} And the Lord of hosts shall be exalted in judgement, and the holy God shall be sanctified in justice. {17} And the lambs shall feed according to their order, and strangers shall eat the deserts turned into fruitfulness. {18} Woe to you that draw iniquity in cords of vanity, & sin as the link of a wain. {19} Which say: let him make haste, & let his work come quickly, that we may see it: & let the counsel of the holy one of Israel come, and we shall know it. {20} Woe unto you that call evil good; & good evil: putting darkness light, and light darkness: putting bitter for sweet, & sweet for bitter. {21} Woe to you that are wise in your own eyes, and prudent before yourselves. {22} Woe to you that are mighty to drink wine, & stout men in drunkenness. {23} Which justify the impious for gifts, and take away the justice of the just from them. {24} For this, even as the tongue of fire devoureth stubble, and the heat of the

flame burneth it up: so shall their root be as ashes, and their bud shall rise up as dust, for they have cast away the law of the Lord of hosts, and have blasphemed the word of the holy one of Israel. {25} Therefore is the fury of our Lord wrath against his people, and he hath stretched out his hand upon them, & stricken them: and the mountains were troubled, and their carcasses were made as dung in the midst of the streets. In all these things his fury is not turned away, but yet is his hand stretched forth. {26} And he shall lift up a sign in the nations a far, and shall whistle to him of the ends of the earth: and behold he shall come in haste speedily. {27} There is none that fainteth, nor that laboureth in him, he will not slumber, nor sleep, neither shall the girdle of his reins be loosed, neither shall the latchet of his shoe be broken. {28} His arrows sharp, and all his bows bent. The hoofs of his horses as the flint, & his wheels as the violence of a tempest. {29} His roaring as a lion's, he shall roar as lions' whelps: and he will gnash, and hold the prey, and clasp it, and there shall be none to pluck it away. {30} And it shall sound upon him in that day, as the sound of the sea: we shall look toward the earth, and behold darkness of tribulation, and the light is darkened in the mist thereof.

Chapter 6

The Prophet after a glorious vision 5. lamenteth his former silence; 6. his lips being purified by an Angel with a hot coal. 8. he is willingly sent, & so prophesieth that the people's heart will be hardened; their cities shall be destroyed, but good relics shall be conserved.

{1} IN the year that king Ozias died, I saw our Lord sitting upon an high throne and elevated: and those things that were under him filled the temple. {2} Seraphims stood upon the same: six wings to one, and six wings to the other: with two they covered his face, and with two they covered his feet, and with two they flew. {3} And they cried one to an other, and said: Holy, holy, holy, the Lord God of hosts, all the earth is full of his glory. {4} And the lintels of the doors were moved at the voice of him that cried, & the house was filled with smoke. {5} And I said: Woe is me because I have held my peace, because I am a man of polluted lips, and I dwell in the midst of a people that hath polluted lips, and the King the Lord of hosts I have seen with mine eyes. {6} And one of the Seraphims flew to me, & in his hand an hot coal, which he had taken with tongs from the altar. {7} And he touched my mouth, and said: Behold this hath touched thy lips, and thine iniquity shall be taken away, & thy sin shall be cleansed. {8} And I heard the voice of our Lord saying: Whom shall I send? And who shall go for us? And I said: Lo I am here, send me. {9} And he said: Go, and thou shalt say to this people: Hear ye that hear, and understand not: and see the vision, & know it not. {10} Blind the heart of this people, and make their ears heavy, and shut their eyes: lest perhaps they may see with their eyes, and hear with their ears, and understand with their heart, and be converted and I heal them. {11} And I said: How long Lord? And he said: Until the cities be made desolate without inhabiter, and the houses without man, and the land shall be left desert. {12} And our Lord shall make men go far off, and he shall be multiplied that was left in the midst of the earth. {13} And yet there shall be tithing in it, and she shall be converted, and shall be to the shew as a terebinth, and as an oak, that spreadeth his boughs: that which shall stand in it, shall be an holy seed.

Chapter 7

Jerusalem being besieged 3. the Prophet telleth the King, that the enemies shall not prevail (8. but the Kingdom of Israel shall be destroyed) 10. giveth for a sign that a Virgin shall conceive and bear a Son: 17. prophesieth also the captivity, and desolation of the Kingdom of Juda.

{1} AND it came to pass in the days of Achaz the son of Joathan, the son of Ozias king of Juda, there came up Rasin the king of Syria, and Phacee the son of Romelia the king of Israel, to Jerusalem to fight against it: and they could not overcome it. {2} And they told the house of David, saying: Syria hath rested upon Ephraim, and his heart was moved, and the heart of his people, as

the trees of the woods are moved at the face of the wind. {3} And our Lord said to Isaie: Go forth to meet Achaz, thou, and Jasub thy son that is left, to the conduit of the upper pool, in the way of the Fuller's field. {4} And thou shalt say to him: See thou be still: fear not, and let not thine heart be afraid of the two tails of these smoking firebrands, in the wrath of the fury of Rasin the king of Syria, and of the son of Romelia. {5} For that Syria hath taken counsel against thee, unto the evil of Ephraim, and the son of Romelia, saying: {6} Let us go up to Juda, and raise it up, and pluck it away to us, and make the son of Tabeel king in the midst thereof. {7} Thus saith our Lord God: It shall not stand, & this shall not be. {8} But the head of Syria Damascus, & the head of Damascus, Rasin: and yet threescore and five years, and Ephraim shall cease to be a people: {9} And the head of Ephraim Samaria, and the head of Samaria the son of Romelia. If you will not believe, you shall not be permanent. {10} And our Lord added to speak to Achaz, saying. {11} Ask a sign for thee of the Lord thy God unto the depth of hell, or unto the height above. {12} And Achaz said: I will not ask, and I will not tempt our Lord. {13} And he said: Hear ye therefore o house of David: Is it a small thing for you, to be grievous to men, that you are grievous to my God also? {14} Therefore shall our Lord himself give you a sign. Behold a Virgin shall conceive, and bear a son, & his name shall be called Emmanuel. {15} He shall eat butter and honey, that he may know to refuse evil, and choose the good. {16} For before the child know to refuse evil, and choose good, the land which thou doest detest shall be forsaken of the face of her two kings. {17} Our Lord will bring upon thee, & upon thy people, and upon the house of thy father, days that came not since the days of the separation of Ephraim from Juda, with the king of the Assyrians. {18} And it shall be in that day: our Lord shall hiss to the fly, that is in the uttermost part of the rivers of Aegypt, and to the bee, that is in the land of Assur. {19} And they shall come, and shall rest all in the torrents of valleys, and in the caves of rocks, and in all shrub places, and in all holes. {20} In that day our Lord shall shave with a razor, hired by them, that are beyond the river, by the king of the Assyrians, the head, and the hairs of the feet, and the whole beard. {21} And it shall be in that day: a man shall nourish a young cow, and two ewes. {22} And for the abundance of milk he shall eat butter: for butter and honey shall every one eat, that shall be left in the midst of the land. {23} And it shall be in that day: every place where there shall be a thousand vines, for a thousand pieces of silver, they shall be into thorns and briars. {24} With arrows & bow they shall go in thither: for briars and thorns shall be in all the land. {25} And all mountains, that shall be weeded with a weeding hook, the terror of thorns and briars shall not come thither, and it shall be for the oxe to feed on, and cattle to tread upon.

Chapter 8

Under the figure of a new name, Christ's birth of a virgin is again prophesied. 4. but first the Kingdoms of Syria and Israel shall be destroyed: and Juda sore afflicted: 8. yet conserved with loss of many. 16. Which is a mystery hidden from the Jews. 21. Great evils hang over them, that depart from the law.

{1} AND our Lord said to me: Take thee a great book, & write in it with the pen of man. Take away the spoils speedily, quickly take preys. {2} And I took to me faithful witnesses, Urias the Priest, & Zacharias the son of Barachias. {3} And I went to the Prophetess, and she conceived, and bare a son. And our Lord said to me: Call his name, Hasten to take away the spoils: make haste to take preys. {4} For before the child know to call his father and his mother, the strength of Damascus shall be taken away, and the spoils of Samaria before the king of the Assyrians. {5} And our Lord added yet to speak unto me, saying: {6} For that this people hath cast away the waters of Siloe, that run with silence, and rather taken Rasin, and the son of Romelia: {7} for this cause behold our Lord will bring upon them the waters of the river strong and many, the king of the Assyrians, and all his glory: and he will ascend over all

their rivers, and will flow over all their banks. {8} And will go through Juda, overflowing, and passing through shall come even to the neck. And the stretching out of his wings shall fill the breadth of thy land o Emmanuel. {9} Gather ye together o peoples, and be overcome, and hear all ye lands far off: Take courage, and be overcome, gird yourselves, & be overcome. {10} Take counsel and it shall be defeated: speak a word, and it shall not be done: because God is with us. {11} For thus saith our Lord to me: As in a strong arm he hath taught me, that I should not walk in the way of this people, saying: {12} Say not, Conspiracy: for all things that this people speaketh, is conspiracy: and fear ye not their fear, neither dread ye. {13} The Lord of hosts him sanctify ye: be he your dread, and he your terror. {14} And he shall be a sanctification to you. But for a stone of offence, and for a rock of scandal to the two houses of Israel, for a snare & a ruin to the inhabitants of Jerusalem. {15} And very many of them shall stumble and fall, and shall be broken in pieces, and shall be snared, and taken. {16} Bind the testimony, seal the law in my disciples. {17} And I will expect our Lord, who hath hid his face from the house of Jacob, and I will wait for him. {18} Behold I and my children, whom our Lord hath given me for a sign, and for a wonder in Israel from the Lord of hosts, which dwelleth in mount Sion. {19} And when they shall say to you: Ask of Pythons, and of diviners, which whisper in their enchantments: shall not the people ask vision of their God, for the living of the dead? {20} To the law rather, and to the testimony. As if they speak not according to this word, they shall not have the morning light. {21} And he shall pass by it, shall fall, and be hungry: and when he shall be hungry, he will be angry, and curse his king, and his God, and will look upwards. {22} And he will look to the earth, and behold tribulation and darkness, dissolution and distress, and mist persecuting, and he can not fly away from his distress.

Chapter 9

Theglat Phalasar carrieth some Israelites captive, and Salmanasar many more, in figure of a few disciples converted to Christ in Galilee, and all Jewry, but many more in the whole world. 7. Whose Empire shall be great, and durable: 8. but the Jew's glory, especially of the ten tribes, shall be obscured, for their pride, hypocrisy, and other sins.

{1} AT the first time was the land of Zabulon alleviated, and the land of Nephthali: and at the last was aggravated the way of the sea beyond Jordan of Galilee of the Gentiles. {2} The people that walked in darkness, hath seen great light: to them that dwelt in the country of the shadow of death, light is risen. {3} Thou hast multiplied the nation, & not magnified the joy. They shall rejoice before thee, as they that rejoice in harvest, as conquerors rejoice after a prey is taken, when they divide the spoils. {4} For the yoke of their burden, and the rod of their shoulder, and the sceptre of their exactor thou hast overcome, as in the day of Madian. {5} Because all violent taking of prey with tumult, and garment mingled with blood, shall be to be burnt, and food for the fire. {6} For A LITTLE CHILD IS BORN TO US, and a son is given to us, and his principality is made upon his shoulder: and his name shall be called, Marvelous, Counsellor, God, Strong, Father of the world to come, the Prince of peace: {7} His empire shall be multiplied, and there shall be no end of peace: he shall sit upon the throne of David, and upon his kingdom: that he may confirm it, and strengthen it in judgement and justice, from this time & for ever: the zeal of the Lord of hosts shall do this. {8} Our Lord hath sent a word into Jacob, and it is fallen in Israel. {9} And all the people of Ephraim shall know, & the inhabitants of Samaria, saying in pride & greatness of heart: {10} Bricks are fallen, but we will build with square stones: they have cut down sycamores, but we will change them into cedars. {11} And our Lord shall lift up the enemies of Rasin over him, and shall turn his enemies into tumult. {12} Syria from the East, and the Philistines from the West: and they shall devour Israel with full mouth. In all these things his fury is not turned away, but his hand is yet stretched forth. {13} And the

people is not returned to him, who hath stricken them, and have not sought after the Lord of hosts. {14} And our Lord shall destroy from Israel the head & the tail, the perverter and refrainer in one day. {15} The aged and honourable, he is the head, & the prophet that teacheth a lie, he is the tail. {16} And they that call this people blessed, seducing them: and that are called blessed, shall be thrown headlong. {17} For this cause our Lord shall not rejoice upon their young men: and on their pupils and widows he shall not have mercy: because every one is an hypocrite & wicked, and every mouth hath spoken folly. In all these things his fury is not turned away, but his hand is yet stretched forth. {18} For impiety is kindled as a fire, it shall devour brier & thorn: & it shall be kindled in the thicket of the forest, and it shall be wrapped up together in the pride of smoke. {19} In the wrath of the Lord of hosts the earth is troubled, and the people shall be food for the fire: man shall not spare his brother. {20} And he shall decline to the right hand, and shall be hungry: and shall eat on the left hand, and shall not be filled: every one shall eat the flesh of his arm: Manasses Ephraim, and Ephraim Manasses, they together against Juda. {21} In all these things his fury is not turned away, but his hand is yet stretched forth.

Chapter 10

Makers of wicked laws are cursed. 3. For which the Israelites shall be afflicted by the Assirians. 5. The Assirians overthrown by extraordinary means sent from God: 21. and the Jews delivered from imminent danger: with diverse mysteries of Christ intermixed.

{1} WOE to them that make wicked laws: and writing have written injustice. might oppress the poor in judgement, & {2} That they do violence to the cause of the humble of my people: that widows might be their prey, and they might spoil pupils. {3} What will you do in the day, of visitation & of calamity coming from far? To whose help will ye fly? And where will ye leave your glory? {4} That you be not bowed under the bond, and fall with the slain? In all these things his fury is not turned away, but his hand is yet stretched forth. {5} Woe to Assur, he is the rod of my fury, & the staff: mine indignation is in their hands. {6} I will send him to a deceitful nation, & will give him commandment against the people of my fury, that he take away spoils, and catch the prey, and put them to be trodden upon, as the mire of the streets. {7} But he shall not so think, and his heart shall not esteem it so: but his heart shall be set to destroy, and to the destruction of no few nations. {8} For he shall say: {9} Are not my princes with all kings? Is not as Charcamis, so Calano: and as Arphad, so Emath? Is not as Damascus, so Samaria? {10} Even as my hand hath found the kingdoms of the idol, so also their idols of Jerusalem, & of Samaria. {11} Shall I not as I have done to Samaria and her idols so do to Jerusalem and her idols? {12} And it shall be: when the Lord shall have accomplished all his works in mount Sion, and in Jerusalem, I will visit over the fruit of the magnificient heart of the king of Assur, and over the glory of the haughtiness of his eyes. {13} For he hath said: In the strength of mine own hand have I done it, and in mine own wisdom have I understood and I have taken away the borders of peoples, and have spoiled their princes, and have pulled down as a mighty man, them that sat on high. {14} And my hand hath found the strength of peoples as a nest: and as eggs be gathered that are left, so have I gathered together all the earth: and there was none that moved wing, and opened mouth, and once muttered. {15} Shall the axe glory against him, that cutteth with it? Or shall the saw exalt itself against him, by whom it is drawn? As if a rod should lift up itself against him, that liftest it up, and a staff exalt itself, which is certes but wood. {16} For this cause the Dominatour the Lord of hosts shall send leanness in his fat ones: and under his glory shall burn as it were the burning of fire kindled. {17} And his light of Israel shall be in fire, and the Holy one thereof in flame: and his thorn shall be kindled, and be devoured, and the briars in one day. {18} And the glory of his

forest, and of his carmelus shall be consumed, from the soul even to the flesh, and he shall be a fugitive for fear. {19} And the remains of the wood of his forest, for the fewness shall be numbered, and a child shall write them. {20} And it shall be in that day, the residue of Israel, and they that shall escape of the house of Jacob, shall not add to lean upon him, that striketh them: but they shall lean upon our Lord the holy one of Israel in truth. {21} The remnant shall be converted, the remnant I say of Jacob, to the strong God. {22} For if thy people o Israel shall be as the sand of the sea, the remnant thereof shall be converted, consummation abridged shall make justice overflow. {23} For our Lord the God of hosts shall make consummation, and abridgment in the midst of all the earth. {24} For this cause, thus saith our Lord the God of hosts: O my people inhabiter of Sion, be not afraid of Assur: he shall strike thee with his rod, and shall lift up his staff over thee in the way of Aegypt. {25} For yet a little, and a very little, & mine indignation and fury upon their wickedness shall be consummate. {26} And the Lord of hosts shall raise up a scourge upon him, according to the plague of Madiam in the Rock Oreb, and his rod upon the sea, and he shall lift it up in the way of Aegypt. {27} And it shall be in that day: his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall putrify at the face of oil. {28} He shall come into Aiath, he shall pass into Magron: at Machmas he shall command his vessels. {29} They have passed in haste, Gaba is our seat: Rama was astonished, Gabaath of Saul fled. {30} Neigh with thy voice o daughter of Gallim, attend Laisa, seely poor Anathoth. {31} Medemena is removed: Ye inhabitants of Gabin take courage. {32} Yet there is day, to stand in Nobe: he shall shake his hand over the mountain of the daughter of Sion, the little hill of Jerusalem. {33} Behold the dominatour the Lord of hosts shall break the little flagon in terror, and the high of stature shall be cut down, and the lofty shall be humbled. {34} And the thick places of the forest shall be overthrown with iron, and Libanus with the high ones shall fall.

Chapter 11

Christ born of the stock of Jesse, replenished with seven gifts of the Holy Ghost, 4. shall have a spiritual Kingdom, most just and potent. 10. whereto all nations will repair.

{1} AND a rod shall come forth of the root of Jesse, and a flower shall rise up out of his root. {2} And the Spirit of our Lord shall rest upon him: the spirit of wisdom, and understanding, the spirit of counsel, and strength, the spirit of knowledge, and piety, {3} and the spirit of the fear of our Lord shall replenish him. He shall not judge according to the sight of the eyes, nor rebuke according to the hearing of the ears. {4} But he shall judge the poor in justice, & shall rebuke in equity for the mild of the earth: and he shall strike the earth with the rod of his mouth, and with the spirit of his lips he shall kill the impious. {5} And justice shall be the girdle of his loins: and faith the girdle of his reins. {6} The wolf shall dwell with the lamb: and the leopard shall lie with the kid, the calf, and lion, and sheep shall abide together, a little child shall lead them. {7} The calf, and the bear shall feed: their young ones shall rest together: and the lion shall eat straw as it were an oxe. {8} And the infant from the breast shall be delighted upon the hole of the asp: and he that is weaned, shall thrust his hand into the hole of the cockatrice. {9} They shall not hurt, and they shall not kill in all my holy mountain, because the earth is replenished with the knowledge of our Lord, as the covering waters of the sea. {10} In that day the root of Jesse, that standeth for a sign of peoples, him the nations shall beseech, and his sepulchre shall be glorious. {11} And it shall be in that day: our Lord shall put to his hand the second time to possess the remnant of his people, which shall be left of the Assyrians, and of Aegypt, and of Phethros, and of Aethiopia, and of Aelam, and of Sennaar, and of Emath, and of the islands of the sea. {12} And he shall lift up a sign unto the nations, and shall assemble together the fugitives of Israel, and shall gather

the dispersed of Juda from the four quarters of the earth. {13} And the emulation of Ephraim shall be taken away, and the enemies of Juda shall perish: Ephraim shall not envy Juda, & Juda shall not fight against Ephraim. {14} And they shall fly upon the shoulders of the Philisthims by the sea, they together shall spoil the children of the East: Idumea, and Moah the precept of their hand, and the children of Ammon shall be obedient. {15} And our Lord shall make desolate the tongue of the sea of Aegypt, and shall lift up his hand over the river in the strength of his spirit: and he shall strike him in his seven streams, so that they may pass through it with shoes. {16} And there shall be a way to the remnant of my people, which shall be left of the Assyrians: as there was to Israel in the day, that he came up out of the Land of Aegypt.

Chapter 12

A Canticle of thanks for the benefits of Christ.

{1} AND thou shalt say in that day: I will confess to thee o Lord, because thou wast angry with me: thy fury is turned away, and thou hast comforted me. {2} Behold God is my saviour, I will do confidently, and will not fear: because our Lord is my strength, and my praise, & he is become my salvation {3} You shall draw waters in joy out of the saviour's fountains. {4} And you shall say in that day: Confess ye to our Lord, and invocate his name: make his inventions known among the peoples: remember that his name is high. {5} Sing ye to our Lord, because he hath done magnificently: shew this forth in all the earth. {6} Rejoice, and praise o habitation of Sion: because great in the midst of thee, is the holy one of Israel.

Chapter 13

The Prophet foretelleth the calamity, and ruin of Babylon.

{1} THE burden of Babylon, which Isaie the son of Amos saw. lift up a sign, exalt the voice, lift up the {2} Upon the dark mountain hand, & let the dukes enter the gates. {3} I have commanded my sanctified, and have called my strong ones in my wrath, them that rejoice in my glory. {4} The voice of a multitude in the mountains, as it were of many peoples, a voice of the sound of kings, nations gathered together: The Lord of hosts hath commanded the host of battle. {5} Coming from a country far off, from the end of heaven: our Lord, & the instruments of his fury, to destroy the whole land. {6} Howl ye, because the day of our Lord is near: it shall come as destruction from our Lord. {7} For this cause shall all hands be dissolved, and every heart of man shall melt; {8} and be broken. Gripings and pains shall hold them, they shall be in pain as she that travaleth. Every one shall be astonished at his neighbour, their countenances as faces burnt. {9} Behold the day of our Lord shall come, cruel, & full of indignation, & of wrath, & fury to bring the land to a wilderness, and to destroy the sinners thereof out of it. {10} Because the stars of heaven, and their brightness shall not display their light: the sun is darkened in his rising, and the moon shall not shine in her light. {11} And I will visit over the evils of the world, and against the impious their iniquity, and I will make the pride of infidels to cease, & will humble the arrogancy of the strong. {12} A man shall be more precious than gold, & man than pure fine gold. {13} For this I shall trouble heaven: and the earth shall be moved out of her place, for the indignation of the Lord of hosts, & for the day of the wrath of his fury. {14} And it shall be as a young doe flying, & as a sheep: & there shall be none to gather them together: every man shall turn to his own people, and every one shall fly to his own land. {15} Every one that shall be found, shall be slain: and every one that shall come to aid, shall fall by the sword. {16} Their infants shall be dashed in pieces before their eyes: their houses shall be spoiled, and their wives shall be ravished. {17} Behold I will raise upon them the Medes, which shall not seek silver, nor desire gold. {18} But with arrows they

shall kill the little ones, and shall have no pity upon the sucklings of the womb, and upon the children their eye shall not spare. {19} And that Babylon glorious in kingdoms, noble in the pride of the Chaldees, shall be even as our Lord subverted Sodom and Gomorrah. {20} It shall not be inhabited for ever, & it shall not be founded unto generation & generation: neither shall the Arabian pitch his tents there, nor shepherds rest there. {21} But beasts shall rest there, and their houses shall be filled with dragons, and ostriches shall dwell there, and Satyrs shall dance there: {22} And the Syrach owls shall answer there in the houses thereof, and mermaids in the temples of pleasure.

Chapter 14

The Jews shall be released from the captivity of Babylon. 12. Nabuchodonosor most proud and mighty, shall be thrown into extreme misery. 24. In the mean time the Assirians besieging Jerusalem shall be defeated. 28. Neither shall the Philistines prevail against the Jews, as they presume.

{1} IT IS near that the time thereof shall come, and the days thereof shall not be prolonged. For our Lord will have mercy on Jacob, and will yet choose out of Israel, and will make them rest upon their own ground: the stranger shall be joined to them, & shall stick to the house of Jacob. {2} And peoples shall hold them, and bring them into their place, and the house of Israel shall possess them upon the land of our Lord for servants and handmaids: and they shall lead captive those that had taken them, & shall subdue their exactors. {3} And it shall be in that day, when God shall give thee rest from thy labour, and from thy vexation, and from the sore servitude, which thou didst serve before. {4} Thou shalt take this parable against the king of Babylon, and shalt say: How hath the exactor ceased, the tribute rested: {5} Our Lord hath broken the staff of the impious, the rod of the rulers, {6} that did beat peoples in indignation with incurable wound, subduing nations in fury, persecuting cruelly. {7} All earth is quiet and still, is glad & hath rejoiced. {8} The fir trees also have rejoiced over thee, and the cedars of Libanus: since thou hast slept, there hath none come up to hew us. {9} Hell beneath is troubled to meet thy coming, it hath raised up the giants for thee. All the princes of the earth are risen up from their thrones, all the princes of nations. {10} All shall answer, and say to thee: Thou also art wounded even as we, made like unto us. {11} Thy pride is drawn down to hell, thy carcass is fallen: under thee shall the moth be strawed, and worms shall be thy covering. {12} How art thou fallen from heaven Lucifer, which didst rise in the morning? Art thou fallen to the earth, that didst wound nations? {13} Which didst say in thy heart: I will ascend into heaven, above the stars of God will I exalt my throne, I will sit in the mount of the testament, in the sides of the North. {14} I will ascend above the height of the clouds, I will be like to the Highest. {15} But yet thou shalt be drawn down to hell, into the depth of the lake. {16} They that shall see thee, shall turn toward thee, & behold thee: Is this the man that troubled the earth, that shaked kingdoms, {17} that made the world a desert, & destroyed the cities thereof, opened not the prison to his prisoners? {18} All the kings of the nations every one have slept in glory, each man in his own house. {19} But thou art cast forth out of thy sepulchre, as an unprofitable branch polluted, and wrapped up with them that were slain by the sword, and are gone down to the foundations of the lake, as a rotten carcass. {20} Thou shalt not keep company with them, neither in burial, for thou hast destroyed thy land, thou hast slain thy people: the seed of the wicked shall not be named for ever. {21} Prepare his children to slaughter in the iniquity of their fathers: they shall not rise up, nor inherit the land, nor fill the world with cities. {22} And I will rise over them, saith the Lord of hosts: & I will destroy the name of Babylon, and the remains, and bud, and progeny: saith our Lord. {23} And I will make it the possession of the hedgehog, & matrices of waters, & I will sweep it with besom wearing it, saith the Lord of hosts. {24} The Lord of hosts hath sworn, saying: If it shall not be, as I have

thought: and so fall out, as I have in mind consulted: {25} That I destroy the Assyrian in my land, and in my mountains tread upon him: and his yoke shall be taken away from them, and his burden taken off from their shoulder. {26} This is the counsel, that I have devised upon all the earth, and this is the hand stretched forth upon all nations. {27} For the Lord of hosts hath decreed, and who can weaken it? And his hand is stretched out: and who shall turn it away? {28} In the year, that king Achaz died, was this burden made. {29} Rejoice not thou whole Philistaea, that the rod of thy striker is broken in pieces: for from the root of the serpent shall issue forth a cockatrice, and his seed swallowing the bird. {30} And the first born of the poor shall be fed, & the poor shall rest confidently: and I will make thy root to perish in famine, & will kill thy remnant. {31} Howl thou gate, cry out o city: all Philistaea is thrown down: for a smoke shall come from the North, and there is none that shall escape his troop. {32} And what shall be answered to the messengers of nations? That our Lord hath founded Sion, and the poor of his people shall hope in him.

Chapter 15

Unexpected ruin shall fall upon the Moabites: 5. Whereof the Prophet hath compassion.

{1} THE burden of Moab. Because Ar-Moab was wasted in the night, hath held his peace: because the wall of Moab is destroyed in the night, he hath held his peace. {2} The house is gone up, & Dibon to the high places to mourn upon Nabo, and upon Medaba shall Moab howl: on all the heads thereof baldness, and every beard shall be shaven. {3} In the high ways thereof they are girded with sackcloth: upon the roofs thereof, and in the streets thereof all howling, goeth down to weep. {4} Hesebon shall cry, & Eleale, their voice is heard even to Jasa. For this shall the well appointed of Moab howl, his soul shall howl to himself. {5} My heart shall cry to Moab, the bars thereof unto Segor an heifer astonishing: for by the ascent of Luith he shall go up weeping: & in the way of Oronaim they shall lift up a cry of contrition. {6} For the waters of Nemrim shall be made desolate, because the grass is withered, the spring is faded, all greenness is perished. {7} According to the greatness of the work, is also their visitation: they shall lead them to the torrent of willows. {8} Because the cry shall go round about the border of Moab: unto Gallim the howling thereof, and unto the Pit-Elim the cry thereof. {9} Because the waters of Dibon are replenished with blood: for I will put additions upon Dibon: the lion for them that shall fly of Moab, and for the remnant of the land.

Chapter 16

The Prophet prayeth for and prophesieth Christ's coming: 6. adding more of the affliction of the Moabites for their pride.

{1} SEND forth o Lord the lamb the dominatour of the earth, from the Rock of the desert, to the mount of the daughter of Sion. {2} And he shall be as a bird flying, and the young flying out of the nest, so shall the daughters of Moab be in the passage of Arnon. {3} Take counsel, gather a councel: set thy shadow in the midday as it were night: hide them that fly, and them that wander betray not. {4} My fugitives shall dwell with thee: Moab be thou their covert from the face of the destroyer: for the dust is ended, the wretch is come to naught: he hath failed, that trod down the earth. {5} And a throne shall be prepared in mercy, and there shall sit upon it, in truth in the tabernacle of David, he that judgeth & seeketh judgement, and quickly rendereth that which is just. {6} We have heard the pride of Moab, he is proud exceedingly: his pride and his arrogancy, and his indignation is more than his strength. {7} Therefore shall Moab howl: to Moab, all shall howl: to them that rejoice upon the walls of baked brick tell ye their plagues. {8} Because the suburbs of Hesebon are desolate, and the vineyard of Sabama the lords of the Nations have cut off: the branches thereof

have reached to Jazer: they wandered in the desert, the branches thereof are left, they passed over the sea. {9} For this I will lament in the weeping of Jazer the vineyard of Sabama: I will inebriate thee with my tear o Hesebon, and Eleale: because the voice of the treaders is rusht in upon thy vintage, and upon thy harvest. {10} And gladness and joy shall be taken away from Carmelus, and it shall not rejoice nor make jubilation in vineyards. He shall not tread wine in the press that was wont to tread: the voice of the treaders I have taken away. {11} For this my belly shall sound as an harp to Moab, & my bowels to the wall of baked brick. {12} And it shall be: when it shall appear that Moab hath laboured for his excelles, he shall go into his sanctuaries to pray, & shall not prevail. {13} This is the word, that our Lord spake to Moab from that time: {14} and now our Lord hath spoken saying: In three years, as the years of an hired servant, the glory of Moab shall be taken away upon all the multitude of people, and it shall be left little & small, not much.

Chapter 17

Damascus with other Syrians shall be afflicted, 4. likewise the ten tribes of Israel. 7. of which some few persons will return to God. 12. And finally their enemies the Assirians shall be overthrown.

{1} THE burden of Damascus. Behold Damascus shall cease to be a city, and shall be as an heap of stones in ruin. {2} The forsaken cities of Aroer shall be for flocks, and they shall rest there, and there shall be none to terrify them. {3} And aid shall cease from Ephraim, and the kingdom from Damascus: and the remnant of Syria shall be as the glory of the children of Israel: saith the Lord of hosts. {4} And it shall be in that day: the glory of Jacob shall be diminished, and the fatness of his flesh shall become lean. {5} And it shall be as one gathering in harvest that which remaineth, and his arm shall gather the ears of corn: and it shall be as he that seeketh ears in the vale of Raphaim. {6} And the fruit thereof shall be left, as it were a cluster of grapes in it, and as the shaking of the olive tree, of two or three olives in the top of a bough, or four or five in the tops thereof, saith our Lord the God of Israel. {7} In that day man shall incline himself to his maker, and his eyes shall look to the holy one of Israel. {8} And he shall not incline to the altars, which his hands made: and the things that his fingers wrought he shall not regard, as groves and temples. {9} In that day the cities of his strength shall be left, as the ploughs and the corn that were left before the face of the children of Israel, and thou shalt be desolate. {10} Because thou hast forgotten God thy saviour, and hast not remembered thy strong helper: therefore shalt thou plant a faithful plant, & shalt sow a strange seed. {11} In the day of thy planting shall be the wild grape, & in the morning thy seed shall flourish: the harvest is taken away in the day of inheritance, and he shall be vehemently sorry. {12} Woe to the multitude of many peoples, being as the multitude of the sounding sea: & the tumult of multitudes, as the sound of many waters. {13} Peoples shall sound as the sound of waters overflowing, and he shall rebuke him, and shall fly far off: and he shall be violently taken away as the dust of the mountains at the face of the wind, and as a whirlwind before a tempest. {14} In the eventide, and behold trouble: in the morning, and he shall not be. This is the portion of them, that have wasted us, & the lot of them that spoiled us.

Chapter 18

The Aegyptians, for alluring the two tribes to their confederacy, shall be afflicted, 7. and the Jew's return is more sincere service of God.

{1} WOE to the land the cymbal of wings, which is beyond the rivers of Aethiopia, {2} which sendeth legates into the sea, and in the vessels of bulrushes upon the waters. Go ye swift angels to a nation shaken a sunder, and torn in pieces: to a terrible people, after which there is none other: to a nation expecting and trodden

under foot, whose land the floods have spoiled: {3} All ye inhabitants of the world, which abide in the earth, where the sign shall be lifted up in the mountains, you shall see, and shall hear the sound of the trumpet: {4} because thus saith our Lord to me: I will rest, and consider in my place, as the noon light is clear, and as a cloud of dew in the day of harvest. {5} For before harvest it hath wholly flourished, and unripe perfection shall spring forth, and the boughs thereof shall be cut off with hooks: and the things that are left, shall be cut off, and shaken out. {6} And they shall be left together to the birds of the mountains, and beasts of the earth: and the fowls shall be upon it the whole summer, and all the beasts of the earth shall winter upon it. {7} In that time shall a gift be brought to the Lord of hosts, of a people plucked asunder and rent in pieces: of a terrible people, after which there hath been none other, of a nation expecting and trodden under foot, whose land the floods have spoiled, to the place of the name of the Lord of hosts, mount Sion.

Chapter 19

Further description of the Aegyptian's punishment, 17. with their conversion to Christ in the new Testament.

{1} THE burden of Aegypt. Behold our Lord will ascend upon a swift cloud, and will enter into Aegypt, and the idols of Aegypt shall be moved at his presence, & the heart of Aegypt shall melt in the midst thereof. {2} And I will make the Aegyptians to run together against the Aegyptians: and a man shall fight against his brother, & every man against his friend, city against city, kingdom against kingdom. {3} And the spirit of Aegypt shall be broken in the bowels thereof, & I will overthrow their counsel headlong: and they shall ask their idols, & their diviners, and Pythons, and Soothsayers. {4} And I will deliver Aegypt into the hand of cruel masters, and a strong king shall rule over them, saith our Lord the God of hosts. {5} And the water of the sea shall be dried up, & the river shall be made desolate, and dry. {6} And the rivers shall fail: the rivers of the rampiers shall be diminished, & dried up. The reed and bulrush shall wither: {7} the channel of the river shall be spoiled of his fountain, & all sown corn field that is watered shall be dried up, it shall wither, and shall not be. {8} And the fishers shall lament, & all that cast angle into the river shall mourn, and they that spread net upon the face of the water shall pine away. {9} They shall be confounded that wrought twisting flax, combing and weaving fine things. {10} And the watered places thereof shall be dry, all they that made pools to take fishes. {11} The Princes of Tanis are fools, the wise counsellors of Pharaeo have given unwise counsel: how say ye unto Pharaeo: I am the son of the wise, the son of the ancient kings? {12} Where are now thy wise men? Let them tell thee, & shew what the Lord of hosts hath thought concerning Aegypt. {13} The Princes of Tanis are become fools, the Princes of Memphis are withered away, they have deceived Aegypt, the corner of the peoples thereof. {14} Our Lord hath mingled in the midst thereof the spirit of gladness: and they have made Aegypt to err in every work thereof, as he erreth that is drunk and vomiteth. {15} And Aegypt shall have no work, to make the head and the tail, the perverter and restrainer. {16} In that day Aegypt shall be as women, & they shall be astonished, & shall be afraid at the face of the moving of the hand of the Lord of hosts, which he shall move over it. {17} And the land of Juda shall be a fear to Aegypt: every one that shall remember it, shall quake at the face of the counsel of the Lord of hosts, which he hath thought concerning it. {18} In that day there shall be five cities in the land of Aegypt, speaking the tongue of Chanaan, and swearing by the Lord of hosts: one shall be called the city of the sun. {19} In that day there shall be an altar of our Lord in the midst of the land of Aegypt, and a title of our Lord by the border thereof: {20} it shall be for a sign, and for a testimony to the Lord of hosts in the land of Aegypt. For they shall cry to our Lord at the presence of the afflicter, and he shall send

them a saviour and defender to deliver them. {21} And our Lord shall be known of Aegypt, & the Aegyptians shall know our Lord in that day, and shall worship him in hosts and in gifts: and they shall vow vows to our Lord, and pay them. {22} And our Lord shall smite Aegypt with a stroke, and heal it, and they shall return to our Lord, and he shall be pacified towards them, and heal them. {23} In that day there shall be a way from Aegypt to the Assyrians, and the Assyrian shall enter into Aegypt, and the Aegyptians to the Assyrians, & the Aegyptians shall serve Assur. {24} In that day shall Israel be a third to the Aegyptian and the Assyrian: a blessing in the midst of the earth, {25} which the Lord of hosts hath blessed, saying: Blessed be my people of Aegypt, and the work of my hands to the Assyrian: but Israel is mine inheritance.

Chapter 20

The ignominious captivity of Aegyptians and Aethiopians is again foreshewed by the Prophet going naked. 5. whereat the Jews are astonished and afraid, seeing their confederates so confounded.

{1} IN the year that Tharthan entered into Azotus, when Sargon the king of the Assyrians had sent him, and he had fought against Azotus, and had taken it: {2} at that time our Lord spake in the hand of Isaie the son of Amos, saying: Go, and loose the sackcloth from off thy loins, and take off thy shoes from thy feet. And he did so going naked, and barefoot. {3} And our Lord said: As my servant Isaie hath walked, naked and barefoot, it shall be a sign and a wonder of three years upon Aegypt, and upon Aethiopia, {4} so shall the king of the Assyrians lead the captivity of Aegypt, and the transmigration of Aethiopia, young and old, naked and unshod, their buttocks uncovered to the ignominy of Aegypt. {5} And they shall fear, & be ashamed of Aethiopia their hope, and of Aegypt their glory. {6} And the inhabitant of this isle shall say in that day: Lo this was our hope, to whom we fled for help, that they should deliver us from the face of the king of the Assyrians: and how shall we be able to escape?

Chapter 21

The destruction of Babylon by the Medes and Persians is again prophesied. 11. The like of the Idumeans, 13. and of Arabians.

{1} THE burden of the desert sea. As whirlwinds come from the South, it cometh from the desert, from an horrible land. {2} A sore vision was told me: he that is incredulous doth unfaithfully: & he that is a spoiler, wasteth. Come up Aelam, besiege o Mede: I have made all the mourning thereof to cease. {3} Therefore are my loins filled with sorrow, anguish hath possessed me, as the anguish of a woman that travaleith: I fell down when I heard it, I was troubled when I saw it. {4} Mine heart failed, darkness made me astonished: Babylon my beloved is made a miracle unto me. {5} Lay the table, look about in the watch tower the eaters and drinkers: arise ye Princes, take shield. {6} For thus hath our Lord said to me: Go, and set a watchman: and what soever he shall see, let him tell. {7} And he saw a chariot of two horsemen, a rider upon an ass, and a rider upon a camel: and he beheld them diligently with much looking. {8} And a lion cried: I am upon the watch tower of our Lord, standing continually by day: and I am upon my watch, standing whole nights. {9} Behold this man cometh, the rider upon the chariot of two horsemen, and he answered and said: Fallen, fallen is Babylon, and all the sculptiles of the gods thereof are broken to the ground. {10} O my threshing, and children of my floor, the things that I have heard of the Lord of hosts the God of Israel, I have shewed unto you. {11} The burden of Duma crieth to me out of Seir: Watchman what of the night? Watchman what of the night? {12} The watchman said: morning is come and night: if you seek, seek: return, come. {13} The burden in Arabia. In the forest at even you shall sleep, in the paths of Dedanim. {14} Meeting the thirsty bring water, you that inhabit the land of the

South, with bread meet him that flyeth. {15} For they are fled from the face of the swords, from the face of the sword hanging over, from the face of the bow bent, from the face of a grievous battle. {16} Because thus saith our Lord to me: Yet in one year, as in the year of an hired man, and all the glory of Cedar shall be taken away. {17} And the remnant of the number of the strong archers of the children of Cedar shall be diminished: for our Lord the God of Israel hath spoken it.

Chapter 22

For the sins especially of chief officers, Sion and the temple shall be destroyed. 15. Sobna a wicked ruler shall be removed. 20. and Eliacim put in his place.

{1} THE burden of the vale of vision. What aileth thee, that thou art also wholly gone up into the house tops? {2} full of clamour, a populous city, rejoicing: thy slain are not slain by the sword, nor dead in battle. {3} All thy Princes are fled together, and are bound hard: all that were found, are bound together, they are fled far off. {4} Therefore have I said: Depart from me, I will weep bitterly: labour not to comfort me, for the destruction of the daughter of my people. {5} For it is a day of slaughter, and concualcation, and weepings to our Lord the God of hosts, in the vale of visitation, searching the wall, and magnifical upon the mountain. {6} And Aelam took quiver, chariot of the horseman, and the shield hath made the wall naked. {7} And thy principal valleys shall be full of chariots, and the horsemen shall place themselves in the gate. {8} And the covering of Juda shall be discovered, and thou shalt see in that day the armoury of the house of the forest. {9} And you shall see the breaches of the city of David, because they are multiplied: and you have gathered together the waters of the lower pool. {10} and have numbered the houses of Jerusalem, and destroyed houses to fortify the wall. {11} And you have made a lake between the two walls to the water of the old pool: & you looked not up to him that made it, and the worker thereof long before you saw not. {12} And our Lord the God of hosts shall call in that day to weeping, and to mourning, to baldness, and to girdle of sackcloth: {13} and behold joy and gladness, to kill calves, and to slay rams, to eat flesh, and to drink wine: Let us eat and drink: for to morrow we shall die. {14} And the voice of the Lord of hosts was revealed in mine ears: If this iniquity shall be forgiven you until you die, saith our Lord the God of hosts. {15} Thus saith our Lord the God of hosts: Go, get thee in to him, that dwelleth in the tabernacle, to Sobna the provost of the temple, and thou shalt say to him: {16} What doest thou here, or as if thou were some body here? Because thou hast cut thee out a sepulchre here, thou hast cut out a memorial diligently in an high place, a tabernacle for thee in a rock. {17} Behold our Lord will cause thee to be carried away, as a cock is carried, and he will lift thee up as a garment. {18} Crowning he will crown thee with tribulation, he will cast thee as a ball into a broad and large country: there shalt thou die, and there shall the chariot of thy glory be, the ignominy of the house of thy Lord. {19} And I will expel thee from thy standing, and depose thee from thy ministry. {20} And it shall be in that day: I will call my servant Eliacim the son of Helcias, {21} and will clothe him with thy coat, and will strengthen him with thy girdle, and will give thy power into his hand: and he shall be as a father to the inhabitants of Jerusalem, & to the house of Juda. {22} And I will give the key of the house of David upon his shoulder: and he shall open, and there shall be none to shut: and he shall shut, and there shall be none to open. {23} And I will fasten him as a pin in a sure place, and he shall be for a throne of glory to the house of his father. {24} And they shall hang upon him all the glory of his father's house, diverse kinds of vessels, every little vessel, from vessels of cups even to every instrument of music. {25} In that day saith the Lord of hosts, shall the pin be taken away, that was fastened in the sure place: and that which hung thereon, shall be broken, and fall, and perish, because our Lord hath spoken.

Chapter 23

The destruction of Tyrus by the Chaldees, 15. and reparation thereof after seventy years.

{1} THE burden of Tyre. Howl ye ships of the sea, because the house is destroyed, from whence they were wont to come: from the land of Cethim it is revealed to them. {2} Hold your peace ye that dwell in the isle: the traffickers of Sidon passing over the sea, have replenished thee. {3} The seed of Nilus in many waters, the harvest of the river was her fruits: & she was made the traffic of the nations. {4} Be ashamed Sidon, for the sea saith, the strength of the sea, saying: I have not travailed, and I have not brought forth, and I have not nourished young men, nor brought virgins to their growth. {5} When it shall be heard in Aegypt, they will be sorry when they shall hear of Tyre: {6} Pass over the seas, howl ye that dwell in the isle. {7} Is not this your city, which gloried from ancient days in her antiquity? Her feet shall lead her afar to sojourn. {8} Who hath thought this against Tyre, that was some time crowned, whose merchants were princes, her chapmen the nobles of the earth? {9} The Lord of hosts hath thought it, that he might pluck down the pride of all glory, and bring all the glorious of the earth to ignominy. {10} Pass thy land as a river, o daughter of the sea, thou hast a girdle no more. {11} He hath stretched forth his hand upon the sea, he hath troubled kingdoms: Our Lord hath given commandment against Chanaan, to destroy the strong thereof, {12} and he said: Thou shalt add no more to glory, o Virgin daughter of Sidon sustaining calumny: rising up sail over to Cethim, there also thou shalt have no rest. {13} Behold the land of the Chaldees was not such a people, Assur founded it: they led away the strong thereof into captivity, they undermined the houses thereof, they brought it to ruin. {14} Howl ye ships of the sea, because your strength is destroyed. {15} And it shall be in that day: thou shalt be in oblivion o Tyre, seventy years, as the days of one king: but after seventy years, there shall be to Tyre as it were the song of an harlot. {16} Take an harp, go about the city thou harlot forgotten: sing well, multiply song, that there may be remembrance of thee. {17} And it shall be after seventy years: our Lord will visit Tyre, and will bring her back again to her merchandise: and she shall fornicate again with all the kingdoms of the earth, upon the face of the earth. {18} And the marts, and rewards shall be sanctified to our Lord: they shall not be kept in store, nor laid up: because her merchandise shall be for them, that shall dwell before our Lord, that they may eat unto satiety, and be clothed unto continuance.

Chapter 24

All this world shall be destroyed, 7. whereof many signs shall come before, 18. and general judgement shall follow.

{1} BEHOLD our Lord shall dissipate the earth, and make it naked, and afflict the face thereof, and disperse the inhabitants thereof. {2} And as the people, so shall the priest be: & as the servant, so his master: as the handmaid, so her mistress: as the buyer, so he that selleth: as the lender, so he that borroweth: as he that asketh his due, so he that oweth. {3} With dissipation shall the earth be dissipated, & with spoil it shall be spoiled: for our Lord hath spoken this word. {4} The earth hath mourned, & fallen away, and is weakened: the world is fallen away, the height of the people of the earth is weakened. {5} And the earth is infected by the inhabitants thereof: because they have transgressed the laws, changed right, dissipated the everlasting covenant. {6} For this cause shall malediction devour the earth, & the inhabitants thereof shall sin: and therefore the dwellers therein shall be mad, & few men shall be left. {7} The vintage hath mourned, the wine is weakened, all have sighed that rejoiced in heart. {8} The joy of timbrels hath ceased, the sound of them that rejoice is left off, the sweetness of the harp is silent. {9} They shall not drink wine with

song: the drink shall be bitter to them that drink it. {10} The city of vanity is broken down, every house is shut, no man goeth in. {11} There shall be crying for the wine in the streets: all mirth is left: the joy of the earth is carried away. {12} Desolation is left in the city, & calamity shall oppress the gates. {13} Because these things shall be in the midst of the earth, in the midst of peoples, in like manner as if a few olives, which are remaining, should be shaken out of the olive tree; and grapes, when the vintage is ended. {14} These shall lift up their voice, and praise: when our Lord shall be glorified, they shall make a joyful noise from the sea. {15} For this cause in doctrines glorify our Lord: in the isles of the sea the name of our Lord the God of Israel. {16} From the ends of the earth we have heard praises, the glory of the just one. And I said: My secret to me, my secret to me, woe is me: the prevaricators have prevaricated, and by the prevarication of transgressors they have prevaricated. {17} Fear, and pit, and snare upon thee, that art inhabiter of the earth. {18} And it shall be: He that shall fly from the voice of fear, shall fall into the pit: and he that shall rid himself out of the pit, shall be held in the snare: because the floodgates from on high are opened, and the foundations of the earth shall be shaken. {19} With breaking shall the earth be broken, with bruising shall the earth be bruised, with moving shall the earth be moved, {20} with shaking shall the earth be shaken as a drunken man, and shall be taken away as the tabernacle of one night: and the iniquity thereof shall be heavy upon it, and it shall fall, and not add to rise again. {21} And it shall be: In that day our Lord will visit upon the host of heaven on high, and upon the kings of the earth, that are upon the earth. {22} And they shall be gathered together as the gathering of a bundle into the lake, and shall be shut there in prison: and after many days they shall be visited. {23} And the moon shall be confounded, when the Lord of hosts shall reign in mount Sion, and in Jerusalem, & shall be glorified in the sight of his ancients.

Chapter 25

The Prophet giveth thanks to God for his marvelous works, 7. and great benefits, in lightening many with faith, washing away their sins, and giving grace and eternal glory.

{1} OLord thou art my God. I will exalt thee, and confess to thy name: because thou hast done marvelous things, the old cogitations faithful, Amen. {2} Because thou hast brought the city into a heap, the strong city into ruin, the house of strangers: that it be no city, & that it be not built for ever. {3} For this shall strong people praise thee, the city of strong nations shall fear thee. {4} Because thou art become a strength to the poor, a strength to the needy in his tribulation: an hope against the whirlwind, a shadow against the heat. For the spirit of the strong is as a whirlwind beating against a wall. {5} As heat in thirst, shalt thou humble the tumult of strangers: and as with heat under a burning cloud thou shalt make the branch of the strong to wither. {6} And the Lord of hosts shall make to all peoples in this mount, a feast of fat things, a feast of vintage, of fat things full of marrow, of vintage purified from the dregs. {7} And he shall in this mount throw down headlong the face of the bond, tied together upon all peoples, and the web that he hath begun upon all nations. {8} He shall cast death down headlong for ever: and our Lord God shall take away tear from all face, and the reproach of his people he shall take away out of the whole earth: because our Lord hath spoken it. {9} And he shall say in that day: Lo this is our God, we have expected him, and he will save us: this is our Lord, we have patiently waited for him, we shall rejoice and be joyful in his salvation. {10} Because the hand of our Lord shall rest in this mount: and Moab shall be threshed under him, as straw is broken with the wain. {11} And he shall stretch forth his hands under him, as he that swimmeth stretcheth forth to swim: and he shall humble his glory with dashing of his hands. {12} And the munitions of thy high walls shall fall, and be humbled, & shall be plucked down to the ground even to the dust.

Chapter 26

A Canticle of thanks for changing the old Synagogue into the Church of Christ: which hath more light of true faith, 12. and more patience in tribulations: 19. which in the general resurrection shall be made manifest.

{1} IN that day shall this song be sung in the land of Juda. Sion the city of our strength, a Saviour therein shall be put a wall and bulwark. {2} Open ye the gates, and let the just nation enter in, that keepeth truth. {3} The old error is gone: thou wilt keep peace: peace, because we have hoped in thee. {4} You have hoped in our Lord in worlds everlasting, in our Lord God strong for ever. {5} Because he will bow down them that dwell on high, the high city he will abase. He will abase it even to the ground, he will pluck it down even to the dust. {6} The foot shall tread it down, the feet of the poor, the steps of the needy. {7} The path of the just is right, the path of the just is right to walk in. {8} And in the path of thy judgements, o Lord, we have patiently expected thee: thy name, and thy memorial are in the desire of the soul. {9} My soul hath desired thee in the night: yea and with my spirit in my heart I will watch to thee in the morning. When thou shalt do thy judgements in the earth, the inhabitants of the world shall learn justice. {10} Let us have mercy on the impious, and he will not learn justice: in the land of the holy he hath done wicked things, and he shall not see the glory of our Lord. {11} Lord thy hand be exalted, and let them not see: let the envious people see, and be confounded: and let fire devour thine enemies. {12} Lord thou wilt give peace to us: for all our works thou hast wrought to us. {13} O Lord our God, there have lords besides thee possessed us, only in thee let us remember thy name. {14} Let not the dead live, let not the giants rise again: therefore hast thou visited and destroyed them, & hast destroyed all their memory. {15} Thou hast been favourable to the nation, o Lord, thou hast been favourable to the nation: wast thou glorified? Thou hast made all the ends of the earth far off. {16} Lord in distress they have sought after thee, in tribulation of murmur thy doctrine was to them. {17} As she that conceiveth, when she draweth near to be delivered, being sorrowful crieth in her pains: so are we become at thy presence, o Lord. {18} We have conceived, and as it were travailed, and brought forth the spirit: salutations we have not done in the earth, therefore the inhabitants of the earth have not fallen. {19} Thy dead shall live, my slain shall rise again: awake, and praise ye that dwell in the dust: because the dew of the light is thy dew, & the land of the giants thou shalt pluck down into ruin. {20} Go my people, enter into thy chambers, shut thy doors upon thee, be hid a little for a moment, till the indignation pass. {21} For behold our Lord will come out of his place, to visit the iniquity of the inhabitant of the earth against him: and the earth shall reveal her blood, and shall cover her slain no more.

Chapter 27

God comforteth the faithful promising to destroy the wicked. 3. Christ's coming is again prophesied, with propagation of his Gospel, and conversion of all nations.

{1} IN that day our Lord will visit with his sore, and great, and strong sword upon Leviathan the serpent, the bar, & upon Leviathan the crooked serpent, and shall kill the whale that is in the sea. {2} In that day the vineyard of pure wine shall sing to it. {3} I, the Lord that keep it, I will suddenly drink to it: lest perhaps there be visitation against it, night and day I keep it. {4} There is no indignation in me: who will give me to be thorn and brier in battle: to go upon it, to set it on fire together? {5} Or rather shall he hold my strength, shall he make peace with me, shall he make peace with me? {6} They that go in with violence to Jacob, Israel shall flourish and spring, and they shall fill the face of the world with seed. {7} Hath he striken him according to his stroke that struck him? Or as he killed his slain, is he killed? {8} In measure

against measure, when it shall be cast off, thou shalt judge it. He hath meditated in his hard spirit during the day of heat. {9} Therefore upon this shall the iniquity be forgiven to the house of Jacob: and this is all the fruit, that the sin thereof be taken away, when he shall have laid all the stones of the altar, as stones of ashes broken, the groves & temples shall not stand. {10} For the defensed city shall be desolate, the beautiful city shall be forsaken, and shall be left as a desert, there shall the calf feed, and there he shall lie, and shall consume the tops thereof. {11} The harvest thereof shall be destroyed in drought, women coming and teaching it: for it is not a wise people, therefore shall not he that made it, have mercy on it: and he that formed it, shall not spare it. {12} And it shall be, in that day our Lord will strike from the channel of the river, even to the torrent of Aegypt, and you shall be gathered together one and one o children of Israel. {13} And it shall be: In that day a sound shall be made with a great trumpet, and they that were lost, shall come from the land of the Assyrians, and that were cast out, from the land of Aegypt, and shall adore our Lord in the holy mount in Jerusalem.

Chapter 28

Tribulations are threatened to the ten tribes of Israel, for their pride, and voluptuousness (5. God still protecting some who serve him sincerely) 7. and for contempt of Religion. 16. But God will lay a sure foundation in Sion. 20. Will punish the wicked, 24. and comfort the good.

{1} WOE to the crown of pride, to the drunkards of Ephraim, and to the flower falling down from the glory of his exultation, which were in the top of the most fat valley, erring by wine. {2} Behold our Lord is valiant and strong, as the violence of hail: a whirlwind breaking, the violence of many waters overflowing, & sent forth upon a large ground. {3} The crown of pride of the drunkards of Ephraim shall be trodden under feet. {4} And the flower of the glory of his exultation, which is upon the top of the valley of fat ones, shall be falling as a timely fruit before the ripeness of autumn: which when he that seeth it shall behold, as soon as he taketh it in his hand, he will devour it. {5} In that day the Lord of hosts shall be a crown of glory, and a garland of exultation to the residue of his people: {6} and a spirit of judgement to him that sitteth in judgement, and strength to them that return out of battle to the gate. {7} But these also have been ignorant, because of wine, and by drunkenness have erred: the priest and the prophet have been ignorant because of drunkenness, they are swallowed up with wine, they have erred in drunkenness, they have not known him that seeth, they have been ignorant of judgement. {8} For all tables were filled with vomiting and filth, so that there was no more place. {9} Whom shall he teach knowledge? And whom shall he make to understand the thing heard? Them that are weaned from the milk, that are plucked away from the breasts. {10} For command recommand, command recommand; expect reexpect, expect reexpect; a little there, a little there. {11} For in the speech of lip, & in an other tongue he will speak to his people. {12} To whom he said: This is my rest, refresh the weary, and this is my refreshing: & they would not hear. {13} And the word of our Lord shall be to them, command recommand, command recommand; expect reexpect, expect reexpect, a little there, a little there: that they may go, and fall backward, and be destroyed, and snared, and taken. {14} For this cause hear the word of our Lord ye scornful men, which rule over my people that is in Jerusalem. {15} For you have said: We have stricken a league with death, & with hell we have made a covenant. The scourge overflowing when it shall pass, shall not come upon us: because we have made lying our hope, & with lying we are protected. {16} Therefore thus saith our Lord God: Behold I will send in the foundations of Sion a stone, an approved stone, a corner stone, precious, founded in the foundation. He that believeth, let him not make haste. {17} And I will put judgement in weight, and justice in measure: and hail shall overthrow the hope of lying: and waters shall overflow the protection. {18} And

your league with death shall be abolished, & your covenant with hell shall not stand: when the scourge overflowing shall pass, you shall be trodden down of it. {19} Whosoever it shall pass through, it shall take you away: because in the morning early it shall pass through in the day and in the night, and vexation alone shall give understanding in the hearing. {20} For the bed is straitened, so that one must fall out, & a short mantle can not cover both. {21} For our Lord shall stand as in the mount of divisions: as in the valley, which is in Gabaon, shall he be angry: that he may do his work, his strange work: that he may work, his work is strange from him. {22} And now mock not, lest perhaps your bonds be tied strait. For I have heard of our Lord the God of hosts consummation and abridgment upon all the earth. {23} Harken with your ears, and hear my voice, attend, & hear my speech. {24} Will the ploughman plow all the day to sow, will he cut & harrow his ground? {25} Will he not when he hath made even the face thereof, sprinkle cummin, and place the wheat by order, and the barley, and millet, and vetch, in their bounds? {26} And his God will instruct him in judgement: he will teach him. {27} For gith shall not be threshed with instruments that have teeth, neither shall the wain wheel turn about upon cummin: but gith shall be beaten out with a rod, and cummin with a staff. {28} But bread corn shall be broken small: but the thresher shall not thresh it for ever, neither shall the wain wheel vex it, nor break it with the teeth thereof. {29} And this is come forth from our Lord the God of hosts, that he might make his counsel marvelous, and magnify justice.

Chapter 29

The Prophet bewaileth the Jew's destruction, 9. for their blind obstinacy; 17. prophesying the Gentile's conversion.

{1} WOE to Ariel, Ariel the city, which David overcame: year is added to year: the solemnities are at an end. {2} And I will make a trench about Ariel, and it shall be sorrowful and mourning, and it shall be to me as Ariel. {3} And I will compass as a sphere round about thee, and will cast a rampier against thee, and place munitions to besiege thee. {4} Thou shalt be humbled, thou shalt speak out of the earth, and out of the ground thy speech shall be heard: and thy voice shall be out of the earth as the Python's, and out of the ground thy speech shall mutter. {5} And the multitude of them that fan thee shall be as small dust: and as isles passing away, the multitude of them, that have prevailed against thee. {6} And it shall be suddenly forthwith. It shall be visited of the Lord of hosts in thunder, and earth quake, and with great voice of whirlwind and tempest, and with flame of devouring fire. {7} And the multitude of all nations, that have fought against Ariel, shall be as the dream of a vision in the night, and all that have warred, and besieged, and prevailed against it. {8} And as he that is hungry dreameth, and eateth, but when he is awake, his soul is empty: and as he that is thirsty dreameth, & drinketh, and after he is awake, faint as yet thirsteth, & his soul is empty: so shall the multitude be of all the Gentiles, that have fought against mount Sion. {9} Be astonished, and marvel, waver, & stagger: be ye drunk, & not of wine: be moved, & not of drunkenness. {10} Because our Lord hath mingled unto you the spirit of drowsiness, he will shut your eyes, he will cover your prophets & princes, that see visions. {11} And the vision of all shall be unto you as the words of a book sealed: which when they shall give to him that knoweth letters, they shall say: Read this; and he shall answer: I can not, for it is sealed. {12} And the book shall be given to one that knoweth not letters, and it shall be said to him: Read; and he shall answer: I know not letters. {13} And our Lord said: Because this people approacheth with their mouth, and with their lips glorifieth me, but their heart is far from me, and they have feared me by the commandment and doctrines of men: {14} therefore behold I will add to make admiration to this people, by a great and wonderful miracle: for wisdom shall perish from their wise men, and the understanding of

their prudent shall be hid. {15} Woe unto you that are deep of heart, to hide your counsel from our Lord: whose works are in darkness, and they say: Who seeth us, and who knoweth us? {16} This your cogitation is perverse: as if the clay should think against the potter, and the work should say to the maker thereof: Thou madest me not: or the thing formed should say to the fashioner thereof: Thou understandest not. {17} Shall not yet within a little while, and in a short time, Libanus be turned into Charmel: and Charmel reputed for a forest? {18} And in that day the deaf shall hear the words of the book, and out of the darkness and mist the eyes of the blind shall see. {19} And the meek shall add joyfulness in our Lord, and the poor men shall rejoice in the holy one of Israel. {20} Because he hath failed that did prevail, the scorner is consumed, and they are all cut down that watched upon iniquity: {21} that made men sin in word, and supplanted him that reproved them in the gate, and declined in vain from the just. {22} For this cause, thus saith our Lord to the house of Jacob, he that redeemed Abraham: Jacob shall not now be confounded, neither shall now his countenance be ashamed: {23} but when he shall see his children, the works of mine hands, in the midst of him sanctifying my name, and they shall sanctify the holy one of Jacob, and shall preach the God of Israel, {24} and they that err in spirit, shall know understanding, and the mutteters shall learn the law.

Chapter 30

The Jews are blamed for seeking counsel and help of the Aegyptians. 18. But if they repent, they shall find release, and spiritual riches of the soul. 27. God's judgement will be strict: 33. and hell is most horrible.

{1} WOE unto renegade children, saith our Lord, that you would take counsel, and not of me: and would begin a web, and not by my spirit, that you might add sin upon sin: {2} which walk to go down into Aegypt, and have not asked my mouth, hoping for help in the strength of Pharao, and having confidence in the shadow of Aegypt. {3} And the strength of Pharao shall be a confusion to you, and the confidence in the shadow of Aegypt an ignominy. {4} For thy Princes were in Tanis, & thy messengers came even to Hanes. {5} All were confounded upon the people, that could not profit them: they were no help, nor to any profit, but to confusion & to reproach. {6} The burden of the beasts of the South. In a land of tribulation & distress, the lioness, & the lion of them, the viper & the flying basiliscus carrying their riches upon the shoulders of beasts, & their treasures upon the bunch of camels, to a people that can not be able to profit them. {7} For Aegypt shall help in vain, and to no purpose: therefore have I cried upon this: It is pride only, cease. {8} Now therefore going in write to her upon box, and draw it diligently in a book, and it shall be in the latter day for a testimony for ever. {9} For it is a people provoking to wrath, & lying children, children that will not hear the law of God. {10} Which say to the seers: See not: & to them that behold: Behold us not those things that are right: Speak unto us pleasant things, see errors unto us. {11} Take from me the way, turn away the path from me, let the holy one of Israel cease from our face. {12} Therefore thus saith the holy one of Israel: For that you have rejected this word, and have hoped in calumny and tumult, and have leaned thereupon: {13} therefore shall this iniquity be unto you as a breach that falleth, and is found lacking in an high wall, because suddenly, whilst it is not hoped, shall come the destruction thereof. {14} And it shall be broken small, as the potter's vessel is broken with mighty breaking: and there shall not a shred be found of the fragments thereof, wherein a little fire may be carried from the burning, or a little water be drawn out of the pit. {15} Because thus saith our Lord the God of Israel: If you return and be quiet, you shall be saved: in silence and in hope shall your strength be. And you would not: {16} and you have said: No, but we will fly to horses: therefore shall you fly. And we will mount upon swift ones: therefore shall they be swifter, that shall persecute you. {17} A

thousand men at the face of the terror of one, and at the face of the terror of five shall you fly, till you be left as the mast of a ship in the top of a mountain, and as a sign upon a little hill. {18} Therefore our Lord expecteth that he may have mercy on you: and therefore shall he be exalted sparing you: because our Lord is the God of judgement: blessed are all they that expect him. {19} For the people of Sion shall dwell in Jerusalem: weeping thou shalt not weep, pitying he will pity thee: at the voice of thy cry as soon as he shall hear, he will answer thee. {20} And our Lord will give you strait bread, & short water: and will not make thy doctor to fly away from thee any more: and thine eyes shall see thy master. {21} And thine ears shall hear the word of him, that behind thy back admonisheth thee: This is the way, walk in it: and decline ye not neither to the right hand, nor to the left. {22} And thou shalt contaminate the plates of the sculptiles of thy silver, & the garment of the molten of thy gold, and shalt scatter them as the uncleanness of a menstrual woman. Thou shalt say to it: Get thee hence. {23} And rain shall be given to thy seed, wheresoever thou shalt sow in the land: and the bread of the corn of the land shall be most plentiful, and fat. The lamb in that day shall feed at large in thy possession: {24} and thine oxen, as the ass colts, that till the ground, shall eat mingled provender as it was fanned in the floor. {25} And there shall be upon every high mountain, and upon every little hill elevated, rivers of running waters in the day of the killing of many when the towers shall fall. {26} And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day when our Lord shall bind up the wound of his people, and shall heal the stroke of their wound. {27} Behold the name of our Lord cometh from far, his burning fury, and heavy to bear: his lips are filled with indignation, and his tongue as a devouring fire. {28} His spirit as a torrent overflowing even to the midst of the neck, to destroy the nations to nothing, and the bridle of error, that was in the jaws of peoples. {29} There shall be a song unto you as the night of a sanctified solemnity, and joy of heart as he that goeth with a shalm, to enter into the mount of our Lord to the strong one of Israel. {30} And our Lord shall make the glory of his voice to be heard, and shall shew the terror of his arm, in threatening of fury, and flame of devouring fire: he shall dash to pieces in whirlwind, and in hail stone. {31} For at the voice of our Lord shall Assur fear being strucken with the rod. {32} And the passage of the rod shall never cease, which our Lord shall make to rest upon him in timbrels and harps, and in principal battles he shall overthrow them. {33} For Topheth is prepared since yesterday, prepared of the king, deep, and wide. The nourishments thereof, fire and much wood: the breath of our Lord as a torrent of brimstone kindling it.

Chapter 31

The Prophet further bewaileth the Jew's calamity, into which they shall fall for their confederacy with the Aegyptians. 5. Yet God will protect Jerusalem: 8. and overthrow Sennacherib.

{1} WOE to them that go down into Aegypt for help, hoping in horses, and having confidence upon chariots, because they be many: and upon horsemen, because they be very strong: and have not trusted upon the holy one of Israel, & have not sought after our Lord. {2} But he that is the wise one hath brought evil, and hath not taken away his words: & he will rise up against the house of the wicked, and against the aid of them that work iniquity. {3} Aegypt, a man, and not God: and their horses, flesh, and not spirit: and our Lord shall bow down his hand, and the helper shall fall, and he that is holpen shall fall, and they shall all be confounded together. {4} Because thus saith our Lord to me: As if a lion should roar, and the lion's whelp upon his prey, and when a multitude of shepherds shall come against him, he will not fear at their voice, and of their multitude he will not be afraid: so shall the Lord of hosts descend to fight upon mount Sion, and upon the little hill thereof. {5} As birds that fly, so will the Lord of hosts protect

Jerusalem, protecting and delivering, passing and saving. {6} Return as you revolted deeply, o children of Israel. {7} For in that day man shall cast away the idols of his silver, and the idols of his gold, which your hands have made you into sin. {8} And Assur shall fall by the sword not of man, and the sword not of man shall devour him, and he shall fly not at the face of the sword: & his young men shall be tributaries: {9} and his strength shall pass away at the terror, & his princes flying shall be afraid: our Lord hath said it: whose fire is in Sion, & his furnace in Jerusalem.

Chapter 32

The Prophet comforteth the Jews, foreshewing that their King Ezechias will rule well, and prosper, but most especially prophesieth of Christ. 9. That they shall be rejected for persecuting him, 15. and his Church shall prosper.

{1} BEHOLD the king shall reign in justice, & the princes shall rule in judgement. {2} And a man shall be as he that is hid from the wind, and hideth himself from a tempest, as rivers of waters in drought, and the shadow of a rock that standeth out in a desert ground. {3} The eyes of them that see, shall not be dim, and the ears of them that hear, shall harken diligently. {4} And the heart of fools shall understand knowledge, and the tongue of mafliers shall speak readily and plain. {5} He that is unwise shall no more be called prince: neither shall the deceitful be called the greater man: {6} for the fool shall speak foolish things, & his heart shall do iniquity, that he may work simulation, and speak to our Lord deceitfully, & make empty the soul of the hungry, and take away drink from the thirsty. {7} The vessels of the deceitful are most wicked: for he hath framed devises to undo the meek, with the word of lying, when the poor man spake judgement. {8} But the prince will think these things, that are worthy of a prince, & he shall stand above the dukes. {9} Ye rich women arise, and hear my voice: ye confident daughters give ear to my speech. {10} For after days & a year you shall be troubled that have confidence: for the vintage is at the end, the gathering will no more come. {11} Be astonished ye rich women, be troubled ye confident: strip you, and be confounded, gird your loins. {12} Mourn upon your breasts, upon the country worthy to be destroyed, upon the fruitful vineyard. {13} Upon the ground of my people shall thorns & briers come up: how much more upon all the houses of joy, of the city rejoicing? {14} For the house is forsaken, the multitude of the city is left, darkness and palpableness are made upon the dens for ever. {15} The joy of wild asses the pastures of flocks, until the spirit be poured out upon us from on high: and the desert shall be as charmel, and charmel shall be reputed for a forest. {16} And judgement shall dwell in the wilderness, and justice shall sit in charmel. {17} And the work of justice shall be peace, and the service of justice silence, and security for ever. {18} And my people shall sit in the beauty of peace, & in the tabernacles of confidence, and in wealthy rest. {19} But hail in falling upon the forest, and the city shall be humbled with lowness. {20} Blessed are ye, that sow upon all waters, sending in the foot of the oxe and the ass.

Chapter 33

Sennacherib besieging and threatening Jerusalem, shall be overthrown by Angels. 13. that both wicked arrogant infidels may feel the hand of God, and faithful sinners repenting after great terror be comforted.

{1} WOE to thee that spoilest, shalt not thy self also be spoiled? And that despisest shall not thy self also be despised? When thou shalt have ended spoiling, thou shalt be spoiled: when being wearied thou shalt cease to contemn, thou shalt be contemned. {2} Lord have mercy upon us: for we have expected thee: be our arm in the morning, and our salvation in the time of our tribulation. {3} At the voice of the Angel the peoples fled, and at thy exaltation the nations are dispersed. {4} And your spoils shall be gathered together as the locust is gathered, as when the ditches shall be full thereof. {5} Our Lord is magnified, because he hath dwelt on high:

he hath filled Sion with judgement, & justice. {6} And there shall be saith in thy times: riches of salvation, wisdom & knowledge: the fear of our Lord, that is his treasure. {7} Behold they that see shall cry without: the angels of peace shall weep bitterly. {8} The ways are dissipated, the passenger by the path hath ceased, the covenant is made frustrate, he hath rejected the cities, he hath not esteemed the men. {9} The land hath mourned, & languished: Libanus is confounded, & become foul, and Saron is made as a desert: and Basan is shaken, & Carmel. {10} Now will I rise up, saith our Lord: now will I be exalted, now will I be lifted up. {11} You shall conceive heat, you shall bring forth stubble: your spirit as fire shall devour you. {12} And the people shall be as ashes of a great fire, thorns gathered together shall be burned with fire. {13} Hear ye that are far off, what things I have done, and ye that are near, know my strength. {14} The sinners are terrified in Sion, trembling hath possessed the hypocrites. Which of you can dwell with devouring fire? Which of you shall dwell with everlasting heats? {15} He that walketh in justices, and speaketh truth, that casteth away avarice of oppression, and shaketh his hands from all gift, that stoppeth his ears lest he hear blood, and shutteth his eyes that he may see no evil. {16} This man shall dwell on high, the munitions of rocks shall be his highness: bread is given to him, his waters are faithful. {17} His eyes shall see the king in his beauty, they shall see the land far off. {18} Thy heart shall meditate fear: where is the learned? Where is he that ponderereth the words of the law? Where the teacher of little ones? {19} The unwise people thou shalt not see, the people of profound speech: so that thou canst not understand the eloquence of his tongue, in whom there is no wisdom. {20} Look upon Sion the city of our solemnity: thine eyes shall see Jerusalem, a rich habitation, a tabernacle that can not be transferred: neither shall the nails thereof be taken away for ever, and all the cords thereof shall not be broken: {21} because only there our Lord is magnifical: a place of floods, rivers most broad and wide: no ship of rowers shall pass by it, neither shall the great galley pass thereby. {22} For the Lord is our judge, the Lord is our law maker, the Lord is our King: he will save us. {23} Thy cords are loosed, and they shall not prevail: thy mast shall be so, that thou canst not spread the sign. Then shall the spoils of many preys be divided: the lame shall take the spoil. {24} Neither shall the neighbour say: I am feeble. The people that dwelleth therein, iniquity shall be taken away from them.

Chapter 34

A Prophecy of the destruction of the whole world, at the day of Judgement, 5. and in particular of Idumea 9. & Jerusalem, as figures thereof.

{1} COME near ye Gentiles, and hear, and ye peoples attend: let the earth hear, & the fullness thereof, the round world, and every spring thereof. {2} Because the indignation of our Lord is upon all Gentiles, and fury upon all their hosts: he hath killed them, & given them into slaughter. {3} Their slain shall be cast forth, and out of their carcasses shall rise a stink: the mountains shall melt with their blood. {4} And all the host of the heavens shall melt away, and the heavens shall be folded together as a book: and all their hosts shall fall away as the leaf falleth from the vine, & from the fig tree. {5} Because my sword is inebriated in heaven: behold it shall descend upon Idumaea, and upon the peoples of my slaughter to judgement. {6} The sword of our Lord is filled with blood, it is fatted of the blood of lambs and buckgoats, of the blood of rams full of marrow: for the victim of our Lord is in Bosra, & a great slaughter in the land of Edom. {7} And the unicorns shall come down with them, & the bulls with the mighty: their land shall be drunk with blood, & their ground with the fatness of fat ones. {8} Because it is the day of the revenge of our Lord, the year of retrIBUTions of the judgement of Sion. {9} And the torrents thereof shall be turned into pitch, and the ground thereof into brimstone: and the land thereof shall be into burning pitch. {10} Night and

day it shall not be quenched, the smoke thereof shall go up for ever: from generation unto generation it shall be desolate, there shall none pass by it world without end. {11} The onocrotalus, and hedgehog shall possess it: & the ibis, and the raven shall dwell in it: & a measure shall be stretched out upon it, to bring it to nothing, and a plum line unto desolation. {12} The nobles thereof shall not be there: they shall call rather upon the king, and all the princes thereof shall be as nothing. {13} And thorns and nettles shall grow up in the houses thereof, & the thistles in the munitions thereof: and it shall be the couch of dragons, and the pasture of ostriches. {14} And spirits shall meet the onocentaur, and the satyr shall cry one to the other, there hath the lamia lien, and found her self rest. {15} There hath the hedgehog had an hole, and brought up whelps, and digged round about, and cherished them in the shadow thereof: thither are the kites gathered together, one to an other. {16} Search ye diligently in the book of our Lord, and read: one of them hath not wanted, one hath not sought for the other, because that which proceedeth out of my mouth, he hath commanded, and his spirit the same hath gathered them. {17} And he hath cast them a lot, and his hand hath divided it unto them by measure: they shall possess it for ever, in generation and generation they shall dwell therein.

Chapter 35

Gentiles converted to Christ shall much rejoice, 5. being comforted and confirmed by his miracles, much more by his internal grace, which bringeth to life everlasting.

{1} THE desert and the land without passage shall be glad, and the wilderness shall rejoice, & shall flourish as the lily. {2} Springing it shall spring, & shall rejoice joyful and praising: the glory of Libanus is given to it, the beauty of Carmel, & Saron, they shall see the glory of our Lord, and the beauty of our God. {3} Encourage ye the loose hands, and strengthen the weak knees. {4} Say to the faint hearted: Take courage, and fear not: behold your God shall bring revenge of retribution: God himself will come and will save you. {5} Then shall the eyes of the blind be opened, and the ears of the deaf shall be open. {6} Then shall the lame leap as an hart, and the tongue of the dumb shall be opened: because waters are cut out in the desert, and torrents in the wilderness. {7} And that which was dry land, shall be as a pool, and the thirsty ground as fountains of waters. In the dens wherein dragons dwelt before, shall spring up the greenness of reed and bulrush. {8} And a path and a way shall be there, and it shall be called the holy way: the polluted shall not pass by it, and this shall be unto you a direct way, so that fools can not err by it. {9} The lion shall not be there, and the naughty beast shall not go up by it, nor be found there: and they shall walk, that shall be delivered. {10} And the redeemed of our Lord shall be converted, and shall come into Sion with praise, and everlasting joy shall be upon their head: they shall obtain joy and gladness, and sorrow and mourning shall fly away.

Chapter 36

Sennacherib king of Assyrians having taken other cities in Jury, besiegeth and threateneth Jerusalem; 4. reproacheth king Ezechias; 7. blasphemeth God; 13. and terrifieth the people.

{1} AND it came to pass in the fourteenth year of king Ezechias, Sennacherib king of the Assyrians came up against all the fenced cities of Juda, and took them. {2} And the king of the Assyrians sent Rabsaces from Lachis to Jerusalem, to king Ezechias with a great army, and he stood by the water conduit of the upper pool in the way of the fuller's field. {3} And there came out to him Eliacim the son of Helcias, who was over the house, and Sobna the scribe, and Joah the son of Asaph the commenter. {4} And Rabsaces said to them: Tell Ezechias: Thus saith the great king, the king of the Assyrians: What is this confidence, whereupon thou dost trust? {5} or by what counsel or force art thou disposed to rebel? Upon whom hast thou confidence, that thou art revolted

from me? {6} Lo thou dost trust upon this broken staff of reed, upon Aegypt: upon which if a man lean, it will enter into his hand, and pierce it: so is Pharao the king of Aegypt to all that trust in him. {7} But if thou wilt answer me: We trust in our Lord God: is it not he whose excelses and altars Ezechias hath taken away, and he said to Juda and Jerusalem: Before this altar shall you adore? {8} And now deliver thy self to my lord the king of the Assyrians, and I will give thee two thousand horses, neither shall thou be able of thy self to give riders for them. {9} And how wilt thou abide the face of the judge of one place, of the lesser servants of my lord? But if thou trust in Aegypt, in chariots and in horsemen: {10} and now am I come up without the Lord unto this land to destroy it? The Lord saith to me: Go up against this land, and destroy it. {11} And Eliacim, and Sobna, and Joahe said to Rabsaces: Speak to thy servants in the Syrian tongue: for we understand it: speak not to us in the Jews' language in the ears of the people, that is upon the wall. {12} And Rabsaces said to them: Why, did my lord send me to thy lord and to thee, to speak all these words; and not rather to the men, that sit on the wall; that they may eat their own dung, and drink the urine of their feet with you? {13} And Rabsaces stood, and cried with a loud voice in the Jews' language, and said: Hear ye the words of the great king, the king of Assyrians. {14} Thus saith the king: Let not Ezechias seduce you, for he shall not be able to deliver you. {15} And let not Ezechias give you confidence upon the Lord, saying: Our Lord delivering will deliver us, {754} this city shall not be given into the hand of the king of Assyrians. {16} Hear not Ezechias: for thus saith the king of Assyrians, do a blessing with me, and come forth to me, and eat ye every man of his own vineyard, and every man of his own figtree, and drink ye every man the water of his own cistern, {17} till I come and take you away to a land, that is as your own, a land of corn and of wine, a land of bread and vineyards. {18} Neither let Ezechias trouble you, saying: Our Lord will deliver us. Why, have the gods of the nations delivered every one their land out of the hand of the king of Assyrians? {19} Where is the god of Emath, and Arphad? Where is the god of Sepharvaim? Have they delivered Samaria out of my hand? {20} Who is there of all the gods of these lands, which hath delivered their land out of my hand, that the Lord can deliver Jerusalem out of my hand? {21} And they held their peace, and answered him not a word. For the king had commanded, saying: Answer him not. {22} And Eliacim the son of Helcias, that was over the house, and Sobna the scribe, and Joahe the son of Asaph the commenter, went in to Ezechias their garments rent, and told him the words of Rabsaces.

Chapter 37

King Ezechias requesteth the prayers of Isaie the Prophet, 6. who assureth the King of God's help. (8. In the mean time the enemies threatening and blaspheming. 14. King Ezechias prayeth.) 21. God promiseth to protect Jerusalem: 30. and by an Angel killeth in one night an hundred eighty five thousand Assyrians. 37. Their King returneth to Nineve and is slain by his own sons.

{1} AND it came to pass, when king Ezechias had heard it, he rent his garments, and was wrapped in sack cloth, and entered into the house of our Lord. {2} And he sent Eliacim which was over the house, and Sobna the scribe and the ancients of the priests covered with sackcloths to Isaie, the son of Amos the Prophet. {3} and they said to him: Thus saith Ezechias: This day is a day of tribulation and of rebuke, and of blasphemy: because the children are come even to the birth, and there is not strength to bring forth. {4} If by any means our Lord thy God will hear the words of Rabsaces, whom the king of Assyrians his lord hath sent to blaspheme the living God, and to upbraid with words which our Lord thy God hath heard: lift up prayer therefore for the remnant that are left. {5} And the servants of Ezechias came to Isaie. {6} And Isaie said to them: Thus shall you say to your master: Thus saith our Lord: Fear not at the face of the words, which thou hast heard, wherewith the servants of the king of the Assyrians have blasphemed me. {7} Behold, I will give him a spirit, and he shall hear a message, and

shall return to his country, and I will make him fall by the sword in his own country. {8} And Rabsaces returned, and found the king of Assyrians fighting against Lobna. For he heard that he was departed from Lachis, {9} and he heard of Tharaca the king of Aethiopia, them that said: He is come forth to fight against thee. Which when he had heard, he sent messengers to Ezechias, saying: {10} Thus shall you say to Ezechias the king of Juda, speaking: Let not thy God deceive thee, in whom thou hast confidence, saying: Jerusalem shall not be given into the hand of the king of the Assyrians. {11} Lo thou hast heard all things the kings of the Assyrians have done to all countries, which they have subverted, & canst thou be delivered? {12} Why, have the gods of the nations delivered them, whom my fathers have subverted, Gozam, and Haram, and Reseph, and the children of Eden, that were in Thalassar? {13} Where is the king of Emath, and the king of Arphad, and the king of the city of Sepharvaim, of Ana, & Ava? {14} And Ezechias took the letters of the hand of the messengers, & read them, and went up into the house of our Lord, and Ezechias laid them open before our Lord. {15} And Ezechias prayed to our Lord, saying: {16} O Lord of hosts God of Israel, which sittest upon the Cherubs, thou art the only God of all the kingdoms of the earth, thou hast made heaven and earth. {17} Incline o Lord thine ear, & hear: open o Lord thine eyes, and see, and hear all the words of Sennacherib, which he hath sent to blaspheme the living God. {18} For in very deed, o Lord, the kings of the Assyrians have made lands desolate, and the countries of the same. {19} And they have given their gods to fire: for they were not gods, but the works of men's hands, wood and stone: & they brake them in pieces. {20} And now, o Lord our God, save us out of his hand: and let all the kingdoms of the earth know, that thou only art the Lord. {21} And Isaie the son of Amos sent to Ezechias, saying: Thus saith our Lord the God of Israel: For the things that thou prayed me concerning Sennacherib the king of Assyrians: {22} this is the word which our Lord hath spoken upon him: The virgin daughter of Sion hath despised thee, and scorned thee: the daughter of Jerusalem hath wagged the head after thee. {23} Whom hast thou upbraided, and whom hast thou blasphemed, and upon whom hast thou exalted voice, and lifted up the height of thine eyes? To the holy one of Israel. {24} By the hand of thy servants thou hast upbraided our Lord, & hast said: In the multitude of my chariots have I climbed the height of mountains, the tops of Libanus: & I will cut down the high cedars thereof, & the chosen fir trees thereof, and will enter to the top of the height thereof, to the forest of his Carmel. {25} I have digged, and drunken the water, and have dried up with the step of my foot all the rivers of the rampiers. {26} Why, hast thou not heard, what I have done to him of old? From ancient days have I formed it: and now I have brought it to effect: and it is made to the rooting out of little hills bickering together, and of fenced cities. {27} The inhabitants of them with shortened hand have trembled, and are confounded: they are become as hay of the field, and grass of the pasture ground, and herb of the housetops which hath withered before it was ripe. {28} I have known thy habitation, and thy going out, and thy coming in, and thy madness against me. {29} When thou didst rage against me, thy pride ascended into mine ears: therefore I will put a ring in thy nostrils, and a bit in thy lips, and will bring thee back into the way, by which thou camest. {30} But to thee this shall be a sign: eat this year the things that grow to themselves, and in the second year eat fruits: but in the third year sow & reap, & plant vineyards, and eat the fruits of them. {31} And that which shall be saved of the house of Juda, and which is left, shall take root downward, and shall bear fruits upward: {32} because out of Jerusalem there shall a remnant go forth, and salvation from mount Sion: the zeal of the Lord of hosts shall do this. {33} Therefore thus saith our Lord concerning the king of the Assyrians: He shall not enter this city, and he shall not shoot arrow there, and shield shall not occupy it, and he shall not cast rampier about it: {34} In the way that he came, by the same he shall return,

and into this city he shall not enter, saith our Lord. {35} And I will protect this city, that I may save it for mine own sake, and for David's sake my servant. {36} And the Angel of our Lord came forth, and struck in the camp of the Assyrians an hundred eighty five thousand. And they arose in the morning, and behold, all were carcases of dead men. {37} And he went out, and departed, and Sennacherib the king of the Assyrians returned, and dwelt in Ninev. {38} And it came to pass, when he adored in the temple of Nesroch his god, Adramelech & Sarasar his sons struck him with the sword: and they fled into the land of Ararat, & Asarhaddon his son reigned for him.

Chapter 38

Ezechias being sick, and advertised by the prophet that he shall then die, by prayer obtaineth prolongation of life: 6. with promise of victory, confirmed by a sign. 9. For which he rendereth thanks to God with a Canticle of praise.

{1} IN those days Ezechias was sick even to death: and Isaie the son of Amos the Prophet, went in unto him, and said to him: Thus saith our Lord: Take order with thy house, {756} for thou shalt die, and shalt not live. {2} And Ezechias turned his face to the wall, & prayed to our Lord, {3} and said: I beseech thee Lord, remember I pray thee how I have walked before thee in truth, and in a perfect heart, and have done that which is good in thine eyes. And Ezechias wept with great weeping. {4} And the word of our Lord was made to Isaie, saying: {5} Go, & tell Ezechias: Thus saith our Lord the God of David thy father: I have heard thy prayer, and seen thy tears: Lo I will add upon thy days fifteen years: {6} and out of the hand of the king of the Assyrians will I deliver thee, and this city, & will protect it. {7} And this shall be a sign to thee from our Lord that our Lord will do this word, which he hath spoken: {8} Behold I will make the shadow of the lines which return, by the which it is now gone down in the dial of Achaz in the sun, backward ten lines. And the sun returned ten lines by the degrees whereby it was gone down. {9} The scripture of Ezechias the king of Juda, when he had been sick, & was recovered of his infirmity. {10} I have said: In the midst of my days, shall I go to the gates of hell. I have sought the residue of my years. {11} I have said: I shall not see our Lord God in the land of the living. I shall behold man no more, and the inhabiter of rest. {12} My generation is taken away; and is wrapped together from me, as the tent of shepherds: My life is cut off, as by a weaver; whilst I yet began he cut me off: from morning until night thou wilt make an end of me. {13} I hoped until morning, as a lion so hath he broken all my bones: From morning until evening thou wilt make an end of me. {14} As a young swallow so will I cry. I will meditate as a dove: Mine eyes are weakened, looking on high: Lord I suffer violence, answer for me. {15} What shall I say, or what shall he answer me, whereas himself hath done it? {16} I will recount to thee all my years in the bitterness of my soul. Lord if man's life be such, and the life of my spirit in such things, thou shalt chaste me, and shalt quicken me. {17} Behold in peace is my bitterness most bitter: But thou hast delivered my soul that it should not perish, thou hast cast all my sins behind thy back. {18} Because hell shall not confess to thee, neither shall death praise thee: they that go down into the lake, shall not expect thy truth. {19} The living the living he shall confess to thee, as I also this day: the father shall make thy truth known to the children. {20} O Lord save me, and we shall sing our Psalms, all the days of our life in the house of our Lord. {21} And Isaie commanded that they should take a lump of figs, & plaster it upon the wound, and he should be healed. {22} And Ezechias said: What shall be the sign that I shall go up into the house of our Lord?

Chapter 39

The King of Babylon sent legates to visit King Ezechias, and congratulate his recovery of health. 2. He sheweth them all his riches, 5. for which Isaie reprehendeth him: and prophesieth that the Babylonians will spoil Jerusalem.

{1} AT that time Merodach Baladan the son of Baladan, king of Babylon, sent letters & gifts to Ezechias: for he had heard that he had been sick, and was recovered, {2} And Ezechias rejoiced upon them, and he shewed them the storehouse of aromatical spices, & of silver, and of gold, and of sweet-odours and of the best ointment, and all the store houses of his furniture, and all things that were found in his treasures. There was not any thing, which Ezechias shewed them not in his house, and in all his dominion. {3} But Isaie the Prophet went in to Ezechias the king, and said to him: What said these men, and from whence came they to thee? And Ezechias said: from a far country they came to me, from Babylon. {4} And he said: What saw they in thy house? And Ezechias said: All things that are in my house have they seen, there was not any thing, which I have not shewed them in my treasures. {5} And Isaie said to Ezechias: Hear the word of the Lord of hosts. {6} Behold the days shall come: and all things that are in thy house, and that thy fathers have laid up for treasure until this day, shall be taken away into Babylon: there shall not any thing be left, saith our Lord. {7} And of thy children, which shall come forth of thee, whom thou shalt beget, they shall take away, and they shall be eunuchs in the palace of the king of Babylon. {8} And Ezechias said to Isaie: The word of our Lord which he hath spoken is good. And he said: Only be there peace and truth in my days.

Chapter 40

The Prophet comforteth the people with Christ's coming to remit sins. 3. Before whom S. John Baptist shall preach penance. 6. Sheweth man's imbecility, 9. God's Majesty, 18. the vanity of idols. 27. & fall of them that fear not God.

{1} BE comforted, be comforted my people, saith your God. Jerusalem, and call to her: because her {2} Speak to the heart of malice is accomplished, her iniquity is forgiven: she hath received of the hand of our Lord double for all her sins. {3} The voice of one crying in the desert: Prepare the way of our Lord, make straight the paths of our God in the wilderness. {4} Every valley shall be exalted, and every mountain and little hill shall be humbled, and crooked things shall become straight, and rough ways, plain. {5} And the glory of our Lord shall be revealed, and all flesh together shall see, the mouth of our Lord hath spoken. {6} The voice of one saying: Cry. And I said: What shall I cry? All flesh is grass, and all the glory thereof as the flower of the field. {7} The grass is withered, and the flower is fallen, because the spirit of our Lord hath blown on it. Indeed the people is grass: {8} the grass is withered, and the flower is fallen: but the word of our Lord abideth for ever. {9} Upon an high mountain get thee up, thou that evangelizest to Sion: exalt the voice in strength, which evangelizest to Jerusalem: exalt it, fear not. Say to the cities of Juda: Behold your God: {10} behold our Lord God shall come in strength, & his arm shall have dominion: behold his reward is with him, and his work before him. {11} As a shepherd shall he feed his flock: in his arm shall he gather together the lambs, and in his bosom shall he lift them up, and them with young himself shall carry. {12} Who hath measured the waters with his fist, and pondered the heavens with a span? Who hath poised with three fingers the huge greatness of the earth, & weighed the mountains in weight, and the little hills in balance? {13} Who hath holpen the spirit of our Lord? Or who hath been his counsellor, & shewed to him? {14} With whom hath he taken counsel, and who hath instructed him, and taught him the path of justice, and taught him knowledge, and shewed him the way of prudence? {15} Behold the Gentiles are as a drop of a bucket, and are reputed as the moment of a balance: behold the islands are as a little dust. {16} And Libanus shall not suffice to kindle the fire, and the beasts thereof shall not be sufficient for holocaust. {17} All nations as if they were not, so are they before him, and they are reputed of him as nothing, and a vain thing. {18} To whom then have you made God like? Or what image will you set to him? {19} Hath the

artificer cast a sculptile? or hath the goldsmith figured it with gold, or the silversmith with plates of silver? {20} Strong wood, and that which will not putrify hath he chosen: the wise artificer seeketh how he may set up a sculptile which may not be moved. {21} Why, do you not know: why, have you not heard? Why, hath it not been told you from the beginning? Have you not understood the foundations of the earth? {22} He that sitteth upon the compass of the earth, and the inhabitants thereof are as locusts: he that stretcheth out the heavens as nothing, and spreadeth them as a tent to dwell in. {23} He that maketh the searchers of secrets as if they were not, that hath made the judges of the earth as a vain thing: {24} and indeed their stock was neither planted, nor sown, nor rooted in the earth: suddenly he hath blown upon them, and they have withered, and a whirlwind shall take them away as stubble. {25} And to whom have ye likened me, and made me equal? Saith the holy one? {26} Lift up your eyes on high, and see who hath created these things: he that bringeth out the hosts of them in number, and calleth them all by name: by the multitude of his force and strength, & power, not one of them was missing. {27} Why sayest thou Jacob, and speakest thou Israel: My way is hid from our Lord, and my judgement is passed over of my God? {28} Why knowest thou not or hast thou not heard? Our Lord is God everlasting, which hath created the ends of the earth: he shall not fail, nor labour, neither is there searching out of his wisdom. {29} Which giveth strength to the weary: and to them that are not, multiplieth force and strength. {30} Children shall faint, and labour, and youngmen shall fall by infirmity. {31} But they that hope in our Lord shall change their strength, they shall take wings as eagles, they shall run and not labour, they shall walk and not faint.

Chapter 41

God pleading against idolaters, sheweth his power and goodness by his benefits bestowed upon the Jews; 17. with promise of perpetual protection: 21. whereas their vain idols can no way profit them.

{1} LET the islands hold their peace before me, and the Gentiles change their strength: let them come near, & then speak, let us approach to judgement together. {2} Who hath raised the just from the East, hath called him that he should follow him? He shall give the Gentiles in his sight, & he shall obtain kings: he shall give them as it were dust to his sword, as stubble taken violently with the wind, to his bow. {3} He shall pursue them, he shall pass in peace, there shall no path appear after his feet. {4} Who hath wrought and done these things, calling the generations from the beginning? I, the Lord, the first and the last I am. {5} The islands have seen, and have been afraid, the ends of the earth have been astonished, they have approached, and come near. {6} Every one shall help his neighbour, and shall say to his brother: Be strong. {7} The coppersmith striking with the hammer encouraged him that forged at that time, saying: It is good for soldering: and he strengthened it with nails, that it should not be moved. {8} And thou Israel my servant, Jacob whom I have chosen, the seed of Abraham my friend: {9} in whom I have taken thee from the ends of the earth, and from the far parts thereof have called thee, and said to thee: Thou art my servant, I have chosen thee, & have not cast thee away. {10} Fear not, because I am with thee: decline not, because I am thy God: I have strengthened thee, and have holpen thee, and the right hand of my just one hath sustained thee. {11} Behold all that fight against thee shall be confounded and ashamed, they shall be as if they were not, and the men shall perish that gainsay thee. {12} Thou shalt seek them, and shalt not find, the men thy rebels: they shall be as if they were not: and as consumption the men that war against thee. {13} Because I am the Lord thy God, taking thy hand, and saying to thee: Fear not, I have holpen thee. {14} Fear not thou worm of Jacob, ye that are dead of Israel: I have holpen thee, saith our Lord: and thy redeemer the

holly one of Israel. {15} I have made thee as a new threshing wain, having teeth like a saw: thou shalt thresh the mountains, and break them in pieces: and shalt make the little hills as dust. {16} Thou shalt fan them, and the wind shall take them away, & the whirlwind shall disperse them: and thou shalt rejoice in the Lord, in the holly one of Israel thou shalt be joyful. {17} The needy and the poor seek for waters, and there are none: their tongue hath been dry with thirst. I, the Lord will hear them, I, the God of Israel will not forsake them. {18} I will open rivers in the high hills, and fountains in the midst of plain fields: I will make the desert into pools of waters, and the land not passable into rivers of waters. {19} I will give into the wilderness the cedar, and the thorn, and the myrtle and the olive tree: I will set in the desert the fir tree, the elm, and the box tree together. {20} That they may see, and know, and recount, and understand together, that the hand of the Lord hath done this, and the holly one of Israel hath created it. {21} Make your judgement approach, {759} saith the Lord: bring hither, if perhaps you have any thing, said the King of Jacob. {22} Let them come, and tell us what things soever are to come: tell the former things what they have been: and we will set our heart, and shall know the later ends of them, and tell us the things that are to come. {23} Shew what things are to come hereafter, and we shall know that ye are gods. Do ye also good or evil, if you can: & let us speak & see together. {24} Behold, you are of nothing, and your work of that which is not: he is abomination that hath chosen you. {25} I have raised up from the North, and he shall come from the rising of the sun: he shall call upon my name, and shall bring the magistrates as mire, and as the plasterer treading clay. {26} Who hath shewed from the beginning, that we may know: and from the beginning that we may say: Art thou just? There is neither that sheweth, nor telleth before, nor heareth your words. {27} The first shall say to Sion: Lo I am present, and to Jerusalem: I will give an evangelist. {28} And I saw, and neither of these was there any that would consult, and being asked would answer a word. {29} Behold all are unjust, and their works vain: their idols are wind and vanity.

Chapter 42

God the Father is well pleased with his Son: 6. whom he sendeth into this world to teach justice, whereby men are justified. 11. Many Gentiles shall be converted. 25. Jews and other obstinate infidels shall be severely punished.

{1} BEHOLD my servant, I will receive him: mine elect, my soul hath pleased it-self in him: I have given my spirit upon him, he shall bring forth judgement to the Gentiles. {2} He shall not cry, nor accept person, neither shall his voice be heard abroad {3} The bruised reed he shall not break, and smoking flax he shall not quench: he shall bring forth judgement in truth. {4} He shall not be sad, nor turbulent, till he set judgement in the earth: and the islands shall expect his law. {5} Thus saith the Lord God that created the heavens, and stretched them out: that established the earth, and the things that spring thereof: that giveth breath to the people, that is upon it, and spirit to them that tread thereupon. {6} I, the Lord have called thee in justice, and taken thy hand, & preserved thee. And I have given thee for a covenant of the people, for a light of the Gentiles. {7} That thou mightest open the eyes of the blind, and bring forth the prisoner out of prison, and them that sit in darkness out of the prison house. {8} I, the Lord, this is my name: I will not give my glory to an other, and my praise to graven things. {9} The things that were first, lo they are come: new things also I do shew: before they come forth, I will make you hear them. {10} Sing ye to the Lord a new song, his praise is from the ends of the earth: ye that go down to the sea, and you the fullness thereof: ye islands, and inhabitants of the same. {11} Let the desert be exalted and the cities thereof: Cedar shall dwell in houses: ye inhabitants of the Rock, give praise, they shall cry from the top of the mountains. {12} They shall give glory to the Lord, and shall

declare his praise in the islands. {13} The Lord shall go forth as a strong man, as a man of war shall he raise up zeal: he shall shout and cry: over his enemies he shall be strengthened. {14} I have always held my peace, I have kept silence, I have been patient, I will speak as a travailing woman: I will dissipate, and swallow up together. {15} I will make mountains and little hills desolate, and will make all their grass to wither: and I will turn rivers into islands, and will dry up the standing pools. {16} And I will lead the blind into the way, which they know not: and in the paths, which they have been ignorant of I will make them walk: I will make darkness before them to be light, and crooked things straight: these words have I done to them, and have not forsaken them. {17} They are turned backward: let them be confounded with confusion, that trust in graven thing, that say to the framed thing, ye are our gods. {18} Hear ye deaf, and ye blind behold to see. {19} Who is blind, but my servant? And deaf, but he to whom I have sent my messengers? Who is blind, but he that is sold? And who is blind, but the servant of the Lord? {20} Thou that seest many things, wilt thou not keep them? Thou that hast ears open, wilt thou not hear? {21} And the Lord hath been willing to sanctify him, and to magnify the law, and extol it. {22} But the same people is spoiled, & wasted: all are the snare of youngmen, and they are hid in the houses of prisons: they are made a prey, neither is there to deliver them: a spoil, neither is there that saith: Restore. {23} Who is there among you that will hear this, attend and harken for things to come? {24} Who hath given Jacob into spoil, and Israel to the wasters? Hath not our Lord himself, to whom we have sinned? And they would not walk in his ways, and they have not heard his law. {25} And he hath poured out upon them, the indignation of his fury, & a strong battle, and hath burnt him round about, and he knew not: and set him on fire, and he understood not.

Chapter 43

God comforteth his Church, promising ever to protect the same: 11. blameth the Jews, expostulating their ingratitude.

{1} AND now thus saith our Lord that created thee, o Jacob, & formed thee, o Israel: Fear not, because I have redeemed thee, and called thee by the name: thou art mine. {2} When thou shalt pass through the waters, I will be with thee, and the floods shall not cover thee: when thou shalt walk in fire, thou shalt not be burnt, and the flame shall not burn in thee: {3} Because I am the Lord thy God the holy one of Israel thy saviour, I have given Aegypt thy propitiation, Aethiopia and Sale for thee. {4} Since thou becamest honourable in mine eyes, and glorious: I have loved thee, & I will give men for thee, and peoples for thy soul. {5} Fear not, because I am with thee: from the East will I bring thy seed, and from the West I will gather thee. {6} I will say to the North: Give: and to the South: Hinder not: bring my sons from a far, and my daughters from the ends of the earth. {7} And every one that invocateth my name, for my glory have I created him, formed him, and made him. {8} Bring forth the blind people, and having eyes: the deaf, and he that hath ears. {9} All the nations are assembled together, and the tribes are gathered: which of you can shew this & shall make us hear the former things? Let them give their witnesses, and be justified, and hear, and say: In very deed. {10} You are my witnesses, saith our Lord, and my servants whom I have chosen: that you may know, and believe me, and understand that I my self am. Before me there hath no God been formed, & after me there shall not be. {11} I am, I am the Lord, and there is no saviour beside me. {12} I have shewed, and have saved: I have made it heard, and there hath been no strange one among you. You are my witnesses, saith our Lord, and I, God. {13} And from the beginning I my self, and there is not that can deliver out of my hand: I will work, and who shall turn it away. {14} Thus saith the Lord your redeemer, the holy one of Israel: For your sake have I sent forth into Babylon, and have plucked down all the bars, &

Chaldees glorying in their ships. {15} I, the Lord your holy one, that created Israel your king. {16} Thus saith our Lord, that gave a way in the sea, and a path in the vehement waters. {17} Which brought forth the chariot & the horse, the arm and the strong: they slept together, neither shall they rise again: they are broken as flax, and are extinct. {18} Remember not former things, and look not on things of old. {19} Behold I make new things, and now they shall spring forth, verily you shall know them: I will make a way in the desert, and rivers in the place not haunted. {20} The beast of the field shall glorify me, the dragons and the ostriches: because I have given waters in the desert: rivers in the place not haunted, that I might give drink to my people, to mine elect. {21} This people have I formed for my self, they shall tell my praise. {22} Thou hast not invoked me, o Jacob, neither hast thou laboured in me, o Israel. {23} Thou hast not offered me the ram of thine holocaust, and with thy victims thou hast not glorified me: I have not made thee to serve in oblation, nor put thee to pain in frankincense. {24} Thou hast not bought me sweet cane for silver, and with the fat of thy victims thou hast not inebriated me. But thou hast made me to serve with thy sins, thou hast put me to pain with thine iniquities. {25} I am, I am he that take clean away thine iniquities for mine own sake, and I will not remember thy sins. {26} Bring me into remembrance, & let us be judged together: tell if thou have any thing, that thou mayst be justified. {27} Thy first father sinned, and thy interpreters have transgressed against me. {28} And I have profaned the holy princes, I have given Jacob to destruction, & Israel to reproach.

Chapter 44

Christ foundeth and establisheth his Church: 6. Inveigheth against idolaters: 26. and promiseth deliverance from the captivity of Babylon.

{1} AND now hear, o Jacob my servant, and Israel whom I have chosen. the Lord that made and formed thee, the {2} Thus saith helper from the womb: fear not o my servant Jacob, and thou most righteous whom I have chosen. {3} For I will pour out waters upon the thirsty ground, and streams upon the dry land: I will pour out my spirit upon thy seed, and my blessing upon thy stock. {4} And they shall spring the herbs as willows beside the waters running by. {5} This man shall say: I am our Lord's: and an other man shall call in the name of Jacob, and this will write with his hand, To the Lord: and in the name of Israel he shall be resembled. {6} Thus saith our Lord the King of Israel; and the redeemer thereof the Lord of hosts: I am the first, and I, the last, and beside me there is no God. {7} Who is like to me? Let him call and declare: and let him expound me the order, since I appointed the ancient people: the things to come, and that shall be hereafter let them shew unto them. {8} Fear ye not, neither be ye troubled, from that time I have made thee to hear, and have declared: you are my witnesses. Is there a God beside me, and a maker, whom I have not known? {9} All the makers of an idol are nothing, and their best beloved things shall not profit them. Themselves are their witnesses, that they do not see, nor understand, that they may be confounded. {10} Who hath formed a god, and molten a sculptile profitable to nothing? {11} Behold, all the partakers thereof shall be confounded: for the makers are of men: they shall all assemble, they shall stand and fear, and shall be confounded together. {12} The iron-smith hath wrought with the file, with coals, & with hammers he hath formed it, & hath wrought in the arm of his strength: he shall hunger and faint, he shall not drink water, and shall become weary. {13} The carpenter hath stretched out a rule, he hath formed it with a plain: he hath made it with corners, and hath fashioned it round with the compass: and he hath made the image of a man, as it were a beautiful man dwelling in a house. {14} He hath cut down cedars, taken the elm tree, & the oak that stood among the trees of the forest: he hath planted the pine tree, which the rain nourished. {15} And it was made a fire for men: he took of them, and was warmed:

and kindled them, & baked bread: but of the rest he wrought a god, & adored: he made a sculptile, and bowed down before it. {16} Half he burnt with fire, and of the half, broiled he flesh & eat it: he sod pottage, and was filled, and was warmed, and said: Aha, I am warm, I have seen the fire. {17} But the rest thereof he made a god, and a sculptile to himself, he boweth before it, and beseecheth, saying: Deliver me, because thou art my God. {18} They have not known, nor understood: for they have forgotten, that their eyes could not see, and that they could not understand with their heart. {19} They do not recount in their mind, nor know, nor feel, that they should say: Half thereof I have burnt with fire, and I have baked bread upon the coals thereof: I have broiled flesh, & have eaten, and of the rest thereof shall I make an idol? Shall I fall down before the stock of a tree? {20} Part thereof is ashes; an unwise heart adored it, & he will not save his soul, nor say: Perhaps there is a lie in my right hand. {21} Remember these things, o Jacob, and Israel, because thou art my servant. I have formed thee, thou art my servant, o Israel, forget me not. {22} I have clean taken away thine iniquities as a cloud, & thy sins as a mist: return to me because I have redeemed thee. {23} Praise ye, o heavens, because the Lord hath done mercy: make jubilation ye ends of the earth: ye mountains sound praise, thou forest & every tree thereof, because the Lord hath redeemed Jacob, and Israel shall be glorified. {24} Thus saith our Lord thy redeemer, & thy maker, from the womb: I am the Lord, that make all things, that alone stretch out the heavens, that establish the earth, and none with me. {25} That make the signs of diviners void, and turn the soothsayers into fury. That turn the wise backward, and that make their knowledge foolish. {26} That raiseth up the word of his servant, and accomplisheth the counsel of his messengers, which say to Jerusalem: Thou shalt be inhabited; & to the cities of Juda: You shall be built, and I will raise up the deserts thereof. {27} Which say to the depth: Be thou desolate, and thy rivers I will dry up. {28} Who say to Cyrus: Thou art my pastor, and thou shalt accomplish all my will. Who say to Jerusalem: Thou shalt be built; and to the temple: Thou shalt be formed.

Chapter 45

Cyrus by God's providence overcoming Babylon, will deliver the Jews from captivity. 4. Yet is reprehended because he acknowledgeth not God 8. upon which occasion the Prophet foresheweth the coming of Christ; 14. in figure of whom he addeth more of Cyrus: 18. and avoucheth that there is but one true God.

{1} THUS saith the Lord to my christ Cyrus, whose right hand I have taken to subdue the Gentiles before his face, and to turn the backs of kings, and to open the doors before him, and the gates shall not be shut. {2} I will go before thee, and will humble the glorious of the earth: I will break the brazen gates, and will burst the iron bars. {3} And I will give thee hidden treasures, and mysteries of secrets: that thou mayst know that I am the Lord, which call thy name, the God of Israel. {4} For my servant Jacob, and Israel mine elect, and I have called thee by thy name: I have resembled thee, and thou hast not known me. {5} I, the Lord, & there is none else: beside me there is no God: I girded thee, and thou hast not known me: {6} that they which are from the rising of the sun, and which are from the west may know, that there is none beside me, I, the Lord, and there is none other, {7} that form light, and create darkness, make peace, and create evil: I, the Lord that do all these things. {8} Drop dew ye heavens from above, and let the clouds rain the just: be the earth opened, & bud forth a saviour: & let justice spring up withal: I, the Lord have created him. {9} Woe to him that gainsayeth his maker, a shard of the earthen pots: shall the clay say to him that fashioneth it: What makest thou, & thy work is without hands? {10} Woe to him that saith to his father: Why doest thou beget? And to the woman: Why doest thou travail? {11} Thus saith our Lord the holy one of Israel, the maker thereof: Ask me things to come: concerning my children & the work of my hands command you me. {12} I made the earth: & man upon the

same I have created: my hands stretched forth the heavens, and I have commanded all their host. {13} I have raised him up to justice, & will direct all his ways: he shall build my city, & dismiss my captivity: not for price, nor for gifts, saith our Lord the God of hosts. {14} Thus saith our Lord: The labour of Aegypt, and the merchandise of Aethiopia, and of Sabaim the high men shall pass to thee, & shall be thine: they shall walk after thee, they shall go bound with manacles: & they shall adore thee, & shall beseech thee: Only in thee is God, and there is no God beside thee. {15} Verily thou art God hidden, the God of Israel a saviour. {16} They are all confounded, and ashamed: {763} the forgers of errors are gone together into confusion. {17} Israel is saved in our Lord with eternal salvation: you shall not be confounded, and you shall not be ashamed for ever and ever. {18} Because thus saith our Lord that created the heavens, the very God that formed the earth, and made it, the very maker thereof: he did not create it in vain: to be inhabited he formed it. I, the Lord, and there is none other. {19} I have not spoken in secret, in a dark place of the earth: I have not said to the seed of Jacob: Seek me in vain. I, the Lord that speak justice, that declare right things. {20} Gather ye together, and come, and approach together ye that are saved of the Gentiles: they have been ignorant that lift up the wood of their graven work, and ask of a god that saveth not. {21} Declare ye, and come, and consult together: who hath made this to be heard from the beginning, from that time foretold this? Have not I, the Lord, and there is no God besides but I? A just God, and that saveth there is none beside me. {22} Be converted to me, and you shall be saved all ye ends of the earth: because I am God, and there is none other. {23} I have sworn by myself, the word of justice shall proceed out of my mouth, and shall not return, because every knee shall be bowed to me, and every tongue shall swear. {24} Therefore in our Lord, shall he say, are my justices and empire: they shall come to him, and all that resist him, shall be confounded. {25} In our Lord shall all the seed of Israel be justified and praised.

Chapter 46

Bel, Nabo, and other idols shall be destroyed, 3. where upon the Jews are admonished to return from sin, to God's true service. 12. And salvation is promised by Christ.

{1} BEL is broken, Nabo is destroyed: their idols are made to beasts & cattle, your burdens of heavy weight even unto weariness. {2} They have melted away, and are broken together: they could not save him that carried them, & their soul shall go into captivity. {3} Hear me, o house of Jacob, all the remnant of the house of Israel, which are carried of my womb, are borne up of my matrice. {4} Even unto old age I am the same, and unto hoar hairs I will carry: I have made, & I will bear: I will carry, and will save. {5} Whereto have you resembled me, and made me equal, and compared me, and made me like? {6} You that contribute gold out of the bag, and weigh silver with balance: hiring a goldsmith to make a god: and they fall down and adore. {7} They bear him on their shoulders carrying, and setting him in his place, and he shall stand, and shall not move out of his place. Yea when they shall cry also unto him, he shall not hear: from tribulation he shall not save them. {8} Remember this, and be confounded: return ye transgressors to the heart. {9} Remember the former world, because I am God, and there is no God beside, neither is there the like to me. {10} Which shew the last thing from the beginning, and from the beginning the things that as yet were not done, saying: My counsel shall stand, & all my will shall be done: {11} Which call a bird from the east, and from a far country, the man of mine own will, and I have spoken, and will bring it: I have created, and will do it. {12} Hear me ye hard hearted, which are far from justice. {13} I have made my justice near, it shall not be far off, and my salvation shall not tarry. I will give salvation in Sion, and my glory to Israel.

Chapter 47

The destruction of Babylon is further prophesied, for their pride, 8. arrogancy, 10. and sorcery.

{1} COME down, sit in the dust o Virgin daughter of Babylon, sit on the ground: there is no throne for the daughter of the Chaldees, because thou shalt no more be called nice and tender. {2} Take a mill, and grind meal: make bare thy turpitude, discover the shoulder, uncover the thighs, pass the rivers. {3} Thine ignominy shall be discovered, and thy reproach shall be seen: I will take vengeance, and no man shall resist me. {4} Our redeemer, the Lord of hosts is his name, the holy one of Israel. {5} Sit holding thy peace, and enter into darkness, o daughter of the Chaldees: because thou shalt no more be called the lady of kingdoms. {6} I was angry against my people, I have contaminated mine inheritance, and have given them into thy hand: thou hast not shewed mercies to them: upon the ancient thou hast made thy yoke exceeding heavy. {7} And thou hast said: I will be a lady for ever: thou hast not put these things upon thy heart, neither hast thou remembered thy later end. {8} And now hear these things thou that art delicate, and dwellest confidently, that sayest in thy heart: I am, and there is none else beside me: I shall not sit a widow, and I shall not know barrenness. {9} These two things shall come to thee suddenly in one day, barrenness and widowhood. All things are come upon thee, because of the multitude of thy sorceries, and for the vehement hardness of thine enchanters. {10} And thou hast confidence in thy malice, and hast said: There is none that seeth me. Thy wisdom, and thy knowledge, this hath deceived thee. And thou hast said in thy heart: I am, and beside me there is none other. {11} Evil shall come upon thee, and thou shalt not know the rising thereof: and calamity shall fall violently upon thee, which thou canst not expiate: misery shall come upon thee suddenly, which thou shalt not know. {12} Stand with thine enchanters, and with the multitude of thy sorceries, in which thou hast travailed from thy youth, if perhaps it may profit thee any thing, or if thou mayst become stronger. {13} Thou hast failed in the multitude of thy counsels: let the astrologers of the heaven stand and save thee, which did contemplate the stars, and count the months, that by them they might tell things that shall come to thee. {14} Behold they are become as stubble, fire hath burnt them, they shall not deliver their soul from the hand of the flame: there are no coals, wherewith they may be warmed, nor fire, that they may sit thereat. {15} So are the things become unto thee, in whatsoever thou hast travailed: thy merchants from thy youth, every one hath erred in his own way, there is none that can save thee.

Chapter 48

The Prophet inveigheth against the Jew's vain boasting of the name of Israel, not having true virtues. 3. Only God, not idols, foresheweth things to come: 9. for his own name's sake, conserveth his people, 16. inviteth them to repent, and to be grateful for his benefits.

{1} HEAR ye these things o house of Jacob, which are called by the name of Israel, and are come out of the waters of Juda, which swear in the name of our Lord, and are mindful of the God of Israel not in truth, nor in justice. {2} For they are called of the holy city, and are established upon the God of Israel: the Lord of hosts is his name. {3} The former things of old I have declared, & they proceeded out of my mouth, and I have made them to be heard: Suddenly I have wrought, and they came. {4} For I knew that thou art stubborn, and thy neck is an iron sinew, and thy forehead of brass. {5} I foretold thee of old: before they came I told thee, lest perhaps thou shouldst say: My idols have done these things, & my sculptiles & moltenes have commanded these things. {6} See all the things which thou hast heard: but have you declared them? I have made thee know new things of old, and the things are kept which thou knowest not: {7} now they are created, and not of old: and before the day, and thou hearest them not, lest perhaps thou mightest say: Behold I knew them. {8} Thou hast neither heard,

nor known, neither was thine ear opened of old. For I know that transgressing thou wilt transgress, and I have called thee a transgressor from the womb. {9} For my name's sake I will make my fury far off: and for my praise I will bridle thee, that thou perish not. {10} Behold I have fined thee, but not as silver, I have chosen thee in the furnace of poverty. {11} For myself, for my self will I do it, that I be not blasphemed: and I will not give my glory to an other. {12} Hear me, o Jacob, and thou Israel whom I call: I, the same, I, the first, & I, the last. {13} My hand also hath founded the earth, and my right hand hath measured the heavens: I shall call them, & they shall stand together. {14} Assemble ye together all you, & hear: which of them hath shewed these things? The Lord hath loved him, he will do his will in Babylon, and his arm in the Chaldees. {15} I, even I have spoken, and called him: I have brought him, and his way is directed {16} Come ye to me, and hear this: I have not spoken in secret from the beginning, from the time before it was done I was there, and now the Lord God hath sent me, and his spirit. {17} Thus saith our Lord thy Redeemer, the holy one of Israel: I, the Lord thy God that teach thee profitable things, that govern thee in the way that thou walkest. {18} I would thou hadst attended to my commandments: thy peace had been as a flood, and thy justice as the waves of the sea. {19} And thy seed had been as the sand, and the stock of thy womb as the gravel stones thereof: his name had not perished, neither had it been destroyed from before my face. {20} Come forth out of Babylon, fly from the Chaldees, shew it forth in the voice of exultation: make this to be heard, and speak it out even to the ends of the earth. Say: Our Lord hath redeemed his servant Jacob. {21} They thirsted not in the desert, when he brought them forth: water out of the rock he brought forth to them, and he clove the rocks, and there flowed waters. {22} There is no peace to the impious, saith our Lord.

Chapter 49

Christ shall lead the Gentiles to salvation, even of the islands and uttermost parts of the world. 10. By him the faithful shall receive much grace 14. and comfort. 18. The Church still increasing, 21. admiring her own felicity. 25. and the destruction of her enemies.

{1} HEAR ye islands, and attend ye peoples from a far. The Lord hath called me from the womb, from my mother's belly he hath been mindful of my name. {2} And he hath made my mouth as a sharp sword: in the shadow of his hand he hath protected me, & hath made me as a chosen arrow, in his quiver he hath hidden me. {3} And he said to me: Thou art my servant Israel, because in thee will I glory. {4} And I said: I have laboured in vain, without cause, and in vain have I spent my strength: therefore my judgement is with the Lord, and my work with my God. {5} And now saith the Lord, that formed me from the womb to be his servant, that I may reduce Jacob unto him, and Israel will not be gathered together: and I am glorified in the eyes of the Lord, and my God is made my strength. {6} And he said: It is a small thing that thou shouldst be my servant to raise up the tribes of Jacob, and to convert the dregs of Israel. Behold, I have given thee to be the light of the Gentiles, that thou mayst be salvation even to the farthest part of the earth. {7} Thus saith our Lord the redeemer of Israel, the holy one thereof, to the contemptible soul, to the nation that is abhorred, to the servant of lords: kings shall see, & princes shall rise, & adore for our Lord's sake, because he is faithful, & for the holy one of Israel who hath chosen thee. {8} Thus saith our Lord: In time acceptable I have heard thee, and in the day of salvation I have holpen thee: and I have kept thee, and given thee to be a covenant of the people, that thou mightest raise up the land, and possess the inheritances dissipated. {9} That thou mightest say to them, that are bound: Come forth, & to them that are in darkness: Be ye discovered. Upon the ways shall they feed, & their pastures shall be in all plains. {10} They shall not hunger nor thirst, & heat and sun shall not strike them: because he that is merciful to them shall govern them, and all the fountains of waters shall give them drink.

{11} And I will make all my mountains to be a way, & my paths shall be exalted. {12} Behold these shall come from far, & behold them from the North and the sea, and these from the South country. {13} Ye heavens praise, and earth rejoice, ye mountains give praise with jubilation, because our Lord hath comforted his people, and will have mercy on his poor ones. {14} And Sion said: Our Lord hath forsaken me, & our Lord hath forgotten me. {15} Why, can a woman forget her infant, that she will not have pity on the son of her womb? And if she should forget, yet will not I forget thee. {16} Behold, I have written thee in my hands, thy walls are before mine eyes always. {17} Thy builders are come: they that destroy thee and dissipate thee shall go out of thee. {18} Lift up thine eyes round about, and see, all these are gathered together, they are come to thee: I live, saith our Lord, for thou shalt be clothed with all these as with an ornament, and as a bride thou shalt put them about thee. {19} Because thy deserts, and thy solitary places, & the land of thy ruin, shall now be strait by reason of the inhabitants, & they shall be chased far away that swallowed thee up. {20} As yet shall the children of thy barrenness say in thine ears: The place is strait for me, make me space to dwell. {21} And thou shalt say in thy heart: Who hath begot me these? I am barren & not bearing, led into transmigration, & captive: & these who hath brought up? I destitute & alone: & these where were they? {22} Thus saith our Lord God: behold I will lift up my hand to the Gentiles, & to the peoples I will exalt my sign. And they shall carry thy sons in their arms, and thy daughters upon their shoulders. {23} And kings shall be thy nursing fathers, & queens thy nurses: with countenance cast down toward the ground they shall adore thee, & they shall lick up the dust of thy feet. And thou shalt know that I am the Lord, upon whom they shall not be confounded that expect him. {24} Shall a prey be taken from the strong? Or can that which was caught of the mighty be saved? {25} Because thus saith our Lord: Yea verily, even the captivity shall be taken away from the strong: and that which was taken by the mighty, shall be saved. But those that have judged thee, will I judge, and thy children I will save. {26} And I will feed thine enemies with their own flesh: & as with new wine, so shall they be imbibed with their own blood: and all flesh shall know, that I am the Lord that save thee, & thy redeemer the mighty one of Jacob.

Chapter 50

The Synagogue shall be divorced for her iniquities. 4. Christ will omit no ordinary means but for her sake will endure ignominious afflictions. 10. All which she contemning shall perish.

{1} THUS saith our Lord: What is this bill of the divorce of our mother, wherewith I have dismissed her? Or who is my creditor, to whom I sold you? Lo you are sold for your wicked deeds, I have dismiss your mother. {2} Because I came, and there was not a man: I called, and there was none that would hear. Why, is mine hand abridged and made a little one, that I can not redeem? Or is there no strength in me to deliver? Behold, in my rebuke I will make the sea desert, I will turn the floods into dry land: the fishes shall rot without water, and shall die for thirst. {3} I will clothe the heavens with darkness, and will make sackcloth their covering. {4} The Lord hath given me a learned tongue, that I may know to stay him up that is weary, with a word: he stirreth up in the morning, in the morning he stirreth up mine ear, that I may hear him as a master. {5} The Lord God hath opened mine ear, & I do not gainsay? I am not gone backward. {6} I have given my body to the strikers, & my cheeks to the pluckers: I have not turned away my face from the rebukers & spitters. {7} The Lord God is mine helper, therefore am I not confounded: therefore have I set my face, as a most hard rock, and I know that I shall not be confounded. {8} He is near that justifieth me, who shall gainsay me? Let us stand together. Who is mine adversary? Let him come to me. {9} Behold the Lord God my helper: who is he that shall condemn me? Lo they shall all be destroyed as a garment, the moth shall eat them.

{10} Which of you feareth our Lord, heareth the voice of his servant, who hath walked in darkness, and hath no light? Let him hope in the name of our Lord, & lean upon his God. {11} Lo all you do kindle a fire, are compassed with flames, walk in the light of your fire, and in the flames which you have kindled: of my hand is this done to you, you shall sleep in sorrows.

Chapter 51

God encourageth Sion to trust in his promised comfort, by example of Abraham. 3. For the spiritual Sion, the Church of Christ, shall receive much grace by his Evangelical law. 12. And her children shall not fear persecution, nor be overcome: 23. but her enemies shall fail.

{1} HEAR me ye that follow that which is just, and that seek our Lord: attend to the rock whence you are hewn out, & to the cave of the lake from the which you are cut out. {2} Attend to Abraham your father, and to Sara that bare you: because I called him alone, and blessed him, & multiplied him. {3} Our Lord therefore will comfort Sion, and will comfort all the ruins thereof: and he will make her desert as delicacies, and her wilderness as the garden of our Lord. Joy and gladness shall be found in it, giving of thanks, and voice of praise. {4} Attend unto me, o my people, and my tribe hear ye me: because a law shall proceed from me, and my judgement shall rest to be a light of the peoples. {5} My just one is nigh at hand, my saviour is gone forth, and mine arms shall judge peoples: the islands shall expect me, & shall patiently wait for mine arm. {6} Lift up your eyes into heaven, and look down to the earth beneath: because the heavens shall melt as smoke, and the earth shall be worn away as a garment, and like to these things shall the inhabitants thereof perish: but my salvation shall be for ever, and my justice shall not fail. {7} Hear me ye that know that which is just, my people which have my law in their heart: fear ye not the reproach of men, and be not afraid of their blasphemies. {8} For as a garment so shall the worm eat them: and as wool, so shall the moth devour them, but my salvation shall be for ever, and my justice unto generations of generations. {9} Arise, arise, put on strength o arm of our Lord: arise as in the old days, in the generations of worlds. Hast not thou stricken the proud, & wounded the dragon? {10} Hast not thou dried the sea, the water of the vehement, which madest the depth of the sea a way, that the delivered might pass. {11} And now they that are redeemed of our Lord shall return, and shall come into Sion praying, and joy everlasting upon their heads, they shall possess joy and gladness, sorrow and mourning shall fly away. {12} I, even I my self will comfort you: who art thou that thou shouldest be afraid of a mortal man, and of the son of man, which as grass so shall wither? {13} And thou hast forgotten our Lord thy maker, which stretched out the heavens, and founded the earth: and thou hast been afraid continually all the day at the face of his fury, which afflicted thee, and had prepared to destroy: where is now the fury of the affliction? {14} He shall quickly come going to open, and he shall not kill unto utter destruction, neither shall his bread fail. {15} But I am the Lord thy God which trouble the sea, and the waves thereof do swell, the Lord of hosts is my name. {16} I have put my words in thy mouth, and in the shadow of my hand I have protected thee, that thou mightest plant the heavens, and found the earth, & mightest say to Sion: Thou art my people. {17} Be lifted up, be lifted up, arise Jerusalem, which hast drunken of the hand of our Lord the cup of his wrath: even to the bottom of the cup of drowsiness hast thou drunk, even to the dregs. {18} There is none that can uphold her of all the children that she hath born: and there is none that taketh her by the hand of all the children, that she hath brought up. {19} There are two things which have happened to thee: who shall be sorry for thee? Spoil, and destruction, and famine, and the sword, who shall comfort thee? {20} Thy children are thrown forth, {768} they have slept in the head of all ways, as the orix that is snared: full of the indignation of our Lord, of the rebuke of thy God. {21} Therefore hear this poor little one, and

drunken not of wine. {22} Thus saith thy dominatour our Lord, and thy God, who hath fought for his people: Behold I have taken out of thy hand the cup of drowsiness, the bottom of the cup of mine indignation, thou shalt not add to drink it any more. {23} And I will put it in their hand, that have humbled thee, and have said to thy soul: Bow down, that we may pass over: and thou hast laid thy body as the ground, and as a way to them that pass over?

Chapter 52

The prophet alluding to the delivery of Sion and Jerusalem from the Babylonical captivity, stirreth up the Church of Christ, to rejoice for the delivery from sin, 7. which Christ's Apostles preached 10. with great fruit in all nations.

{1} ARISE, arise, put on thy strength o Sion, put on the garments of thy glory o Jerusalem the city of the holy one: because the uncircumcised, and unclean shall add no more to pass by thee. {2} Be shaken out of the dust, arise, sit up Jerusalem: loose the bonds of thy neck, o captive daughter of Sion. {3} Because thus saith our Lord: You were sold for nought, and without silver you shall be redeemed. {4} Because thus saith our Lord God: My people went down into Aegypt at the beginning to be a sojourner there: and Assur without any cause did oppress them. {5} And now what have I here? Saith our Lord: because my people is taken away for nought. Their rulers do unjustly, saith our Lord, and continually all the day my name is blasphemed. {6} For this cause shall my people know my name in that day: because I myself that spake, lo am present. {7} How beautiful upon the mountains are the feet of him that evangelizeth & preacheth peace: of him that telleth good, preaching health, that saith to Sion: Thy God shall reign. {8} The voice of thy watchmen, they have lifted up their voice, they shall praise together: because eye to eye they shall see when our Lord shall convert Sion. {9} Rejoice, & praise together ye deserts of Jerusalem: because our Lord hath comforted his people: he hath redeemed Jerusalem. {10} Our Lord hath prepared his holy arm in the sight of all the Gentiles: and all the ends of the earth shall see the salvation of our God. {11} Depart, depart, go ye out from thence, touch not a polluted thing: go out of the midst of her, be cleansed ye that carry the vessels of our Lord. {12} Because you shall not go out in tumult, neither with flight shall you make haste: for our Lord will go before you, and the God of Israel will gather you together. {13} Behold my servant shall understand, he shall be exalted, and shall be lifted up, and shall be exceeding high. {14} As many have been astonished upon thee, so shall his look among men be inglorious, and his form among the sons of men. {15} He shall sprinkle many nations, kings shall shut their mouth upon him: because they to whom it was not told of him, have seen: and they that heard not have beheld.

Chapter 53

All will not believe Christ's Gospel to whom it shall be preached: 2. as the mystery of his ignominious death for all men's sins: 7. which he will suffer most meekly: 10. for which his name shall be glorified in all places.

{1} WHO hath believed our hearing? And the arm of our Lord to whom is it revealed? {2} And he shall come up as a young spring before him, and as a root from a thirsty ground: there is no beauty in him, nor comeliness, and we have seen him, and there was no sightliness, and we were desirous of him. {3} Despised, and most abject of men, a man of sorrows, and knowing infirmity: and his look as it were hid and despised, whereupon neither have we esteemed him. {4} He surely hath born our infirmities, and our sorrows he hath carried: and we have thought him as it were a leper, & stricken of God, and humbled. {5} But he was wounded for our iniquities, he was broken for our sins: the discipline of our peace upon him, and with the wail of his stripe we are healed. {6} All we have strayed as sheep, every one hath declined into his own way: and our Lord hath put upon him the iniquity of all us. {7} He was offered because himself would, and opened not his mouth: as a

sheep to slaughter shall he be led, and as a lamb before his shearer, he shall be dumb, & shall not open his mouth: {8} from distress and from judgement he was taken up: who shall declare his generation? Because he is cut out of the land of the living, for the wickedness of my people have I stricken him. {9} And he shall give the impious for his burial, and the rich for his death: because he hath not done iniquity, neither was there guile in his mouth. {10} And our Lord would break him in infirmity. If he shall put away his soul for sin, he shall see seed of long age, and the will of our Lord shall be directed in his hand. {11} For that his soul hath laboured, he shall see and be filled: in his knowledge the same my just servant shall justify many, and he shall bear their iniquities. {12} Therefore will I distribute unto him very many, and he shall divide the spoils of the strong, for that he hath delivered his soul unto death, and was reputed with the wicked: and he hath borne the sin of many, and hath prayed for the transgressors.

Chapter 54

Gentiles who were barren shall multiply in the Church of Christ: 10. from which God's mercy shall never be separated.

{1} PRAISE o barren woman which bearest not: sing praise, and make joyful noise, which didst not bear: because many are the children of the desolate, more than of her that hath a husband, saith our Lord. {2} Enlarge the place of thy tent, and stretch out the skins of thy tabernacles, spare not: make long thy cords, and fasten thy nails. {3} For thou shalt penetrate to the right hand, and to the left: and thy seed shall inherit the Gentiles, & shall inhabit the desolate cities. {4} Fear not, because thou shall not be confounded, nor blush: for thou shalt not be ashamed, because thou shalt forget the confusion of thy youth, and the reproach of thy widowhood thou shalt remember no more. {5} Because he shall rule over thee that made thee, the Lord of hosts is his name: & thy redeemer the holy one of Israel, shall be called the God of all the earth. {6} For as a woman forsaken & mourning in spirit hath our Lord called thee, & as a wife cast off from her youth, hath thy God said: {7} For a moment, a little while have I forsaken thee, & in great mercies will I gather thee. {8} In a moment of indignation have I hid my face a little while from thee, & in mercy everlasting have I had mercy on thee, said thy redeemer our Lord. {9} As in the days of Noe is this thing to me, to whom I swear, that I would no more bring in the waters of Noe upon the earth: so have I sworn not to be angry with thee, and not to rebuke thee. {10} For the mountains shall be moved, & the little hills shall tremble; but my mercy shall not depart from thee, & the covenant of my peace shall not be moved, said our Lord thy miseratour. {11} Poor little one shaken with tempest, without all comfort, behold I will lay thy stones in order, & will found thee in sapphires, {12} & I will put the jasper stone for thy munitions: & thy gates into graven stones, all thy borders into stones worthy to be desired. {13} All thy children taught of our Lord: & a multitude of peace to thy children. {14} And in justice thou shalt be founded: depart far from calumny, because thou shalt not fear: and from dread, because it shall not approach to thee. {15} Behold, the borderer shall come, which was not with me, thy stranger sometime shall be joined to thee. {16} Behold, I have created the smith that bloweth the coals in the fire, & bringeth forth a vessel for his work, & I created the killer to destroy. {17} Every vessel that is made against thee, shall not prosper: and every tongue resisting thee in judgement, thou shalt judge. This is the inheritance of the servants of our Lord, and their justice with me, saith our Lord.

Chapter 55

God promiseth abundance of spiritual graces to the faithful, 4. that shall believe in Christ of all nations, 7. and sincerely serve him.

{1} ALL ye that thirst come to the waters: and you that have no

silver, make haste, buy, & eat: come, buy without silver, and without any exchange wine and milk. {2} Why bestow you silver not for bread, & your labour not for satiety? Hearing hear ye me, and eat that which is good, and your soul shall be delighted in fatness. {3} Incline your ear, & come to me: hear, and your soul shall live, and I will make an everlasting covenant with you, the faithful mercies of David. {4} Behold I have given him for a witness to the peoples, for a Prince and master to the Gentiles. {5} Behold thou shalt call the nation, which thou knowest not: and the nations that knew not thee shall run to thee, because of the Lord thy God, and the holy one of Israel: because he hath glorified thee. {6} Seek ye our Lord whilst he may be found, invoke him, whilst he is near. {7} Let the impious forsake his way, and the unjust man his cogitations, and return to our Lord, and he will have mercy on him: and to our God, because he is bountiful to forgive. {8} For my cogitations are not your cogitations: nor your ways my ways, saith our Lord. {9} For as the heavens are exalted above the earth, so are my ways exalted above your ways, & my cogitations above your cogitations. {10} And as the shower cometh down, and the snow from heaven, and returneth no more thither, but inebriateth the earth, and watereth it, and maketh it to spring, and giveth seed to the sower, and bread to him that eateth: {11} so shall my word be, which shall proceed from my mouth: it shall not return to me void, but it shall do what things soever I would, and shall prosper in these things for which I sent it. {12} Because you shall go forth in joy, and in peace shall you be conducted, the mountains and the little hills shall sing praise before you, and all the woods of the country shall clap the hand. {13} For the shrub, shall come up the fir tree, and for the nettle, shall grow the myrtle tree: and our Lord shall be named for an everlasting sign, that shall not be taken away.

Chapter 56

God inviteth all men in thought and deed to keep his law: promiseth blessing and reward to those that profess and keep perpetual chastity, 9. and reproveth evil Pastors.

{1} THUS saith our Lord: keep ye judgement, and do justice: because my salvation is near to come, and my justice to be revealed. {2} Blessed is the man that doth this thing, and the son of man that shall apprehend this, keeping the Sabbath that he pollute it not, keeping his hands that he do no evil. {3} And let not the son of the stranger, that cleaveth to our Lord, say: By separation the Lord will divide me from his people. {4} And let not the eunuch say: Behold I am a dry tree. Because thus saith our Lord to the eunuchs: They that shall keep my Sabbaths, and shall choose the things that I would, and shall hold my covenant. {5} I will give unto them in my house, and within my walls a place, and a name better than sons and daughters, an everlasting name will I give them, which shall not perish. {6} And the children of the stranger that cleave to the Lord, to worship him, & to love his name, to be his servants: every one that keepeth the Sabbath, not to pollute it, and that holdeth my covenant. {7} I will bring them into my holy mount, & will make them joyful in the house of my prayer: their holocausts, and their victims shall please me upon mine altar: because my house shall be called the house of prayer to all peoples. {8} Saith our Lord God that gathereth the dispersed of Israel: As yet will I gather unto it, the gathered together thereof. {9} All ye beasts of the field come to devour, all ye beasts of the forest. {10} His watchmen all blind have been ignorant: dumb dogs not able to bark, seeing vain things, sleeping and loving dreams. {11} And most impudent dogs, they have known no satiety: the pastors themselves have been ignorant of understanding: all have declined into their own way, every one to his own avarice, from the highest even to the last. {12} Come, let us take wine, and be filled with drunkenness, and it shall be as to day, so also to morrow, and much more.

Chapter 57

The Prophet lamenteth that men regard not when the just die; 3. reprehendeth those that scorn the godly; 5. and commit horrible idolatry, 11. forgetting, God: 14. who useth all benignity to recall them; 20. but they contemn him.

{1} THE just perisheth, and there is none that considereth in his heart, & men of mercy are gathered away, because there is none that understandeth; for at the face of malice, is the just gathered away. {2} Let peace come, let him rest in his bed that hath walked in his direction. {3} But come you hither ye children of the witch, the seed of the adulterer, and of the harlot. {4} Upon whom have you jested? Upon whom have you opened your mouth awide, and thrust out the tongue? Are not you wicked children, a lying seed? {5} Which take comfort in the gods under every thick green tree, immolating your little ones in the torrents, under the high rocks? {6} In the parts of the torrent is thy part, this is thy lot: and thou hast poured out libament to them, thou hast offered sacrifice, shall I not take indignation of these things? {7} Upon an high and lofty mountain thou hast laid thy bed, and hast gone up thither to immolate hosts. {8} And behind the door, and behind the post thou hast set thy memorial: because thou hast discovered thy self near me, and hast received an adulterer, thou hast enlarged thy bed, and made a covenant with them: thou hast loved their couch with open hand. {9} And thou hast adorned thy self with royal ointment, and hast multiplied the gay paintings. Thou didst send thy legates far off, & wast humbled even to hell. {10} In the multitude of thy way thou hast laboured; thou saidst not: I will rest: thou hast found life of thine own hand, therefore thou hast not asked. {11} For whom, with careful reverence, hast thou feared, whereas thou hast lied, & hast not been mindful of me, nor thought on me in thy heart? Because I am holding my peace, and as it were not seeing, and thou hast forgotten me. {12} I will declare thy justice, and thy works shall not profit thee. {13} When thou shalt cry, let thy gathered together deliver thee, and the wind shall take them all away, a soft blast shall bear them away: But he that hath confidence in me, shall inherit the land, & shall possess my holy mount. {14} And I will say: Make a way, give passage, turn out of the path, take away stumbling blocks out of the way of my people. {15} Because thus saith the High & Eminent, that inhabiteth eternity: and his name is holy, dwelling in the high, and holy place, and with a contrite & humble spirit: that he may revive the spirit of the humble, and revive the heart of the contrite. {16} For I will not contend for ever, neither will I be wrath unto the end: because the spirit shall proceed from my face, and breathings I will make. {17} For the iniquity of his avarice I was angry, and have stricken him: I have hid my face from thee, and have taken indignation: and he hath gone wandering in the way of his own heart. {18} I saw his ways, and have healed him, and reduced him, and have restored consolations unto him, and to them that mourn for him. {19} I have created the fruit of the lips peace, peace to him that is far off, & that is near, saith our Lord, and I have healed him. {20} But the impious are as it were the raging sea, which can not be quiet, and the waves thereof overflow unto conculation and mire. {21} There is no peace to the impious, saith our Lord God.

Chapter 58772

God commandeth the Prophet to cry unto the sinful people vehemently, and incessantly, to keep the law, not only in shew and pretence, but sincerely, leaving their own wills, and seeking God's will: 9. so they shall receive their good desires, and reward of well doing.

{1} CRY, cease not, as a trumpet exalt thy voice, and tell my people their wicked doings, and the house of Jacob their sins. {2} For me indeed they seek from day to day, and they will know my ways, as a nation that hath done justice, and hath not forsaken the judgement of their God: they ask of me the judgements of justice: they will approach to God. {3} Why have we fasted, and thou hast not regarded: have we humbled our souls, and thou hast not known? Behold in the day of your fast your own will is found, and you exact of all your debtors. {4} Behold you fast to debates and

contentions, and strike with the fist impiously. Do not fast as until this day, that your cry may be heard on high. {5} Is this such a fast, as I have chosen: for a man by the day to afflict his soul? Is this it, to wind his head about like a circle, and to spread sack-cloth and ashes? Wilt thou call this a fast, and a day acceptable to the Lord? {6} Is not this rather the fast that I have chosen? Dissolve the bands of impiety, loose the bundles that overload, dismiss them free that are broken, and break in sunder every burden. {7} Break thy bread to the hungry & the needy, & harbourless bring in into thy house: when thou shalt see the naked cover him, and dispise not thy flesh. {8} Then shall thy light break forth as the morning, and thy health shall sooner arise, & thy justice shall go before thy face, and the glory of our Lord shall embrace thee. {9} Then shalt thou invocate, and our Lord will hear: thou shalt cry, and he will say: Lo here I am. If thou wilt take away the chain out of the midst of thee, & cease to stretch out the finger, & to speak that which profiteth not. {10} When thou shalt pour out thy soul to the hungry, and shalt fill the afflicted soul, thy light shall arise up in darkness, & thy darkness shall be as the noon day. {11} And our Lord will give thee rest always, & will fill thy soul with brightness, and deliver thy bones, and thou shalt be as a watered garden, and as a fountain of waters, whose waters shall not fail. {12} And the deserts of the worlds shall be builded in thee, thou shalt raise up the foundations of generation and generation: and thou shalt be called the builder of the hedges, turning the paths into rest. {13} If thou turn away thy foot from the Sabbath, from doing thy will in my holy day, and call the Sabbath delicate, and the holy of our Lord glorious, and glorify him, whilst thou doest not thine own ways, & thy will be not found, to speak a word: {14} Then shalt thou be delighted upon the Lord, & I will lift thee up above the heights of the earth, & will feed thee with the inheritance of Jacob thy father. For the mouth of the Lord hath spoken.

Chapter 59

Sins do separate men from God: 3. as manslaughter, theft, and lying, with contempt of judgement and justice. 12. Men are otherwise judged just or unjust in the world, than in deed they are before God: 16. who seeth and judgeth all rightly.

{1} BEHOLD the hand of our Lord is not abridged that he can not save, neither is his ear made heavy that it can not hear. {2} But your iniquities have divided between you and your God, and your sins have hid his face from you that he would not hear. {3} For your hands are polluted with blood and your fingers with iniquity: your lips have spoken lie, and your tongue speaketh iniquity. {4} There is none that doth invocate justice, neither is there any that judgeth truly: but they trust in things of nothing, and speak vanities: they have conceived labour, and brought forth iniquity. {5} They have broken the eggs of asps, & have woven the spider's webs: he that shall eat of their eggs, shall die: and that which is nourished, shall be hatched into a cockatrice. {6} Their webs shall not be for clothing, neither shall they be covered with their works: their works are unprofitable works, and the work of iniquity is in their hands. {7} Their feet run to evil, & hasten to shed innocent blood: their cogitations are unprofitable cogitations: waste & destruction are in their ways. {8} They have not known the way of peace, and there is no judgement in their steps: their paths are become crooked to them: every one that treadeth in them, knoweth not peace. {9} For this cause is judgement far from us, & justice shall not apprehend us. We expected light, and behold darkness: brightness, & we have walked in darkness. {10} We have groped as blind men for the wall, and as without eyes have feelede: we have stumbled at noon day as in darkness, in dark places as the dead. {11} We all shall roar as bears, and as mourning doves we shall lament. We have expected judgement, and there is none: salvation, and it is far from us. {12} For our iniquities are multiplied before thee and our sins have answered to us: because our wicked doings are with us, & our iniquities we have known, {13} to sin and lie

against our Lord: and we were turned away so that we went not after our God, that we spake calumny and transgression: we conceived, and spake from the heart words of lying. {14} And judgement was turned backward, and justice stood far off: because truth hath fallen down in the street, and equity could not enter in. {15} And truth grew into oblivion: and he that departed from evil, lay open to the prey: and our Lord saw, and it appeared evil in his eyes, because there is no judgement. {16} And he saw that there is not a man: & he was astonished, because there is none to oppose himself: and his own arm saved to himself, and his justice it-self confirmed him. {17} He is clothed with justice as with a breastplate, and is an helmet of salvation on his head: he is clothed with garments of revenge, and is covered as with a mantle of zeal. {18} As unto revenge as it were unto retribution of indignation to his adversaries, and recompence to his enemies: he will repay the like to the islands. {19} And they of the West shall fear the name of our Lord: and they of the rising of the sun, his glory: when he shall come as a violent stream, which the spirit of our Lord driveth: {20} and there shall come a redeemer to Sion, and to them, that return from iniquity in Jacob, saith our Lord. {21} This is my covenant with them, saith our Lord: My spirit that is in thee, and my words that I have put in thy mouth, shall not depart out of thy mouth, and out of the mouth of thy seed, & out of the mouth of thy seed's seed, saith our Lord, from this present and for ever.

Chapter 60

In the Church of Christ shall the light of true faith, and sincere charity: 8. which shall be spread in all nations, and continue all times: 15. replenished with many joyful graces, 18. and eternal glory.

{1} ARISE, be illuminated Jerusalem: because thy light is come, & the glory of our Lord is risen upon thee: {2} Because lo darkness shall cover the earth, & a mist the peoples: but upon thee shall our Lord arise, and his glory shall be seen upon thee. {3} And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. {4} Lift up thine eyes round about & see, all these are gathered together, they are come to thee: thy sons shall come from a far, & thy daughters shall rise from the side. {5} Then shalt thou see, & abound, & thy heart shall marvel and be enlarged, when the multitude of the sea shall be converted to thee, the strength of Gentiles shall come to thee, the dromedaries of Madian and Ephraim: all of Saba shall come, bringing gold and frankincense: and shewing forth praise to our Lord. {6} All the cattle of Cedar shall be gathered together unto thee, the rams of Nabaoth shall minister to thee: they shall be offered upon my placable altar, and I will glorify the house of my majesty. {7} Who are these, that fly as clouds, and as doves to their windows? {9} For the islands expect me, and the ships of the sea in the beginning, that I may bring thy sons from a far: their silver, & their gold with them, to the name of the Lord thy God, and to the holy one of Israel, because he hath glorified thee. {10} And the children of strangers shall build thy walls, and their kings shall minister to thee: for in mine indignation have I stricken thee, and in my reconciliation have I had mercy upon thee. {11} And thy gates shall be open continually: day and night they shall not be shut, that the strength of the Gentiles may be brought to thee, and their kings may be brought. {12} For the nation & the kingdom that shall not serve thee, shall perish: & the Gentiles shall be wasted with desolation. {13} The glory of Libanus shall come to thee, the fir-tree, & box-tree, and pine-tree together, to adorn the place of my sanctification, and the place of my feet I will glorify. {14} And the children of them that humbled thee, shall come crouching to thee, and all that detracted from thee shall adore the steps of thy feet, and shall call thee the city of the Lord, Sion of the holy one of Israel. {15} For that thou wast forsaken, and hated, and there was none that passed by thee, I will make thee to be the pride of worlds, a joy unto generation & generation: {16} & thou shalt

suck the milk of the Gentiles, & thou shalt be nursed with the teat of kings: & thou shalt know that I am the Lord that save thee, and thy Redeemer the strong one of Jacob. {17} For brass I will bring gold, and for iron I will bring silver: and for wood brass, and for stones iron: and I will make thy visitation peace, and thine overseers justice. {18} Iniquity shall no more be heard in thy land, waste and destruction in thy borders, and salvation shall occupy thy walls, & praise thy gates. {19} Thou shalt have the sun no more to shine by day, neither shall the brightness of the moon lighten thee: but the Lord shall be unto thee for an everlasting light, and thy God for thy glory. {20} Thy sun shall go down no more, and thy moon shall not be diminished: because the Lord shall be unto thee for an everlasting light, & the days of thy mourning shall be ended. {21} And thy people all just, for ever shall inherit the land, the bud of my planting, the work of mine hand to glorify. {22} The least shall be into a thousand, and the little one into a most strong nation: I, the Lord in the time thereof will suddenly do it.

Chapter 61

Christ announceth himself to be sent from heaven to teach the truth, to heal and pardon the penitent, to comfort the desolate, and strengthen the weak: 4. whose Apostles shall constantly preach justice in all the world. 10. And his Church shall rejoice.

{1} THE spirit of the Lord upon me, because the Lord hath anointed me: to preach to the mild he sent me, that I should heal the contrite of heart, and preach indulgence to the captives, and deliverance to them that are shut up. {2} That I should preach the placable year to the Lord, & the day of vengeance of our God: that I might comfort all that mourn; {3} that I might appoint to the mourners of Sion, & give them a crown for ashes, the oil of joy for mourning, a mantle of praise for the spirit of sorrowfulness: and they shall be called in it the strong of justice, planting of the Lord to glorify. {4} And they shall build the deserts from the beginning of the world, and shall erect the old ruins; and shall repair the desolate cities, that were dissipated in generation and generation. {5} And aliens shall stand, and feed your cattle: and the children shall be your husbandmen, and dressers of the vines. {6} And you shall be called the Priests of the Lord: to you it shall be said: The ministers of our God: you shall eat the strength of the Gentiles, and in their glory you shall be proud. {7} For your double confusion & shame, they shall praise their part: for this cause shall they receive double in their land, everlasting joy shall be to them. {8} Because I am the Lord that love judgement, & hate robbery in holocaust: and I will give their work in truth, and make a perpetual covenant with them. {9} And they shall know their seed in the Gentiles, and their bud in the midst of peoples, all that shall see them, shall know them, that these are the seed which the Lord hath blessed. {10} Rejoicing I will rejoice in our Lord, and my soul shall be joyful in my God: because he hath clothed me with the garments of salvation: and with the garment of justice he hath compassed me, as a bridegroom decked with a crown, and as a bride adorned with her jewels. {11} For as the earth bringeth forth her spring, and as the garden shooteth forth his seed: so shall our Lord God make justice to spring forth, and praise before all the Gentiles.

Chapter 62

The Prophet avoucheth that he will not cease from preaching Christ: 4. to whom all nations shall be converted: 8. & whose Church shall continue for ever.

{1} FOR Sion I will not hold my peace, and for Jerusalem, I will not rest, till her just one come forth as brightness, & her Saviour be kindled as a lamp. {2} And the Gentiles shall see thy just one, and all kings thy noble one: and thou shalt be called by a new name, which the mouth of our Lord shall name. {3} And thou shalt be a crown of glory in the hand of our Lord, & the diadem of a kingdom in the hand of thy God. {4} Thou shalt no more be called, Forsaken: & thy land shall no more be called, Desolate: But thou

shall be called, My will in her, and thy land inhabited, because it hath well pleased our Lord in thee: & thy land shall be inhabited. {5} For the young man shall dwell with the virgin, and thy children shall dwell in thee. And the bridegroom shall rejoice upon the bride, & thy God shall rejoice upon thee. {6} Upon thy walls, Jerusalem, I have appointed watch-men, all the day, and all the night, for ever they shall not hold their peace. You that remember our Lord, hold not your peace, {7} & give not silence to him, until he establish, and until he make Jerusalem the praise in the earth. {8} Our Lord hath sworn by his right hand, and by the arm of his strength: If I shall give thy wheat any more to be meat for thine enemies: and if the strange children shall drink thy wine, wherein thou hast laboured. {9} Because they that shall gather it together, shall eat it, and shall praise the Lord: and they that carry it together, shall drink it in my holy courts. {10} Pass ye, pass ye through the gates, prepare a way for the people, make the journey plain, & pick up the stones, & lift up the sign to the peoples. {11} Behold our Lord hath made heard in the ends of the earth, tell the daughter of Sion: Behold thy Saviour cometh: behold his reward is with him, and his work before him. {12} And they shall call them, The holy people, the redeemed of our Lord. But thou shalt be called, A city sought for, and not Forsaken.

Chapter 63

Christ is described as a Victorious conqueror, ascending into heaven with triumph, embued with blood 7. For all whose benefits the Prophet rendereth thanks: 10. expostulating the people's ingratitude, that provoked God to wrath.

{1} WHO is this that cometh from Edom, with dyed garments from Bosra, this beautiful one in his robe, going in the multitude of his strength? I that speak justice, and am a defender to save. {2} Why then is thy clothing red, and thy garments as theirs that tread in the wine-press? {3} I have trodden the press alone, and of the Gentiles there is not a man with me: I have trodden them in my fury, and have trodden them down in my wrath: & their blood is sprinkled upon my garments, & I have stained all my raiment. {4} For the day of revenge is in my heart, the year of my redemption is come. {5} I looked about, & there was no helper: I sought, and there was none to aid: and mine arm hath saved, and mine indignation it-self hath holpen me. {6} And I have trodden down the peoples in my fury, and have inebriated them in mine indignation, and have drawn their strength down to the ground. {7} I will remember the mercies of our Lord, the praise of our Lord for all things, that our Lord hath rendered to us, and for the multitude of the good things to the house of Israel, which he hath given them according to his indulgence, and according to the multitude of his mercies. {8} And he said: But yet is my people, children that deny not: and he is become their saviour. {9} In all their tribulation he was not troubled, and the Angel of his face saved them: in his love, and in his indulgence he redeemed them, and bare them, and lifted them up all the days of the world. {10} But they provoked to wrath, and afflicted the spirit of his holy one: and he was turned to be their enemy, and he conquered them. {11} And he remembered the days of the world of Moyses, and of his people: Where is he that brought them out of the sea, with the Pastors of his flock? Where is he that put in the midst of him the spirit of his holy one? {12} He that brought out Moyses to the right hand by the arm of his majesty: that divided the waters before them, that he might make to himself an everlasting name. {13} He that brought them out through the depths, as an horse in the desert that stumbled not. {14} As the beast that goeth down in the plain field, the spirit of our Lord was their conductor: so didst thou bring thy people that thou mightest make thee a name of glory. {15} Attend from heaven, and look from thy holy habitation, & of thy glory: where is thy zeal, and thy strength, the multitude of thy bowels, and of thy mercies? They have held back themselves toward me. {16} For thou art our father, and Abraham hath not known us, and Israel hath been ignorant of

us: thou, o Lord, art our father, our Redeemer, from the beginning is thy name. {17} Why hast thou made us err, o Lord, from thy ways: hast thou hardened our heart, that we feared not thee? Return for thy servants, the tribes of thine inheritance. {18} As nothing have they possessed thy holy people: our enemies have trodden down thy sanctification. {19} We are become as in the beginning, when thou didst not rule over us, neither was thy name invoked upon us.

Chapter 64

The Jews in captivity pray to God for release: 4. acknowledging his former great benefits, and their own sins, flying now to his mercy.

{1} WOULD God thou wouldest break the heavens asunder, and wouldest descend: at thy presence the mountains should melt away. {2} As the burning of fire would they melt, the waters would burn with fire, that thy name might be made known to thine enemies: at thy presence the nations should be troubled. {3} When thou shalt do marvelous things, we shall not sustain: thou art descended, and at thy presence the mountains are melted. {4} From the beginning of the world they have not heard, nor received with the ears: the eye hath not seen, o God, beside thee, what things thou hast prepared for them that expect thee. {5} Thou hast met him that rejoiceth, and doth justice: in thy ways they shall remember thee: behold thou art angry, and we have sinned: we have been always in them, and we shall be saved. {6} And all we are become as one unclean, and all our justices as the cloth of a menstrued woman: and we have all fallen as a leaf, and our iniquities as the wind have taken us away. {7} There is none that invocateth thy name: that riseth up, and holdeth thee, thou hast hid thy face from us, and hast dashed us in the hand of our iniquity. {8} And now Lord thou art our father, & we clay: and thou art our maker, and all we the works of thy hands. {9} Be not angry, o Lord, enough, and remember no more our iniquity: lo regard, all we are thy people. {10} The city of thy holy one is made desert, Sion is made desert, Jerusalem is become desolate. {11} The house of our sanctification, and of our glory, where our fathers praised thee, is turned into the burning of fire, and all our things worthy to be desired are turned into ruins. {12} Wilt thou upon these things contain thy self, o Lord, wilt thou hold thy peace, and afflict us vehemently?

Chapter 65

The Gentiles shall seek and find Christ, 2. whom the Jews will persecute; and shall be rejected, only a few relics reserved. 13. So the Church shall multiply, and abound in graces.

{1} THEY have sought me that before asked not, they have found that sought me not, I said: Behold me, behold me, to a Gentility that did not invoke my name. {2} I have spread forth mine hands all the day to an incredulous people, which goeth in a way not good after their own cogitations. {3} A people that provoke me to anger before my face always: that immolate in gardens, and sacrifice upon bricks. {4} That dwell in sepulchres, and sleep in temples of idols: that eat swine's flesh, and profane potage in their vessels. {5} That say: Depart from me, approach not to me, because thou art unclean: these shall be smoke in my fury, a fire burning all the day. {6} Behold it is written before me: I will not hold my peace, but I will render and repay into their bosom {7} your iniquities, and the iniquities of your fathers together, saith our Lord, that have sacrificed upon the mountains, and upon the little hills have reproached me, & I will remeasure their first work in their bosom. {8} Thus saith our Lord: As if a berry be found in a cluster, and it be said: Destroy it not, because it is a blessing: so will I do for my servants' sake, that I destroy not the whole. {9} And I will bring forth seed out of Jacob, & out of Juda a possessor of my mountains: & mine elect shall inherit it, and my servants shall inhabit there. {10} And the champion countries shall be into folds of flocks, and the valley of Achor for the couch of herds,

unto my people that have sought after me. {11} And you, that have forsaken the Lord, that have forgotten my holy mount, that set a table to Fortune, and offer libaments upon it. {12} I will number you in the sword, and you shall all fall by slaughter: because I called, and you have not answered: I spake, and you have not heard, and you did evil in mine eyes: and you have chosen the things, that I would not. {13} For this cause thus saith our Lord God: Behold my servants shall eat, and you shall be hungry: behold my servants shall drink, and you shall be thirsty. {14} Behold my servants shall rejoice, and you shall be confounded: behold my servants shall praise for joyfulness of heart: and you shall cry for sorrow of heart, and for contrition of spirit you shall howl. {15} And you shall leave your name for an oath to mine elect: and the Lord God shall kill thee, and will call his servants by an other name. {16} In which he that is blessed upon the earth, shall be blessed in God, Amen: & he that sweareth in the earth, shall swear by God Amen: because the former distresses are forgotten, & because they are hid from mine eyes. {17} For behold I create new heavens, & a new earth: & the former things shall not be in memory, & they shall not ascend upon the heart. {18} But you shall be glad & rejoice for ever in these things, which I create: because lo I create Jerusalem exultation, and the people thereof joy. {19} And I will rejoice in Jerusalem, and be glad in my people, and there shall no more be heard in it the voice of weeping, and the voice of crying. {20} There shall no more be a child of days, & an old man that shall not fill up his days, because the child of an hundred years shall die, and the sinner of an hundred years shall be accurst. {21} And they shall build cities, and inhabit: and they shall plant vineyards, and eat the fruits thereof. {22} They shall not build, and an other shall dwell: they shall not plant, & an other shall eat: for according to the days of the tree, shall be the days of my people, and they shall make old the works of their hands. {23} Mine elect shall not labour in vain, nor engender in conturbation: because it is the seed of the blessed of the Lord, and their posterity with them. {24} And it shall be, before they call, I will hear: as they are yet speaking, I will hear. {25} The wolf and the lamb shall feed together, the lion and the oxe shall eat straw: & to the serpent dust shall be his bread: they shall not hurt, nor kill in all my holy mountain, saith our Lord.

Chapter 66

God who filleth heaven and earth, will dwell in the heart of the humble. 3. For the sins of the Jews Jerusalem shall be destroyed. 5. The faith of Christ shall be propagated by the preaching of the Apostles. 15. And Christ coming to judge, 19. all shall receive according to their deserts.

{1} THUS saith our Lord: Heaven is my seat, and the earth my foot stool: what is this house that you will build to me? And what is this place of my rest? {2} My hand hath made all these things, & all these things have been done, saith our Lord. But to whom shall I have respect, but to the poor little one, & the contrite of spirit, and him that trembleth at my words? {3} He that immolateth an oxe, is as he that should slay a man: he that killeth a sheep in sacrifice, as he that should brain a dog: he that offereth oblation, as he that should offer swine's blood: he that remembereth frankincense, as he that should bless an idol. All these things have they chosen in their ways, and in their abominations their soul is delighted. {4} Wherefore I also will choose their delusions: and the things that they feared, I will bring to them: because I called, and there was none that would answer: I have spoken, and they heard not: & they have done evil in mine eyes, and have chosen the things that I would not. {5} Hear the word of our Lord, ye that tremble at his word: your brethren that hate you, and reject you for my name sake, have said: Let the Lord be glorified, & we shall see in your joy: but they shall be confounded. {6} A voice of people from the city, a voice from the temple, the voice of our Lord repaying retribution to his enemies. {7} Before she travailed, she brought forth, before her time came to be delivered, she brought forth a man child. {8} Who ever heard such a thing? & who hath

seen the like to this? Why, shall the earth travail in one day? Or shall a nation be brought forth together, because Sion hath travailed, & brought forth her children? {9} Shall not I that make others to bring forth children, my self bring forth, saith the Lord? Shall I, that give generation to others, be barren, saith the Lord thy God? {10} Rejoice with Jerusalem, & be joyful in her all ye that love her: be glad with her in gladness all ye, that mourn upon her, {11} that you may suck, & be filled of the breast of her consolation: that you may milk, & flow with delights in all manner of her glory. {12} Because thus saith our Lord: Behold I will decline upon her as it were a flood of peace, and as a torrent overflowing the glory of the Gentiles, which you shall suck: at the breasts, you shall be carried, & upon the knees they shall speak you fair. {13} As if the mother would speak one fair, so will I comfort you, & in Jerusalem you shall be comforted. {14} You shall see, & your heart shall rejoice, and your bones shall spring as an herb, and the hand of our Lord shall be known to his servants, & he shall be wrath with his enemies. {15} Because lo our Lord will come in fire, & his chariots as a whirlwind, to render his fury in indignation, & his rebuking in flames of fire: {16} because our Lord shall judge in fire, & in his sword to all flesh, and the slain of our Lord shall be multiplied, {17} they that were sanctified, & thought themselves clean in the gardens behind the gate within, they that did eat swine's flesh, and abomination, and the mouse: they shall be confounded, saith our Lord. {18} But I know their works, and their cogitations: I come that I may gather together, with all nations and tongues: and they shall come and shall see my glory. {19} And I will put a sign in them, and I will send of them, that shall be saved, to the Gentiles into the sea, into Afrike, & Lydia, them that hold the arrow: into Italy, and Greece; to the islands far off, to them that have not heard of me, and have not seen my glory. And they shall shew forth my glory to the Gentiles: {20} and they shall bring all your brethren of all nations a gift to our Lord, upon horses, and in chariots, & in horse-litters, & on mules, and in coaches, to my holy mountain Jerusalem, saith our Lord, as if the children of Israel should bring in a gift in a clean vessel into the house of our Lord. {21} And I will take of them to be Priests, & Levites, saith our Lord. {22} Because as new heavens, and a new earth, which I make to stand before me, saith our Lord: so shall your seed stand, and your name. {23} And there shall be month after month, and sabbath after sabbath: all flesh shall come to adore before my face, saith our Lord. {24} And they shall go out, and see the carcasses of the men, that have transgressed against me: their worm shall not die, and their fire shall not be quenched: and they shall be even unto satiety of sight to all flesh.

THE PROPHECY OF JEREMIE

Chapter 1

Jeremy Prophesied in the times of Josias, Joakim, and Sedecias Kings of Juda: 5. being sanctified in his mother's womb, is sent in his tender age to Prophecy 11. the destruction of Jerusalem, 17. God giving him courage against his persecutors.

{1} THE words of Jeremy the son of Helcias, of the Priests that were in Anathoth, in the land of Benjamin. {2} The word of our Lord which was made to him in the days of Josias the son of Amon king of Juda, in the thirteenth year of his kingdom. {3} And the word was made in the days of Joakim the son of Josias king of Juda, unto the end of the eleventh year of Sedecias the son of Josias king of Juda, even unto the transmigration of Jerusalem, in the fifth month. {4} And the word of our Lord was made to me, saying: {5} Before I formed thee in the womb, I knew thee: and before thou camest forth of the matrice, I sanctified thee, and a Prophet in the Gentiles I gave thee. {6} And I said: A a a, o Lord God: Behold I can not speak, because I am a child. {7} And our Lord said unto me: Say not: I am a child: for to all things, to which

I shall send thee, thou shalt go: and all things whatsoever I shall command thee, thou shalt speak. {8} Be not afraid of their face: because I am with thee, to deliver thee, saith our Lord. {9} And our Lord put forth his hand, and touched my mouth: & our Lord said to me: Behold I have given my words in thy mouth: {10} Behold I have appointed thee this day over the Gentiles, and over kingdoms, that thou mayst pluck up, and destroy, and waste, and dissipate, and build, and plant. {11} And the word of our Lord was made to me, saying: What seest thou Jeremy? And I said: I see a rod watching. {12} And our Lord said to me? Well hast thou seen; because I will watch upon my word to do it. {13} And the word of our Lord was made to me the second time, saying: What seest thou? And I said: I see a pot boiling hot, and the face thereof from the face of the North. {14} And our Lord said unto me: From the North shall evil be opened upon all the inhabitants of the land. {15} Because lo I will call together all the kindreds of the kingdoms of the North, saith our Lord: and they shall come, and shall set every one his throne in the entering of the gates of Jerusalem, and upon all the walls thereof round about, and upon all the cities of Juda. {16} And I will speak my judgements with them, touching all the wickedness of them that have forsaken me, and have offered to strange gods, and have adored the work of their own hands. {17} Thou therefore gird thy loins, & rise, and speak to them all things that I command thee. Be not afraid of their face: for I will make thee not to fear their countenance. {18} For I have given thee this day to be as a fenced city, and as an iron pillar, and as a brazen wall over all the land of the kings of Juda, to the Princes thereof, & to the Priests, and to the people of the land. {19} And they shall fight against thee, and shall not prevail: because I am with thee, saith our Lord, to deliver thee.

Chapter 2

God expostulateth with the Jews, 6. that they regard not his great benefits. 8. Some Priests, and (pretended) Prophets serving false God. 23. and denying their fault, 25. are obstinate in idolatry: 36. for which they shall be confounded.

{1} AND the word of our Lord was made to me, saying: Jerusalem, saying: Thus saith our Lord: I {2} Go, and cry in the ears of have remembered thee, pitying thy youth, and the charity of thy despousing, when thou didst follow me in the desert, in a land that is not sown. {3} Israel is holy to our Lord, the first fruits of his fruits: all they that do devour it do sin: evil shall come upon them, saith our Lord. {4} Hear ye the word of our Lord, o house of Jacob, and all ye kindreds of the house of Israel: {5} thus saith our Lord: What iniquity have your fathers found in me, that they have made themselves far from me, and have walked after vanity, and are become vain? {6} And they have not said: Where is our Lord, that made us come up out of the land of Aegypt, that led us through the desert, through a land inhabitable and without way, through a land of thirst, & the image of death, through a land, wherein no man walked, nor any man dwelt? {7} And I brought you into the land of Carmel, that you might eat the fruit thereof, and the best things thereof: and being entered in, you have contaminated my land, & made mine inheritance an abomination. {8} The Priests have not said: Where is our Lord? And they that held the law knew me not: and the Pastors have transgressed against me, and the Prophets have prophesied in Baal, and have followed idols. {9} Therefore will I yet contend in judgement with you, saith our Lord, and I will plead with your children. {10} Pass ye to the isles of Cethim, and see: and send into Cedar, and consider earnestly, & see if there hath the like thing been done. {11} If a nation hath changed their gods, & surely they are not gods: but my people hath changed their glory into an idol. {12} Be astonished, o heavens, upon this, and o gates thereof be ye desolate exceedingly, saith our Lord. {13} For two evils hath my people done, Me they have forsaken the fountain of living water, & have digged to themselves cisterns: broken cisterns, that are not able to hold waters. {14} Why, is Israel a

bondman, or a servant born in the house? Why then is he become a prey? {15} The lions have roared upon him, & have given their voice, they have made his land a wilderness: his cities are burnt up, & there is none to dwell in them. {16} The children also of Memphis and Taphnes have deflowered thee, even to the crown of the head. {17} Is not this done to thee, because thou didst forsake the Lord thy God at that time, when he led thee by the way? {18} And now what wilt thou in the way of Aegypt, to drink the troubled water? And what hast thou to do with the way of the Assyrians, to drink the waters of the river? {19} Thy malice shall reprove thee, and thine apostasy shall rebuke thee. Know thou, & see that it is an evil & a bitter thing for thee, to have left the Lord thy God, & that my fear is not with thee, saith our Lord the God of hosts. {20} From the beginning thou hast broken my yoke, thou hast burst my bonds, & thou saidst: I will not serve. For on every little high hill, & under every green thick tree thou wast laid down as an harlot. {21} But I planted thee an elect vineyard, all true seed: how then art thou turned unto me into that which is depraved, o strange vineyard? {22} If thou shalt wash thyself with nitre, and multiply to thyself the herb borith, thou art spotted in thine iniquity before me, saith our Lord God. {23} How sayst thou: I am not polluted, I have not walked after Baalim? See thy ways in the valley, know what thou hast done: a swift courser that rideth his ways. {24} The wild Ass accustomed to the wilderness in the desire of his soul, hath drawn the wind of his love: none shall turn her away: all that seek her shall not fail: in her monthly flowers they shall find her. {25} Stay thy foot from nakedness, and thy throat from thirst. And thou saidst: I have despaired, no, I will not do it: for I have loved strangers, and I will walk after them. {26} As the thief is confounded when he is taken, so is the house of Israel confounded, they and their kings, the princes and priests, and their prophets, {27} saying to wood: Thou art my father: and to stone: Thou hast begotten me: they have turned the back to me, & not the face: and in the time of their affliction they will say: Arise, and deliver us. {28} Where are the gods, whom thou hast made to thee? Let them arise and deliver thee in the time of thine affliction: for according to the number of thy cities were thy gods, o Juda. {29} What will you contend with me in judgement? You have all forsaken me, saith our Lord. {30} In vain have I stricken your children, they have not received discipline: your sword hath devoured your Prophets, as a wasting lion is your generation. {31} See ye the word of our Lord: why, am I become a wilderness to Israel, or a lateward springing land? Why then hath my people said: We have revolted, we will no more come to thee? {32} Will a Virgin forget her ornament, or a bride the stomacher of her breast? But my people hath forgotten me innumerable days. {33} Why dost thou endeavour to shew thy way good to seek love, which moreover also hast taught thy malices to be thy ways. {34} And in thy wings is found the blood of the souls of the poor and innocents? Not in ditches have I found them, but in all places, which before I have mentioned. {35} And thou hast said: I am without sin and innocent: and therefore let thy fury be turned away from me. Behold, I will contend with thee in judgement, because thou hast said: I have not sinned. {36} How vile art thou become exceedingly, iterating thy ways! And thou shalt be confounded of Aegypt, as thou art confounded of Assur. {37} For from hence also thou shalt go, & thy hands shall be upon thy head: because the Lord hath destroyed thy confidence, and thou shalt have nothing prosperous therein.

Chapter 3

Idolaters (and other sinners) are invited to repent, with promise of remission: 6. but neither the kingdom of Israel nor Juda will return. 14. God still calling, some Jews, and many Gentiles come to Christ.

{1} IT is commonly said: If a man put away his wife, and she departing from him marry an other man, will he return to her any

more? Shall not that woman be polluted and contaminated? But thou hast committed fornication with many lovers: nevertheless return unto me, saith our Lord, and I will receive thee. {2} Lift up thine eyes direct, and see where thou hast not been polluted: thou didst sit in the ways, expecting them as a robber in the wilderness: and thou hast polluted the land in thy fornications, and in thy malices. {3} For which thing the drops of rain were kept back, and there was no lateward shower: thou hadst an harlot's forehead, thou wouldest not blush. {4} Therefore at the least from henceforth call me: Thou art my father, the guide of my virginity. {5} Why, wilt thou be angry for ever, or wilt thou persevere unto the end? Lo, thou hast spoken, and hast done evils, and hast prevailed. {6} And our Lord said to me in the days of Josias the king: Hast thou seen what things the revolter Israel hath done? She hath gone of herself upon every high mountain, and under every thick green tree and hath fornicated there. {7} And I said, when she had done all these things: Return to me, & she returned not. And Juda her transgressing sister saw, {8} because the rebel Israel had played the harlot, I had put her away, and given her a bill of divorce: and Juda her transgressing sister was not afraid, but went and played the harlot also herself. {9} And with the facility of her fornication she contaminated the land, played the harlot with stone & wood. {10} And in all these things Juda her transgressing sister hath not returned to me in her whole heart, but in falsehood, saith our Lord. {11} And our Lord said to me: The rebellious Israel hath justified her soul, in comparison of the transgressor Juda. {12} Go, and cry these words against the North, and thou shalt say: Return, o rebellious Israel, saith our Lord, and I will not turn away my face from you: because I am holy, saith our Lord, and I will not be angry for ever. {13} But yet know thou thine iniquity, that thou hast transgressed against the Lord thy God: and thou hast dispersed thy ways to strangers under every thick green tree, and hast not heard my voice, saith our Lord. {14} Return, o ye revolting children, saith our Lord: because I am your husband: and I will take you one of a city, and two of a kindred, and will bring you into Sion. {15} And I will give you Pastors according to my heart, and they shall feed you with knowledge and doctrine. {16} And when you shall be multiplied and increase in the land in those days, saith our Lord, they shall say no more: The Ark of the Testament of our Lord: neither shall it ascend upon their heart, neither shall they be mindful thereof, neither shall it be visited, neither shall that be done any more. {17} In that time Jerusalem shall be called the throne of our Lord: & all Gentiles shall be gathered together to it, in the name of our Lord into Jerusalem, & they shall not walk after the perversity of their most wicked heart. {18} In those days the house of Juda shall go to the house of Israel, & they shall come together from the land of the North to the land which I gave to your fathers. {19} But I said: How shall I make thee as children, and give thee a land worthy to be desired, the goodly inheritance of the hosts of the Gentiles? And I said: Thou shalt call me father, & shalt not cease to walk after me. {20} But as if a woman should contemn her lover, so hath the house of Israel contemned me, saith our Lord. {21} A voice was heard in the ways, weeping & howling of the children of Israel: because they have made their way unjust, they have forgotten our Lord their God. {22} Return ye revolting children, & I will heal your revoltings. Behold we come to thee: for thou art the Lord our God. {23} In very deed the little hills were liars, and the multitude of the mountains: verily in the Lord our God is the salvation of Israel. {24} Confusion hath eaten the labour of our fathers from our youth, their flocks, and their herds, their sons and their daughters {25} We shall sleep in our confusion, and our ignominy shall cover us, because we have sinned to the Lord our God, we and our fathers from our youth even to this day: and we have not heard the voice of the Lord our God.

Chapter 4

An admonition to sincere repentance, and circumcision of the heart: 5. with threats of grievous punishment to those, that persist in sin. 19. which the Prophet foreseeing lamenteth the vastation of the land: 27. yet mixt with consolation, that it shall not be utterly ruined.

{1} IF thou wilt return, o Israel, saith our Lord, return to me: if thou wilt take away thy stumbling blocks from my face, thou shalt not be moved. {2} And thou shalt swear: Our Lord liveth, in truth, & in judgement, and in justice: and the Gentiles shall bless him, & shall praise him. {3} For thus saith our Lord to the man of Juda, and to Jerusalem: Make unto you new fallow ground, & sow not upon thorns: {4} be circumcised to our Lord, and take away the prepuces of your hearts, ye men of Juda, and inhabitants of Jerusalem: lest perhaps mine indignation go forth as fire, and be kindled, & there be none that can quench it: because of the malice of your cogitations. {5} Declare ye in Juda, and make it heard in Jerusalem: speak, and sound with the trumpet in the land: cry strongly, and say: Assemble yourselves, & let us enter into the fenced cities, {6} lift up the sign in Sion. Take courage, stand not, because I do bring evil from the North, & great destruction. {7} The Lion is come up out of his den, and the robber of the Gentiles hath lifted up himself: he is come forth out of his place, that he may make thy land as a wilderness: thy cities shall be wasted, remaining without an inhabiter. {8} For this gird yourselves with cloths of hair, mourn and howl: because the wrath of the fury of our Lord is not turned away from us. {9} And it shall be in that day, saith our Lord: The heart of the king shall perish, & the heart of the Princes: and the Priests shall be astonished, and the Prophets shall be amazed. {10} And I said: Alas, alas, alas, o Lord God, hast thou then deceived this people & Jerusalem, saying: You shall have peace: and behold the sword hath come even to the soul? {11} At that time it shall be said to this people, & to Jerusalem: {784} A burning wind in the ways, that are in the desert of the way of the daughter of my people, not to fan and to purge. {12} A full spirit from these shall come to me: and now I will speak my judgement with them. {13} Behold he shall come in a cloud, and his chariots as a tempest: his horses are swifter than eagles: woe unto us, because we are destroyed {14} Wash thy heart from malice, o Jerusalem, that thou mayst be saved: how long shall hurtful cogitations abide in thee? {15} For a voice of one declaring from Dan, and notifying the idol from mount Ephraim. {16} Say ye to the Gentiles: lo it is heard in Jerusalem, that there come keepers from a far country, and sound their voice upon the cities of Juda. {17} They are set upon her round about, as the keepers of fields: because she hath provoked me to wrath, saith our Lord. {18} Thy ways and thy cogitations have done these things to thee: this thy malice, because it is bitter, because it hath touched thy heart. {19} My belly, my belly asketh, the senses of my heart are troubled in me, I will not hold my peace, because my soul hath heard the voice of the trumpet, the cry of battle. {20} Destruction is called upon destruction, and all the earth is wasted: my tents are wasted quickly, suddenly my skins. {21} How long shall I see one that flyeth away, shall I hear the voice of the trumpet? {22} Because my foolish people have not known me: they are unwise children, and without wit: they are wise to do evils, but to do well they have not known. {23} I beheld the earth, and lo it was void, and a thing of nothing: and the heavens, & there was no light in them. {24} I saw the mountains, and lo they were moved: and all the little hills were troubled. {25} I beheld, and there was not a man: and every fowl of the air was departed. {26} I looked, and behold Carmel made desert: and all the cities thereof were destroyed at the face of our Lord, and at the face of the wrath of his fury. {27} For thus saith our Lord: All the land shall be desolate, but yet I will not make a consummation. {28} The earth shall mourn, and the heavens shall lament from above: because I have spoken, I have purposed, and it hath not repented me, neither am I turned away from it. {29} At the voice of the horseman, and the archer, all the city is fled: they have entered into high places, and have climbed the rocks: all the cities are forsaken, and there dwelleth not a man in them. {30} But

thou being wasted, what wilt thou do? When thou shalt clothe thy self in scarlet, when thou shalt be adorned with golden jewels, and shalt paint thine eyes with stibic stone, thou shalt be trimmed in vain: thy lovers have contemned thee, they will seek thy life. {31} For I have heard the voice as of a travailing woman, anguishes as of a woman in labour of child. The voice of the daughter of Sion, amongst them that die, and stretch forth their hands: woe is me, because my soul hath fainted for them that are slain.

Chapter 5

All sorts of higher and lower degrees transgress God's law: 9. and shall be punished.

{1} GO round about the ways of Jerusalem, and look, and consider, & seek in the streets thereof, whether you can find a man that doth judgements, and seeketh fidelity: and I will be propitious unto him. {2} Yea if they say: Our Lord liveth this also they will swear falsely. {3} O Lord thine eyes regard fidelity: thou hast stricken them, and they were not sorry: thou hast broken them, and they have refused to receive discipline: they have hardened their faces more than the rock, and they would not return. {4} But I said: Perhaps they are poor and foolish, not knowing the way of the Lord, the judgement of their God. {5} I will go therefore to the great men, and will speak to them: for they have known the way of their Lord: and behold these altogether have more broken the yoke, have burst the bonds. {6} Therefore hath the lion out of the wood stricken them, the wolf in the evening hath wasted them, the leopard watching upon their cities: every one of them that shall come forth, shall be taken, because their prevarications, {785} are multiplied, their revoltings are strengthened. {7} Whereupon can I be propitious to thee? Thy children have forsaken me, and swear by them, that are not gods: I filled them, and they committed adultery, and did riotously in the harlot's house. {8} They are become as amorous horses, and stallions: every one neighed at his neighbour's wife: {9} Why, shall I not visit upon these things, saith our Lord? And on such a nation shall not my soul take revenge? {10} Scale the walls thereof, and dissipate them, but make not a consummation: take away the branches thereof, because they are not the Lord's. {11} For by prevarication hath the house of Israel prevaricated against me, and the house of Juda, saith our Lord. {12} They have denied our Lord, and said: It is not he: neither shall the evil come upon us: we shall not see sword and famine. {13} The Prophets have spoken into the wind, and there was no answer in them: these things therefore shall happen to them. {14} Thus saith our Lord the God of hosts: Because you have spoken this word: behold, I give my words in thy mouth as fire, & this people as sticks, & it shall devour them {15} Behold I will bring upon you a nation from a far, o house of Israel, saith our Lord: a strong nation, an ancient nation, a nation whose tongue thou shalt not know, nor understand what it speaketh. {16} The quiver thereof is as an open sepulchre, they are all strong. {17} And it shall eat thy corn, and thy bread: it shall devour thy sons, and thy daughters: it shall eat thy flock, and thy herds: it shall eat thy vineyard, and thy fig: and it shall destroy thy fenced cities, wherein thou hast confidence, with the sword. {18} But yet in those days, saith our Lord, I will not bring you into consummation. {19} And if you shall say: Why hath the Lord our God done all these things to us? Thou shalt say to them: As you have forsaken me, and served a strange god in your own land, so shall you serve strange ones in a land not your own. {20} Declare ye this to the house of Jacob, and make it heard in Juda, saying: {21} Hear thou foolish people, that hast no heart, which having eyes, seest not: and ears, and hearest not. {22} Me then will you not fear, saith our Lord: and at my presence will ye not be sorry? Who have set the sand a limit for the sea, an everlasting precept, that shall not pass, and they shall be moved, and shall not prevail: and the waves thereof shall swell, and shall not pass over it. {23} But to this people their heart is become incredulous and exasperating, they are revolted and departed. {24}

And they have not said in their heart: Let us fear the Lord our God, who giveth us the timely and lateward rain in due season: who preserveth the fullness of the yearly harvest unto us. {25} Your iniquities have turned away these things, and your sins have stayed good from you. {26} Because there are found impious men in my people, that lie in wait as fowlers setting snares & traps to take men. {27} As a net full of birds, so their houses are full of guile: therefore are they magnified, and enriched. {28} They are made gross and fat: and have transgressed my words most wickedly. The cause of the widow they have not judged, the cause of the pupil they have not directed, and the judgement of the poor they have not judged. {29} Shall I not visit upon these things, Saith our Lord? Or upon such a nation shall not my soul take revenge? {30} Astonishment and marvelous things are done in the land. {31} The Prophets prophesied a lie, and the Priests clapped with their hands: and my people hath loved such things: what shall be done therefore in the later end thereof?

Chapter 6

Jerusalem shall be destroyed for transgressing God's law: 8. and contemning admonitions. 16. Yet God admonisheth again the Jews, and they contemning, 18. he calleth the Gentiles, and rejecteth the Jews.

{1} TAKE courage ye children of Benjamin in the midst of Jerusalem, and in Thecua sound with the trumpet, and over Bethacarem lift up the standard: because there is evil seen from the North, and great destruction. {2} I have resembled the daughter of Sion to a beautiful and delicate woman. {3} To her shall Pastors come, {786} and their flocks: they have pitched tents in her round about: every one shall feed them that are under his hand. {4} Sanctify ye battle upon her: arise, and let us go up in the midday: woe unto us, because the day is declined, because the shadows of the evening are wachsen longer. {5} Arise, and let us go up in the night, and destroy her houses. {6} Because thus saith the Lord of hosts: Hew down her wood, cast a trench about Jerusalem: this is the city of visitation, all oppression is in the midst thereof. {7} As a cistern maketh cold the water thereof, so hath she made cold her malice: iniquity and spoil shall be heard in her, infirmity and plague always before me. {8} Be thou taught Jerusalem, lest perhaps my soul depart from thee, lest perhaps I make thee a desert land not habitable. {9} Thus saith the Lord of hosts: Even to one cluster shall they gather as in a vineyard the remains of Israel, turn back thy hand, as the grape gatherer to the basket. {10} To whom shall I speak? And whom shall I contest, that he may hear? Behold, their ears are uncircumcised, and they can not hear: behold the word of our Lord is become unto them as a reproach: and they will not receive it. {11} Therefore am I full of the fury of our Lord, I have laboured sustaining: pour out upon the little one without, and upon the counsel of the young men together: for man with woman shall be taken, the ancient with him that is full of days. {12} And their houses shall pass to others, their lands and wives together: because I will extend my hand upon the inhabitants of the land, saith our Lord. {13} For from the lesser even to the greater, all study avarice: and from the Prophets even to the Priest, all commit guile. {14} And they cured the destruction of the daughter of my people with ignominy, saying: Peace, peace: and there was not peace. {15} They were confounded, because they did abomination: yea rather they were not confounded with confusion, and they knew not how to blush, for the which thing, they shall fall among them that fall: in the time of their visitation, they shall fall down, saith our Lord. {16} Thus saith our Lord: Stand ye upon the ways, and see, and ask of the old paths, which is the good way, and walk ye in it: and you shall find refreshing for your souls. And they said: We will not walk. {17} And I appointed watchmen over you. Hear ye the voice of the trumpet. And they said: We will not hear. {18} Therefore hear ye, o Gentiles, and thou congregation know, what great things I will do to them. {19} Hear o earth: Behold I will

bring evils upon this people, the fruits of their cogitations: because they have not heard my words, and they have cast off my law. {20} To what purpose bring you me frankincense from Saba, and the sweet swelling came from a far country? Your holocausts are not acceptable, and your victims have not pleased me. {21} Therefore thus saith our Lord: Behold I will bring ruin upon this people, and the fathers with the children shall fall in them together, neighbour and neighbour, and they shall perish. {22} Thus saith our Lord: Behold there cometh a people from the land of the North, and a great nation shall arise up from the ends of the earth. {23} It shall take arrow and shield: it is cruel, and will have no mercy. The voice thereof shall sound as the sea: and they shall mount upon horses, prepared as a man to battle, against thee, o daughter of Sion. {24} We have heard the fame thereof, our hands are dissolved: tribulation hath caught us, sorrows as a woman in travail. {25} Go not out of the fields, and walk not in the way: because the sword of the enemy is fear round about. {26} Be girded with sackcloth, o daughter of my people, and be sprinkled with ashes: make thee a bitter lamentation as the mourning of the only-begotten, because the destroyer shall suddenly come upon us. {27} I have set thee a strong prover in my people: and thou shalt know, and prove their way. {28} All these Princes are declining, walking deceitfully, brass and iron: they are all corrupted. {29} The bellows have failed, the lead is consumed in the fire, the founder hath melted in vain: for their malices are not consumed. {30} Call ye them reprobate silver, because our Lord hath rejected them.

Chapter 7

God promiseth to dwell with those that walk right ways: 8. otherwise the material temple will not save them: 16. neither the prayers of the Prophet shall help them, persisting in their sins: 21. nor sacrifice, but obedience to God's law.

{1} THE word, that was made to Jeremy from our Lord, saying: the house of the Lord, and preach there {2} Stand in the gate of this word, and say: Hear ye the word of our Lord all Juda, which go in by these gates, to adore our Lord. {3} Thus saith the Lord of hosts the God of Israel: Make your ways good, and your studies: and I will dwell with you in this place. {4} Trust not in words of lying, saying: The temple of our Lord, the temple of our Lord, it is the temple of our Lord. {5} For if you shall well direct your ways, and your studies: if you shall do judgement between a man and his neighbour, {6} to the stranger, and to the pupil, and to the widow shall do no oppression, nor shed innocent blood in this place, and walk not after strange gods to your own evil: {7} I will dwell with you in this place: in the land, which I gave to your fathers from the beginning and for ever. {8} Behold you trust to your selves in words of lying: which shall not profit you: {9} to steal, to murder, to commit adultery, to swear falsely, to offer to Baalim, and to go after strange gods, which you know not. {10} And you have come, and stood before me in this house, in which my name is invoked, and have said: We are delivered because we have done all these abominations. {11} Why, is this house then wherein my name is invoked, in your eyes become a den of thieves? I, even I am: I have seen, saith our Lord. {12} Go ye to my place in Silo, where my name dwelt from the beginning: and see what I have done to it for the malice of my people Israel: {13} and now because you have done all these works, saith our Lord: and I have spoken to you early rising, and speaking, & you have not heard: and I have called you, and you have not answered: {14} I will do to this house, wherein my name is invoked, & wherein you have confidence: and to the place which I have given you and your fathers, as I did to Silo. {15} And I will cast you away from my face, as I have cast away all your brethren, the whole seed of Ephraim. {16} Thou therefore pray not for this people, neither take unto thee praise and prayer for them, and resist me not: because I will not hear thee. {17} Seest thou not what these do in the cities of Juda, and in the street of Jerusalem? {18} The children gather the sticks, & the

fathers kindle the fire, & the women temper the dough to make cakes unto the queen of heaven, and to offer libaments unto strange gods, and to provoke me to wrath. {19} Why do they provoke me to wrath? Saith our Lord: and not themselves to the confusion of their own countenance? {20} Therefore this saith our Lord God: Behold my fury, and my indignation is poured upon this place, upon men, and upon beasts, and upon the wood of the country, and upon the fruits of the land, and it shall be kindled, and shall not be quenched. {21} Thus saith the Lord of hosts the God of Israel: Add your holocausts to your victims, and eat ye the flesh. {22} Because I speake not with your fathers, and I commanded them not in the day, that I brought them out of the land of Aegypt, touching the word of holocausts and victims. {23} But this word I commanded them, saying: Hear ye my voice, and I will be your God, and you shall be my people: and walk ye in all the way, that I have commanded you, that it may be well with you. {24} And they heard not, nor inclined their ear: but have gone in their pleasures, and in the perversity of their wicked heart: and have been made backward and not forward, {25} from the day that their fathers came out of the land of Aegypt, even to this day. And I have sent to you all my servants the Prophets by day, rising early, and sending. {26} And they have not heard me, nor inclined their ear: but they have hardened their neck, and have wrought worse than their fathers. {27} And thou shalt speak unto them all these words, and they will not hear thee: and thou shalt call them, and they will not answer thee. {28} And thou shalt say to them: This is the nation which hath not heard the voice of the Lord their God, nor received discipline: faith is perished, and is taken away out of their mouth. {29} Poll thy hair, and cast it away, and take lamentation on high: because our Lord hath cast off, and hath left the generation of his fury, {30} because the children of Juda have done evil in mine eyes, saith our Lord. They have put their stumbling blocks in the house, wherein my name is invoked, that they might pollute it: {31} and they have built the excuses of Topheth, which is in the valley of the son of Ennom, that they might burn their sons, and their daughters with fire: which things I commanded not, nor thought in my heart. {32} Therefore lo the days shall come, saith our Lord, and it shall no more be said: Topheth, and the valley of the son of Ennom: but the valley of slaughter: and they shall bury in Topheth because there is no place. {33} And the carcass of this people shall be for meats to the fowls of the air, and to the beasts of the land, and there shall be none to drive them away. {34} And I will make to cease out of the cities of Juda, and out of the streets of Jerusalem, the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be in desolation.

Chapter 8

The Babylonians spoiling Jerusalem will cast the bones of Kings, Priests, Prophets, and others out of their sepulchres, and most cruelly afflict the living: 5. God so permitting, because they would not repent, when the true Prophets admonished them so to do. 18. All which the Prophet foreseeing lamenteth.

{1} AT that time, saith our Lord, they will cast out the bones of the kings of Juda, and the bones of the Princes thereof, and the bones of Priests, and the bones of the Prophets, and the bones of them that inhabit Jerusalem, out of their sepulchres. {2} And they shall spread them abroad in the sun, and the moon, and all the host of heaven, which they have loved, and which they have served, & after which they have walked, and which they have sought, and adored: they shall not be gathered, and they shall not be buried: they shall be as a dunghill upon the face of the earth. {3} And they shall choose rather death than life, all that shall be remaining of this wicked kindred in all places, which are left, to the which I have cast them out, saith the Lord of hosts. {4} And thou shalt say to them: Thus saith our Lord: Shall not he that falleth rise again? And he that is turned away, shall he not turn again? {5} Why then is this people in Jerusalem turned away with a contentious

revolting? They have apprehended lying, and would not return. {6} I attended, and harkened: no man speaketh that which is good, there is none that doth penance for his sin, saying: What have I done? They are all turned to their own course, as an horse going with violence to battle. {7} The kite in the heaven hath known her time: the turtle, and the swallow, and the stork have observed the time of their coming: but my people have not known the judgement of the Lord. {8} How say you: We are wise, and the law of our Lord is with us? In very deed the lying pen of the Scribes hath wrought lying. {9} The wise are confounded, they are terrified and taken: for they have cast away the word of our Lord, and there is no wisdom in them. {10} Therefore will I give their women to strangers, their fields to inheritours: because from the least even to the greatest all follow avarice: from the Prophet even to the Priest all make lies. {11} And they healed the destruction of the daughter of my people to ignominy, saying: Peace, peace, when there was not peace. {12} They are confounded, because they have done abomination: yea rather they are not confounded with confusion, and they have not known how to blush: therefore shall they fall among them that fall, in the time of their visitation they shall fall, saith our Lord. {13} Gathering I will gather them together, saith our Lord, there is no grape in the vines, and there are no figs on the figtree, the leaf is fallen down: and I have given them the things that are passed. {14} Why do we sit? Come together and let us enter into the fenced city, and let us be silent there: because the Lord our God hath made us to be silent, and hath given us water of gall for drink: for we have sinned to our Lord. {15} We expected peace and there was no good: a time of medicine and behold fear. {16} From Dan was the snoring noise of his horses heard, with the voice of the neighings of his fighting horses all the land was moved: and they came and devoured the land, and the fullness thereof: the city & the inhabitants thereof. {17} For behold I will send you serpents basilisks, for which there is no enchantment: and they shall bite you, saith our Lord. {18} My sorrow is above sorrow, my heart mourning within me. {19} Behold the voice of the daughter of my people from a far country: Is not our Lord in Sion: or is not her king in her? Why then have they provoked me to wrath in their sculptiles, & in strange vanities: {20} The harvest is past, summer is ended: and we are not saved. {21} For the affliction of the daughter of my people I am afflicted, and made sorrowful, astonishment hath taken me. {22} Is there no rosin in Galaad? Or is there no physician there? Why then is not the wound of the daughter of my people closed?

Chapter 9

The prophet lamenteth the future calamity of the people, and their false dealing each with others: 12. willing all to consider that their wickedness is the cause of their misery, 17. and to mourn, 23. and return to God: 25. who otherwise will punish both Gentiles, and Jews not circumcised in heart.

{1} WHO will give water to my head, and to mine eyes a fountain of tears? And I will weep day and night for the slain of the daughter of my people. {2} Who will give me in the wilderness an inn of wayfaring men, and I will forsake my people, and depart from them? Because they are all adulterers, an assembly of transgressors. {3} And they have bent their tongue, as a bow of lying and not of truth: they have taken courage in the land, because they have proceeded from evil to evil, and me they have not known, saith our Lord. {4} Let every man take heed to himself of his neighbour, and in every brother of his, let him not have affiance: because every brother supplanting will supplant, and every friend will walk deceitfully. {5} And man shall scorn his brother, and they will not speak truth: for they have taught their tongue to speak lies: they have laboured to do unjustly. {6} Thine inhabitation is in the midst of deceit: in deceit they have refused to know me, saith our Lord. {7} Therefore thus saith the Lord of hosts: Behold I will melt, and will try them: for what else shall I do at the face of the daughter of my people? {8} There tongue is a wandering arrow, it

hath spoken guile: in his mouth he hath spoken peace with his friend, and secretly he layeth wait for him. {9} Shall I not visit upon these things, saith our Lord? Or upon such a nation shall not my soul be revenged? {10} Upon the mountains I will take up weeping and lamentation, & upon the beautiful places of the desert, mourning: because they are burnt, for that there is not a man that passeth through: and they have not heard the voice of the owner: from the fowl of the air unto the beasts they are gone away & departed. {11} And I will make Jerusalem to be heaps of sand, and dens of dragons: and I will give the cities of Juda into desolation, because there is not an inhabiter. {12} Who is a wise man, that can understand this, & to whom the word of the mouth of our Lord may be made, that he may declare this, why the earth hath perished, and is burnt as a desert, because there is none that passeth through? {13} And our Lord said: Because they have forsaken my law, which I gave them, and have not heard my voice, & have not walked in it. {14} And they have gone after the perversity of their own heart, and after Baalim, which they learned of their fathers. {15} Therefore thus saith the Lord of hosts the God of Israel: Behold I will feed this people with wormwood, and give them water of gall to drink. {16} And I will disperse them in the Nations, which they & their fathers have not known: & I will send the sword after them, till they be consumed. {17} Thus saith the Lord of hosts the God of Israel: Consider & call ye lamenting women, & let them come: & send to them that are wise, and let them make haste: {18} let them hasten & take up a lamentation upon us: let our eyes shed tears, & our eye-lids run down with waters. {19} Because a voice of lamentation is heard from Sion: How are we wasted and confounded exceedingly? Because we have left the land, because our tabernacles are cast down. {20} Hear therefore ye women the word of our Lord: and let your ears take the word of his mouth: and teach your daughters lamentation: & every one her neighbour, mourning: {21} because death is come up through our windows, it is entered into our houses, to destroy the children from without, the young men out of the streets. {22} Speak: Thus saith our Lord: and the carcass of man shall fall as dung upon the face of the country, and as a grass behind the back of the mower, and there is none to gather it. {23} Thus saith our Lord: Let not the wiseman glory in his wisdom, & let not the strong man glory in his strength, & let not the rich man glory in his riches: {24} but he that glorieth, let him glory in this, to understand & know me, because I am the Lord that do mercy and judgement, & justice in the earth: for these things please me, saith our Lord {25} Behold, the days come, saith our Lord; & I will visit upon every one that hath the prepuce circumcised. {26} upon Aegypt, and upon Juda, & upon Edom, and upon the children of Ammon, & upon Moab, & upon all that have their hair polled, dwelling in the desert: because all nations have the prepuce, but all the house of Israel are uncircumcised in the heart.

Chapter 10

Influence of stars, nor imagined power of idols, is not to be feared, but God only whose Majesty is infinite, and idols have no power at all. 19. Jerusalem lamenteth, 24. and prayeth God to pardon and protect his own people.

{1} HEAR ye the word, which our Lord hath spoken concerning you, o house of Israel. {2} Thus saith our Lord: According to the ways of the Gentiles learn not: and of the signs of heaven, which the heathen fear, be not afraid: {3} Because the laws of the people are vain: because the work of the hand of the artificer hath cut a tree out of the forest with an axe: {4} with silver & gold he hath decked it: with nails and hammers he hath compacted it, that it fall not asunder. {5} They are framed after the similitude of a palm tree, & shall not speak: being carried they shall be removed, because they are not able to go. Therefore fear them not, because they can neither do ill nor well. {6} There is not the like unto thee o Lord: thou art great, and great is thy name in strength. {7} Who

shall not fear thee o King of Nations? For thine is the glory: among all the wise of the Gentiles, & in all their kingdoms there is none like unto thee. {8} They shall be proved altogether unwise & foolish: the doctrine of their vanity is wood. {9} Silver wrapped up is brought from Tharsis, and gold from Ophaz: the work of the artificer, & the hands of the coppersmith: hyacinth and purple are their clothing: all these things are the work of artificers. {10} But our Lord is the true God: he is the living God, and the King everlasting: at his indignation the earth shall be moved: and the Gentiles shall not sustain his threatening. {11} Thus then you shall say to them: The gods that made not heaven and earth, let them perish from off the earth, and from these places, that are under heaven. {12} He that maketh the earth in his strength, prepareth the world in his wisdom, & with his prudence stretcheth out the heavens. {13} At his voice he giveth a multitude of waters in the heaven, & lifteth up the clouds from the ends of the earth: he maketh lightnings into rain, & bringeth forth the wind out of his treasures. {14} Every man is become a fool for knowledge, every crafts-man is confounded in the sculptile: because it is false that he hath melted, and there is no spirit in them. {15} They are vain things, and a work worthy to be laughed at: in the time of their visitation they shall perish. {16} The portion of Jacob is not like to these: for it is he that formed all things: and Israel is the rod of his inheritance: the Lord of hosts is his name. {17} Gather thy confusion out of the land, thou that dwellest in besiege. {18} Because thus saith our Lord: Behold I will cast forth far off the inhabitants of the land at this time: & I will afflict them, so that they may not be found. {19} Woe is me for my destruction, my plague is very sore. But I said. Truly this is mine infirmity, and I will bear it. {20} My tabernacle is wasted, all my cords are broken in sunder: my children are gone out from me, and are not: there is none to stretch out my tent any more, & to set up my curtains. {21} Because the Pastors have done foolishly, & have not sought our Lord: therefore have they not understood, and all their flock is dispersed. {22} Lo the voice of a bruit cometh, a great commotion from the land of the North: to make the cities of Juda a desert, and an habitation of dragons. {23} I know Lord, that man's way is not his own: neither is it in a man to walk, and to direct his steps. {24} Correct me o Lord, but yet in judgement: and not in thy fury, lest perhaps thou bring me to nothing. {25} Pour out thine indignation upon the Gentiles, that have not known thee, and upon the Provinces, that have not invoked thy name: because they have eaten Jacob, and devoured him, and consumed him, and have dissipated his glory.

Chapter 11

The Prophet being commanded to preach the observation of God's covenant is not heard. 9. The people follow their father's example, adoring idols: 11. and shall therefore be severely punished, neither shall their idols, nor prayers of the just profit them. 15. their malice against Christ is described, 20. and the revenge thereof.

{1} THE word that was made from our Lord to Jeremy, saying: this covenant, and speak to the men of {2} Hear ye the words of Juda, and to the inhabitants of Jerusalem, {3} and thou shalt say to them: Thus saith our Lord the God of Israel: Cursed is the man that shall not hear the words of this covenant, {4} which I commanded your fathers in the day, that I brought them out of the Land of Aegypt, out of the iron furnace saying: Hear ye my voice, and do all things, that I command you: and you shall be my people, and I will be your God. {5} That I may raise up the oath, which I swear to your fathers, that I would give them a land flowing with milk and honey, as is this day. And I answered, and said: Amen Lord. {6} And our Lord said to me: Cry aloud all these words in the cities of Juda, and without Jerusalem saying: Hear ye the words of this covenant, and do them: {7} because contesting I did contest your fathers in the day, that I brought them out of the Land of Aegypt even to this day: arising early I contested, and said: Hear ye my voice: {8} and they heard not, nor inclined their ear: but

went every one in the perversity of his own wicked heart: and I brought upon them all the words of this covenant, which I commanded them to do, and they did not. {9} And our Lord said to me: Conspiracy is found in the men of Juda, and in the inhabitants of the men of Jerusalem. {10} They are returned to the former iniquities of their fathers, which would not hear my words: and these therefore have gone after strange gods, to serve them: the house of Israel, and the house of Juda hath made void my covenant, which I made with their fathers. {11} For which thing thus saith our Lord: Behold I will bring in evils upon them, out of which they shall not be able to go forth: and they shall cry to me, and I will not hear them. {12} And the cities of Juda, and the inhabitants of Jerusalem shall go, and cry to the gods, unto whom they sacrificed, and they shall not save them in the time of their affliction. {13} For according to the number of thy cities were thy gods o Juda: and according to the number of the ways of Jerusalem thou didst set altars of confusion, altars to sacrifice to Baalim. {14} Thou therefore pray not for this people, and take not to thee praise and prayer for them: because I will not hear in the time of their cry unto me, in the time of their affliction. {15} What is it, that my beloved hath in my house done much wickedness? Shall the holy flesh take away from thee thy malices: in which thou hast boasted? {16} The Lord hath called thy name, a plentiful olive tree, fair, fruitful, beautiful: at the voice of a word, a great fire flamed up in it, and the shrubs thereof are burnt. {17} And the Lord of hosts that planted thee, hath spoken evil upon thee: for the evils of the house of Israel, and of the house of Juda, which they have done to themselves, to provoke me, in offering to Baalim. {18} But thou Lord hast shewed me, and I have known: thou hast shewed me their studies. {19} And I as a mild lamb, that is carried to a victim: and I knew not that they devised counsels against me, saying: Let us cast wood on his bread, & rase him out of the land of the living, and let his name be mentioned no more. {20} But thou o Lord of Sabaoth, which judgest justly, & provest the reins & the hearts, let me see thy revenge of them: for to thee I have revealed my cause. {21} Therefore thus saith the Lord to the men of Anathoth, which seek thy life, and say: Thou shalt not prophesy in the name of our Lord, and thou shalt not die in our hands. {22} Therefore thus saith the Lord of hosts: Behold I will visit upon them: their young men shall die by the sword, their sons and their daughters shall die in famine. {23} And there shall be no remains of them: for I will bring in evil upon the men of Anathoth, the year of their visitation.

Chapter 12

It seemeth strange that the wicked prosper. 5. The Jews heretofore afflicted by weaker enemies, shall be more oppressed by the Babylonians. 10. Evil Pastors shall be punished. 14. and foreign enemies destroyed.

{1} THOU indeed o Lord art just, if I dispute with thee, but yet I will speak just things to thee: Why doth the way of the impious prosper: why is it well with all that transgress, and do wickedly? {2} Thou hast planted them, and they have taken root: they prosper and bring forth fruit: thou art nigh to their mouth, and far from their reins. {3} And thou Lord hast known me, thou hast seen me, and proved my heart with thee: gather them together as a flock to the victim, and sanctify them in the day of slaughter. {4} How long shall the land mourn, and the herb of every field be withered for malice of the inhabitants therein? Beast is consumed, and fowl: because they have said: He shall not see our latter ends. {5} If running with foot-men thou hast laboured: how canst thou contend with horses? And whereas in a land of peace thou hast been secure, what wilt thou do in the pride of Jordan? {6} For even thy brethren, and the house of thy father, they also have fought against thee, and have cried after thee with full voice: believe them not when they shall speak good things unto thee. {7} I have forsaken my house, I have left mine inheritance: I have given my beloved soul into the hand of her enemies. {8} Mine inheritance is become unto me as a

lion in the wood: it hath uttered a voice against me, therefore have I hated it. {9} Why, is mine inheritance unto me as a bird of diverse colours? Is it as a bird dyed throughout? Come, assemble yourselves all ye beasts of the land, make haste to devour. {10} Many pastors have destroyed my vineyard, they have trodden down my portion: they have made my portion that was worthy to be desired, into a desert of desolation. {11} They have laid it into dissipation, and it hath mourned upon me. With desolation is all the land made desolate: because there is none that considereth in the heart. {12} Upon all the ways of the desert the wasters are come, because the sword of our Lord shall devour from one end of the land to the other end thereof: there is no peace to all flesh. {13} They have sown wheat, and reaped thorns: they have taken an inheritance, & it shall not profit them: you shall be ashamed of your fruits, for the wrath of the fury of our Lord. {14} Thus saith the Lord against all my most wicked neighbours: which touch the inheritance that I have distributed to my people of Israel: Behold I will pluck them out of their land, and the house of Juda I will pluck out of the midst of them. {15} And when I shall have plucked them out, I will return, and have mercy on them: and will bring them back, every man to his inheritance, and every man into his land. {16} And it shall be: if being taught they will learn the ways of my people, that they swear in my name: Our Lord liveth, as they have taught my people to swear by Baal: they shall be built in the midst of my people. {17} But if they will not hear, I will pluck out that nation with plucking up and with destruction, saith our Lord.

Chapter 13

By a girdle first used and after left off. 8. is prefigured the rejection of the Jews: 12. till God's mercy recalleth them. 17. The Prophet lamenting their obstinacy, 22. sheweth that their sin is the cause of their misery.

{1} THUS saith our Lord to me: Go, and get thee a girdle of linen, and thou shalt put it about thy loins, and shalt not put it into water. {2} And I got a girdle according to the word of our Lord, and put it about my loins. {3} And the word of our Lord was made to me the second time, saying: {4} Take girdle, which thou hast gotten, which is about thy loins, and rising go to Euphrates, and hide it there in an hole of the rock. {5} And I went, and hid it in Euphrates, as our Lord had commanded me. {6} And it came to pass after many days, our Lord said to me: Arise, go to Euphrates: and take from thence the girdle, which I commanded thee that thou shouldst hide it there. {7} And I went to Euphrates, and digged, and took the girdle out of the place, where I had hid it: and behold the girdle was rotten, so that it was fit for no use. {8} And the word of our Lord was made to me, saying: {9} Thus saith our Lord: so will I make the pride of Juda, and the great pride of Jerusalem. {10} This most wicked people, which will not hear my words, and walk in the perversity of their heart: & have gone after strange gods to serve them and to adore them: and they shall be as this girdle, which is fit for no use. {11} For as the girdle cleaveth to the loins of a man, so have I fast joined to me all the house of Israel, and all the house of Juda, saith our Lord: that they might be my people, and name, and praise, and glory: & they heard not. {12} Thou shalt say therefore unto them this word: Thus saith our Lord the God of Israel: Every bottle shall be filled with wine. And they shall say to thee: Why, are we ignorant that every bottle shall be filled with wine? {13} And thou shalt say to them: Thus saith our Lord: Behold I will fill all the inhabitants of this land, & the kings that of the stock of David sit upon his throne, & the Priests, & the Prophets, & all the inhabitants of Jerusalem, with drunkenness. {14} And I will disperse them every man from his brother, and the fathers and sons together, saith our Lord: I will not spare, and I will not yield: neither will I have mercy not to destroy them. {15} Hear ye, and give ear. Be not elevated, because our Lord hath spoken. {16} Give ye glory to our Lord your God, before it wax dark, and before your feet stumble at the dark mountains: you shall

look for light, and he will turn it into the shadow of death, & into darkness. {17} But if you will not hear this, in secret my soul shall weep because of the pride: weeping it shall weep, and mine eye shall drop tears, because the flock of our Lord is taken. {18} Say to the king, and to her that ruleth: Be humbled, sit down: because the crown of your glory is come down from your head. {19} The cities of the South are shut, and there is none that may open them: all Juda is transported with a perfect transmigration. {20} Lift up your eyes and see, you that come from the North, where is the flock that is given thee, thy noble cattle? {21} What wilt thou say when he shall visit thee? For thou hast caught them against thee, and instructed them against thine own head: shall not sorrows apprehend thee, as a woman in travail? {22} And if thou shalt say in thy heart: why are these things come unto me? For the multitude of thine iniquity, thy more shamefully parts are discovered: the soles of thy feet are polluted. {23} If the Aethiopian can change his skin, or the leopard his spots: you also can do well, when you have learned evil. {24} And I will scatter them as stubble, which is violently taken with the wind in the desert. {25} This is thy lot, and portion of thy measure from me, saith our Lord, because thou hast forgotten me, and hast trusted in lying. {26} Wherefore I have also made bare thy thighs against thy face, and thine ignominy hath appeared, {27} thine adulteries, and thy neighing, the wickedness of thy fornication: upon the little hills in the field I have seen thine abominations. Woe to thee Jerusalem, thou wilt not be made clean after me: how long yet?

Chapter 14

Jury shall be afflicted with drought and famine. 11. Neither shall the Prophets prayer, nor their fasts, nor sacrifices avail them. 14. False-Prophets shall perish with the seduced people. 17. Jeremy lamenting exhorteth them to repentance.

{1} THE word of our Lord that was made to Jeremy concerning the words of the drought. {2} Jury hath mourned, and the gates thereof are fallen down, and are obscured on the earth, and the cry of Jerusalem is come up. {3} The greater men have sent their inferiors to the water: they came to draw, they found no water, they carried back their vessels empty: they were confounded and afflicted, and covered their heads. {4} For the waste of the land, because there came no rain upon the earth, the husbandmen were confounded, they covered their heads. {5} For the hind also brought forth in the field, and left it: because there was no grass. {6} And the wild asses stood upon the rocks, they drew wind as dragons, their eyes failed, because there was no grass. {7} If our iniquities have answered us: Lord do for thy name's sake, because our revoltings are many, to thee we have sinned. {8} O expectation of Israel, the saviour thereof in the time of tribulation: why wilt thou be as a sojourner in the land, and as a wayfaring man turning in to lodge? {9} Why wilt thou be as a wandering man, as the strong that can not save? But thou o Lord art in us, and thy name is invoked upon us, forsake us not. {10} Thus saith our Lord to his people, which hath loved to move their feet, and have not rested, and hath not pleased our Lord: Now will he remember their iniquities, and visit their sins. {11} And our Lord said to me: Pray not for this people to good. {12} When they shall fast I will not hear their prayers: and if they shall offer holocausts and victims, I will not receive them: because with sword, famine, and pestilence I will consume them. {13} And I said: A a a, O Lord God, the Prophets say to them: You shall not see the sword, and there shall be no famine among you, but he will give you true peace in this place. {14} And our Lord said to me: The Prophets prophesy falsely in my name: I sent them not, and I commanded them not, neither have I spoken unto them: lying vision, and deceitful divination, guilefulness, and the seduction of their own heart they prophesy unto you. {15} Therefore thus saith our Lord of the Prophets, that prophesy in my name, whom I sent not, that say: There shall not be sword, and famine in this land: In sword

and famine shall those Prophets be consumed. {16} And the peoples to whom they prophesy, shall be cast forth in the ways of Jerusalem through famine and sword, and there shall be none to bury them; they & their wives, their sons & their daughters, and I will pour out their evil upon them. {17} And thou shalt say this word unto them: Let mine eyes shed tears night & day, & not cease, because the virgin daughter of my people is afflicted with great affliction, with a very sore plague exceedingly. {18} If I shall go out to the fields, lo the slain with the sword: and If I enter into the city, lo the pined away with famine. For the Prophet & the Priest are gone into a land which they knew not. {19} Why, casting off hast thou cast away Juda, or hath thy soul abhorred Sion? Why then hast thou striken us, so that there is not health? We have expected peace, & there is no good: and a time of curing, and behold trouble. {20} We have known o Lord our impieties, the iniquities of our fathers, because we have sinned to thee. {21} Give us not into reproach for thy name's sake, neither make us to have the contumely of the throne of thy glory: remember, make not thy covenant with us void. {22} Why, are there among the sculptiles of the Gentiles that can rain? Or can the heavens give showers? Art not thou the Lord our God, whom we have expected? For thou hast made all these things.

Chapter 15

Though Moyses and Samuel should pray for his people, yet God hath determined to punish them with plague, war, famine, and captivity, 6. for their impenitency. 10. The Prophet lamenteth that for his preaching the people is become worse, 15. and persecuteth him: 19. but God promiseth to deliver and to reward him.

{1} AND our Lord said to me: If Moyses & Samuel shall stand before me, my soul is not toward this people: cast them out from my face, and let them go forth. {2} And if they shall say unto thee: Whither shall we go forth? Thou shalt say to them: Thus saith our Lord: They that to death, to death, & they that to sword, to sword: & they that to famine, to famine: & they that to captivity, to captivity. {3} And I will visit upon them four kinds, saith our Lord: The sword to kill, and dogs to tear, and the fowls of the air, and beasts of the earth to devour and to destroy. {4} And I will give them into rage to all the kingdoms of the earth: because of Manasses the son of Ezechias the king of Juda, for all things that he did in Jerusalem. {5} For who shall have pity on thee Jerusalem? Or who shall be sorry for thee? Or who shall go to pray for thy peace? {6} Thou hast forsaken me, saith our Lord, thou hast gone backward: and I will stretch forth my hand upon thee, & will kill thee: I am weary in praying thee. {7} And I will scatter them with a fan in the gates of the land: I have slain and destroyed my people, and yet they are not returned from their ways. {8} Their widows are multiplied unto me above the sand of the sea: I have brought into them upon the mother of the young man a waster at noon day: I have cast terror suddenly upon the cities. {9} She is weakened that bare seven, her soul hath fainted: the sun went down to her, when it was yet day: she is confounded, and ashamed: and the residue of them I will give unto the sword in the sight of their enemies, saith our Lord. {10} Woe is me, my mother: why hast thou born me a man of brawling, a man of discord in all the earth? I have not lent to usury, neither hath any man lent unto me to usury: all curse me. {11} Our Lord saith: if thy remnant shall not be to good, if I have not holpen thee in the time of affliction, and in the time of tribulation against the enemy. {12} Why, shall iron be confederate with the iron from the North, and also brass? {13} Thy riches & thy treasures I will give into spoil for naught for all thy sins, and in all thy borders. {14} And I will bring thine enemies out of a land, which thou knowest not: because a fire is kindled in my fury, it shall burn upon you. {15} Thou knowest o Lord, be mindful of me, and visit me, and defend me from them, that persecute me: do not receive me in thy patience, know that I have sustained reproach for thee. {16} Thy words were found, and I did eat them, & thy word was made to me a joy & gladness of my

heart: because thy name is invoked upon me, o Lord God of hosts. {17} I sat not in the council of jesters, & I have gloried at the face of thy hand: I sat alone, because thou hast fillest me with threatening. {18} Why is my sorrow made perpetual, and my desperate plague refuseth to be cured? It is become unto me as a lie of unfaithful waters. {19} For this cause thus saith our Lord: If thou wilt be converted, I will convert thee, & thou shalt stand before my face: & if thou wilt separate the precious thing from the vile, thou shalt be as my mouth: they shall be turned to thee, & thou shalt not be turned to them. {20} And I will give thee unto this people as a brazen wall, strong: and they shall fight against thee, and shall not prevail: because I am with thee to save thee, and to deliver thee, saith our Lord. {21} And I will deliver thee out of the hand of the most wicked, and I will redeem thee out of the hand of strong.

Chapter 16

The prophet is forbid to marry, troublesome times not suffering the cares of family: 5. He must neither go to places of feasting, nor mourning, more dying than can be mourned or buried. 10. All which is for their idolatry. 15. but after captivity the people shall be released. 16. And both Jews and Gentiles converted to Christ.

{1} AND the word of our Lord was made to me, saying: thou shalt not have sons and daughters in {2} Thou shalt not take a wife, and this place. {3} Because thus saith our Lord concerning sons and daughters, that are begotten in this place, and concerning their mothers, which bear them: and concerning their fathers, of whose stock they were born in this land: {4} by the deaths of diseases they shall die: they shall not be mourned, and they shall not be buried, they shall be as a dunghill upon the face of the earth: they shall be consumed, both with sword, & famine: & their carcass shall be meat for the fowls of the air, and beasts of the earth. {5} For thus saith our Lord: Enter not into the house of feasting, neither go thou to mourn, nor comfort them: because I have taken away my peace from this people, saith our Lord, mercy and commiserations. {6} And great and little shall die in this land: they shall not be buried nor mourned, and they shall not cut themselves, neither shall baldness be made for them. {7} And they shall not break bread among them to him that mourneth to comfort him upon the dead: and they shall not give them drink of the cup to comfort them upon their father and mother. {8} And enter not into the house of feasting, to sit with them, and to eat and drink: {9} because thus saith our Lord of hosts the God of Israel: Behold I will take away out of this place in your eyes & in your days the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride. {10} And when thou shalt tell this people all these words, and they shall say to thee: Wherefore hath our Lord spoken upon us all this great evil? What is our iniquity? And what is our sin, that we have sinned to the Lord our God? {11} Thou shalt say to them: Because your fathers have forsaken me, saith our Lord: and gone after strange gods, and served them, and adored them: and me they have forsaken, & my law they have not kept. {12} But you also have wrought worse than your fathers: for behold every one walketh after the perversity of his evil heart, that he hear me not. {13} And I will cast you forth out of this land, into a land which you & your fathers knew not: & there you shall serve strange gods day & night, which shall not give you any rest. {14} Therefore behold the days come, saith our Lord, and it shall be said no more: The Lord liveth, that brought forth the children of Israel out of the Land of Aegypt. {15} But, The Lord liveth, that brought the children of Israel out of the land of the North, and out of all the lands to the which I did cast them out: and I will bring them again into their land, which I gave to their fathers. {16} Behold I will send many fishers saith our Lord, and they shall fish them: and after this I will send them many hunters, and they shall hunt them from every mountain, and from every little hill, and out of the caves of rocks. {17} Because mine eyes are upon all their ways: they are not hid from my face, and their iniquity hath not been hid

from mine eyes. {18} And I will repay first their double iniquities, and their sins: because they have contaminated my land with the carcasses of their idols, and with their abominations they have filled mine inheritance. {19} O Lord my force, and my strength, and my refuge in the day of tribulation: to thee the Gentiles shall come from the ends of the earth, and shall say: In very deed our fathers have possessed lying, vanity which hath not profited them. {20} Why, shall a man make gods unto himself, and they are not gods? {21} Therefore behold I will shew them at this time, I will shew them my hand, and my power: and they shall know that my name is the Lord.

Chapter 17

For obstinacy in sin the Jews shall be led captive. 5. He is cursed that trusteth in flesh: 7. and blessed that trusteth in God. 9. Only God searcheth the heart, giving to every one as they deserve. 11. The Prophet prayeth to be delivered from his enemies: 19. preacheth observation of the Law: 24. so they shall prosper, otherwise perish.

{1} THE sin of Juda is written with iron pen in nail of Adamant, graven upon the breadth of their heart, and in the horns of their altars. {2} When their children shall remember their altars, and their groves, and their trees with green leaves in the high mountains, {3} sacrificing in the field: I will give thy strength, and all thy treasures into spoil, thine excelses for sin in all thy coasts. {4} And thou shalt be left alone of thine inheritance, which I gave thee: and I will make thee serve thine enemies in a land, which thou knowest not: because thou hast kindled a fire in my fury, it shall burn for ever. {5} Thus saith our Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and his heart departeth from our Lord. {6} For he shall be as little bushes in the desert, and shall not see when good shall come: but he shall dwell in dryness in the desert, in a land of saltiness, and not habitable. {7} Blessed be the man, that trusteth in our Lord, and our Lord shall be his confidence. {8} And he shall be as a tree that is planted upon the waters, that spreadeth his roots towards moisture: and it shall not fear when the heat cometh. And the leaf thereof shall be green, and in the time of drought it shall not be careful, neither shall it cease at any time to bring forth fruit. {9} The heart of man is perverse, and unsearchable, who shall know it? {10} I, the Lord that search the heart, and prove the reins: which give to every one according to his way, and according to the fruit of his inventions. {11} The partridge hath nourished that which she brought not forth: he hath gathered riches, and not in judgement: in the midst of his days he shall leave them, and in his latter end he shall be a fool. {12} A throne of glory of height from the beginning, the place of our sanctification: {13} O Lord the expectation of Israel: all that forsake thee, shall be confounded: they that depart from thee, shall be written in the earth: because they have forsaken the vein of living waters our Lord. {14} Heal me o Lord, and I shall be healed: save me, and I shall be saved: because thou art my praise. {15} Behold they say to me: Where is the word of our Lord? Let it come. {16} And I am not troubled, following thee the Pastor, & the day of man I have not desired, thou knowest. That which hath proceeded out of my lips, hath been right in thy sight. {17} Be not thou a terror unto me, thou art mine hope in the day of affliction. {18} Let them be confounded that persecute me, and let not me be confounded: let them be afraid, and let not me be afraid: bring upon them the day of affliction, and with double destruction destroy them. {19} Thus saith our Lord to me: Go, and stand in the gate of the children of the people, by which the kings of Juda come in, and go out, and in all the gates of Jerusalem: {20} and thou shalt say to them: Hear the word of our Lord ye kings of Juda, and all Juda, and all the inhabitants of Jerusalem, that enter in by these gates. {21} Thus saith our Lord: Take heed to your souls, and carry not burdens on the Sabbath day: neither bring them in by the gates of Jerusalem. {22} And cast not forth burdens out of your houses on the Sabbath day, and all work you shall not do: sanctify the Sabbath day, as I commanded your fathers. {23} And they

heard not, nor inclined their ear: but hardened their neck, that they would not hear me, and that they would not take discipline. {24} And it shall be: if you will hear me, saith our Lord, that you bring not burdens in by the gates of this city on the Sabbath day: and if you will sanctify the Sabbath day, that you do not all works therein: {25} there shall enter in by the gates of this city kings and Princes, sitting upon the throne of David, and mounting on chariots and horses, they and their Princes, the men of Juda, and the inhabitants of Jerusalem: and this city shall be inhabited for ever. {26} And they shall come from the cities of Juda, and from round about Jerusalem, and from the land of Benjamin, and from the champion countries, and from the mountains, and from the South, carrying holocaust, & victim, and sacrifice, & frankincense, & they shall bring in oblation into the house of our Lord. {27} But if you will not hear me, to sanctify the Sabbath day, and not to carry burden, and not to bring in by the gates of Jerusalem on the Sabbath day: I will kindle a fire in the gates thereof, and it shall devour the houses of Jerusalem, and it shall not be quenched.

Chapter 18

As clay in the hand of a potter, so is Israel in God's hand. 8. He pardoneth penitents, 10. and punishment the obstinate. 18. They conspire against Jeremy, for which he denounces miseries hanging over them.

{1} THE word that was made to Jeremy from our Lord, saying: the potter's house, and there thou shalt {2} Arise and go down into hear my words. {3} And I went down into the potter's house, and behold he made a work upon the wheel. {4} And the vessel was broken which he made of clay with his hands: and turning he made it an other vessel, as it pleased in his eyes to make it. {5} And the word of our Lord was made to me, saying: {6} Why, shall I not be able to do unto you, as this potter, o house of Israel? Behold, saith our Lord, as clay in the hand of the potter, so are you in my hand, o house of Israel. {7} I will suddenly speak against nation, and against kingdom, to root out, and destroy, and waste it. {8} If that nation shall repent them of their evil, against whom I have spoken: I also will repent me of the evil, that I have thought to do to it. {9} And I will suddenly speak of nation and of kingdom, to build and plant it. {10} If it shall do evil in mine eyes, that it hear not my voice: I will repent me of the good that I have spoken to do unto it. {11} Now therefore tell the man of Juda, and the inhabitants of Jerusalem, saying: Thus saith our Lord: Behold I forge evil against you, and devise a device against you: let every man return from his evil way, and direct ye your ways and your studies. {12} Who said: We are desperate: for we will go after our cogitations, and we will do every one the perversity of his evil heart. {13} Therefore thus saith our Lord: Ask the Nations: Who hath heard such horrible things, as the virgin of Israel hath done exceedingly? {14} Why shall the snow of Libanus fail from the rock of the field? Or can the cold waters gushing forth and running down, be drawn out? {15} Because my people hath forgotten me, sacrificing in vain, and stumbling in their ways, in the paths of the world, that they might walk by them in a way not trodden: {16} that their land might be made into desolation, and into an everlasting hiss: every one that shall pass by it, shall be astonished, & wag his head. {17} As the burning wind will I disperse them before the enemy: the back, and not the face will I shew them in the day of their perdition. {18} And they said: Come, and let us find devises against Jeremy: for the law shall not perish from the Priest, nor counsel from the wise, nor the word from the Prophet: come, and let us strike him with the tongue, & let us not attend to all his words. {19} Attend o Lord unto me, and hear the voice of mine adversaries. {20} Why, is evil rendered for good, because they have digged a pit for my soul? Remember that I have stood in the sight, to speak good for them, and to return away their indignation from them. {21} Therefore give their children into famine, and lead them into the hands of the sword: let their wives be made without children, and

widows: and let the husbands be killed by death: let their young men be pierced through with the sword in battle. {22} Let a cry be heard out of their houses, for thou shalt bring the robber upon them suddenly: because they have digged a pit to take me, and have hid snares for my feet. {23} But thou o Lord knowest all their counsel against me unto death: be not propitious to their iniquity, and let not their sin be clean put out from thy face: let them be made falling in thy sight, in the time of thy fury deal with them.

Chapter 19

The Prophet holding an earthen bottle in his hand, preacheth the destruction of Jerusalem, 4. for their idolatry: 10. and in sign thereof breaketh the bottle in pieces: 11. denouncing that God will so break the people that contemn his word.

{1} THUS saith our Lord: Go, and take a potter's earthen bottle of the ancients of the people, and of the ancients of the Priests: {2} and go forth to the valley of the son of Ennom, which is by the entry of the earthen gate: and there thou shalt preach the words, that I will speak to thee. {3} And thou shalt say: Hear the word of our Lord ye kings of Juda, and inhabitants of Jerusalem: Thus saith the Lord of hosts, the God of Israel: Behold I will bring in affliction upon this place: so that every one that shall hear it, his ears shall tingle: {4} because they have forsaken me, and have made this place strange: and they have sacrificed therein to strange gods, whom they, and their fathers, and the king of Juda have not known: and they have filled this place with the blood of innocents. {5} And they have built the excelses of Baalim, to burn their children with fire for holocaust to Baalim: which I commanded not, nor have spoken of, neither have they ascended into my heart. {6} Therefore behold the days come, saith our Lord: and this place shall no more be called, Topheth, and the valley of the son of Ennom, but the valley of slaughter. {7} And I will dissipate the counsel of Juda and Jerusalem in this place: and I will subvert them with the sword in the sight of their enemies, and in the hand of them that seek their lives: and I will give their carcasses to be meat for the fowls of the air, and for the beasts of the earth. {8} And I will make this city into astonishment, and into hissing: every one that shall pass by it, shall be astonished, & shall hiss upon all the plague thereof. {9} And I will feed them with the flesh of their sons, and with the flesh of their daughters: and every one shall eat the flesh of his friend in the siege, and in the distress, wherein their enemies shall include them, and they that seek their lives. {10} And thou shalt break the bottle in the sight of the men, that shall go with thee. {11} And thou shalt say to them: Thus saith the Lord of hosts: So will I break this people, and this city, as the potter's vessel is broken, that can no more be repaired: and they shall be buried in Topheth, because there is no other place to bury in. {12} So will I do to this place, saith our Lord, and to the inhabitants thereof: and I will make this city as Topheth. {13} And the houses of Jerusalem, and the houses of the kings of Juda shall be as the place of Topheth, unclean: all houses, in the tops whereof they have sacrificed to all the host of heaven, and have offered libaments to strange gods. {14} And Jeremy came from Topheth, whither our Lord had sent him to prophesy, and he stood in the court of the house of our Lord, and said to all the people: {15} Thus saith the Lord of hosts, the God of Israel: Behold I will bring in upon this city, and upon all the cities thereof all the evils that I have spoken against it: because they have hardened their neck, that they would not hear my words.

Chapter 20

Phassur a Priest beateth the Prophet, and putteth him in the stocks. He still prophesieth their captivity in Babylon. 7. Lamenteth that he and his preaching is derided: 11. confideth in God: 14. and utereth his afflicted mind.

{1} AND Phassur the son of Emmer Priest, who was appointed Prince in the house of our Lord, heard Jeremy prophesying these words. {2} And Phassur struck Jeremy the Prophet, {800} and put

him into the stocks, that was in the upper gate of Benjamin, in the house of our Lord. {3} And when it was light on the morrow, Phassur brought forth Jeremy out of the stocks. And Jeremy said to him: Our Lord hath called thy name not Phassur, but fear on every side. {4} Because thus saith our Lord: Behold I will give thee into fear, thee and all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall see, and I will give all Juda into the hand of the king of Babylon: and he shall transport them into Babylon, and shall strike them with the sword. {5} And I will give all the substance of this city, & all the labour thereof, and all the price, and all the treasures of the kings of Juda will I give into the hand of their enemies: and they shall spoil them, and take them away, and carry them into Babylon. {6} But thou Phassur, and all the inhabitants of thy house shall go into captivity, and thou shalt come into Babylon, and there thou shalt die, and there shalt be buried, thou and all thy friends, to whom thou hast prophesied a lie. {7} Thou hast seduced me, o Lord, and I am seduced: thou wast stronger than I, and hast prevailed: I am made a derision all the day, all do scorn me. {8} Because now long ago I speak, crying out iniquity, and I often proclaim wasting: and the word of our Lord is made a reproach to me, and a derision all the day. {9} And I said: I will not remember him, nor speak any more in his name: and there was made in my heart as a fire boiling, and shut up in my bones: and I fainted, not sustaining to bear it. {10} For I heard the contumelies of many, and terror on every side: persecute ye, and let us persecute him: of all the men, that were my peaceables, and guarding my side: if by any means he may be deceived, and we prevail against him, and be revenged on him. {11} But our Lord is with me as a strong warrior: therefore they that persecute me shall fall, and shall be weak: they shall be confounded exceedingly, because they have not understood the everlasting reproach, which never shall be clean put away. {12} And thou Lord of hosts, prover of the just, which seest the reins and the heart: let me see I beseech thee thy revenge of them: for to thee I have revealed my cause. {13} Sing ye to our Lord, praise our Lord: because he hath delivered the soul of the poor out of the hand of the wicked. {14} Cursed be the day, wherein I was born: the day in which my mother bare me, be it not blessed. {15} Cursed be the man that told my father, saying: There is a man child born to thee: and as it were with joy he rejoiced him. {16} Let that man be as the cities are, which our Lord hath subverted, and it hath not repented him: let him hear crying in the morning, and howling at noon time. {17} Who slew me not from the womb, that my mother might be made my grave, and her womb an everlasting conception. {18} Why came I out of the womb, that I should see labour and sorrow, and my days should be spent in confusion?

Chapter 21

The Prophet answereth the King's messengers, that Jerusalem shall be punished with plague, sword, famine, and captivity. 9. Those shall escape best that yield themselves captives: 11. exhorteth to correct their lives, lest all be utterly destroyed.

{1} THE word that was made to Jeremy from our Lord when king Sedecias sent Phassur the son of Melchias unto him, and Sophonias the son of Maasis Priest, saying: {2} Ask our Lord for us, because Nabuchodonosor the king of Babylon maketh battle against us: if perhaps our Lord shall do with us according to all his marvelous works, and he may retire back from us. {3} And Jeremy said to them: Thus shall you say to Sedecias: {4} Thus saith our Lord the God of Israel: Behold I will convert the weapons of war which are in your hands, and wherewith you fight against the king of Babylon, & the Chaldees, that besiege you round about the walls: & I will gather them together in the midst of this city. {5} And I will vanquish you in stretched out hand, and in a strong arm, and in fury, and in indignation, and in great wrath. {6} And will strike the inhabitants of this city, men and beasts shall die with a great pestilence. {7} And after this saith our Lord: I will give

Sedecias the king of Juda, and his servants, & his people, & they that are left in his city from the pestilence, and the sword, and famine, into the hand of Nabuchodonosor the king of Babylon, and into the hand of their enemies, and into the hand of them that seek their life, and he will strike them in the edge of the sword, and he will not be moved, nor spare, nor have mercy. {8} And to this people thou shalt say: Thus saith our Lord: Behold I give before you the way of life, and the way of death. {9} He that shall dwell within this city, shall die with the sword, and with famine, and pestilence: but he that shall go forth, and fly to the Chaldees that besiege you, shall live, and his life shall be to him as a spoil. {10} For I have set my face upon this city to evil, & not to good, saith our Lord: it shall be given into the hand of the king of Babylon, & he shall burn it with fire. {11} And to the house of the king of Juda: Hear ye the word of our Lord, {12} o house of David, thus saith our Lord: Judge ye judgement in the morning, & deliver the oppressed by violence out of the hand of the oppressor: lest perhaps mine indignation go forth as fire, & be kindled, & there be none to quench it, because of the malice of your studies. {13} Behold, I to thee inhabitress of the firm & champion valley saith our Lord: which say. Who shall strike us: & who shall enter into our houses? {14} And I will visit upon you according to the fruit of your studies, saith our Lord: and I will kindle a fire in the forest thereof: and it shall devour all things round about it.

Chapter 22

The Prophet going to the palace admonisheth the King and his officers to judge and govern rightly: 5. threatening that otherwise they shall fall into calamity: 10. prophesieth that Sellum shall not return into Jerusalem: 13. reprehendeth unjust builders: 18. that Joakim shall die and be buried ignominiously: 24. and Jeconias with his mother shall die in the captivity of Babylon.

{1} THUS saith our Lord: Go down into the house of the king of Juda, and there thou shalt speak this word, {2} and shalt say: Hear the word of our Lord, o king of Juda, which sittest upon the throne of David: thou & thy servants, and thy people, which enter in by these gates. {3} Thus saith our Lord: Do ye judgement & justice, & deliver the oppressed by violence out of the hand of the oppressor: and the stranger, and pupil, and widow make not sorrowful, nor oppress them unjustly: and the innocent blood, shed not in this place. {4} For if doing you will do this thing, there shall enter in by the gates of this house, kings of the stock of David sitting upon his throne, and mounting upon chariots and horses, they and their servants, and their people. {5} But if you will not hear these words: by my self I have sworn, saith our Lord, that this house shall be into desolation. {6} Because thus saith our Lord upon the house of the king of Juda: Galaad thou art unto me the head of Libanus: if I make thee not a wilderness, cities not habitable. {7} And I will sanctify upon thee a killing man and his weapons: and they shall cut down thy chosen cedars, and shall cast them headlong into the fire. {8} And many nations shall pass by this city: and every one shall say to his neighbour: Why hath the Lord done so to this great city? {9} And they shall answer: Because they have forsaken the covenant of the Lord their God, and have adored strange gods, and served them. {10} Weep not for the dead, neither mourn ye upon him with weeping: Lament him that goeth forth, because he shall return no more, nor see the land of his nativity. {11} Because thus saith our lord to Sellum the son of Josias the king of Juda, who hath reigned for Josias his father, who is gone forth out of this place. He shall return hither no more: {12} but in the place, to which I have transported him, there shall he die, and he shall not see this land any more. {13} Woe to him that buildeth his house in injustice, and his chambers not in judgement: his friend he will oppress without cause, and his hire he will not render him. {14} Who saith: I will build me a broad house, and large chambers; who openeth to himself windows, and maketh embowed ceilings of cedar, and painteth them with ruddle. {15} Why, shalt thou reign, because thou compardest thy self to the cedar? Why, did not thy father eat and drink, & do judgement & justice

then when it was well with him? {16} He judged the cause of the poor & needy to his own good, did he it not therefore because he knew me saith our Lord? {17} But thine eyes and heart are to avarice, and to shed innocent blood, and to crafty oppression, & to the course of evil work. {18} Therefore thus saith our Lord to Joakim the son of Josias king of Juda: They shall not mourn for him, Alas brother, & alas sister: they shall not cry together to him, Alas Lord, and alas o noble one. {19} With the burial of an ass shall he be buried, rotted and cast forth without the gates of Jerusalem. {20} Go up to Libanus and cry: and in Basan give thy voice, & cry to them that pass by, because all thy lovers are destroyed. {21} I speake to thee in thine abundance: & thou saidst: I will not hear: This is thy way from thy youth, because thou heardest not my voice. {22} The wind shall feed all thy Pastors, & thy lovers shall go into captivity: & then shalt thou be confounded, and ashamed of all thy malice. {23} Thou that sittest in Libanus, and makest thy nest in the cedars, how hast thou mourned together when sorrows came to thee, as the sorrows of a woman in travail? {24} I live, saith our Lord: that if Jechonias the son of Joakim the king of Juda shall be a ring on my right hand, thence will I pluck him off. {25} And I will give thee into the hand of them that seek thy life, and into the hand of them, whose face thou fearest, and into the hand of Nabuchodonosor king of Babylon, and into the hand of the Chaldees. {26} And I will send thee, and thy mother that bare thee, into a strange country, in the which you were not born, & there you shall die: {27} and into the land, whereto they lift up their mind to return thither: they shall not return. {28} Why, is this man Jechonias an earthen and broken vessel? Is he a vessel without all pleasure? Why are they cast away, he and his seed are cast forth into a land which they know not? {29} Earth, earth, earth, hear the word of our Lord. {30} Thus saith our Lord: Write this man barren, a man that in his days shall not prosper: for neither shall there be a man of his seed, that shall sit upon the throne of David, and have power any more in Juda.

Chapter 23

God reproveth the evil governors, promising to reduce the relics of the people from dispersion: 4. to send good pastors; and Christ the chief Pastor. 9. False prophets are threatened: 16. The people warned, not to hear them, preaching without mission, 27. against God's will, 33. and calling God's word a burden.

{1} WOE to the Pastors, that destroy and tear the flock of my pasture, saith our Lord. {2} Therefore thus saith our Lord the God of Israel to the Pastors, that feed my people: You have scattered my flock, and cast them out, & have not visited them: Behold I will visit upon you the malice of your studies, saith our Lord. {3} And I will gather together the remnant of my flock out of all lands, into which I shall have cast them out: and I will make them return to their fields, and they shall increase and be multiplied. {4} And I will raise up Pastors over them, and they shall feed them: they shall fear no more, and they shall not dread: and none shall be to seek of the number, saith our Lord. {5} Behold the days come, saith our Lord: and I will raise up to David a just branch: and he shall reign a king, and shall be wise: and he shall do judgement and justice in the earth. {6} In those days shall Juda be saved, and Israel shall dwell confidently: and this is the name that they shall call him: The Lord our just one. {7} For this cause behold the days come, saith our Lord, and they shall say no more: Our Lord liveth, that brought forth the children of Israel out of the Land of Aegypt: {8} but: Our Lord liveth, that hath brought forth, and brought hither the seed of the house of Israel from the Land of the North, and out of all the lands, to which I had cast them out: and they shall dwell in their own land. {9} To the Prophets: My heart is broken in the midst of me, all my bones have trembled: I am become as a drunken man, and as a man wet with wine, at the presence of our Lord, and at the presence of his holy words. {10} Because the land is replenished with adulterers, because the land hath mourned by reason of malediction, the fields of the desert are

withered: and their course is become evil, and their strength unlike. {11} For the Prophet and the Priest are polluted: and in my house I have found their evil, saith our Lord. {12} Therefore their way shall be as slipper ground in the dark: for they shall be driven forth, and fall therein: for I will bring evils upon them, the year of their visitation, saith our Lord. {13} And in the Prophets of Samaria I have seen foolishness: They Prophesied in Baal, and deceived my people Israel. {14} And in the Prophets of Jerusalem I saw the similitude of adulterers, and the way of lying: and they strengthened the hands of the most wicked, that no man would return from his malice: they are all become unto me as Sodoma, and the inhabitants thereof as Gomorrha. {15} Therefore thus saith the Lord of hosts to the Prophets: Behold I will feed them with wormwood, and will give them gall to drink, for from the Prophets of Jerusalem is pollution gone forth upon all the land. {16} Thus saith the Lord of hosts: Hear not the words of the Prophets, that prophesy unto you, and deceive you: they speak the vision of their own heart, not from the mouth of the Lord. {17} They say to them that blaspheme me: Our Lord hath spoken: Peace shall be to you, and to every one that walketh in the perversity of his own heart, they have said: There shall no evil come upon you. {18} For who hath been present in the counsel of our Lord, and hath seen and heard his word? Who hath considered his word, & heard it? {19} Behold the whirlwind of the Lord's indignation shall come forth, and a tempest breaking out: it shall come upon the head of the impious. {20} The fury of the Lord shall not return till he do it, and until he accomplish the cogitation of his heart: in the later days you shall understand his counsel. {21} I sent not the Prophets, and they ran: I spake not to them, and they Prophesied. {22} If they had stood in my counsel, and made my words known to my people, I had verily turned them from their evil way, and from their most wicked cogitations. {23} Am I God near hand thinkest thou, saith our Lord? And not God far off? {24} Shall a man be hid in secrets: and shall not I see him, saith our Lord? Why, do not I fill heaven and earth, saith our Lord? {25} I have heard what the Prophets have said, prophesying in my name lies, and saying: I have dreamed, I have dreamed. {26} How long is this in the heart of the Prophets prophesying lies, and prophesying the seductions of their own heart? {27} Who will make my people to forget my name through their dreams, which every one telleteth to his neighbour: as their fathers forgot my name for Baal. {28} The prophet that hath a dream, let him tell the dream: & he that hath my word, let him speak my word truly: what hath the chaff to do with the wheat, saith our Lord? {29} Why, are not my words as fire, saith our Lord: and as a hammer breaking a rock? {30} Therefore behold I to the Prophets, saith our Lord: which steal my words every one from his neighbour. {31} Behold I to the Prophets, saith our Lord: which take their tongues, & say: Our Lord saith it. {32} Behold, I to the Prophets dreaming lies, saith our Lord: which have told those things, & have seduced my people in their lying, & in their miracles: When I had not sent them, nor commanded them, who have not profited this people, saith our Lord. {33} If therefore this people, or the Prophet, or the Priest shall ask thee, saying: What is the burden of our Lord? Thou shalt say to them: We are the burden. for I will cast you forth, saith our Lord. {34} And the Prophet, and the Priest, and the people that saith: The burden of our Lord will I visit upon that man, and upon his house. {35} Thus shall you say every one to his brother, & {304} neighbour: What hath our Lord answered? And what hath our Lord spoken? {36} And the burden of our Lord shall no more be mentioned: because every man's burden shall be his own word: & you have perverted the words of the living God, the Lord of hosts our God. {37} Thus shalt thou say to the Prophet: What hath our Lord answered thee? And what hath our Lord spoken? {38} But if thou shalt say the burden of our Lord: for this, thus saith our Lord: Because you have said this word: The burden of our Lord: and I have sent to you, saying: Say not: The burden of our Lord: {39} Therefore behold I will take you

away carrying you, and will forsake you, and the city which I have given to you, and to your fathers, from before my face. {40} And I will give you into everlasting reproach, and into eternal ignominy, which shall never be put away by oblivion.

Chapter 24

By a parable of good and evil figs, is signified 5. the reduction of the penitent from captivity: 8. and the vexation of those, that stayed in Jerusalem, or fled into Aegypt.

{1} OUR Lord shewed me: & behold two baskets full of figs, set before the temple of our Lord: after that Nabuchodonosor king of Babylon transported Jechonias the son of Joakim the king of Juda, and his Princes, and the craftsman, & incloser of Jerusalem, and had brought them into Babylon. {2} One basket had very good figs: as the figs of the prime time are wont to be: and one basket had very naughty figs, which could not be eaten, because they were naught. {3} And our Lord said to me: What seest thou Jeremy? And I said: Figs: the good figs, exceeding good, and the naughty figs, exceeding naught: which can not be eaten because they are naught. {4} And the word of our Lord was made to me, saying: {5} Thus saith our Lord the God of Israel: As are these good figs: so will I know the transmigration of Juda, which I have sent forth out of this place into the land of Chaldees, unto good. {6} And I will set mine eyes upon them to be pacified, and I will bring them again into this land: and I will build them, and not destroy: and I will plant them and not pluck them up. {7} And I will give them an heart to know me, that I am the Lord: and they shall be my people, & I will be their God: because they shall return to me in all their heart. {8} And as are the very naughty figs, that can not be eaten, because they are naught: thus saith our Lord, so will I give Sedecias the king of Juda: and his Princes, and the rest of Jerusalem, that have remained in this city, and that dwell in the Land of Aegypt. {9} And I will give them into vexation, and affliction, to all the kingdoms of the earth: into reproach, and to be a parable, and into a proverb, and into malediction in all places, to which I have cast them out. {10} And I will send among them the sword, famine, and pestilence: till they be consumed out of the land, which I gave them, and their fathers.

Chapter 25

After the peoples contemning to hear Jeremy, and other Prophets, preaching three & twenty years, 8. he denounces their assured captivity seventy years in Babylon: 12. and then the ruin of their enemies. 15. All which wrath of God, Jeremy foreseweth to the Jews, 19. and Gentiles. 29. Which shall first happen to God's proper people: 36. and so extend to all nations: 34. the principal governors bewailing their common misery.

{1} THE word that was made to Jeremy concerning all the people of Juda in the fourth year of Joakim the son of Josias king of Juda (the same is the first year of Nabuchodonosor king of Babylon.) {2} Which Jeremy the Prophet spake to all the people of Juda, and to all the inhabitants of Jerusalem, saying: {3} From the thirteenth year of Josias, the son of Amon king of Juda until this day; this is the three and twentieth year, the word of our Lord was made to me, and I have spoken to you rising in the night and speaking, and you have not heard. {4} And our Lord hath sent all his servants the Prophets, rising early, and sending, and you have not heard, nor inclined your ears to hear {5} when he said: Return ye every one from his evil way, and from your most wicked cogitations: and you shall dwell in the land, which our Lord hath given you, and your fathers from everlasting and for evermore. {6} And go ye not after strange gods to serve them, and adore them: nor provoke me to wrath in the works of your hands, and I will not afflict you. {7} And you have not heard me, saith our Lord, so that you provoked me to anger in the works of your hands, to your evil. {8} Therefore thus saith the Lord of hosts: For that you have not heard my words: {9} behold I will send, & take all the kindreds of the North, saith our Lord, & Nabuchodonosor the king of Babylon my servant: & I will bring them upon this land, & upon the inhabitants thereof, &

upon all the nations that are round about it: and I will kill them & make them into astonishment & hissing, and into everlasting desolations. {10} And I will destroy out of them the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the noise of the mill, and the light of the lamp. {11} And all this land shall be in desolation, and into astonishment: and all these nations shall serve the king of Babylon seventy years. {12} And when the seventy years shall be expired, I will visit upon the king of Babylon, & upon the nation, saith our Lord, their iniquity, and upon the land of Chaldees: and I will make it into everlasting desolations. {13} And I will bring upon that land all my words that I have spoken against it, all that is written in this Book, whatsoever Jeremy hath prophesied against all nations: {14} because they have served them, whereas they were many nations, and great kings: and I will repay them according to their works, and according to the deeds of their hands. {15} Because thus saith the Lord of hosts the God of Israel: Take the cup of wine of this fury at my hand: & thou shalt drink thereof to all nations, unto the which I shall send thee. {16} And they shall drink, & be troubled, and be mad at the face of the sword, which I shall send among them. {17} And I took the cup at the hand of our Lord, and I drank to all the nations, to which our Lord sent me: {18} to Jerusalem, and the cities of Juda, and to the kings thereof, and Princes thereof: that I would give them into desolation, and into astonishment, and into hissing, and into malediction, as is this day. {19} To Pharao the king of Aegypt, and to his servants, and his Princes, and all his people, {20} and to all generally: to all the kings of the land of Ausitis, and to all the kings of the land of the Philisthiims, and of Ascalon, and of Gaza, & of Accaron, & to the remnant of Azotus, {21} & of Idumea, and of Moab, and to the children of Ammon. {22} And to all the kings of Tyre, and to all the kings of Sidon: and to the kings of the land of the isles, who are beyond the Sea. {23} And to Dedan, and Thema, and Buz, and to all that have their hair polled. {24} And to all the kings of Arabia, and to all the kings of the West, that dwell in the desert. {25} And to all the kings of Zambri, and to all the kings of Elam, and to all the kings of the Medes: {26} also to all the kings of the North from near and from a far off: to every one against his brother: and to all the kingdoms of the earth, which are upon the face thereof: and the king of Sesac shall drink after them. {27} And thou shalt say to them: Thus saith the Lord of hosts the God of Israel: Drink ye, and be drunken, and vomit: and fall, and rise not, at the face of the sword, which I shall send among you. {28} And when they shall not take the cup of thy hand to drink, thou shalt say to them: Thus saith the Lord of hosts: Drinking you shall drink: {29} because lo in the city, wherein my name is invoked, will I begin to afflict, and shall you be as innocent and scape free? You shall not scape free: for I call the sword upon all the inhabitants of the earth, saith the Lord of hosts. {30} And thou shalt prophesy unto them all these words, and shalt say to them: Our Lord from on high shall roar, and from his holy habitation shall give his voice: roaring he shall roar upon his beauty: the cry as it were of them that tread grapes shall be sung against all the inhabitants of the earth. {31} The sound is come even to the ends of the earth: because there is judgement to our Lord with the Nations: he entereth judgement with all flesh, the impious I have delivered to the sword, saith our Lord. {32} Thus saith the Lord of hosts: Behold, affliction shall go forth from nation to nation: and a great whirlwind shall go forth from the ends of the earth. {33} And the slain of our Lord shall be in that day from the one end of the earth even to the other end thereof: they shall not be mourned & they shall not be gathered up, nor buried: as a dunghill shall they lie upon the face of the earth. {34} Howl ye pastors, and cry: and sprinkle your selves with ashes ye leaders of the flock: because your days are accomplished to be slain: and your dissipations, and you shall fall as precious vessels. {35} And flight shall fail from the Pastors, and salvation from the principals of the flock. {36} A voice of the cry of the Pastors, and

an howling of the Principals of the flock: because our Lord hath wasted their pastures. {37} And the fields of peace have been silent at the presence of the wrath of the fury of our Lord. {38} He hath as a lion forsaken his covert, because their land is made into desolation at the presence of the wrath of the dove, and at the presence of the wrath of the fury of our Lord.

Chapter 26

The Prophet for preaching God's commination, is apprehended by the Priests, and false Prophets: 10. but delivered from death by the ancients of the people: 18. alleging the examples of Michaeas, 20. and Urias prophesying the same before.

{1} IN the beginning of the kingdom of Joakim the son of Josias king of Juda came this word from our Lord, saying: {2} Thus saith our Lord: Stand in the court of the house of our Lord, and thou shalt speak to all the cities of Juda, out of the which they come, to adore in the house of our Lord, all the words which I have commanded thee to speak unto them: withdraw not a word, {3} If perhaps they will hear and be converted every one from his evil way: and it may repent me of the evil that I think to do to them for the malice of their studies. {4} And thou shalt say to them: Thus saith our Lord: If you will not hear me to walk in my law, which I have given you, {5} that you hear the words of my servants the Prophets, which I sent to you in the night rising, and directing, and you heard not: {6} I will give this house as Silo, and this city I will give into malediction to all the nations of the earth. {7} And the Priests, and Prophets, and all the people heard Jeremy speaking these words in the house of our Lord. {8} And when Jeremy had ended speaking all things that our Lord had commanded him, to speak unto all the people: the Priests, and Prophets, and all the people apprehended him, saying: Let him die the death. {9} Why hath he prophesied in the name of our Lord, saying: This house shall be as Silo: and this city shall be made desolate, for that there is no inhabitant? And all the people was gathered together against Jeremy in the house of our Lord. {10} And the Princes of Juda heard these words: & they went up from the king's house into the house of our Lord, & sat in the entry of the new gate of the house of our Lord. {11} And the Priests and the Prophets spake to the Princes, and to all the people, saying: The judgement of death is to this man: because he hath prophesied against this city, as you have heard with your ears. {12} And Jeremy spake to all the Princes, & to all the people, saying: Our Lord sent me, that I should prophesy to this house, and to this city all the words that you have heard. {13} Now therefore make your ways good, and your studies, and hear the voice of our Lord your God: and our Lord will repent him of the evil, that he hath spoken against you. {14} But I lo am in your hands: do unto me that which is good, and right in your eyes: {15} Howbeit know ye and understand, that if you kill me, you shall betray innocent blood against your selves, and against this city, & the inhabitants thereof. For in truth our Lord sent me to you, that I should speak all these words in your ears. {16} And the Princes, and all the people said to the Priests, and to the Prophets: There is no judgement of death to this man: because he hath spoken to us in the name of the Lord our God. {17} Men therefore of the ancients of the land rose up, & they spake to all the assembly of the people, saying: {18} Michaeas the Morasthi was a Prophet in the days of Ezechias the king of Juda, and he spake to all the people Juda, saying: Thus saith the Lord of hosts: Sion shall be plowed as a field, and Jerusalem shall be as an heap of stones: and the mount of the house as the high places of woods. {19} Did Ezechias the king of Juda, and all Juda, condemn him to death? Did they not fear our Lord, and beseech the face of our Lord: and it repented our Lord of the evil, that he had spoken against them? Therefore we do great evil against our selves. {20} There was also a man prophesying in the name of our Lord, Urias the son of Semei of Cariathiarim: and he prophesied against this city, & against this land, according to all the words of Jeremy. {21} And king Joakim, and all his mightyies,

and his Princes heard these words: & the king sought to kill him. And Urias heard, and was afraid, & fled & went into Aegypt. {22} And king Joakim sent men into Aegypt, Elnathan the son of Achobor, and men with him into Aegypt. {23} And they brought Urias out of Aegypt: and brought him to king Joakim, & he struck him with the sword: and he cast forth his carcass in the sepulchres of the base vulgar people. {24} Therefore the hand of Ahicam the son of Saphan was with Jeremy, that he should not be delivered into the hands of the people, and they kill him.

Chapter 27

Jeremy putteth chains about his own neck, and then sendeth them to sundry Kings, admonishing them, that they must either be subject to the King of Babylon, 8. or perish by sword, famine, and pestilence. 14. Inveigheth against false Prophets preaching the contrary: 16. and falsely affirming that the vessels already taken away shall quickly be restored: 18. whereas indeed the rest shall also be carried away, but all at last restored.

{1} IN the beginning of the kingdom of Joakim, the son of Josias king of Juda, was this word made to Jeremy from our Lord, saying: {2} Thus saith our Lord to me: Make thee bands, and chains: and thou shalt put them on thy neck. {3} And thou shalt send them to the king of Edom, and to the king of Moab, and to the king of the children of Ammon, and to the king of Tyre, and to the king of Sidon: by the hand of the messengers, that are come to Jerusalem to Sedecias the king of Juda. {4} And thou shalt command them that they speak to their lords: Thus saith the Lord of hosts the God of Israel: Thus shall you say to your lords: {5} I made the earth, and men, and the beasts, that are upon the face of the earth, in my great strength, and in my stretched out arm: and I have given it to him, that pleased in mine eyes. {6} And now therefore I have given all these lands into the hand of Nabuchodonosor king of Babylon my servant: moreover also the beasts of the field I have given him, to serve him. {7} And all nations shall serve him, and his son, and his son's son: till the time come of his land and of himself: and many nations and great kings shall serve him. {8} But the nation and kingdom that shall not serve Nabuchodonosor king of Babylon, and whosoever shall not bow his neck under the yoke of the king of Babylon: I will visit upon the nation with sword, and with famine, and with pestilence, saith our Lord: till I consume them in his hand. {9} You therefore hear not your Prophets, and diviners, and dreamers, and soothsayers, and sorcerers, that say to you: You shall not serve the king of Babylon. {10} Because they prophesy lies unto you: that they may make you far from your country, & cast you out, and you perish. {11} But the nation, that shall submit their neck under the yoke of the king of Babylon, and shall serve him, the same will I let alone in their own land, saith our Lord: and they shall husband it, and dwell in it. {12} And to Sedecias the king of Juda, I have spoken according to all these words, saying: Submit your necks under the yoke of the king of Babylon, and serve him, and his people, and you shall live. {13} Why will you die, thou and thy people with the sword, and famine, & the pestilence, as the Lord hath spoken to the nation, that will not serve the king of Babylon? {14} Hear not the words of the Prophets that say to you: You shall not serve the king of Babylon: because they speak a lie to you. {15} Because I sent them not, saith our Lord: & they prophesy in my name falsely: that they may cast you out, & you perish, as well you, as the Prophets that prophesy unto you. {16} And to the Priests, and to this people I have spoken, saying: Thus saith our Lord. Hear not the words of your Prophets, that prophesy to you, saying: Behold the vessels of our Lord shall return out of Babylon even now quickly, for they prophesy a lie unto you. {17} Therefore hear them not, but serve the king of Babylon, that you may live. Why is this city given into desolation? {18} And if they be Prophets, and the word of our Lord be in them: let them interpose themselves before the Lord of hosts, that the vessels which were left in the house of our Lord, & in the house of the king of Juda, and in Jerusalem, come not into Babylon. {19} Because thus saith the Lord of hosts to the pillars,

and to the sea, and to the feet, and to the rest of the vessels, that are remaining in this city. {20} Which Nabuchodonosor the king of Babylon, took not when he transported Jechonias the son of Joakim, the king of Juda, from Jerusalem into Babylon, and all the great men of Juda and Jerusalem. {21} Because thus saith the Lord of hosts the God of Israel to the vessels, that are left in the house of our Lord, and in the house of the king of Juda and Jerusalem: {22} They shall be transported into Babylon, and there they shall be until the day of their visitation, saith our Lord: and I will cause them to be brought, and to be restored in this place.

Chapter 28

Hananias a false Prophet avoucheth that within two years the holy vessels and King Jechonias with other captives shall be restored. 5. Jeremy prayeth that it may be so: 7. but prophesieth that it will not so be. 10. The false prophet in confirmation of that he said, breaketh Jeremy's chain. 12. But Jeremy again prophesieth the contrary. 16. & that Hananias shall die the same year.

{1} AND it came to pass in that year, in the beginning of the kingdom of Sedecias king of Juda, in the fourth year, in the fifth month, Hananias the son of Azur the Prophet of Gabaon spake to me, in the house of our Lord before the Priests, and all the people, saying: {2} Thus saith the Lord of hosts the God of Israel, I have broken the yoke of the king of Babylon. {3} As yet two years of days, and I will make all the vessels of the house of our Lord to be brought back into this place, which Nabuchodonosor the king of Babylon took out of this place, and transported them into Babylon. {4} And Jechonias the son of Joakim the king of Juda, and all the transmigration of Juda, that are entered into Babylon, I will make to return to this place, saith our Lord: for I will break the yoke of the king of Babylon. {5} And Jeremy the Prophet said to Hananias the Prophet in the presence of the Priests, and in the presence of all the people, that stood in the house of our Lord: {6} And Jeremy the Prophet said: Amen, Our Lord so do: our Lord raise up thy words, which thou hast prophesied: that the vessels may be brought again into the house of our Lord, and all the transmigration out of Babylon to this place. {7} But yet hear this word, that I speak in thine ears, and in the ears of all the people: {8} The Prophets, that have been before me, and before thee from the beginning, and have prophesied concerning many countries, and concerning great kingdoms of war, and of affliction, and of famine. {9} The Prophet, that hath prophesied peace: when his word shall come to pass, the Prophet shall be known, whom our Lord hath sent in truth. {10} And Hananias the Prophet took the chain from the neck of Jeremy the Prophet and brake it. {11} And Hananias spake in the sight of all the people, saying: Thus saith our Lord: So will I break the yoke of Nabuchodonosor the king of Babylon after two years of days, from the neck of all nations. {12} And Jeremy the Prophet went his way. And the word of our Lord was made to Jeremy, after that Hananias the Prophet brake the chain from the neck of Jeremy the Prophet, saying: {13} Go, and thou shalt tell Hananias: Thus saith our Lord: Thou hast broken chains of wood, and thou shalt make for them chains of iron. {14} Because thus saith the Lord of hosts the God of Israel: An iron yoke have I put upon the neck of all these Nations, to serve Nabuchodonosor the king of Babylon, and they shall serve him: moreover also the beasts of the earth I have given him. {15} And Jeremy the Prophet said to Hananias the Prophet: Hear Hananias: Our Lord sent thee not, and thou hast made this people to trust in a lie. {16} Therefore thus saith our Lord: Behold I will send thee from off the face of the earth: this year shalt thou die: for thou hast spoken against our Lord. {17} And Hananias the Prophet died in that year, the seventh month.

Chapter 29

Jeremy writeth to the captives in Babylon, exhorting them to live in peace, 8. and not harkening to false-Prophets. 10. For they must remain there seventy years, and then shall be delivered. 16. And those that remain in Jerusalem shall suffer sword, famine, and pestilence. 21. And Achab, Sedecias, 24. and Semeias false Prophets, shall die miserably.

{1} AND these are the words of the book, which Jeremy the Prophet sent from Jerusalem to the remnant of the Ancients of the transmigration, and to the Priests, and to the Prophets, and to all the people, which Nabuchodonosor had transported from Jerusalem into Babylon: {2} after that Jechonias the king was gone forth, and the queen, and the Eunuchs, and the Princes of Juda, and of Jerusalem, and the craftsman, and the incloser out of Jerusalem: {3} by the hand of Elasa the son of Saphan, and Gamarias the son of Helcias, whom Sedecias the king of Juda sent to Nabuchodonosor king of Babylon into Babylon, saying: {4} Thus saith the Lord of hosts the God of Israel to all the transmigration, which I have transported from Jerusalem into Babylon: {5} Build ye houses, and inhabit them: and plant orchards, and eat the fruit of them. {6} Take wives, and beget sons and daughters: & give wives to your sons, & give your daughters to husbands, and let them bear sons and daughters: and be ye multiplied there, and be not few in number. {7} And seek the peace of the city, to which I have transported you: and pray for it to our Lord: because in the peace thereof there shall be peace to you. {8} For thus saith the Lord of hosts the God of Israel: Let not your Prophets, that are in the midst of you, and your diviners seduce you: and attend not to your dreams, which you dream: {9} because they do falsely prophesy to you in my name: and I sent them not, saith our Lord. {10} Because thus saith our Lord: When the seventy years shall begin to be expired in Babylon, I will visit you: and I will raise up upon you my good word, to bring you again to this place. {11} For I know the cogitations, that I intend upon you, saith our Lord, cogitations of peace, and not of affliction, to give you an end and patience. {12} And you shall invoke me, and go: and you shall pray me, and I will hear you. {13} You shall seek me, and shall find: when you shall seek me with all your heart. {14} And I will be found of you, saith our Lord: and I will bring back your captivity, & I will gather you out of all nations, & from all places to the which I have expelled you, saith our Lord: and I will make you to return from the place, to the which I have transported you. {15} Because you have said: Our Lord hath raised up Prophets to us in Babylon: {16} for thus saith our Lord to the king, that sitteth upon the throne of David, and to all the people the inhabiter of this city, to your brethren, that are not gone forth with you into the transmigration. {17} Thus saith the Lord of hosts: Behold I will send upon them the sword, and famine, and the pestilence: and I will make them as naughty figs, that can not be eaten, because they are very naught. {18} And I will persecute them with the sword, and with famine, and with pestilence: and I will give them into vexation to all the kingdoms of the earth: into malediction, & into astonishment, and into hissing, and into reproach to all the Nations, to which I have cast them out: {19} because they have not heard my words, saith our Lord: which I sent to them by my servants the Prophets in the night rising, and sending: and you heard not, saith our Lord. {20} You therefore hear the word of our Lord all ye the transmigration, which I have sent out from Jerusalem into Babylon. {21} Thus saith the Lord of hosts the God of Israel to Achab the son of Colias, and to Sedecias the son of Maasias, which prophesy unto you in my name falsely: Behold I will deliver them into the hands of Nabuchodonosor the king of Babylon: & he shall strike them in your eyes. {22} And of them a malediction shall be taken up by all the transmigration of Juda, that is in Babylon, saying: Our Lord make thee as Sedecias, & as Achab, whom the king of Babylon fried in the fire: {23} for that they have done folly in Israel, and committed adultery with their friend's wives, and have spoken the word in my name falsely, which I commanded them not: I am the judge and the witness, saith our Lord. {24} And to Semeias the Nehelamite thou shalt say: {25} Thus saith the Lord of hosts, the God of Israel: For that thou hast sent in thy name books to all the people, that is in Jerusalem, and to Sophonias the son of Maasias, the Priest, & to all the Priests, saying: {26} Our Lord hath made

thee Priest for Joiada the Priest, that thou shouldest be ruler in the house of our Lord, upon every man raving and prophesying, to put him into the stocks, and into prison. {27} And now why hast thou not rebuked Jeremy the Anathothite, which prophesieth unto you? {28} Because upon this he hath sent into Babylon to us, saying: It is long: build ye houses, and inhabit them: and plant gardens, and eat the fruits of them. {29} Sophonias therefore the Priest read this Book in the ears of Jeremy the Prophet. {30} And the word of our Lord was made to Jeremy, saying: {31} Send to all the transmigration, saying: Thus saith the Lord to Semeias the Nehelamite: Because Semeias hath prophesied to you, and I sent him not: and hath made you to trust in a lie: {32} Therefore thus saith our Lord: Behold I will visit upon Semeias the Nehelamite, and upon his seed: there shall not be unto him a man sitting in the midst of this people, & he shall not see the good, that I will do to my people, saith our Lord: because he hath spoken prevarication against our Lord.

Chapter 30

The Prophet is commanded to write the same which he preacheth: 4. first pensive things, 8. then joyful, 9. Especially in the new Testament, when God will raise David (to wit Christ) {16} Who shall destroy all enemies. 19. And whose Church shall be great, glorious, and perpetual.

{1} THIS is the word, that was made to Jeremy from our Lord, saying: Lord the God of Israel, saying: Write unto {2} Thus saith our thee all the words that I have spoken to thee, in a book. {3} For behold the days come, saith our Lord: and I will convert the conversion of my people Israel and Juda, saith our Lord: and I will make them return to the land, which I gave their fathers, & they shall possess it. {4} And these are the words, that our Lord hath spoken to Israel and to Juda: {5} Because thus saith our Lord: We have heard a voice of terror: there is fear and no peace. {6} Demand, and see if a man bear child? Wherefore then have I seen every man's hand upon his loin, as a woman that is in travail, and all faces are turned into the jaundice? {7} Alas, because that is a great day, neither is there the like to it: and it is the time of tribulation to Jacob, & he shall be saved out of it. {8} And it shall be in that day, saith the Lord of hosts: I will break his yoke from off thy neck, and will break his bands: & strangers shall no more rule over him: {9} but they shall serve our Lord their God, & David their king, whom I will raise up to them. {10} Thou therefore my servant Jacob fear not, saith our Lord, neither be thou afraid Israel: because lo I will save thee out of a far country, and thy seed out of the land of their captivity: & Jacob shall return, and be at rest, & flow with all good things, & there shall be none whom he may fear: {11} because I am with thee, saith our Lord, to save thee: for I will make a consummation in all the Nations, in which I have dispersed thee: but thee I will not make into consummation: but I will chastise thee in judgement, that thou mayst not seem to thy self innocent. {12} Because thus saith our Lord: Thy wound is incurable, thy stripe is very sore. {13} There is none to judge thy judgement to bind it up: there is no profit of medicines for thee. {14} All thy lovers have forgotten thee, & will not seek thee: for with the stroke of an enemy I have stricken thee with cruel chastisement: for the multitude of thine iniquity, thy sins are hardened. {15} What criest thou upon thine affliction? Thy sorrow is incurable: for the multitude of thine iniquity, & for thine hardened sins I have done these things to thee. {16} Therefore all that eat thee, shall be devoured: and all thine enemies shall be led into captivity: and they that waste thee, shall be wasted, and all thy spoilers will I give to the spoil. {17} For I will close up thy wound, and will heal thee of thy wounds, saith our Lord. Because they have called thee, o Sion, an out cast: This is she, that had none to seek after her. {18} Thus saith our Lord: Behold I will convert the conversion of the tabernacles of Jacob, and will have pity on his houses, & the city shall be built in her high place, and the temple shall be founded according to the order thereof. {19} And out of

them shall come forth praise, and the voice of them that play: and I will multiply them, and they shall not be diminished: and I will glorify them, and they shall not be lessened. {20} And his children shall be as from the beginning, and his assembly shall be permanent before me: and I will visit against all that afflict him. {21} And his duke shall be of himself: and the prince shall be brought forth from the midst of him: and I will bring him near, and he shall come to me. For who is this, that applieth his heart to approach unto me, saith our Lord? {22} And you shall be my people: and I will be your God. {23} Behold, the whirlwind of our Lord, the fury going forth, the storm violently falling, it shall light upon the head of the impious. {24} Our Lord will not turn away the wrath of indignation, till he have done and accomplished the cogitation of his heart: in the latter days you shall understand these things.

Chapter 31

God will reduce Israel from captivity, 4. and give them abundance of all things: 9. after their tribulation 15. Rachel (The afflicted Church) shall cease from mourning: 25. confessing that she is justly chastised. 20. Christ (a perfect man) shall be contained in his mother's womb. 26. He rising from sleep (death) will build his Church, 31. with a new covenant, 36. that it shall be large, and perpetual.

{1} AT that time, saith our Lord: I will be the God of all the kindreds of Israel, and they shall be my people. {2} Thus saith our Lord: The people that remained from the sword, found grace in the desert: Israel shall go to his rest. {3} Our Lord hath appeared to me of long time. And in everlasting charity have I loved thee, therefore have I drawn thee taking compassion. {4} And I will build thee again, and thou shalt be builded o virgin Israel: thou shalt yet be adorned with thy timbrels, & shall go forth in the choir of them that play. {5} Thou shalt yet plant vineyards in the mountains of Samaria: the planters shall plant, & till the time come they shall not make vintage: {6} because there shall be a day, wherein the watchmen on mount Ephraim shall cry: Arise, and let us go up unto Sion to the Lord our God. {7} Because thus saith our Lord: Rejoice in gladness o Jacob, and neigh against the head of the Gentiles: sound ye, and sing, and say: Save o Lord thy people the remnant of Israel. {8} Behold I will bring them out of the land of the North, and will gather them from the ends of the earth: among whom shall be the blind and the lame, and woman with child, and she that beareth child together, a great company of them that return hither. {9} They shall come in weeping: and in mercy I will reduce them: and I will bring them through the torrents of waters in a right way, and they shall not stumble in it: because I am become a father to Israel, and Ephraim is my first-begotten. {10} Hear the word of our Lord ye Nations, & shew forth in the islands, that are far off, and say: He that dispersed Israel, will gather him: and he will keep him as the Pastor his flock. {11} For our Lord hath redeemed Jacob, and he will deliver him out of the hand of the mightier. {12} And they shall come, and shall praise in mount Sion: and they shall run together to the good things of our Lord for the corn, and wine, and oil, and the increase of cattle and herds, and their soul shall be as a watered garden, and they shall be hungry no more. {13} Then shall the virgin rejoice in the choir, the young men & old men together: and I will turn their mourning into joy, and will comfort them, and make them joyful from their sorrow. {14} And I will replenish the soul of the Priests with fatness: and my people shall be filled with my good things, saith our Lord. {15} Thus saith our Lord: A voice of lamentation is heard on high of the mourning, and weeping of Rachel weeping for her children, and refusing to be comforted for them, because they are not. {16} Thus saith our Lord: Let thy voice cease from weeping, and thine eyes from tears: because there is a reward for thy work, saith our Lord: and they shall return out of the land of the enemy. {17} And there is hope to thy last ends, saith our Lord: & the children shall return to their borders. {18} Hearing I heard Ephraim going into transmigration. Thou hast chastised me, & I am taught, as a young

bullock not tamed. Convert me, and I shall be converted: because thou art the Lord my God. {19} For after thou didst convert me I did penance: & after thou didst shew unto me, I struck my thigh: I am confounded, and ashamed, because I have sustained the reproach of my youth. {20} Certes Ephraim is an honourable son to me, certes a delicate child: because since I spake of him, as yet will I remember him. Therefore are my bowels troubled upon him: pitying I will pity him, saith our Lord. {21} Set thee a watch tower, make unto thee bitterness: direct thy heart into the right way wherein thou hast walked: return, o virgin Israel, return to these thy cities. {22} How long wilt thou be dissolute in deliciousness, o wandering daughter? Because our Lord hath created a new thing upon the earth: A WOMAN SHALL COMPASS A MAN. {23} Thus saith the Lord of hosts the God of Israel: As yet shall they say this word in the land of Juda, & in the cities thereof, when I shall convert their captivity: Our Lord bless thee the beauty of justice, the holy mountain. {24} and Judas and all his cities shall dwell in it together: the husbandmen and they that drive the flocks. {25} Because I have inebriated the weary soul: and every hungry soul I have filled. {26} Therefore I was raised up as out of a sleep, and I saw, and my sleep was sweet to me. {27} Behold the days come, saith our Lord: and I will sow the house of Israel & the house of Juda with the seed of men, & with the seed of beasts. {28} And as I have watched upon them, to pluck up, and deface, and dissipate, & destroy, and afflict: so will I watch over them, to build, and to plant them, saith our Lord. {29} In those days they shall say no more: The fathers did eat the bitter grape, and the teeth of the children are set on edge. {30} But every one shall die in his own iniquity: every man that shall eat the sour grape, his teeth shall be on edge. {31} Behold the days shall come, saith our Lord: and I will make a new covenant with the house of Israel and the house of Juda: {32} not according to the covenant, which I made with their fathers in the day that I took their hand, to bring them out of the Land of Aegypt: the covenant which they made void, and I had the dominion of them, saith our Lord. {33} But this shall be the covenant, that I will make with the house of Israel: after those days saith our Lord: I will give my law in their bowels, and in their heart I will write it: and I will be their God, and they shall be my people. {34} And a man shall no more teach his neighbour, and a man his brother, saying: Know our Lord: for all shall know me from the least of them even to the greatest, saith our Lord: because I will be propitious to their iniquity, and their sin I will remember no more. {35} Thus saith our Lord, that giveth the sun for the light of the day, the order of the moon and of the stars, for the light of the night: that troubleth the sea, and the waves thereof do sound, the Lord of hosts is his name. {36} If these laws shall fail before me, saith our Lord: thee also the seed of Israel shall fail, that it be not a nation before me for ever. {37} Thus saith our Lord: If the heavens above shall be able to be measured, and the foundations of the earth beneath to be searched out: I also will cast away all the seed of Israel, for all things that they have done, saith our Lord. {38} Behold the days come, saith our Lord: and the city shall be built to our Lord from the tower of Hananeel even to the gate of the corner. {39} And the rule of the measure shall go out farther in his sight upon the little hill Gareb: and it shall compass Goatha, {40} and all the valley of carcasses, and of ashes, and all the country of death, even to the torrent of Cedron, and to the corner of the East gate of horses. The Holy of our Lord shall not be plucked up, and it shall no more be destroyed for ever.

Chapter 32

Nabuchodonosor besieging Jerusalem, Jeremy in prison 7. buyeth by God's commandment a field of his cousin. 17. prayeth for the whole nation, reciting God's former benefits, 26. prophesieth their captivity in Babylon, 30. for their idolatry: 36. and delivery from thence, 40. with a new covenant to serve God sincerely.

{1} THE word that was made to Jeremy from our Lord in the tenth year of Sedecias the king of Juda: the same is the eighteenth year

of Nabuchodonosor. {2} Then the army of the king of Babylon besieged Jerusalem: and Jeremy the Prophet was shut up in the court of the prison, that was in the house of the king of Juda. {3} For Sedecias the king of Juda had shut him up, saying: Why doest thou prophesy, saying: Thus saith our Lord: Behold I will give this city into the hand of the king of Babylon, and he shall take it? {4} And Sedecias the king of Juda shall not escape out of the hand of the Chaldees: but he shall be delivered into the hands of the king of Babylon: and he shall speak with him mouth to mouth, and his eyes shall see his eyes. {5} And he shall lead Sedecias into Babylon: & he shall be there till I visit him, saith our Lord. But if you will fight against the Chaldees you shall have nothing prosperous. {6} And Jeremy said: The word of our Lord was made to me, saying: {7} Behold, Hanameel the son of Sellum thy cousin shall come to thee, saying: Buy unto thee my field, which is in Anathoth: for it appertaineth to thee by kindred to buy it. {8} And Hanameel mine uncle's son came unto me according to the word of our Lord to the entry of the prison, and said to me: Possess my field, which is in Anathoth in the land of Benjamin: because the inheritance pertaineth to thee, and thou art near of kin to possess it. And I understood that it was the word of our Lord. {9} And I bought the field of Hanameel mine uncle's son, which is in Anathoth: and I weighed him the silver, seven staters, and ten pieces of silver. {10} And I wrote it in a book, and signed it, and took witnesses and I weighed the silver in balance. {11} And I took the book of the possession signed, and the stipulations, and the things ratified, and the signs on the out side. {12} And I gave the book of the possession to Baruch the son of Neri the son of Maasias in the sight of Hanameel my cousin, and in the sight of the witnesses, that were written in the book of the purchase, and in the sight of all the Jews, that sat in the court of the prison. {13} And I commanded Baruch before them saying: {14} Thus saith the Lord of hosts the God of Israel: Take these books, this book of the purchase signed, and this book, that is open: and put them in an earthen vessel, they may continue many days. {15} For thus saith the Lord of hosts, the God of Israel: Yet shall houses, and fields, and vineyards be possessed in this land. {16} And I prayed to our Lord, after that I delivered the book of the possession to Baruch the son of Neri, saying: {17} Alas, alas, alas, o Lord God: behold thou hast made heaven and earth in thy great strength, & in thy stretched out arm: no word shall be hard to thee: {18} Which doest mercy on thousands, and renderest the iniquity of the fathers into the bosom of their children after them. O Most strong, great, & mighty, the Lord of hosts is thy name. {19} Great in counsel, and incomprehensible in cogitation: whose eyes are open upon all the ways of the children of Adam, to render unto every one according to his ways, and according to the fruit of his inventions. {20} Which hast put signs & wonders in the land of Aegypt even until this day, & in Israel, & in men, and hast made thee a name as is this day. {21} And thou didst bring forth thy people Israel out of the Land of Aegypt, in signs, & in wonders, & in a strong hand, and in a stretched out arm, and in great terror. {22} And thou gavest them this land, which thou swarest to their fathers, that thou wouldest give them a land flowing with milk and honey. {23} And they entered in, & possessed it: & they obeyed not thy voice, & in thy law they walked not: all that thou didst command them to do, they did not: and all these evils are befallen them. {24} Behold munitions are built against the city, that it may be taken: & the city is given into the hands of the Chaldees, which fight against it, at the presence of the sword, and of famine, and of pestilence: & what things soever thou hast spoken, are come to pass, as thy self seest. {25} And sayst thou to me o Lord God: Buy the field for silver, & take witnesses, whereas the city is given into the hands of the Chaldees? {26} And the word of our Lord was made to Jeremy, saying: {27} Behold I am the Lord the God of all flesh: shall any word be hard for me? {28} Therefore thus saith our Lord: Behold I will deliver this city into the hands of the Chaldees, and into the

hands of the king of Babylon, and they shall take it. {29} And the Chaldees shall come fighting against this city, and shall set it on fire, and burn it, and the houses, in whose tops they did sacrifice to Baal, and offered libaments to strange gods, to provoke me unto wrath. {30} For the children of Israel, and the children of Juda were continually doing evil in mine eyes from their youth: the children of Israel which even until this present exasperate me in the work of their hands, saith our Lord. {31} Because in fury and in mine indignation this city is made to me, from the day that they builded it, until this day, wherein it shall be taken out of my sight. {32} For the malice of the children of Israel, and of the children of Juda, which they have done provoking me to wrath, they & their kings, their Princes, & their Priests, and their Prophets, the men of Juda, and the inhabitants of Jerusalem. {33} And they have turned the backs to me, and not the faces: when I taught them early, & instructed them, & they would not hear that they might take discipline. {34} And they have set their idols in the house, wherein my name is invoked, that they might pollute it. {35} And they have built the excelses of Baal, which are in the valley of the son of Ennom, that they might consecrate their sons and their daughters to Moloch: which I commanded them not, neither hath it ascended into my heart, that they should do this abomination, & bring Juda into sin. {36} And now for these things, thus saith our Lord the God of Israel to this city, whereof you say that it is delivered into the hands of the king of Babylon in sword, and in famine, and in pestilence. {37} Behold I will gather them together out of all lands, to which I have cast them out in my fury, and in my wrath, and in my great indignation: and I will bring them again into this place, and will make them dwell confidently. {38} And they shall be my people, and I will be their God. {39} And I will give them one heart, and one way, that they may fear me all days: and it may be well with them, and with their children after them. {40} And I will make an everlasting covenant with them: and will not cease to do them good: and I will give my fear in their heart, that they revolt not from me. {41} And I will rejoice upon them, when I shall do them good: and I will plant them in this land in truth in my whole heart and in all my soul {42} Because thus saith our Lord: As I have brought upon this people all this great evil: so will I bring upon them all the good, that I speak to them. {43} And the fields shall be possessed in this land: whereof you say that it is desolate, because there is remaining no man nor beast, and it is given into the hands of the Chaldees. {44} The fields shall be bought for money, and shall be written in a book, and the sign shall be stamped on, and a witness shall be taken, in the land of Benjamin, and round about Jerusalem, in the cities of Juda, and the cities on the mountains, and in the champion cities, and in the cities that are toward the South: because I will convert their captivity, saith our Lord.

Chapter 33

God promiseth remission of sins: 10. reduction from captivity, and many other benefits. 14. He will give judgement and justice in David (Christ) whose throne (the Church) 19. shall be glorious. 24. and permanent.

{1} AND the word of our Lord was made to Jeremy the second time, when as yet he was shut up in the court of the prison, saying: {2} Thus saith our Lord that will do, & will form it, & prepare it, the Lord is his name. {3} Cry unto me, and I will hear thee and I will tell thee great things, and firm things which thou knowest not. {4} Because thus saith our Lord the God of Israel to the houses of this city, and to the houses of the king of Juda, which are destroyed, & to the munitions, and to the sword. {5} of them that come to fight with the Chaldees, and to fill them with the carcasses of the men, whom I have stricken in my fury, and in mine indignation, hiding my face from this city, because of all their malice. {6} Behold I will bring to them a scar and health, & will cure them: & I will reveal unto them the prayer of peace & truth. {7} And I will

convert the conversion of Juda, & the conversion of Jerusalem: and will build them as from the beginning. {8} And I will cleanse them from all their iniquity, wherein they have sinned to me: & I will be propitious to all their iniquities, wherein they have sinned to me, & despised me. {9} And it shall be to me a name, & a joy, & a praise, & an exultation to all the nations of the earth, that shall hear all the good things, which I will do to them: and they shall fear, & be troubled in all the good things, & in all the peace, that I will make to them. {10} Thus saith our Lord: Yet there shall be heard in this place (which you say is desolate, because there is neither man nor beast: in the cities of Juda, & without Jerusalem, which are desolate without man, & without inhabiter, and without beast) {11} the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that say: Confess ye to the Lord of hosts, because our Lord is good, because his mercy is for ever: and of them that carry vows into the house of our Lord. For I will bring back the conversion of the land as from the beginning, saith our Lord. {12} Thus saith the Lord of hosts: Yet there shall be in this desolate place without man, and without beast, and in all the cities thereof, an habitation of Pastors of the resting flocks. {13} In the cities on the mountains, and in the champion cities, and in the cities that are toward the South: and in the land of Benjamin, and round about Jerusalem, and in the cities of Juda there shall yet pass flocks, at the hand of him that numbereth them, saith our Lord. {14} Behold the days shall come, saith our Lord, & I will raise up the good word, that I have spoken to the house of Israel, and to the house of Juda. {15} In those days, and in that time, I will make the spring of justice to bud forth unto David: and he shall do judgement and justice in the earth. {16} In those days shall Juda be saved, and Jerusalem shall dwell confidently: & this is the name, that they shall call him, The Lord our just one. {17} Because thus saith our Lord: There shall not fail of David a man, to sit upon the throne of the house of Israel. {18} And of the Priests and Levites there shall not fail from before my face a man, to offer holocausts, & to burn sacrifice, & to kill victims all days. {19} And the word of our Lord was made to Jeremy, saying: {20} Thus saith our Lord: If my covenant with the day can be made void, & my covenant with the night, that there be not day and night in their time: {21} also my covenant may be made void with David my servant, that there be not of him a son to reign in his throne, & Levites & Priests my ministers. {22} Even as the stars of heaven can not be numbered, & the sand of the sea be measured: so will I multiply the seed of David my servant, and the Levites my ministers. {23} And the word of our Lord was made to Jeremy, saying: {24} Hast thou not seen what this people hath spoken, saying: The two kindreds, which our Lord had chosen, are cast off: and they have despised my people, because it is no more a Nation before them? {25} Thus saith our Lord: If I have not set my covenant between day and night, and laws to heaven and earth: {26} surely I will also cast off the seed of Jacob, and of David my servant, that I take not of his seed Princes of the seed of Abraham, Isaac, and Jacob. For I will bring back their conversion, and will have mercy on them.

Chapter 34

King Sedecias shall fall into the hands of Nabuchodonosor, and Jerusalem shall be burned: 8. because he hath broken the covenant, of releasing Jews from bondage. 14. in the seventh year; and contrary to particular promise of observing that law.

{1} THE word that was made to Jeremy from our Lord when Nabuchodonosor the king of Babylon, & all his army, and all the kingdoms of the earth that were under the power of his hand, and all the peoples made war against Jerusalem and against all the cities thereof, saying: {2} Thus saith our Lord the God of Israel: Go, and speak to Sedecias the king of Juda: & thou shalt say to him: Thus saith our Lord: Behold I will deliver this city into the hands of the king of Babylon, & he shall burn it with fire. {3} And

thou shalt not escape out of his hand: but by taking thou shalt be taken, and thou shalt be delivered into his hand: and thine eyes shall see the eyes of the king of Babylon, and his mouth shall speak with thy mouth, & thou shalt enter into Babylon. {4} But yet hear the word of our Lord o Sedecias king of Juda: Thus saith our Lord to thee: Thou shalt not die by the sword, {5} but thou shalt die in peace, & according to the burnings of thy fathers the former kings that have been before thee, so shall they burn thee: & Alas Lord, shall they mourn for thee: because I have spoken the word, saith our Lord. {6} And Jeremy the Prophet spake all these words to Sedecias the king of Juda in Jerusalem. {7} And the army of the king of Babylon fought against Jerusalem, and against all the cities of Juda, that were remaining, against Lachis, and against Azecha: for these remained of the cities of Juda, fenced cities. {8} The word that was made to Jeremy from our Lord, after that king Sedecias made a covenant with all the people in Jerusalem, proclaiming: {9} That every one should dismiss his servant, and every one his handmaid; the Hebrew man & the Hebrew woman free: And that they should not have dominion over them, that is, on a Jew and his brother. {10} All the Princes therefore heard, and all the people which had made the covenant that every man should dismiss his servant, and every man his handmaid free, and should no more have dominion over them: they heard therefore, and dismissed them. {11} And they turned afterwards: and drew their servants and their handmaids back again, whom they had dismisted free, and brought them into subjection as men servants, and women servants. {12} And the word of our Lord was made to Jeremy from our Lord, saying: {13} Thus saith our Lord the God of Israel: I made a covenant with your fathers in the day, that I brought them out of the Land of Aegypt, from the house of bondage, saying: {14} When seven years shall be accomplished, let every man dismiss his brother an Hebrew, that was sold to him, and he shall serve thee six years: and thou shalt dismiss him free from thee: and your fathers have not heard me, nor inclined their ear. {15} And you were converted this day, & did that which is right in mine eyes, that you proclaimed liberty every one to his friend: and you made a covenant in my sight, in the house, wherein my name is invoked upon it. {16} And you are returned, and have defiled my name: and you have brought back again every man his servant, and every man his handmaid, whom you had dismisted to be free, and of their own jurisdiction: and you have brought them into subjection to be your servants and handmaids. {17} Therefore thus saith our Lord: You have not heard me, to proclaim liberty every man to his brother, and every one to his friend: behold I proclaim unto you liberty, saith our Lord, to the sword, to the pestilence, and to famine: and I will give you into commotion to all the kingdoms of the earth. {18} And I will give the men, that transgress my covenant, and have not observed the words of the covenant, whereunto they consented in my sight, the calf which they did cut into two parts, and passed between the divisions thereof: {19} The Princes of Juda and the Princes of Jerusalem, the eunuchs, and the Priests, and all the people of the land that passed between the divisions of the calf. {20} And I will give them into the hands of their enemies, and into the hands of them that seek their life: and their carcass shall be for meat to the fowls of the air, and to the beasts of the earth. {21} And Sedecias the king of Juda, and his Princes I will give into the hands of their enemies, and into the hands of them that seek their lives, and into the hands of the armies of the king of Babylon, which are retired from you. {22} Behold I command, saith our Lord, and I will bring them again into this city, and they shall fight against it, and take it, & burn it with fire: and the cities of Juda I will give into desolation, because there is not an inhabiter.

Chapter 35

By example of the Rechabites voluntarily keeping their father's rule, God expostulath with the people that keep not his precepts; 17. denouncing that they shall be punished, and the Rechabites

rewarded.

{1} THE word that was made to Jeremy from our Lord in the days of Joakim the son of Josias the king of Juda, saying: {2} Go to the house of the Rechabites: and speak to them, & thou shalt bring them into the house of our Lord, into one chamber of the treasuries, & thou shalt give them wine to drink. {3} And I took Jezonias the son of Jeremias the son of Habsamias, and his brethren, and all his sons, and the whole house of the Rechabites. {4} And I brought them into the house of our Lord, to the treasure-house of the sons of Hanan, the son of Jegedelias the man of God, which was by the treasure-house of the Princes, above the treasure of Maasias the son of Sellum, who was keeper of the entry. {5} And I set before the sons of the house of the Rechabites goblets full of wine, and cups: and I said to them: Drink ye wine. {6} Who answered: We will not drink wine: because Jonadab the son of Rechab, our father, commanded us, saying: You shall not drink wine, you and your children for ever. {7} And you shall not build house, and you shall not sow seed, and you shall not plant vineyards, nor have any: but you shall dwell in tabernacles all your days, that you may live many days upon the face of the land, wherein you are strangers. {8} We therefore have obeyed the voice of Jonadab the son of Rechab, our father, in all things that he commanded us: so that we drank not any wine all our days: we and our wives, our sons & our daughters. {9} And we builded not houses to inhabit, and vineyard, and field, and seed we have not had: {10} but we have dwelt in tabernacles, and have been obedient according to all things that Jonadab our father commanded us. {11} But when Nabuchodonosor the king of Babylon was come up to our Land, we said: Come, and let us go into Jerusalem from the face of the host of the Chaldees, & from the face of the host of Syria: & we have tarried in Jerusalem. {12} And the word of our Lord was made to Jeremy, saying: {13} Thus saith the Lord of hosts the God of Israel: Go, & say to the men of Juda, and to the inhabitants of Jerusalem: Why will you not receive discipline, to obey my words, saith our Lord? {14} The words of Jonadab the son of Rechab have prevailed, which he commanded his sons not to drink wine: & they have not drunk until this day, because they have obeyed the commandment of their father: but I have spoken to you, early rising and speaking, and you have not obeyed me. {15} And I have sent to you all my servants the Prophets, rising early, and sending and saying: Return ye every one from his most wicked way, and make your studies good: & follow not strange gods, nor worship them, and you shall dwell in the land which I gave you and your fathers: and you have not inclined your ear, nor heard me. {16} The children therefore of Jonadab the son of Rechab have firmly kept the precept of their father, which he commanded them: but this people hath not obeyed me. {17} Therefore thus saith the Lord of hosts, the God of Israel: Behold, I will bring upon Juda, and upon all the inhabitants of Jerusalem, all the affliction which I have spoken against them, because I have spoken to them, and they have not heard: I have called them, and they have not answered me. {18} But to the house of the Rechabites Jeremy said: Thus saith the Lord of hosts the God of Israel: For that you have obeyed the commandment of Jonadab your father, and have kept all his commandments, and have done all things, that he commanded you: {19} Therefore thus saith the Lord of hosts the God of Israel: There shall not want a man of the stock of Jonadab the son of Rechab, standing in my sight all days.

Chapter 36

Jeremy in prison sendeth Baruch by God's commandment, to read a book of comminations before the people: 7. exhorting them to repent: 9. which being read in a porch of the Temple, 11. Micheas reporteth it to the Nobles in the court, 14. whither Baruch being called readeth the same before them: 20. they inform the King: 21. who hearing part thereof, causeth the book to be burned: 26. and commandeth to apprehend Baruch, and Jeremy. 27. The book is written again by them with addition of more.

{1} AND it came to pass in the fourth year of Joakim, the son of Josias king of Juda: this word was made to Jeremy from our Lord,

saying: {2} Take a volume of a book and thou shalt write in it all the words that I have spoken to thee against Israel & Juda, and against all Nations since the day that I spake to thee, from the days of Josias even to this day. {3} If perhaps the house of Juda hearing all the evils, that I mean to do unto them, let every man return from his most wicked way: and I will be propitious to their iniquity, and to their sin. {4} Jeremy therefore called Baruch the son of Nerias: and Baruch wrote from the mouth of Jeremy all the words of our Lord, which he spake to him, in the volume of the book. {5} And Jeremy commanded Baruch, saying: I am shut up, neither am I able to go into the house of our Lord. {6} Go thou in therefore, and read out of the volume, wherein thou hast written from my mouth the words of our Lord, in the hearing of all the people in the house of our Lord on the fasting day: moreover also in the hearing of all Juda, which come out of their cities, thou shalt read it to them: {7} if perhaps their prayer may fall in the sight of our Lord, and every one return from his most wicked way: because great is the fury and indignation, which our Lord hath spoken against this people. {8} And Baruch the son of Nerias did according to all things, that Jeremy the Prophet had commanded him, reading out of the volume the words of our Lord in the house of our Lord. {9} And it came to pass in the fifth year of Joakim the son of Josias the king of Juda, in the ninth month: they proclaimed a fast in the sight of our Lord to all the people in Jerusalem, and to all the multitude, that was flocked together out of the cities of Juda in Jerusalem. {10} And Baruch read out of the words of Jeremy in the house of our Lord, in the treasury of Gamarias the son of Saphan the scribe, in the higher court, in the entry of the new gate of the house of our Lord, all the people hearing it. {11} And when Micheas the son of Gamarias the son of Saphan had heard all the words of our Lord out of the book: {12} he went down into the king's house to the treasury of the scribe: and behold all the Princes sat there, Elisama the scribe, and Dalaia the son of Semeias, and Elnathan the son of Achobor: and Gamarias the son of Saphan, and Sedecias the son of Hananias, and all the Princes. {13} And Micheas told them all the words that he had heard Baruch reading out of the volume in the ears of the people. {14} All the Princes therefore sent to Baruch, Judi the son of Nathanias, the son of Selemias, the son of Chusi, saying: Take in thy hand the volume, out of which thou hast read in the hearing of the people, & come. Baruch therefore the son of Nerias took the volume in his hand & came to them. {15} And they said to him: Sit, and read these things in our ears. And Baruch read in their ears. {16} Therefore when they had heard all the words, they were astonished every one toward his neighbour, and they said to Baruch: We must tell the king all these words. {17} And they asked him, saying: Tell us how didst thou write all these words from his mouth. {18} And Baruch said to them: From his mouth he spake as it were reading unto me all these words, and I wrote in a volume with ink. {19} And the Princes said to Baruch: Go, & be hid thou & Jeremy, and let no man know where you are. {20} And they went to the king into the court: moreover they laid up the volume in the treasury of Elisama the scribe: and they told all the words in the hearing of the king. {21} And the king sent Judi, that he should take the volume: who taking it out of the treasury of Elisama the scribe, read it, the king hearing, and all the Princes, that stood about the king. {22} And the king sat in the winter house in the ninth month: and there was an hearth set before him full of burning coals. {23} And when Judi had read three or four pages, he cut it with the penknife of a scribe: and he cast it into the fire, that was upon the hearth, till all the volume was consumed with the fire, that was on the hearth. {24} And the king and all his servants, that heard all these words, did not fear, nor rent their garments. {25} But yet Elnathan, and Dalaia, and Gamarias gainsaid the king, not to burn the Book: and he heard them not. {26} And the king commanded Jeremiel the son of Amelech, and Saraias the son of Ezriel, and Selemias the son of Abdeel, that they should apprehend Baruch the scribe, and Jeremy

the Prophet: but our Lord hid them. {27} And the word of our Lord was made to Jeremy the Prophet, after that the king had burnt the volume and the words, that Baruch had written from the mouth of Jeremy, saying: {28} Again take an other volume: and write in it all the former words, that were in the first volume, which Joakim the king of Juda hath burnt. {29} And to Joakim the king of Juda thou shalt say: Thus saith our Lord: Thou hast burnt that volume, saying: Why hast thou written in it telling: The king of Babylon will come in haste, and will waste this land: and he will make man and beast, to cease out of it? {30} Therefore thus saith our Lord against Joakim the king of Juda: There shall not be of him to sit upon the throne of David: and his carcass shall be cast forth to the heat by day, and to the frost by night. {31} And I will visit against him, and against his seed, and against his servants their iniquities, and I will bring upon them, and upon the inhabitants of Jerusalem, & upon the men of Juda all the evil, that I have spoken to them: and they have not heard. {32} And Jeremy took an other volume, and gave it to Baruch the son of Nerias the scribe: who wrote in it from the mouth of Jeremy all the words of the book, which Joakim the king of Juda had burnt with fire: & there were added moreover many more words, than had been before.

Chapter 37

Sedecias appointed by the King of Babylon to reign in Juda, requesteth Jeremias' prayers. 4. The Chaldees besieging Jerusalem, and hearing that the Aegyptians come against them, part away. 5. But Jeremy Prophesieth that they will return, and burn Jerusalem. 10. For which he is imprisoned. 16. After many days the King examineth him of his prophecy, who still affirming the same, 20. is kept in the entry of the prison.

{1} AND king Sedecias the son of Josias reigned for Jechonias the son of Joakim: whom Nabuchodonosor the king of Babylon made king in the Land of Juda. {2} And he obeyed not, he and his servants, and the people of the land the words of our Lord, that he spake in the hand of Jeremy the Prophet. {3} And king Sedecias sent Juchal the son of Selemias, and Sophonias the son of Maasias Priest to Jeremy the Prophet, saying: Pray the Lord our God for us. {4} And Jeremy walked freely in the midst of the people: for they had not cast him into ward in prison. Therefore the army of Pharao came out of Aegypt: and the Chaldees that besieged Jerusalem, hearing such tidings, retired from Jerusalem. {5} And the word of our Lord was made to Jeremy the Prophet, saying: {6} Thus saith our Lord the God of Israel: Thus shall you say to the king of Juda, which sent you to demand of me: Behold the army of Pharao, which is come forth to help you, shall return into his land into Aegypt. {7} And the Chaldees shall return, and make war against this city, and take it, and burn it with fire. {8} Thus saith our Lord: Deceive not your souls, saying: The Chaldees going shall go away, & retire from us, because they shall not go away. {9} But if you shall strike all the host of the Chaldees, that fight against you, and there be left of them some wounded: everyone shall rise up out of his tent, and shall burn this city with fire. {10} Therefore when the army of the Chaldees was retired from Jerusalem, because of Pharao's army, {11} Jeremy went out of Jerusalem to go into the land of Benjamin, and to divide possession there in the sight of the citizens. {12} And when he was come to the gate of Benjamin, there was there the keeper of the gate by course, one named Jerias, the son of Selemias, the son of Hananias: and he apprehended Jeremy the Prophet, saying: Thou flyest to the Chaldees. {13} And Jeremy answered: It is not so, I fly not to the Chaldees. And he heard him not: but took Jeremy, and brought him to the Princes. {14} For which thing the Princes being angry against Jeremy, they beat him, and cast him into the prison that was in the house of Jonathian the scribe: for he was chief over the prison. {15} Jeremy therefore went into the house of the lake, and into the dungeon: and Jeremy sat there many days. {16} But Sedecias the king sending took him: and demanded of him in his house secretly, and said: Thinkest thou the word is from our Lord? And Jeremy said: It is. And he said: Thou shalt be delivered into the hands of the king

of Babylon. {17} And Jeremy said to king Sedecias, what have I sinned against thee, and thy servants, and thy people, that thou hast cast me into the prison house? {18} Where are your Prophets that did prophesy to you, and said: The king of Babylon shall not come upon you & upon this land? {19} Now therefore hear I beseech thee my lord king: let my petition be available in thy sight: and send me not back into the house of Jonathan the scribe, lest I die there. {20} King Sedecias therefore commanded that Jeremy should be committed in the entry of the prison: and there should be given him a piece of bread every day, beside broth, till all the bread were spent out of the city: and Jeremy remained in the entry of the prison.

Chapter 38

The nobles being offended with Jeremy's preaching, solicit to have him slain: 5. the king putting him in their hands, they cast him into a dirty dungeon, 7, from whence at the instance of Abdemelech an Aethiopian, he is drawn forth, 14, and having licence to speak, he adviseth the king to yield himself to the Chaldees, so he and the city shall be safe: 18. otherwise shall be taken captive, 24. which the king commandeth him to keep secret.

{1} AND Saphatias the son of Mathan, and Gedelias the son of Phassur, and Juchal the son of Selemias, and Phassur the son of Melchias heard the words, that Jeremy spake to all the people, saying: {2} Thus saith our Lord: Whosoever shall remain in this city, shall die by sword, and famine, and pestilence: but he that shall fly to the Chaldees, shall live, and his life shall be safe and living. {3} Thus saith our Lord: By delivering this city shall be delivered into the hand of the army of the king of Babylon, and he shall take it. {4} And the Princes said to the king: We desire thee that this man may be put to death: for of purpose he weakeneth the hands of the men of war, that are remaining in this city, and the hands of the people, speaking to them according to these words: for this man seeketh not peace to this people, but evil. {5} And king Sedecias said: Behold he is in your hands: for it is not lawful for the king to deny you any thing. {6} They therefore took Jeremy, and cast him into the lake of Melchias the son of Amelach, which was in the entry of the prison: & they let down Jeremy by ropes into the lake, wherein there was no water, but mire. Jeremy therefore sunk down into the mire. {7} But Abdemelech the Aethiopian an eunuch, that was in the king's house, heard that they had cast Jeremy into the lake: moreover the king sat in the gate of Benjamin. {8} And Abdemelech went out of the king's house, and spake to the king, saying: {9} My lord king, these men have done all things naughtily, whatsoever they have done against Jeremy the Prophet, casting him into the lake, that he may die for famine, for there is no more bread in the city. {10} The king therefore commanded Abdemelech the Aethiopian, saying: Take with thee from hence thirty men, and lift up Jeremy the Prophet out of the lake, before he die. {11} Abdemelech therefore taking the men with him, entered into the king's house, that was under the cellar: and he took thence old rags, and old things that were rotten: and he let them down to Jeremy into the lake by cords. {12} And Abdemelech the Aethiopian said to Jeremy: Put the old rags, and these rent and rotten things under the cubit of thine arms, & upon the ropes: Jeremy therefore did so. {13} And they drew out Jeremy with the cords, and brought him forth out of the lake. And Jeremy remained in the entry of the prison. {14} And king Sedecias sent, and took to him Jeremy the Prophet to the third door, that was in the house of our Lord: and the king said to Jeremy: I ask thee a word, hide not any thing from me. {15} And Jeremy said to Sedecias: If I shall tell thee, wilt thou not kill me? And if I give thee counsel, thou wilt not hear me. {16} King Sedecias therefore swore to Jeremy secretly, saying: Our Lord liveth, that made us this soul, if I kill thee, and if I deliver thee into the hands of these men, that seek thy life. {17} And Jeremy said to Sedecias: Thus saith the Lord of hosts the God of Israel: If going forth thou wilt go out to the princes of the king of Babylon, thy soul shall live, and this city shall not be burnt with fire: and thou shalt be safe, and

thine house. {18} But if thou wilt not go out to the princes of the king of Babylon, this city shall be delivered into the hands of the Chaldees, and they shall burn it with fire: and thou shalt not escape out of their hand. {19} And king Sedecias said to Jeremy: I am careful because of the Jews, that are fled to the Chaldees: lest perhaps I be delivered into their hands, & they mock me. {20} But Jeremy answered: They shall not deliver thee, hear I beseech thee the word of our Lord, which I speak to thee, and it shall be well with thee, and thy soul shall live. {21} But if thou wilt not go forth: this is the word, which our Lord hath shewed me: {22} Behold all the women, that are remaining in the house of the king of Juda, shall be brought out to the Princes of the king of Babylon: and they shall say: Thy peaceable men have seduced thee, and have prevailed against thee, they have drowned thy feet in the mire, and in a slippery place, and are revolted from thee. {23} And all thy wives, and thy sons shall be brought out to the Chaldees, and thou shalt not escape their hands, but thou shalt be taken in the hand of the king of Babylon: and he shall burn this city with fire. {24} Sedecias therefore said to Jeremy: let none know these words, and thou shalt not die. {25} But if the Princes shall hear, that I have spoken with thee: and shall come to thee, and say to thee: Tell us what hast thou spoken with the king, conceal not from us, and we will not kill thee. {26} Thou shalt say to them: I did prostrate my prayers before the king, that he would not command me to be carried back into the house of Jonathan, and there die. {27} All the Princes therefore came to Jeremy, and asked him: and he spake to them according to all the words, that the king had commanded him, and they left him: for nothing had been heard. {28} But Jeremy remained in the entry of the prison, until the day, that Jerusalem was taken: and it came to pass that Jerusalem was taken.

Chapter 39

Jerusalem after two years siege is taken by the Chaldees: 4. King Sedecias with others flying by a postern gate, is taken, brought to the King of Babylon, all his sons are slain, his eyes put out, and so led into Babylon. 8. The kings palace and the town house are burned; the walls of the city destroyed, the people carried captive, only the poorest left to till the ground. 11. Jeremias is delivered. 15. And Abdemelech is saved from danger.

{1} IN the ninth year of Sedecias the king of Juda, the tenth month, came Nabuchodonosor king of Babylon, & all his army to Jerusalem, and they besieged it. {2} And in the eleventh year of Sedecias, the fourth month, the ninth of the month the city was opened. {3} And all the Princes of the king of Babylon went in, & sat in the middle gate: Neregal, Sereser, Semegarnabu, Rabsares, Neregel, Serezer, Rebmag, & all the rest of the Princes of the king of Babylon. {4} And when Sedecias the king of Juda, & all the men of war had seen them, they fled: & they went forth in the night out of the city by the way of the king's garden, and by the gate, that was between the two walls, & they went out to the way of the desert. {5} But the host of the Chaldees pursued them: and they took Sedecias in the field of the desert of Jericho, and being taken they brought him to Nabuchodonosor king of Babylon into Reblatha, which is in the Land of Emath: and he spake unto him judgements. {6} And the king of Babylon killed the sons of Sedecias in Reblatha, before his eyes: and the king of Babylon killed all the nobles of Juda. {7} The eyes also of Sedecias he plucked out: and bound him with fetters, to be led into Babylon. {8} The king's house also, and the house of the common people the Chaldees burnt with fire, and they overthrew the wall of Jerusalem. {9} And the remnant of the people, that remained in the city, and the fugitives that were fled to him, and the rest of the people that remained, Nabuzardan the Prince of the soldiers transported into Babylon. {10} And the poor people, that had nothing at all, Nabuzardan the master of the soldiers let alone in the land of Juda, and he gave them vineyards, and cisterns in that day. {11} But Nabuchodonosor the king of Babylon had commanded Nabuzardan the Prince of the soldiers concerning Jeremy, saying: {12} Take him, and set thine eyes upon him, and do him no evil: but as he

will, so do to him. {13} Nabuzardan therefore the Prince of the warfare sent; and Nabusezban also, and Rabsares, and Neregel, & Sereser, and Rebmag, and all the nobles of the king of Babylon, {14} sent, & took Jeremy out of the entry of the prison, and delivered him to Godolias the son of Ahicam the son of Saphan, that he might enter into the house, and dwell among the people. {15} But to Jeremy the word of our Lord was made, when he was shut up in the entry of the prison, saying: Go, and tell Abdemelech the Aethiopian, saying: {16} Thus saith the Lord of hosts the God of Israel: Behold I will bring my words upon this city unto evil, and not unto good: and they shall be in thy sight in that day: {17} And I will deliver thee in that day, saith our Lord: and thou shalt not be delivered into the hands of the men, whom thou fearest: {18} but delivering I will deliver thee, and thou shalt not fall by the sword: but thy life shall be to thee unto salvation, because thou hast had confidence in me, saith our Lord.

Chapter 40

Jeremy being permitted to go whither he will, 6. repaireth to Godolias, governor of the country. 7. To whom also many Jews come from sundry places. 13. Godolias warned of danger, doth not believe it.

{1} THE word that was made to Jeremy from our Lord, after that he was dismest of Nabuzardan master of the war from Rama, when he took him bound with chains in the midst of all, that went in transmigration of Jerusalem and Juda, and were led into Babylon. {2} The Prince therefore of the war taking Jeremy, said to him: The Lord thy God hath spoken this evil upon this place, {3} and hath brought it: and the Lord hath done as he hath spoken because you have sinned to the Lord, and have not heard his voice, and this word is fallen to you. {4} Now then behold I have loosed thee this day from the chains, that are on thy hands: if it please thee to come with me into Babylon, come: and I will set mine eyes upon thee: but if it please thee not to come with me into Babylon, tarry: behold all the land is in thy sight, that which thou shalt choose, and whither it shall please thee to go, thither go. {5} And come not with me: but dwell with Godolias the son of Ahicam, the son of Saphan, whom the king of Babylon hath appointed chief over the cities of Juda: dwell therefore with him in the cities of Juda: dwell therefore with him in the midst of the people: or whithersoever it shall please thee to go, go. The master of the war gave him victuals also, and gifts, and dismissed him. {6} And Jeremy came to Godolias the son of Ahicam into Masphath: and dwell with him in the midst of the people, that was left in the land. {7} And when all the Princes of the army, that were dispersed through the countries, they and their companions, had heard, that the king of Babylon had made Godolias the son of Ahicam governor of the country, & that he had commanded unto him men, & women, & children, & those of the poor of the land, that had not been transported into Babylon. {8} Then came to Godolias into Masphath both Ismael the son of Nathanias, and Johanan, and Jonathan, the son of Caree, and Sareas the son of Thanehumeth, and the children of Ophi, that were of Netophathie, and Jezonias the son of Maachati, they and their men. {9} And Godolias the son of Ahicam the son of Saphan sware to them and to their companions, saying: Fear not to serve the Chaldees: dwell in the land, and serve the king of Babylon, and it shall be well with you. {10} Behold I dwell in Masphath, that I may answer the commandment of the Chaldees, that are sent to us: but you gather ye vintage, and harvest, and oil, and lay it up in your vessels, and abide in your cities which you hold. {11} Yea and all the Jews, that were in Moab, and among the children of Ammon, and in Idumea, and in all the countries, when it was heard that the king of Babylon had left a remnant in Jewry, & that he had made Godolias the son of Ahicam the son of Saphan ruler over them: {12} all the Jews, I say, returned out of all places, to which they had fled, and they came into the land of Juda to Godolias into Masphath: and they gathered wine, and harvest exceeding much.

{13} But Johanan the son of Caree, and all the Princes of the host, that had been dispersed in the countries, came to Godolias into Masphath. {14} And they said to him: Know that Baalis the king of the children of Ammon hath sent Ismael the son of Nathanias to kill thee. And Godolias the son of Ahicam believed them not. {15} But Johanan the son of Caree, spake to Godolias apart in Masphath, saying: I will go, and strike Ismael the son of Nathanias no man knowing it: lest he kill thee, and all the Jews be dispersed, that are gathered unto thee, and the remnant of Juda perish. {16} And Godolias the son of Ahicam said to Johanan the son of Caree: Do not this word: for thou speakest false of Ismael.

Chapter 41

Godolias with other Jews and some Chaldees are slain by Ismael, sent from the King of Moabites: 8. ten are ransomed for their riches. 11. Johanan taking arms to revenge the slaughter, Ismael flyeth away, delivering those whom he held captives: 17. and they prepare to fly into Egypt.

{1} AND it came to pass in the seventh month, came Ismael the son of Nathanias, the son of Elisama of the king's blood, and the nobles of the king, and ten men with him, to Godolias the son of Ahicam into Masphath: and they did eat bread there together in Masphath. {2} And Ismael the son of Nathanias arose, & the ten men, that were with him, and they struck Godolias the son of Ahicam the son of Saphan with the sword, and slew him, whom the king of Babylon had made ruler over the land. {3} All the Jews also that were with Godolias in Masphath, and the Chaldees that were found there, and the men of war did Ismael strike. {4} And the second day after he had killed Godolias, no man yet knowing it, {5} there came men from Sichem, and from Silo, and from Samaria eighty men: their beard shaven, and their garments rent, and ill favoured: and they had gifts, and frankincense in their hand, to offer in the house of our Lord. {6} Ismael therefore the son of Nathanias going forth to meet them out of Masphath, went going & weeping: and when he had met them, he said to them: Come to Godolias the son of Ahicam. {7} Who when they were come to the midst of the city, Ismael the son of Nathanias slew them about the midst of the lake, he and the men that were with him. {8} But ten men were found among them, that said to Ismael: Kill us not: because we have treasures in the field, of wheat, and barley, and oil, and honey. And he ceased, and slew not them with their brethren. {9} And the lake into which Ismael threw all the carcasses of the men whom he struck for Godolias, is the same that king Asa made for Baasa the king of Israel: the same did Ismael the son of Nathanias fill with them that were slain. {10} And Ismael led away captive all the remnant of the people that were in Masphath: the king's daughters, and all the people, that remained in Masphath: whom Nabuzardan the Prince of the war had commanded to Godolias the son of Ahicam. And Ismael the son of Nathanias took them, & he went away, to pass unto the children of Ammon. {11} But Johanan the son of Caree, & all the Princes of the men of war, that were with him, heard all the evil that Ismael the son of Nathanias had done. {12} And taking all the men, they went forth to make battle against Ismael the son of Nathanias, and they found him at the many waters, that are in Gabaon. {13} And when all the people that was with Ismael, had seen Johanan the son of Caree, & all the Princes of the men of war, that were with him, they rejoiced. {14} And all the people, whom Ismael had taken, returned into Masphath: and returning they went to Johanan the son of Caree. {15} But Ismael the son of Nathanias fled with eight men, from the face of Johanan, and went to the children of Ammon. {16} Johanan therefore the son of Caree, and all the Princes of the men of war, that were with him, took all the remnant of the common people, which they had brought back from Ismael the son of Nathanias out of Masphath, after that he had struck Godolias the son of Ahicam: strong men for battle, & women, & children, & eunuchs, which he had brought back from Gabaon. {17} And they went, & sat sojourning in

Chamaam, which is beside Bethlehem: that they might go forward, & enter into Aegypt {18} from the face of the Chaldees: for they feared them, because Ismahel the son of Nathanias had stricken Godolias the son of Ahicam, whom the king of Babylon had made ruler in the land of Juda.

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J Jeremy praying and consulting God, 7. answereth that all those which remain in Jerusalem shall be safe: 13. but those that go into Aegypt shall perish.

{1} AND there came all the Princes of the men of war, and Johanan the son of Caree, and Jezonias the son of Osaias, and the rest of the common people from little unto great: {2} And they said to Jeremy the Prophet: Let our prayer fall in thy sight: and pray for us to the Lord thy God for all this remnant, because we are left few of many, as thine eyes do behold us. {3} And let our Lord thy God tell us the way, by which we may go, and the word that we must do. {4} And Jeremy the Prophet said to them: I have heard: behold I pray to our Lord your God according to your words: every word whatsoever he shall answer me, I will tell you: neither will I conceal from you any thing. {5} And they said to Jeremy: Be our Lord witness between us of truth and faith, if we do not according to every word, for the which our Lord, thy God shall send thee to us. {6} Whether it be good, or evil, we will obey the voice of the Lord our God, to whom we send thee: that it may be well with us, when we shall hear the voice of the Lord our God. {7} And when ten days were accomplished, the word of our Lord was made to Jeremy. {8} And he called Johanan the son of Caree, and all the Princes of the men of war, that were with him, and the whole people from little to great. {9} And he said to them: Thus saith our Lord the God of Israel, to whom you sent me, that I should prostrate your prayers in his sight: {10} If resting you will abide in this land, I will build you, and not destroy you; I will plant, and not pluck you up: for now I am pacified upon the evil that I have done to you. {11} Fear not at the face of the king of Babylon, of whom you being fearful are afraid: fear him not, saith our Lord: because I am with you, to save you, and to deliver you out of his hand. {12} And I will give you mercies, and will have mercy upon you, and will make you dwell in your own land. {13} But if you shall say: We will not dwell in this land, neither will we hear the voice of the Lord our God, {14} saying: No, not so: but we will go forward to the Land of Aegypt, where we shall not see war, and not hear the sound of the trumpet, and shall not sustain famine: and there we will dwell. {15} For this now hear the word of our Lord ye remnant of Juda: Thus saith the Lord of hosts, the God of Israel: If you shall set your face to go into Aegypt, and shall enter to inhabit there: {16} the sword which you fear, shall there take you in the Land of Aegypt: and the famine, for the which you are careful, shall cleave to you in Aegypt, and there you shall die. {17} And all the men, that shall set their face to go into Aegypt, to dwell there, shall die by the sword, and by famine, and by pestilence: none of them shall remain, nor escape from the face of the evil, that I will bring upon them. {18} Because thus saith the Lord of hosts, the God of Israel: As my fury is poured out, and mine indignation upon the inhabitants of Jerusalem: so shall mine indignation be poured out upon you, when you shall be entered into Aegypt, and you shall be into an oath, and into astonishment, and into a curse, and into reproach: and you shall no more see this place. {19} The word of our Lord is upon you, o remnant of Juda: Enter not into Aegypt: knowing you shall know that I have adjured you this day, {20} because you have deceived your souls: for you sent me to the Lord our God, saying: Pray for us to the Lord our God, & according to all things whatsoever the Lord our God shall say to thee, so tell us, and we will do. {21} And I have told you this day, and you have not heard the voice of the Lord your God concerning all things, for which he hath sent me to you. {22} Now therefore knowing you shall know that by sword, and famine, and

pestilence you shall die in the place, to which you would enter for to dwell there.

Chapter 43

The relics of the Jews, against Jeremy's admonitions, go into Aegypt, 6. carrying Jeremy and Baruch with them: 8. where Jeremy prophesieth that the King of Babylon shall spoil that land, 12. and their idols.

{1} AND it came to pass, when Jeremy had finished speaking to the people all the words of the Lord their God, for which our Lord their God had sent him to them, all these words: {2} Azarias the son of Osaias said: & Johanan the son of Caree, and all the proud men, saying to Jeremy: Thou speakest a lie: the Lord our God sent thee not, saying: Go not into Aegypt, to dwell there. {3} But Baruch the son of Nerias doth provoke thee against us, that he may deliver us into the hands of the Chaldees, that he may kill us, and make us to be transported into Babylon. {4} And Johanan the son of Caree, and all the Princes of the men of war, & the whole people, heard not the voice of our Lord, to abide in the Land of Juda. {5} But Johanan the son of Caree, and all the Princes of the men of war taking all the remnant of Juda, that were returned out of all nations, to which they had before been dispersed, to dwell in the Land of Juda: {6} men and women, and children, and the king's daughters, and every soul, which Nabuzardan the Prince of the war had left with Godolias the son of Ahicam, the son of Saphan, and Jeremy the Prophet, and Baruch the son of Nerias. {7} And they went into the Land of Aegypt, because they obeyed not the voice of our Lord: & they came as far as Taphnis. {8} And the word of our Lord was made to Jeremy in Taphnis, saying: {9} Take thee great stones in thy hand, and thou shalt hide them in the cave, that is under the brick wall in the gate of Pharaon's house in Taphnis: in the sight of the men of Juda. {10} And thou shalt say to them: Thus saith the Lord of hosts the God of Israel: Behold I will send, and take to me Nabuchodonosor the king of Babylon my servant: and I will set his throne over these stones, which I have hid, and he shall set his throne upon them. {11} And coming he shall strike the Land of Aegypt: those that into death, into death: & those that into captivity, into captivity: and those that into the sword, into the sword. {12} And he shall kindle a fire in the temples of the gods of Aegypt, and shall burn the same, and he shall lead them captive: & he shall be clothed with the Land of Aegypt, as a pastor is clothed with his cloak: & he shall go out from thence in peace. {13} And he shall break the statues of the house of the Sun, that are in the Land of Aegypt: and the temples of the gods of Aegypt he shall burn with fire.

Chapter 44

The Jews admonished by Jeremy to leave their idolatry, 15. obstinately answer, that they will persist therein. 20. Whereupon he prophesieth their destruction: 28. few escaping that return into Jerusalem. 29. And that the King of Aegypt shall also fall into his enemies' hands.

{1} THE word, that was made to Jeremy, to all the Jews, that dwelt in the Land of Aegypt, dwelling in Magdal, and in Taphnis, and in Memphis, and in the Land of Phatures, saying: {2} Thus saith the Lord of hosts the God of Israel: You have seen all this evil, that I have brought upon Jerusalem, & upon all the cities of Juda: and behold they are desolate this day, and there is not an inhabiter in them: {3} for the malice, which they have done, to provoke me to wrath, & to go and sacrifice, & worship false gods, which both they, & you, & your fathers knew not. {4} And I have sent to you all my servants the Prophets, in the night rising, and sending and saying: Do not the word of this manner of abomination, which I hated. {5} And they heard not, nor inclined their ear to return from their evils, & not to sacrifice to strange gods. {6} And mine indignation, and my fury is poured out, & it is kindled in the cities of Juda, & in the streets of Jerusalem: & they are turned into desolation & waste according to this day. {7} And now thus saith the Lord of hosts the God of Israel: Why do you this

great evil against your own souls, that there should die of you man and woman, child and suckling out of the midst of Juda, and nothing be left remaining unto you: {8} provoking me in the works of your hands, in sacrificing to strange gods in the Land of Aegypt, into which you are entered to inhabit there: and that you should perish, and be a malediction, {827} and a reproach to all the nations of the earth? {9} Why, have you forgotten the evils of your fathers, and the evils of the kings of Juda, and the evils of their wives, and your evils, and the evils of your wives, that they have done in the Land of Juda, and in the countries of Jerusalem? {10} They are not cleansed even to this day: and they have not feared, and they have not walked in the law of the Lord, and in my precepts, which I have given before you and your fathers. {11} Therefore thus saith the Lord of hosts the God of Israel: Behold I will set my face upon you to evil: and I will destroy all Juda. {12} And I will take the remnant of Juda, which have set their face to go into the Land of Aegypt, and to dwell there, and they shall be all consumed in the Land of Aegypt: they shall fall by the sword, and by famine: & they shall be consumed from the least even to the greatest, by the sword, and by famine shall they die: and they shall be for an oath, and for a miracle, and into malediction, and into reproach. {13} And I will visit the inhabitants of the Land of Aegypt, as I have visited upon Jerusalem in sword, and famine, and pestilence. {14} And there shall be none that shall escape, and be remaining of the remnant of the Jews, that go to sojourn in the Land of Aegypt: & that shall return into the Land of Juda, to the which they elevate their souls, for to return and dwell there: there shall none return but they that shall fly. {15} But all the men that knew that their wives sacrificed to strange gods: and all the women of whom there stood a great multitude, and all the people of the inhabitants in the Land of Aegypt in Phatures, answered Jeremy, saying: {16} The word, which thou hast spoken to us in the name of our Lord, we will not hear of thee: {17} But doing we will do every word, that shall proceed out of our own mouth, to sacrifice unto the queen of heaven, and to offer libaments unto her, as we and our fathers have done, our kings, and our Princes in the cities of Juda, and in the streets of Jerusalem, and we were filled with bread, and it was well with us, and we saw no evil. {18} But from that time, since we ceased to sacrifice to the queen of heaven, and to offer libaments unto her, we lack all things, & we are consumed with sword, & famine. {19} And if we sacrifice to the queen of heaven, and offer libaments to her: why, have we without our husbands made her cakes to worship her, and to offer libaments to her? {20} And Jeremy said to all the people against the men, and against the women, and against all the people, that had answered him the word saying: {21} Why, the sacrifice that you have sacrificed in the cities of Juda, and in the streets of Jerusalem, you and your fathers, your kings, and your Princes, and the people of the land, is not our Lord mindful of them, and hath it not ascended upon his heart? {22} And our Lord would bear no longer for the malice of your studies, and for the abominations, which you have done, and your land is brought into desolation, and into astonishment, and into malediction, for that there is not an inhabiter, as is this day. {23} Because you have sacrificed to idols, and have sinned to our Lord: and have not heard the voice of our Lord, and have not walked in his laws, and in his precepts, and in his testimonies: therefore are these evils fallen to you, as is this day. {24} And Jeremy said to all the people, and to all the women: Hear you the word of our Lord all Juda, which are in the Land of Aegypt: {25} Thus saith the Lord of hosts the God of Israel, saying: You, and your wives have spoken with your mouth, and have accomplished with your hands, saying: Let us perform our vows which we have vowed, to sacrifice to the queen of heaven, and to offer libaments to her: you have fulfilled your vows, and have done them in work. {26} Therefore hear ye the word of our Lord all Juda, which dwell in the Land of Aegypt: Behold I have sworn by my great name, saith our Lord: that my name shall no more be called by the mouth of every

man of Juda, saying: Our Lord God liveth, in all the Land of Aegypt. {27} Behold I will watch upon them to evil, and not to good: and all the men of Juda that are in the Land of Aegypt, shall be consumed, with sword, and famine, till they be utterly consumed. {28} And they that shall escape the sword, shall return out of the Land of Aegypt into the Land of Juda a few men: and all the remnant of Juda that go into the Land of Aegypt, to dwell there, shall know, whose word is accomplished, mine, or theirs. {29} And this shall be a sign for you, saith our Lord, that I visit upon you in this place: that you may know that my words shall be accomplished indeed against you to evil. {30} Thus saith our Lord: Behold I will deliver Pharao Ephree the king of Aegypt into the hand of his enemies, and into the hand of them that seek his life: as I have delivered Sedecias the king of Juda into the hand of Nabuchodonosor the king of Babylon his enemy, and that seeketh his life.

Chapter 45

Jeremy reprehendeth Baruch for lamenting in affliction.

{1} THE word that Jeremy spake to Baruch the son of Nerias, when he had written these words in a book, from the mouth of Jeremy, in the fourth year of Joakim the son of Josias king of Juda, saying: {2} Thus saith our Lord the God of Israel to thee Baruch: {3} Thou hast said: Woe is me wretch, because our Lord hath added sorrow to my sorrow: I have laboured in my mourning, & have not found rest. {4} Thus saith our Lord: Thus shalt thou say to him: Behold, them whom I have builded, I do destroy: and whom I have planted, I do pluck up, and all this land. {5} And dost thou seek to thy self great things? Seek not: for behold I will bring evil upon all flesh, saith our Lord: and I will give thee thy life into safety in all places, whithersoever thou shalt go.

Chapter 46

Jeremy prophesieth that the King of Babylon shall invade Aegypt, 13. and waste the cities and land: 25. which shall again be repaired. 27. And the relics of the Jews shall be delivered from sundry places of captivity.

{1} THE word of our Lord that was made to Jeremy the Prophet against the Gentiles, {2} to Aegypt against the army of Pharao Nechao the king of Aegypt, which was beside the river Euphrates in Charcamis, who Nabuchodonosor the king of Babylon struck, in the fourth year of Joakim the son of Josias king of Juda. {3} Prepare ye shield, & buckler, and go forth to battle. {4} Yoke horses, & mount ye horsemen: stand in helmets, furbish the spears, put on coats of mail. {5} What then? I saw them fearful, and turning their backs, their valiants slain: they fled in haste, neither looked they back: terror on every side, saith our Lord. {6} Let not the swift fly, nor the strong think that he is safe: Toward the north by the river Euphrates they were overcome, and fell down. {7} Who is this that riseth up as a flood: and as it were of rivers, so his streams do swell? {8} Aegypt riseth up like a flood, & the waves thereof shall be moved as rivers, & shall say: Rising up I will cover the earth: I will destroy city, and the inhabitants thereof. {9} Get ye up on horses, & in chariots, & let the valiants come forth, Aethiopia, and the Lybians holding the shield, and the Lydeans taking, and shooting arrows. {10} And that day of our Lord the God of hosts, is a day of revenge, that they may take vengeance of his enemies: the sword shall devour, and be filled, and shall be drunken with their blood: for the victim of our Lord the God of hosts is in the Land of the North by the river Euphrates. {11} Go up into Galaad, & take resin o virgin the daughter of Aegypt: thou doest in vain multiply medicines, there shall not be health to thee. {12} The Gentiles have heard thine ignominy, and thine howling hath filled the earth: because the strong hath stumbled against the strong, and both are fallen together. {13} The word that our Lord spake to Jeremy the Prophet, concerning this, that Nabuchodonosor

king of Babylon should come and strike the Land of Aegypt: {14} Tell Aegypt, and make it heard in Magdal, and let it sound in Memphis, and in Taphnis: Say ye: Stand, and prepare thy self: because the sword shall devour those things, that be round about thee. {15} Why is thy valiant become rotten? He stood not: because our Lord hath overthrown him. {16} He hath multiplied them that fall, and man hath fallen against his neighbour, and they shall say: Arise, and let us return to our people, and to the Land of our nativity, from the face of the sword of the dove. {17} Call ye the name of Pharao the king of Aegypt, Tumult, Time hath brought it. {18} I live (saith the King, the Lord of hosts is his name) that as Thabor in the mountains, and as Carmel in the sea, he shall come. {19} Make vessels of transmigration o daughter inhabitant of Aegypt: because Memphis shall be in desolation, and shall be forsaken, and shall be inhabitable. {20} Aegypt a trim and beautiful heifer: a pricker from the North shall come to her. {21} Her hirelings also that conversed in the midst of her, as fatted calves are turned, and are fled together, neither could they stand: because the day of their slaughter came upon them, the time of their visitation. {22} Her voice shall sound as if it were of brass, because they shall hasten with an army, & with axes they shall come to her, as it were cutting trees. {23} They have cut down her forest, saith our Lord, which can not be counted: they are multiplied above locusts, and are without number. {24} The daughter of Aegypt is confounded, and delivered into the hand of the people of the North. {25} The Lord of hosts the God of Israel hath said: Behold I will visit upon the tumult of Alexandria, and upon Pharao, and upon Aegypt, and upon her gods, and upon her kings, and upon Pharao, and upon them that trust in him. {26} And I will give them into the hand of them that seek their life, and into the hand of Nabuchodonosor king of Babylon, and into the hand of his servants: and after these things it shall be inhabited as in the days of old, saith our Lord. {27} And thou my servant Jacob fear not, and be not thou afraid Israel: because lo I will save thee from a far, and thy seed out of the land of thy captivity: and Jacob shall return, and rest, and prosper: and there shall be none to terrify him. {28} And thou my servant Jacob fear not, saith our Lord: because I am with thee, because I will consume all the nations, to the which I have cast thee out: but thee I will not consume, but I will chasten thee in judgement, neither will I spare thee as innocent.

Chapter 47

The desolation of the Philistines, Tyre, Sidon, Gaza, and Ascalon, is prophesied.

{1} THE word of our Lord that was made to Jeremy the Prophet against the Palestines, before Pharao struck Gaza: {2} Thus saith our Lord: Behold there come up waters from the North, and they shall be as a torrent overflowing, and they shall cover the earth, and the fullness thereof, the city and the inhabitants thereof: men shall cry, and all the inhabitants of the land shall howl. {3} at the noise of the pomp of the armour, and of his men of war, at the commotion of his chariots, and the multitude of his wheels. The fathers have not respected the children, being of dissolute hands, {4} for the coming of the day, wherein all the Philistines shall be wasted, and Tyre, and Sidon shall be destroyed with all the rest of their aids. For our Lord hath spoiled the Palestines, the remnant of the isle of Cappadocia. {5} Baldness is come upon Gaza. Ascalon hath held her peace, and the remnant of her valley, how long shalt thou be hewed? {6} O sword of our Lord, how long wilt thou not be quiet? Get into thy scabbard, be cooled, and be still. {7} How shall it be quiet when our Lord hath commanded it against Ascalon, and against the countries thereof by the sea side, and there, hath made appointment with it?

Chapter 48

A Prophecy of the vastation of Moab 29. for their pride: 47. but their captivity shall at last be released.

{1} TO Moab thus saith the Lord of hosts the God of Israel: Woe upon Nabo, because it is wasted, and confounded: Cariathaim is taken: the strong one is confounded, and hath trembled. {2} There is no more rejoicing in Moab: against Hesebon they have thought evil. Come, and let us destroy it from being a nation. Therefore shalt thou in silence hold thy peace, and the sword shall follow thee. {3} The voice of a cry from Oronaim: waste, and great destruction. {4} Moab is destroyed: proclaim a cry to her children. {5} For by the ascent of Luith shall the mourner go up in weeping: because in the descent of Oronaim the enemies have heard the howling of destruction: {6} Fly, save your lives: & you shall be as heath in the desert. {7} For that thou hast had confidence in thy munitions, and in thy treasures, thou also shalt be taken: and Chamos shall go into transmigration, his Priests, and his Princes together. {8} And the spoiler shall come to every city, and no city shall be saved: and the valleys shall perish, & the champion countries shall be destroyed: because our Lord hath said: {9} Give ye the flower to Moab, because flourishing it shall go out: and her cities shall be desolate, and inhabitable. {10} Cursed be he that doeth the work of our Lord fraudulently: and cursed that stayeth his sword from blood. {11} Moab hath been fruitful from his youth, and hath rested in his dregs: neither hath he been poured out of vessel into vessel, and hath not gone into transmigration: therefore hath his taste remained in him, and his savour is not changed. {12} Therefore behold the days come, saith our Lord: and I will send unto him those that shall order and dispose of his pots, and they shall overthrow him, and shall empty his vessels, and dash their pots one against an other. {13} And Moab shall be ashamed of Chamos, as the house of Israel was ashamed of Bethel, wherein it had confidence. {14} How say ye: We are valiant, and strong men to fight? {15} Moab is wasted, and her cities they have cast down: & her chosen young men are gone down into slaughter: saith the King, the Lord of hosts is his name. {16} The destruction of Moab is nigh to come: the evil thereof shall come exceeding swiftly. {17} Comfort him all ye that are round about him, and all you that know his name, say: How is the strong rod broken, the glorious staff? {18} Come down from thy glory, and sit in drought, o habitation of the daughter of Dibon: Because the waster of Moab shall come up to thee, he shall destroy thy munitions. {19} Stand in the way, and look o habitation of Aroer: ask of him that flyeth: and say to him that hath escaped: What is chanced? {20} Moab is confounded, because he is overcome: howl ye, and cry, declare in Arnon, that Moab is wasted. {21} And judgement is come to the champion country: upon Helon, and upon Jasa, and upon Mephaath, {22} and upon Dibon, and upon Nabo, & upon the house of Deblathaim, {23} and upon Cariathaim, and upon Bethgamul, and upon Bethmaon, {24} and upon Carioth, and upon Bosra: and upon all the cities of the Land of Moab, that are far, and near. {25} The horn of Moab is cut off, and his arm is broken, saith our Lord. {26} Make him drunken, because he is erected against our Lord: and Moab shall wring his hand in his vomiting, and himself also shall be in derision. {27} For Israel hath been in derision unto thee: as though thou hadst found him amongst thieves: for thy words therefore, which thou hast spoken against him, thou shalt be led captive. {28} Leave the cities, and dwell in the rock ye inhabitants of Moab, and be ye as a dove making her nest in the highest mouth of the hole. {29} We have heard the pride of Moab, he is proud exceedingly: his haughtiness, and arrogancy, and pride, and loftiness of his heart. {30} I know, saith our Lord, his boasting: and that the strength thereof is not according to it, neither hath it endeavoured to do according to that which it was able. {31} Therefore will I wail upon Moab, and to all Moab will I cry, to the men of the earthen wall that lament. {32} Of the mourning of Jazer I will weep to thee, o vineyard of Sabama: thy branches have passed over the sea, they are come even to the sea of Jaser: the spoiler hath violently entered upon thine harvest, and thy vintage. {33} Joy and gladness is taken

away out of Carmel, and out of the Land of Moab, and the wine out of the presses I have taken away: the treader of the grape shall not sing the accustomed cheerful note. {34} From the cry of Hesebon unto Eleale, and Jasa, they have given their voice: from Segor to Oronaim, an heifer of three years old: the waters also of Nemrim shall be very ill. {35} And I will take away from Moab, saith our Lord, him that offereth in the excelses, and that sacrificeth to his gods. {36} Therefore shall my heart sound to Moab as a shalm: and my heart shall give the sound of shalms to the men of the earthen wall: because he hath done more than he could, therefore have they perished. {37} For every head baldness, and every beard shall be shaven: in all hands binding together, & upon every back cloth of hair. {38} Upon all the house tops of Moab, & in the streets thereof all mourning: because I have broken Moab as an unprofitable vessel, saith our Lord. {39} How is it overcome, & they have howled? How hath Moab cast down the neck, and is confounded? And Moab shall be in derision, and for an example to all round about him. {40} Thus saith our Lord: Behold he shall fly as an eagle, and shall stretch forth his wings to Moab. {41} Carioth is taken, and munitions are won: and the heart of the valiants of Moab in that day, shall be as the heart of a woman in travail. {42} And Moab shall cease to be a people: because he hath gloried against our Lord. {43} Fear, and pit, & snare upon thee o inhabiter of Moab, saith our Lord. {44} He that shall fly from the face of fear, shall fall into the pit: and he that shall come up out of the pit, shall be taken in the snare: for I will bring upon Moab the year of their visitation, saith our Lord. {45} They stood in the shadow of Hesebon that fled from the snare: because there came a fire out of Hesebon, and a flame out of the midst of Sehon, and it hath devoured part of Moab, and the top of the children of tumult. {46} Woe to thee Moab, thou hast perished, o people of Chamos: because thy sons are taken, and thy daughters into captivity. {47} And I will convert the captivity of Moab in the last days, saith our Lord. Hitherto the judgements of Moab.

Chapter 49

The like vastation of Ammon (6. who shall be again restored.) 7. destruction of Idumea: 27. of the Syrians, 28. Agarenes, 34. and Aelamites: 39. whose captivity shall at last be released.

{1} TO the children of Ammon. Thus saith our Lord: Why, hath Israel no children? Or hath he not an heir? Why then hath Melchom by inheritance possessed Gad: and his people dwelt in his cities? {2} Therefore behold the days come saith our Lord: and I will make the noise of battle to be heard upon Rabbath the children of Ammon, and it shall be destroyed into an heap, and her daughters shall be burnt with fire, & Israel shall possess his possessors, saith our Lord. {3} Howl Hesebon, because Hai is wasted. Cry ye daughters of Rabbath, gird your selves with cloths of hair: mourn and go about by the hedges: because Melchom shall be led into transmigration, his Priests, and his Princes together. {4} What gloriest thou in the valleys? Thy valley hath flowed away o delicate daughter, which didst trust in thy treasures, & saidst: Who shall come to me? {5} Behold I will bring terror upon thee, saith our Lord the God of hosts, from all that are round about thee: & you shall be dispersed every one from an other's sight, neither shall there be any to gather together them that fly. {6} And after these things I will make the captives of the children of Ammon to return, saith our Lord. {7} To Idumea. Thus saith the Lord of hosts: Why is wisdom no more in Theman? Counsel is perished from the children: their wisdom is become unprofitable. {8} Fly and turn your backs, go down into the gulf ye inhabitants of Dedan: because I have brought the perdition of Esau upon him, the time of his visitation. {9} If the grape gatherers had come upon thee, they had not left a cluster: if thieves in the night, they had taken that should suffice them. {10} But I have discovered Esau, I have revealed his secrets, and he can not be concealed: his seed is wasted, and his brethren, and his neighbours, and he shall not be. {11} Leave thy

pupils: I will make them live: and thy widows shall hope in me. {12} For thus saith our Lord: Behold they whose judgement was not to drink the cup, drinking shall drink: and shalt thou be left as innocent? Thou shalt not be innocent, but drinking thou shalt drink. {13} Because I have sworn by my self, saith our Lord, that Bosra shall be into desolation, & into reproach, and into a desert, and into malediction: and all her cities shall be into everlasting desolations. {14} I have heard a bruit from our Lord, & a legate is sent to the Nations: Gather your selves together, and come against her, and let us rise up into battle. {15} For behold I have made thee a little one in the Gentiles, contemptible among men. {16} Thine arrogancy hath deceived thee, and the pride of thy heart: which dwellest in the caves of the rock, and endeavourest to apprehend the height of the hill. When thou shalt exalt thy nest as an eagle, thence will I bring thee down, saith our Lord. {17} And Idumea shall be desolate: every one that shall pass by it, shall be astonished, & shall hiss upon all the plagues thereof. {18} As Sodom is overthrown and Gomorrah, and her neighbours saith our Lord: there shall not a man dwell there and there shall no son of man inhabit it. {19} Behold as a lion he shall come up from the pride of Jordan, to the strong beautifulness: because I will make him run suddenly to her: & who shall be a chosen one whom I may appoint over her? For who is like to me? And who shall abide me? And who is this Pastor that can resist my countenance? {20} Therefore hear ye the counsel of our Lord, which he hath taken concerning Edom: and his cogitations, which he hath thought concerning the inhabitants of Theman: If the little ones of the flock shall not cast them down, if they shall not destroy their habitation with them. {21} At the voice of their ruin the earth is moved: the cry of their voice is heard in the Red sea. {22} Behold he shall come up as an eagle, & fly out: and he shall spread his wings over Bosra: and the heart of the strong of Idumea shall be in that day, as the heart of a woman in travail. {23} To Damascus. Emath is confounded and Arphad: because they have heard a very ill bruit, they are troubled in the sea: for carefulness it could not be quiet. {24} Damascus is undone, she is turned into flight, trembling hath apprehended her: anguish and sorrows have held her as a woman in travail. {25} How have they forsaken the laudable city, the city of joy! {26} Therefore shall her young men fall in her streets: and all the men of war shall be silent in that day, saith the Lord of hosts. {27} And I will kindle a fire in the wall of Damascus, and it shall devour the walls of Benadad. {28} To Cedar, and to the kingdoms of Asor, which Nabuchodonosor the king of Babylon hath stricken. Thus saith our Lord: Arise, & go ye up to Cedar, and waste the children of the East. {29} They shall take their tabernacles, and their flocks: their curtains, and all their vessels, & their camels they shall take to them: and they shall call upon them fear round about. {30} Fly ye, get away speedily, sit in deep pits you that inhabit Asor, saith our Lord: for Nabuchodonosor the king of Babylon hath taken counsel against you, & hath devised devises against you. {31} Arise, and go up to the nation that is quiet, and that dwellest confidently, saith our Lord, they have neither doors, nor bars: they dwell alone. {32} And their camels shall be into spoil, & the multitude of beasts for a prey: and I will disperse them into every wind, which have their hair polled: and from every confine of theirs, I will bring destruction upon them, saith our Lord. {33} And Asor shall be for an habitation of dragons, desolate for ever: there shall no man tarry there, nor son of man inhabit it. {34} The word of our Lord that was made to Jeremy the Prophet against Aelam, in the beginning of the kingdom of Sedecias king of Juda, saying: {35} Thus saith the Lord of hosts: Behold I will break the bow of Aelam, and their chief strength. {36} And I will bring upon Aelam the four winds from the four coasts of heaven: and I will scatter them into all these winds: and there shall not be a nation, to which the fugitives of Aelam shall not come. {37} And I will make Aelam to fear before his enemies, and in the sight of them that seek their life: and I will bring evil upon them, the wrath of my fury,

saith our Lord: and I will send the sword after them, till I consume them. {38} And I will set my throne in Aelam, and destroy kings and Princes from thence, saith our Lord. {39} But in the last days I will cause the captives of Aelam to return, saith our Lord.

Chapter 50

Babylon which afflicteth the Israelites in captivity, 4. after their reduction into their country, 8. shall be utterly destroyed.

{1} THE word that our Lord hath spoken of Babylon, and the Land of the Chaldees in the hand of Jeremy the Prophet. {2} Declare among the Gentiles, and make it heard, lift up a sign: proclaim and conceal it not; say: Babylon is taken, Bel is confounded, Merodach is overcome, their sculptiles are confounded, their idols are overcome. {3} Because a nation is come up against them from the North, which shall bring her Land into desolation: and there shall be none to dwell therein, from man even to beast, and they are removed, and gone away. {4} In those days, and in that time saith our Lord, the children of Israel shall come, they and the children of Juda together: walking and weeping they shall hasten, and shall seek the Lord their God. {5} Into Sion they shall ask the way, their faces hitherward. They shall come, and shall be joined to our Lord by an everlasting covenant, which shall by no oblivion be abolished. {6} My people is become a lost flock, their Pastors have seduced them, & have made them wander in the mountains: they have passed from mountain to hill, they have forgotten their couch. {7} All that found them, have eaten them: and their enemies said: We have not sinned: because they have sinned to the Lord the beauty of Justice, and to the Lord the expectation of their fathers. {8} Depart out of the midst of Babylon, and go forth out of the land of the Chaldees: and be ye as kids before the flock. {9} Because lo I raise up, and will bring into Babylon an assembly of great nations from the land of the North: and they shall be prepared against her, and thereby she shall be taken: his arrow as a valiant man's that is a killer, shall not return void. {10} And Chaldea shall be for a prey: all that waste it shall be filled, saith our Lord. {11} Because you rejoice, and speak great things, spoiling mine inheritance: because you are poured out as calves upon the grass, and you have bellowed as bulls. {12} Your Mother is confounded exceedingly, and made even with the dust, she that bare you: behold she shall be the last among the Gentiles, desolate, without access, and dry. {13} Of the wrath of our Lord it shall not be inhabited, but shall be brought wholly into desolation: every one that shall pass by Babylon, shall be astonished, and shall hiss upon all the plagues thereof. {14} Be prepared against Babylon round about all ye that bend bow; overthrow her, spare not arrows: because she hath sinned to our Lord. {15} Cry against her, she hath given the hand every where, her foundations are fallen, her walls are destroyed, because it is the vengeance of our Lord. Take vengeance of her: as she hath done, so do to her. {16} Destroy the sower out of Babylon, and him that holdeth the sickle in the harvest time: at the face of the sword of the dove every man shall return to his people, and every one shall fly to his own land. {17} Israel is a flock dispersed, lions have cast him out: first the king of Assur did eat him: last this Nabuchodonosor the king of Babylon hath spoiled his bones. {18} Therefore thus saith the Lord of hosts the God of Israel: Behold I will visit the king of Babylon and his land, as I have visited the king of Assur: {19} and I will bring Israel again to his habitation: and Carmel shall be fed, and Basan, and in mount Ephraim, and Galaad his soul shall be filled. {20} In those days, and in that time, saith our Lord, the iniquity of Israel shall be sought, and it shall not be: and the sin of Juda, and it shall not be found: because I will be propitious to them, whom I shall leave. {21} Ascend upon the land of them that rule, {834} and visit upon the inhabitants thereof, destroy, and kill the things that are behind them, saith our Lord: and do according to all things that I have commanded thee. {22} A voice of battle in the land, and

great destruction. {23} How is the hammer of the whole earth broken, and destroyed? How is Babylon turned into a desert among the nations? {24} I have snared thee, and thou art taken Babylon, and thou knewest it not: thou art found & apprehended, because thou hast provoked our Lord. {25} Our Lord hath opened his treasure, and brought forth the vessels of his wrath: because the Lord the God of hosts hath a work in the land of the Chaldees. {26} Come ye unto her from the uttermost borders, open that they may go forth that shall tread her down: take the stones out of the way, & bring it into heaps, & kill her: neither let there be any thing left. {27} Destroy all her valiants, let them descend into slaughter: woe unto them, because their day is come, the time of their visitation. {28} A voice of them that fly, and of them that have escaped out of the land of Babylon: to tell in Sion the revenge of the Lord our God, the revenge of his temple. {29} Declare ye against Babylon to very many, to all that bend bow: stand together against her round about, and let none escape: repay her according to her work: according to all things, that she hath done, do ye to her: because she is erected against our Lord, against the holy one of Israel. {30} Therefore shall her young men fall in her streets: and all her men of war shall hold their peace in that day, saith our Lord. {31} Behold I to thee thou proud one, saith our Lord the God of hosts: because thy day is come, the time of thy visitation. {32} And the proud shall fall, and tumble down, and there shall be none to raise him up: and I will kindle a fire in his cities, and it shall devour all things round about him. {33} Thus saith the Lord of hosts: The children of Israel, and the children of Juda sustain calumny together: all that have taken them, hold them, they will not let them go. {34} Their strong redeemer, the Lord of hosts is his name, in judgement will defend their cause, to terrify the land and to stir up the inhabitants of Babylon. {35} The sword to the Chaldees, saith our Lord, & to the inhabitants of Babylon, and to her Princes, and to her wise men. {36} The sword to her diviners, who shall be foolish: the sword to her valiants, who shall be afraid. {37} The sword to his horses, and to his chariots, and to all the common people, that is in the midst of her: and they shall be as women: the sword to her treasures, which shall be spoiled. {38} There shall be drought upon her waters, and they shall be dried up: because it is a land of sculptiles, and they glory in monstrous things. {39} Therefore shall the dragons dwell with the foolish murderers: and the ostriches shall dwell in it: and it shall no more be inhabited for ever, neither shall it be built even to generation and generation. {40} As our Lord overthrew Sodom and Gomorrha, and the neighbours thereof, saith our Lord: there shall no man dwell there, & son of man shall not inhabit it. {41} Behold a people cometh from the North, and a great nation, and many kings shall rise from the ends of the earth. {42} They shall take bow and shield: they are cruel & unmerciful: their voice shall sound as the sea, and they shall mount upon horses: as a man prepared to battle against thee, o daughter of Babylon. {43} The king of Babylon hath heard the same of them, and his hands are dissolved: anguish hath caught him, sorrow as a woman in travail. {44} Behold as a lion he shall come up from the pride of Jordan to the strong beautifulness: because I will make him run suddenly to her: and who shall be a chosen one, whom I may appoint over her? For who is like to me? And who shall abide me? And who is this Pastor, that can resist my countenance? {45} Therefore hear ye the counsel of our Lord, which he hath conceived in his mind against Babylon: and his cogitations, which he hath thought upon the land of the Chaldees: Unless the little ones of the flocks shall pluck them down, unless their habitation shall be destroyed with them. {46} At the voice of the captivity of Babylon the earth is moved, and the cry is heard amongst the Nations.

Chapter 51

More miseries shall fall upon Babylon (11. by the Medes) with destruction of her idols.

{1} THUS saith our Lord: Behold I will raise upon Babylon and upon the inhabitants thereof, which have lifted up their heart against me, as it were a pestilent wind. {2} And I will send upon Babylon fanners, and they shall fan it, and shall destroy her land: because they are come upon her on every side in the day of her affliction. {3} Let not him that bendeth bend his bow, and let not him go up that is in a brigandine, spare not her young men, kill all her host. {4} And the slain shall fall in the land of the Chaldees, and the wounded in the countries thereof. {5} Because Israel and Juda have not been left as a widow of their God the Lord of hosts: but their land hath been replenished with sin from the holy one of Israel. {6} Flee ye out of the midst of Babylon, and let every one save his own life, hold not your peace upon her iniquity: because it is the time of revenge from our Lord, he will require her the like. {7} Babylon is a golden cup in the hand of our Lord, inebriating all the earth: of her wine have the Nations drunk, and therefore they are in commotion. {8} Babylon is fallen suddenly, and is destroyed: howl ye upon her, take resin for her sorrow, if perhaps she may be healed. {9} We have cured Babylon, & she is not healed: let us forsake her, and let us go every man to his own land: because her judgement hath reached even to the heavens, & is lifted up unto the clouds. {10} Our Lord hath brought forth our justices: come, and let us tell in Sion the work of the Lord our God. {11} Make sharp the arrows, fill the quivers: our Lord hath raised up the spirit of the kings of the Medes: and against Babylon his mind is to destroy it, because it is the revenge of our Lord, the revenge of his temple. {12} Upon the walls of Babylon lift up the ensign, increase the watch: set up watchmen, prepare embusments: because our Lord hath meant, and hath done whatsoever he speake against the inhabitants of Babylon. {13} Thou that dwellest upon many waters, rich in treasures: thine end is come within a foot of thy cutting off. {14} The Lord of hosts hath sworn by his soul: that I will replenish thee with men as it were with the locust, and upon thee shall the merry shout be song. {15} He that made the earth in his strength, hath prepared the world in his wisdom, and with his prudence stretched out the heavens. {16} He giving a voice, the waters are multiplied in heaven: who lifteh up the clouds from the extreme part of the earth, lightnings he hath turned into rain: and he hath brought forth the wind out of his treasures. {17} Every man is become a fool by knowledge: every metal caster is confounded in his sculptile, because his casting is counterfeit, neither is there spirit in them. {18} They are vain works, and worthy to be laughed at, in the time of their visitation they shall perish. {19} The portion of Jacob is not as these things: because he that made all things he it is, and Israel is the scepter of his inheritance: the Lord of hosts is his name. {20} Thou doest knock together the vessels of war for me, and I will knock together in thee the Gentiles, and I will destroy in thee kingdoms: {21} And I will break in thee the horse, & his rider: and I will knock together in thee the chariot, and the rider thereof. {22} And I will knock together in thee man and woman, and I will knock together in thee the old man and the child, and I will knock together in thee the young man & the virgin: {23} And I will knock together in thee the Pastor and his flock, and I will knock together in thee the husbandman and his drawing cattle, and I will knock together in thee Dukes and Magistrates. {24} And I will render to Babylon, and to all the inhabitants of Chaldee all their evil, that they have done in Sion, before your eyes, saith our Lord. {25} Behold I to thee thou pestiferous mountain, saith our Lord, which corruptest the whole earth: and I will stretch out my hand upon thee, and will roll thee out of the rocks, & will give thee to be a mountain of burning. {26} And they shall not take of thee a stone for the corner, and a stone for foundations, but thou shalt be destroyed for ever, saith our Lord. {27} Lift ye up an ensign in the land: sound with the trumpet among the Gentiles: sanctify the Gentiles upon her: declare against her to the kings of Ararat, Menni, and Ascenez: number Taphsar against her, bring the horse as the stinging locust.

{28} Sanctify the Gentiles against her, the kings of Media, the Dukes thereof, & all the Magistrates thereof, and all the land of his dominion. {29} And the land shall be in a commotion, and shall be troubled: because the cogitation of our Lord shall awake against Babylon, to lay the Land of Babylon desert and inhabitable. {30} The valiants of Babylon have ceased from battle, they have dwelt in holds: their strength is devoured, and they are become as women: her tabernacles are burnt, her bars are broken. {31} A runner shall come to meet the runner, and messenger to meet messenger: to tell the king of Babylon that his city is taken from one end to the other: {32} and the fords are taken beforehand, and the fens be burnt with fire, and the men of war be troubled. {33} Because thus saith the Lord of hosts, the God of Israel: The daughter of Babylon is as a barn floor, the time of her threshing: yet a little, and the time of her reaping shall come. {34} Nabuchodonosor the king of Babylon hath eaten me, he hath devoured me: he hath made me as an empty vessel: he hath swallowed me up as a dragon, he hath filled his belly with my tenderness, and hath cast me out. {35} Iniquity against me, and my flesh upon Babylon, saith the habitation of Sion: and my blood upon the inhabitants of Chaldee, saith Jerusalem. {36} Therefore thus saith our Lord: Behold I will judge thy cause, and will revenge thy vengeance, & I will make her sea desolate, & will dry up her vein. {37} And Babylon shall be into heaps, the habitation of dragons, astonishment, and hissing, because there is not an inhabiter. {38} They shall roar together as lions, they shall shake the manes as the whelps of lions, {39} In their heat I will set their drink: and I will make them drunk, that they may be drowsy, and sleep an everlasting sleep, and not arise, saith our Lord. {40} I will lead them as lambs to be a victim, and as rams with kids. {41} How is Sesach taken, and the noble one of all the earth apprehended? How is Babylon become an astonishment among the Gentiles? {42} The sea is come up over Babylon: she is covered with the multitude of the waves thereof. {43} Her cities are become an astonishment: a land inhabitable and desolate, a land wherein none can dwell, nor son of man may pass by it. {44} And I will visit upon Bel in Babylon, and I will cast out of his mouth that which he had swallowed: and the Gentiles shall no more run together unto him, for the wall also of Babylon shall fall. {45} Go out of the midst of her my people: that every one may save his life from the wrath of the fury of our Lord. {46} And lest perhaps your hearts faint, and ye fear the bruit, that shall be heard in the land: and there shall come a bruit in the year, & after this year a bruit: and iniquity in the land, & ruler upon ruler. {47} Therefore behold the days come, and I will visit upon the sculptiles of Babylon: and all her land shall be confounded and all her slain shall fall in the midst of her. {48} And the heavens and the earth shall praise upon Babylon, & all things that are in them: because spoilers shall come to her from the North, saith our Lord. {49} And as Babylon caused that there should fall slain in Israel: so of Babylon there shall fall slain in the whole land. {50} You that have escaped the sword, come, stand not: remember our Lord a far off, and let Jerusalem ascend upon your heart. {51} We are confounded, because we have heard reproach: ignominy hath covered our faces: because strangers are come upon the sanctification of the house of our Lord. {52} Therefore behold the days come, saith our Lord: & I will visit upon her sculptiles, and in all her land the wounded shall roar. {53} If Babylon shall ascend up into heaven, and stablisch her strength on high, from me there shall come wasters of her, saith our Lord. {54} A voice of crying from Babylon, and great destruction from the Land of the Chaldees: {55} because our Lord hath wasted Babylon, and destroyed out of it the great voice: & their waves shall sound as many waters: their voice hath given a sound. {56} Because the spoiler is come upon her, that is, upon Babylon, & her valiants are apprehended, & their bow is weakened: because the strong revenger our Lord rendering will repay. {57} And I will inebriate her Princes, & her wise men, & her Dukes, and her magistrates,

and her valiants: and they shall sleep an everlasting sleep, and shall not awake, saith the King, the Lord of hosts is his name. {58} Thus saith the Lord of hosts: That most broad wall of Babylon by undermining shall be undermined, and her high gates shall be burnt with fire, and the labours of the peoples shall come to nothing, and of the nations shall be into the fire, & shall perish. {59} The word that Jeremy the Prophet commanded Saraias the son of Nerias, the son of Maasias, when he went with Sedecias the king into Babylon, in the fourth year of his kingdom: and Saraias was the Prince of Prophecy. {60} And Jeremy wrote all the evil, that was to come upon Babylon in one Book: all these words, that are written against Babylon. {61} And Jeremy said to Saraias: When thou shalt come into Babylon, and shalt see, & shalt read all these words, {62} thou shalt say: Lord thou hast spoken against this place to destroy it: that there be none to inhabit it from man even unto beast, and that it be a perpetual wilderness. {63} And when thou shalt have finished reading this Book, thou shalt tie a stone to it, and shalt throw it into the midst of Euphrates: {64} and thou shalt say: So shall Babylon be drowned, and she shall not rise up from the face of the affliction, that I will bring upon her, and she shall be dissolved. Hitherto the words of Jeremy.

Chapter 52

A recapitulation of the taking of Jerusalem after two years siege. 7. King Sedecias taken in flight. 10. his children slain before his eyes, with other nobles. 11. his eyes put out, and so led into Babylon. 12. the Temple, the Palace, and other houses burnt, the people carried into captivity (15. few excepted to till the land) 17. the two brazen pillars, lavatory, and all the treasure taken away. 24. All the captives at diverse times four thousand six hundred. 31. Finally King Joachin is exalted in the court.

{1} A child of one and twenty years was Sedecias when he began to reign: and eleven years he reigned in Jerusalem: and the name of his mother was Amital, the daughter of Jeremie of Lobna. {2} And he did evil in the eyes of our Lord, according to all things that Joakim had done. {3} Because the fury of our Lord was against Jerusalem, & against Juda, till he cast them away from his face: and Sedecias revolted from the king of Babylon. {4} And it came to pass in the ninth year of his reign, in the tenth month, the tenth of the month, came Nabuchodonosor the king of Babylon, himself and all his army against Jerusalem, and they besieged it, and built against it munitions round about. {5} And the city was besieged until the eleventh year of king Sedecias. {6} And in the fourth month, the ninth of the month, a famine possessed the city: and there were no victuals for the people of the land. {7} And a breach was made into the city, and all the men of war fled, and went out of the city in the night by the way of the gate that is between the two walls, and leadeth to the king's garden (the Chaldees besieging the city round about) & they departed by the way, that leadeth into the wilderness. {8} But the army of the Chaldees pursued the king: and they apprehended Sedecias in the desert, which is beside Jericho: and all his train fled scattering from him. {9} And when they had taken the king, they brought him to the king of Babylon into Reblatha, which is in the land of Emath; and he spake to him judgements. {10} And the king of Babylon killed the sons of Sedecias before his eyes: yea & all the Princes of Juda he slew in Reblatha. {11} And he plucked out the eyes of Sedecias, & bound him with fetters, & the king of Babylon brought him into Babylon: and he put him in the prison house even to the day of his death. {12} And in the fifth month, the tenth of the month, the same is the nineteenth year of Nabuchodonosor the king of Babylon: came Nabuzardan the Prince of the warfare, who stood before the king of Babylon in Jerusalem. {13} And he burnt the house of our Lord. And the king's house, and all the houses of Jerusalem, and every great house he burnt with fire. {14} And all the host of the Chaldees that was with the Prince of the warfare, destroyed all the wall of Jerusalem round about. {15} But of the poor of the people, and of the rest of the vulgar sort, which remained in the city, and of the fugitives, that were fled to the king of Babylon, and the rest of

the multitude, Nabuzardan the Prince of the warfare transported. {16} But of the poor of the land Nabuzardan the prince of the warfare left some to be dressers of vineyards, and husbandmen. {17} The brazen pillars also, that were in the house of our Lord, and the feet, and the sea of brass, that was in the house of our Lord, the Chaldees brake: and they took all the brass of them into Babylon. {18} And the kettles, and the fleshhooks, and the psalteries, and the phials, and the little mortars, and all the brazen vessels, that had been in the ministry, they took: {19} and the water pots, and the censers, and the pitchers, and the basins, and the candlesticks, & the mortars, & the goblets as many as of gold, of gold, & as many as of silver, of silver, did the Prince of the warfare take: {20} and two pillars, & one sea, & twelve oxen of brass, that were under the feet, which king Salomon had made in the house of our Lord: there was no weight of the brass of all these vessels. {21} And concerning the pillars, there were eighteen cubits of height in one pillar: & a cord of twelve cubits did compass it about: moreover the thickness thereof, of four fingers, and within it was hollow. {22} And the little heads of brass upon both: the height of one little head, of five cubits: and the little nets, and the pomegranates upon the crown round about, all of brass. Likewise of the second pillar, & the pomegranates. {23} And there were ninety six pomegranates hanging down: and all the pomegranates an hundred, were compassed with little nets. {24} And the master of the warfare took Saraias the chief Priest, and Sophonias the second Priest: and the three keepers of the entry. {25} And of the city he took one eunuch, that was chief over the men of war: and seven men of them, that saw the king's face, that were found in the city: and a scribe the captain of the soldiers, who tried the young soldiers: and three score of the people of the land, that were found in the midst of the city. {26} And Nabuzardan the Prince of the warfare took them, and he brought them to the king of Babylon into Reblatha. {27} And the king of Babylon struck them: and he killed them in Reblatha in the land of Emath: and Juda was transported from his land. {28} This is the people, which Nabuchodonosor transported: In the seventh year, Jews three thousand and twenty three. {29} In the eighteenth year of Nabuchodonosor from Jerusalem souls eight hundred thirty two. {30} In the three and twentieth year of Nabuchodonosor, Nabuzardan the Prince of the warfare transported of the Jews seven hundred forty five souls. All the souls therefore were four thousand six hundred. {31} And it came to pass in the seven and thirtieth year of the transmigration of Joachin the king of Juda, the twelfth month, the five and twentieth of the month, Evilmerodach the king of Babylon lifted up in the very year of his reign, the head of Joachin the king of Juda, and he brought him out of the prison house. {32} And he spake with him good things, & he set his throne above the thrones of the kings, that were after himself in Babylon. {33} And he changed his prison garments, and he did eat bread before him always all the days of his life. {34} And his allowance of meat, a continual provision of meat was given him by the king of Babylon, every day a certain, even unto the day of his death, all the days of his life.

THE LAMENTATIONS OF JEREMIE

Chapter 1

{1} ALEPH. How doth the city full of people, sit solitary: how is the lady of the Gentiles become as a widow: the princes of Provinces is made tributary? {2} Beth. Weeping she hath wept in the night, and her tears are on her cheeks: there is none to comfort her of all her dear ones: all her friends have despised her, and are

become her enemies. {3} Ghimel. Judas is gone into transmigration because of affliction, and the multitude of bondage: she hath dwelt among the Gentiles, neither hath she found rest: all her persecutors have apprehended her within the straits. {4} Daleth. The ways of Sion mourn, because there are none that come to the solemnity: all her gates are destroyed: her priests sighing: her virgins loathsome, and herself is oppressed with bitterness. {5} He. Her adversaries are made in the head, her enemies are enriched: because our Lord hath spoken upon her for the multitude of her iniquities: her little ones are led into captivity, before the face of the afflicter. {6} Vau. And from the daughter of Sion all her beauty is departed: her princes are become as rams not finding pastures: and they are gone without strength before the face of the pursuer. {7} Zain. Jerusalem hath remembered the days of her affliction, and prevarication of all her things worthy to be desired, which she had from the days of old, when her people fell in the enemies hand, and there was no helper: the enemies have seen her, and have scorned her sabbaths. {8} Heth. Jerusalem hath sinned a sin, therefore is she made unstable: all that did glorify her, have despised her, because they have seen her ignominy: but she sighing is turned backward. {9} Teth. Her filthiness is on her feet, neither hath she remembered her end: she is pulled down exceedingly, not having a comforter: see o Lord mine affliction, because the enemy is exalted. {10} Jod. The enemy hath thrust his hand to all her things worthy to be desired: because she hath seen the Gentiles enter into her sanctuary, of whom thou gavest commandment that they should not enter into thy church. {11} Caph. All her people sighing, and seeking bread: they have given all precious things for meat to refresh the soul, see o Lord and consider, because I am become vile. {12} Lamed. O all ye that pass by the way, attend, and see if there be sorrow like to my sorrow: because he hath made vintage of me, as our Lord hath spoken in the day of the wrath of his fury. {13} Mem. From on high he hath cast a fire in my bones, and hath taught me: he hath spread a net for my feet, he hath turned me backward: he hath made me desolate, all the day consumed with sorrow. {14} Nun. The yoke of mine iniquities hath watched: they are folded together in his hand, and put upon my neck: my strength is weakened: our Lord hath given me into the hand, from which I can not rise. {15} Samech. Our Lord hath taken away all my magnifical ones out of the midst of me: he hath called a time against me, to destroy mine elect: our Lord hath trodden the winepress to the virgin the daughter of Juda. {16} Ain. Therefore am I weeping, and mine eye shedding tears: because a comforter is made far from me, converting my soul: my children are become desolate because the enemy hath prevailed. {17} Phe. Sion hath spread forth her hands, there is none to comfort her: our Lord hath commanded against Jacob, round about him are his enemies: Jerusalem is become as a woman polluted with menstrual flowers among them. {18} Sade. Our Lord is just, because I have provoked his mouth to wrath: hear I beseech all ye peoples, and see my sorrow: my virgins, and my young men are gone into captivity. {19} Coph. I have called my friends, they have deceived me: my priests and my ancients are consumed in the city: because they have sought meat for themselves, to refresh their soul. {20} Res. See o Lord that I am in tribulation, my belly is troubled: my heart is overturned in myself, because I am full of bitterness: the sword killeth abroad, and at home it is like death. {21} Sin. They have heard that I do sigh, and there is none to comfort me: all mine enemies have heard mine evil, they have rejoiced, because thou hast done it: thou hast brought a day of consolation, and they shall be made like to me. {22} Thau. Let all their evil enter in before thee: and vintage them, as thou hast vintaged me for all mine iniquities: for my sighings are many, and my heart is sorrowful.

Chapter 2

{1} ALEPH. How hath our Lord in his fury covered the daughter of Sion with darkness: cast forth the noble one of Israel from heaven to the earth, and hath not remembered the footstool of his feet in the day of his fury. {2} Beth. Our Lord hath cast down headlong, and hath not spared, all the beautiful things of Jacob: he hath destroyed in his fury the munitions of the virgin of Juda, and cast it down to the ground: he hath polluted the kingdom, and the princes thereof. {3} Ghimel. He hath broken every horn of Israel in the wrath of fury: he hath turned away his right hand backward from the face of the enemy: and he hath kindled in Jacob as it were the fire of a flame devouring round about. {4} Daleth. He hath bent his bow as an enemy, he hath fastened his right hand as an adversary: and he hast killed all, that was fair to behold in the tabernacle of the daughter of Sion, he hath poured out his indignation as fire. {5} He. Our Lord is become as an enemy: he hath cast down Israel headlong, he hath cast down headlong all her walls: he hath destroyed the munitions thereof, and hath replenished in the daughter of Juda the humbled man and humbled woman. {6} Vau. And he hath destroyed his tent as a garden, he hath thrown down his tabernacle: our Lord hath brought festivity and sabbath in Sion to oblivion: and king and priest into reproach, and into the indignation of his fury. {7} Zain. Our Lord hath rejected, he hath cursed his sanctification: he hath delivered the walls of the towers thereof into the hand of the enemy: they have made a noise in the house of our Lord, as in a solemn day. {8} Heth. Our Lord hath meant to destroy the wall of the daughter of Sion: he hath stretched out his cord, and hath not turned away his hand from destruction: and the forewall hath mourned, and the wall is destroyed together. {9} Teth. Her gates are fastened in the ground: he hath destroyed, and broken her bars: her king and her princes in the Gentiles: there is no law, and her prophets have not found vision from our Lord. {10} Jod. The ancients of the daughter of Sion have sitten on the ground, they have held their peace: they have sprinkled their heads with dust, they are girded with hair cloths, the virgins of Jerusalem have cast down their heads to the ground. {11} Caph. Mine eyes have failed for tears, my bowels are troubled: my liver is poured out on the earth, for the destruction of the daughter of my people, when the little one, and the sucking fainted in the streets of the town. {12} Lamed. They said to their mothers: Where is wheat and wine? When they fainted as the wounded in the streets of the city: when they yielded up the ghosts in the bosom of their mothers. {13} Mem. Whereto shall I compare thee? Or whereto shall I liken thee o daughter of Jerusalem: whereto shall I make thee equal, and comfort thee o virgin daughter of Sion? For great is thy destruction as the sea: who shall heal thee?^{841} {14} Nun. Thy prophets have seen false and foolish things for thee: neither have they opened thine iniquity, to provoke thee to penance, but they have seen false burdens and banishments for thee. {15} Samech. All that passed by the way have clapped their hands upon thee: they have hissed, and moved their head upon the daughter of Jerusalem, saying: Is this the city of perfect beauty, the joy of all the earth? {16} Phe. All thine enemies have opened their mouth upon thee: they have hissed, and gnashed with the teeth, and have said: We will devour: Lo this is the day, which we expected: we have found it, we have seen it. {17} Ain. Our Lord hath done the things that he meant, he hath accomplished his word, which he commanded from the days of old: he hath destroyed, and hath not spared, and he hath made the enemy joyful over thee, and hath exalted the horn of thine adversaries. {18} Sade. Their heart hath cried to our Lord upon the walls of the daughter of Sion: Shed tears as a torrent by day, and night: give no rest to thyself, neither let the apple of thine eye cease. {19} Coph. Arise, praise in the night in the beginning of the watches: pour out thy heart as waters before the sight of our Lord: lift up thy hands to him for the life of thy little ones, which have fainted for famine in the head of all high ways. {20} Res. See o

Lord, and consider whom thou hast vintaged thus: shall women then eat their own fruit, little ones of the measure of a span? Is the priest, and the prophet slain in the sanctuary of our Lord? {21} Sin. The child and the old man lay on the ground without: my virgins and my youngmen are fallen by the sword: thou hast killed in the day of thy fury: thou hast stricken, neither hast thou had mercy. {22} Thau. Thou hast called as it were to a solemn day, those that should terrify me round about, and there was none in the day of the fury of our Lord, that escaped and was left: whom I brought up, & nourished, mine enemy hath consumed them.

Chapter 3

{1} ALEPH. The man that see my poverty in the rod of his indignation. led me, and brought me into darkness and {2} Aleph. He hath not into light. {3} Aleph. Only against me he hath turned and hath converted his hand all the day. {4} Beth. He hath made my skin old and my flesh, he hath broken my bones. {5} Beth. He hath built round about me, and he hath compassed me with gall and labour. {6} Beth. In dark places he hath placed me as the everlasting dead. {7} Ghimmel. He hath built round about against me, that I go not forth: he hath aggravated my fetters. {8} Ghimmel. Yea and when I shall cry, and ask, he hath excluded my prayer. {9} Ghimmel. He hath shut up my ways with square stones, he hath subverted my paths. {10} Daleth. He is become unto me a bear lying in wait: a lion in secret places. {11} Daleth. He hath subverted my paths, and hath broken me, he hath made me desolate. {12} Daleth. He hath bent his bow, and set me as a mark for the arrow. {13} He. He hath shot in my reins the daughters of his quiver. {14} He. I am made a derision to all my people, their song all the day. {15} He. He hath replenished me with bitterness, he hath inebriated me with wormwood. {16} Vau. And he hath broken my teeth by number, he hath fed me with ashes. {17} Vau. And my soul is repelled from peace, I have forgotten good things. {18} Vau. And I said: Mine end is perished, and mine hope from our Lord. {19} Zain. Remember my poverty, and transgression, the wormwood, and the gall. {20} Zain. Remembering I will be mindful, and my soul shall languish in me. {21} Zain. Recording this thing in my heart, therefore will I hope. {22} Heth. The mercies of our Lord that we are not consumed: because his commiserations have not failed. {23} Heth. New in the morning, great is thy fidelity. {24} Heth. Our Lord is my portion, said my soul: therefore will I expect him. {25} Teth. Our Lord is good to them that hope in him, to the soul that seeketh him. {26} Teth. It is good to wait with silence for the salvation of God. {27} Teth. It is good for a man, when he beareth the yoke from his youth. {28} Jod. He shall sit solitary, and hold his peace: because he hath lifted himself above himself. {29} Jod. He shall put his mouth in the dust, if perhaps there be hope. {30} Jod. He shall give the cheek to him that striketh him, he shall be filled with reproaches. {31} Caph. Because our Lord will not reject for ever. {32} Caph. Because if he hath rejected, he will also have mercy, according to the multitude of his mercies. {33} Caph. For he hath not humbled from his heart, and cast off the children of men. {34} Lamed. To stamp under his feet all the prisoners of the earth. {35} Lamed. To avert the judgement of a man before the face of the Highest {36} Lamed. To pervert a man in his judgement, our Lord hath not known. {37} Mem. Who is this, that hath commanded it to be done, our Lord not commanding it? {38} Mem. Out of the mouth of the Highest, there shall not proceed neither evil things, nor good. {39} Mem. What hath the living man murmured, man for his sins? {40} Nun. Let us search our ways, & seek, and return to our Lord. {41} Nun. Let us lift up our hearts with our hands to our Lord into the heavens. {42} Nun. We have done wickedly, and provoked to wrath: therefore thou art inexorable. {43} Samech. Thou hast covered in fury, and hast stricken us: thou hast killed, and not

spared. {44} Samech. Thou hast set a cloud before thee, that prayer may not pass. {45} Samech. Thou hast made me to be rooted out, and abject in the midst of the peoples. {46} Phe. All the enemies have opened their mouth upon us. {47} Phe. Prophecy is made unto us, fear, and snare, and destruction. {48} Phe. Mine eye hath shed streams of waters, in the destruction of the daughter of my people. {49} Ain. Mine eye is afflicted, neither hath it been quiet, because there was no rest: {50} Ain. Till our Lord regarded and looked from the heavens. {51} Ain. Mine eye hath spoiled my soul for all the daughters of my city. {52} Sade. Mine enemies in hunting have caught me as a bird, without cause. {53} Sade. My life is fallen into the lake, and they have laid a stone upon me. {54} Sade. The waters have flowed over my head: I said: I am undone. {55} Coph. I have invoked thy name o Lord from the lowest lake. {56} Coph. Thou hast heard my voice: turn not away thine ear from my sabbings, and cries. {57} Coph. Thou didst approach in the day, when I invoked thee: thou hast said: Fear not. {58} Res. Thou hast judged o Lord the cause of my soul, redeemer of my life. {59} Res. Thou hast seen o Lord their iniquity against me: judge my judgement. {60} Res. Thou hast seen all their fury, all their cogitations against me. {61} Sin. Thou hast heard their reproach o Lord, all their cogitations against me. {62} Sin. The lips of them that rise up against me; and their cogitations against me all the day. {63} Sin. See their sitting down, and their rising up, I am their psalm. {64} Thau. Thou shalt render them a recompense o Lord, according to the works of their hands. {65} Thau. Thou shalt give them a shield of heart thy labour. {66} Thau. Thou shalt persecute in fury, and shalt destroy them from under the heavens o Lord.

Chapter 4

{1} ALEPH. How is the gold darkened, the best colour changed, the stones of the sanctuary dispersed in the head of all streets? {2} Beth. The noble children of Sion, & they that were clothed with the principal gold: how are they reputed as earthen vessels, the work of the potter's hands? {3} Ghimmel. Yea even the lamiae have opened their breast, they have given suck to their young, the daughter of my people is cruel, as the ostrich in the desert. {4} Daleth. The tongue of the sucking hath cloven to the roof of his mouth for thirst: the little ones have asked bread, and there was none that brake it unto them. {5} He. They that fed voluptuously, have died in the ways: they that were brought up in scarlet, have embraced the dung. {6} Vau. And the iniquity of the daughter of my people is become greater than the sin of Sodom: {843} which was overthrown in a moment, and hands took nothing in her. {7} Zain. Her Nazareites whiter than snow, purer than milk, ruddier than the old ivory, fairer than the sapphire. {8} Heth. Their face is made blacker than coals, and they are not known in the streets: their skin hath cloven to their bones, it is withered, and is made as wood. {9} Teth. It was better with them that were slain with the sword, than with them that were killed by famine: because these pined away consumed by the barrenness of the country. {10} Jod. The hands of pitiful women have sodden their own children: they were made their meat in the destruction of the daughter of my people. {11} Caph. Our Lord hath accomplished his fury, he hath poured out the wrath of his indignation: and he hath kindled a fire in Sion, and it hath devoured the foundations thereof. {12} Lamed. The kings of the earth, and all the inhabitants of the world did not believe, that the adversary and the enemy should enter in by the gates of Jerusalem. {13} Mem. For the sins of her prophets, and the iniquities of her priests, which have shed the blood of just men in the midst of her. {14} Nun. The blind wandered in the streets, they were polluted with blood: and when they could not, they held their skirts. {15} Samech. Depart ye polluted, they cried to them: depart, get ye hence, touch not: for they brawled, & were moved: they said among the Gentiles: He will add no more to dwell among them.

{16} Phe. The face of our Lord hath divided them, he will not add to respect them: they have not reverenced the faces of the priests, neither had they pity on the ancients. {17} Ain. Whilst we yet stood, our eyes failed towards our vain help, when we looked attentive to a nation, that was not able to save. {18} Sade. Our steps slipped in the way of our streets, our end draweth near: our days are accomplished, because our end is come. {19} Coph. Our persecutors were swifter than the eagles of the heaven: upon the mountains they pursued us, in the desert they lay in wait against us. {20} Res. The spirit of our mouth Christ our Lord is taken in our sins: to whom we have said: In thy shadow shall we live among the Gentiles. {21} Sin. Rejoice, and be glad o daughter of Edom, which dwellest in the Land of Hus: to thee also shall the cup come, thou shalt be made drunken, and naked. {22} Thau. Thine iniquity is accomplished o daughter of Sion, he will add no more to transport thee: he hath visited thine iniquity o daughter of Edom, he hath discovered thy sins.

Chapter 5

THE PRAYER OF JEREMIE THE PROPHET.

{1} REMEMBER o Lord what is fallen to us: behold, and regard our reproach. {2} Our inheritance is turned to aliens: our houses to strangers. {3} We are made pupils without father: our mothers are as it were widows. {4} Our water we have drunk for money: our wood we have bought for a price. {5} We were led by our necks, no rest was given to the weary. {6} We have given our hand to Aegypt, and to the Assyrians, that we might be filled with bread. {7} Our fathers have sinned, & they are not: and we have borne their iniquities. {8} Servants have ruled over us: there was none that would redeem us out of their hand. {9} In peril of our lives did we fetch us bread, at the face of the sword in the desert. {10} Our skin was burnt as an oven, by reason of the tempests of famine. {11} They humbled the women in Sion, and the virgins in the cities of Juda. {12} The Princes were hanged up by the hand: they did not reverence the faces of the ancients. {13} Young men they abused unchastely: and the children fell in wood. {14} The ancients decayed out of the gates: the youngmen out of the choir of the singers. {15} The joy of our heart hath failed, our choir is turned into mourning. {16} The crown of our head is fallen: woe to us, because we have sinned. {17} Therefore is our heart made sorrowful, therefore are our eyes darkened. {18} For mount Sion, because it is perished, foxes have walked on it. {19} But thou o Lord shalt remain for ever, thy throne in generation and to generation. {20} Why wilt thou for ever be forgetful of us? Wilt thou forsake us in length of days? {21} Convert us o Lord to thee, and we shall be converted: renew our days, as from the beginning. {22} But rejecting thou hast rejected us, thou art angry against us exceedingly.

THE PROPHECY OF BARUCH

Chapter 1

The Jews in Babylon having heard Baruch's Book red, 6. send the same with money to Jerusalem, 10. requesting their brethren there to offer sacrifice, and to pray for the King and Prince of Babylon; and for them, 15. acknowledging their manifold sins.

{1} AND these be the words of the book, that Baruch the son of Nerias, the son of Maasias, the son of Sedecias, the son of Sedei, the son of Helcias wrote in Babylon, {2} in the fifth year, in the seventh day of the month, at the time that the Chaldees took Jerusalem, and burnt it with fire. {3} And Baruch read the words of this book unto the ears of Jechonias the son of Joakim king of Juda, and to the ears of all the people coming to the book, {4} and to the ears of the mighty, the sons of the kings, and to the ears of the ancients, and to the ears of the people, from the least even to

the greatest of them, that dwelt in Babylon, by the river Sodi. {5} Who hearing it wept, and fasted, and prayed in the sight of our Lord. {6} And they gathered money, according as every man's hand was able, {7} and they sent into Jerusalem to Joakim the son of Helcias, the son of Salom, priest, and to the priests, and to all the people, that were found with him in Jerusalem. {8} When he took the vessels of the temple of our Lord, which had been taken away out of the temple, to return them into the Land of Juda the tenth day of the month Sivan, the silver vessels, which Sedecias the son of Josias the king of Juda made, {9} after that Nabuchodonosor king of Babylon had taken Jechonias, and the princes, and all the mighty, and the people of the land from Jerusalem, and brought them bound into Babylon. {10} And they said: Behold we have sent you money, with the which bye ye holocausts, and frankincense, and make manna, and offer for sin at the altar of the Lord our God: {11} and pray ye for the life of Nabuchodonosor the king of Babylon, and for the life of Balthasar his son, that their days may be as the days of heaven upon the earth: {12} and that our Lord give us strength, and illuminate our eyes, that we may live under the shadow of Nabuchodonosor the king of Babylon, and under the shadow of Balthasar his son, and may serve them many days, and may find grace in their sight. {13} And for our selves pray ye to the Lord our God: because we have sinned to the Lord our God, and his fury is not turned away from us even to this day. {14} And read ye this book, which we have sent to you to be recited in the temple of our Lord, in a solemn day, and in a day convenient. {15} And you shall say: To the Lord our God justice: but to us confusion of our face: as is this day to all Juda, and them that dwell in Jerusalem, {16} to our kings, and to our princes, and to our priests, and to our prophets, and to our fathers. {17} We have sinned before the Lord our God, and believed him not, having diffidence in him: {18} and we would not be made subject to him, and we have not heard the voice of the Lord our God, to walk in his commandments, which he hath given us. {19} From the day, that he brought our fathers out of the Land of Aegypt, even to this day, we would not be brought to believe the Lord our God: and dissipated we revolted, that we might not hear his voice. {20} And many evils and maledictions have cloven to us, which our Lord appointed to Moyses his servant: who brought our fathers out of the Land of Aegypt, to give us a land flowing with milk and honey, as at this present day. {21} And we have not heard the voice of the Lord our God according to all the words of the prophets, which he hath sent to us: {22} and we have gone away every man into the sense of our malignant heart, to serve strange gods, doing evils before the eyes of the Lord our God.

Chapter 2

The same captives further confess, that their calamities are justly come upon them for their iniquities, 11. and therefore lamentably pray for God's mercy, as he promised by Moyses to penitents.

{1} FOR the which thing the Lord our God hath established his word, that he spake to us, and to our judges, that have judged Israel, and to our kings, and to our princes, and to all Israel and Juda: {2} that our Lord might bring upon us great evils, which were not done under the heaven, as have been done in Jerusalem, according to the things that are written in the law of Moyses: {3} that a man should eat the flesh of his son, and the flesh of his daughter. {4} And he hath given them under the hand of all the kings, that are round about us into reproach, and into desolation among all peoples, into which our Lord hath dispersed us. {5} And we are made underneath, and not above: because we have sinned to the Lord our God, in not obeying his voice. {6} To the Lord our God justice: but to us, and to our fathers confusion of face, as is this day. {7} Because our Lord hath spoken upon us all these evils, that are come upon us: {8} and we have not besought the face of the Lord our God, to return every one of us from our most wicked ways. {9}

And our Lord hath watched in evils, and hath brought them upon us: because our Lord is just in all his works, which he hath commanded us: {10} and we have not heard his voice to walk in the precepts of our Lord, which he hath given before our face. {11} And now o Lord God of Israel, which brought out thy people out of the Land of Ægypt in a strong hand, and in signs, and in wonders, and in thy great strength, and in a mighty arm, and madest thee a name as is this day: {12} we have sinned, we have done impiously, we have dealt unjustly o Lord our God, in all thy justices. {13} Let thy wrath be turned away from us: because we are left a few among the nations, where thou hast dispersed us. {14} Hear o Lord our prayers, and our petitions, and bring us out for thine own sake: and grant us to find grace before their face, that have led us away: {15} that all the earth may know that thou art the Lord our God, and that thy name is invoked upon Israel, and upon his stock. {16} Look o Lord from thy holy house upon us, and incline thine ear, and hear us. {17} Open thine eyes, & see: because the dead that are in hell, whose spirit is taken from their bowels, shall not give honour and justification to our Lord: {18} but the soul, that is sorrowful for the greatness of evil, and goeth crooked, and weak, and the eyes failing, and the hungry soul giveth glory and justice to thee their Lord. {19} For not according to the justices of our fathers do we pour out prayers, and ask mercy before thy sight o Lord our God: {20} but because thou hast sent thy wrath, and thy fury upon us, as thou hast spoken by the hand of thy servants the prophets, saying: {21} Thus saith our Lord: Bow down your shoulder, & your neck, and do works for the king of Babylon: and you shall sit in the land, which I have given to your fathers. {22} But if you will not hear the voice of the Lord your God, to work for the king of Babylon: I will make you to fail out of the cities of Juda, and from without Jerusalem, {23} and I will take from you the voice of mirth, and the voice of joy, and the voice of the bridegroom, and the voice of the bride, and all the land shall be without foot step that inhabit it. {24} And they heard not thy voice, to work for the king of Babylon: and thou hast established thy words, which thou spakest by the hands of thy servants the prophets, that the bones of our kings, and of our fathers should be transported out of their place: {25} and behold they are cast forth in the heat of the sun, and in the frost of the night: and they are dead in very sore pains, in famine, and by sword, and by casting forth. {26} And hast made the temple, in which thy name was there invoked, as it is this day, for the iniquity of the house of Israel, and of the house of Juda. {27} And thou hast done in us o Lord our God according to all thy goodness, and according to all that thy great compassion: {28} as thou spakest by the hand of thy servant Moyses, in the day, that thou didst command him to write thy law before the children of Israel, {29} saying: If you will not hear my voice, this great multitude shall be turned into a very little one among the Gentiles, whither I will disperse them: {30} because I know that the people will not hear me. for it is a people of a stiff neck: and they shall be converted to their heart in the land of their captivity: {31} and they shall know that I am the Lord their God: and I will give them a heart, and they shall understand: and ears, and they shall hear. {32} And they shall praise me in the land of their captivity, and shall be mindful of my name. {33} And they shall turn away them selves from their hard back, and from their malignant works: because they shall remember the way of their fathers, that sinned against me. {34} And I will recall them back into the land, which I swear to their fathers, Abraham, Isaac, and Jacob, and they shall have dominion thereof: and I will multiply them, and they shall not be lessened. {35} And I will establish unto them an other testament everlasting, that I be their God, and they shall be my people: and I will no more move my people, the children of Israel from the land, that I have given them.

Chapter 3

With further confession of their sins, 8. they acknowledge their just captivity: 12. because they have left true wisdom: 16. which was given to their fathers: 23. not to rich men, or mighty giants, 29. but to those that serve God. 34. whom the stars obey. 36. A clear prophecy of Christ.

{1} AND now o Lord omnipotent, God of Israel, the soul in distresses, & the pensive spirit cryeth to thee: {2} hear Lord, and have mercy, because thou art a merciful God, & have mercy upon us: because we have sinned before thee. {3} Because thou sittest for ever, and shall we perish everlasting? {4} O Lord omnipotent, God of Israel, hear now the prayer of the dead of Israel, and of their children, that have sinned before thee, and have not heard the voice of the Lord their God, and evils have stuck fast to us. {5} Remember not the iniquities of our fathers, but remember thy hand, and thy name in this time: {6} because thou art the Lord our God, and we will praise thee o Lord: {7} because for this end thou hast given thy fear in our hearts, and that we may invoke thy name, and may praise thee in our captivity, because we are converted from the iniquity of our fathers, which have sinned before thee. {8} And behold we are in our captivity, this day, whereby thou hast dispersed us into reproach, and into malediction, and into sin, according to all the iniquities of our fathers, which have revolted from thee o Lord our God. {9} Hear Israel the commandments of life: harken with your ears, that you may know prudence. {10} What is the matter Israel that thou art in the land of the enemies? {11} Thou art waxen old in a strange land, thou art defiled with the dead: thou art reputed with them that go down into hell. {12} Thou hast forsaken the fountain of wisdom: {13} for if thou hadst walked in the way of God, thou hadst verily dwelt in peace everlasting. {14} Learn where wisdom is, where strength is, where understanding is: that thou mayst know withal where is the long continuance of life and living, where the light of the eyes, and peace is. {15} Who hath found the place thereof? and who hath entered into the treasures thereof? {16} Where are the princes of the Gentiles, and they that rule over the beasts, that are upon the earth? {17} that play with the birds of the heaven, {18} that treasure up silver, and gold, wherein men have confidence, and is there no end of their getting? which fashion silver & are careful, neither is there invention of their works? {19} They are destroyed, and are gone down to hell, and others are risen up in their place. {20} Yong men saw the light, and dwelt upon the earth: but the way of discipline they knew not, {21} neither understood they the paths thereof, neither have their children received it, it is made far from their face. {22} It hath not been heard in the Land of Channan, neither hath it been seen in Theman. {23} The children of Agar also, that seek out the prudence, that is of the earth, merchants of Merrhe, and of Theman, and fablers, and searchers of prudence and understanding: but the way of wisdom they have not known, neither have they remembered the paths thereof. {24} O Israel how great is the house of God, and how great is the place of his possession! {25} It is great, and hath no end: high and unmeasurable. {26} There were the giants those renowned, that were from the beginning, of big stature, expert in war? {27} These did not our Lord choose, neither found they the way of discipline: therefore did they perish. {28} And because they had not wisdom, they perished through their folly. {29} Who hath ascended into heaven, and taken her, and brought her down from the clouds? {30} Who hath passed over the sea, and found her, and brought her above chosen gold? {31} There is none that can know her ways, nor that can search out her paths: {32} but he that knoweth all things, knoweth her, & hath found her out by his prudence: he hath prepared the earth in time everlasting, and replenished it with cattle, and fourfooted beasts: {33} he that sendeth forth light, and it goeth: and hath called it, and it obeyeth him with trembling. {34} And the stars have given light in their watches, and rejoiced: {35} they were called, and they said: here we are: and they have shined to him with cheerfulness, that made them. {36} This is our God, and there shall none other be esteemed against him. {37} He found out all the way of discipline, and delivered it to Jacob his servant, and

to Israel his beloved. {38} After these things he was seen upon the earth, and was conversant with men.

Chapter 4

God's people neglecting his grace offered to them, more than to other nations, 6. are severely punished 15. by captivity: 18. but are reserved, 22. and repenting shall be released: 31. and their enemies destroyed.

{1} THIS is the book of the commandments of God, and the law, that is for ever: all that hold it, shall come to life: but they that have forsaken it, into death. {2} Return Jacob, and take hold of it, walk by the way to the brightness of it, against the light thereof. {3} Deliver not thy glory to an other, & dignity to a strange nation. {4} We are blessed o Israel: because the things that please God, are manifest to us. {5} Be of good comfort o people of God, memorable Israel: {6} you are sold to the Gentiles, not into perdition: but for that in anger you provoked God to wrath, you are delivered to the adversaries. {7} For you have exasperated him, that made you, the eternal God, immolating to devils, and not to God. {8} For you have forgotten God, who hath nourished you, and your nurse Jerusalem you have made sorrowful. {9} For she saw the wrath coming from God to you, and she said: Hear ye confines of Sion, for God hath brought me great mourning: {10} For I have seen the captivity of my people, and of my sons, and daughters, which the everlasting hath brought upon them. {11} For I nourished them with joyfulness: but I have left them with weeping and mourning. {12} Let no man rejoice over me a widow, and desolate: I am forsaken of many for the sins of my children, because they have declined from the law of God. {13} And his justices they have not known, nor walked by the ways of God's commandments, neither have they entered by the paths of his truth and justice. {14} Let the borderers of Sion come, and remember the captivity of my sons & daughters, which the everlasting hath brought upon them. {15} For he hath brought upon them a nation from afar, a wicked nation, and of an other tongue: {16} which have not reverenced the ancient, nor pitied the children, & have led away the beloved of the widow, and made the sole woman desolate of children. {17} But as for me what can I help you? {18} For he that hath brought the evils upon you, he will deliver you out of the hands of your enemies. {19} walk children, walk: for I am left alone. {20} I have put off the stole of peace, and I have put upon me the sackcloth of prayer, and I will cry to the Highest in my days. {21} Be of good comfort my children, cry to our Lord, and he will deliver you out of the hand of the princes your enemies. {22} For I have hoped in the everlasting for your salvation: & joy is come to me from the holy one upon the mercy, which shall come to you from our everlasting saviour. {23} For I sent you forth with mourning and weeping: but our Lord will bring you back to me with joy and gladness for ever. {24} For as the neighbours of Sion have seen your captivity from God: so shall they see also with celerity your salvation from God, which shall come upon you with great honour, and everlasting brightness. {25} Children patiently sustain the wrath, which is come upon you: for thine enemy hath persecuted thee, but thou shalt quickly see his destruction: and thou shalt get up upon his neck. {26} My delicate ones have walked rough ways, for they are led as a flock taken violently of the enemies. {27} Be of good comfort children, and cry out to our Lord: for there shall be remembrance of you with him, that hath led you away. {28} For as your mind hath been to stray from God: ten times so much shall you returning again seek him. {29} For he that hath brought the evils upon you, he again will bring unto you everlasting joy with your salvation. {30} Be of good comfort Jerusalem: for he exhorteth thee, that named thee. {31} The wicked afflicters shall perish, that have vexed thee: & they that have rejoiced in thy ruin, shall be punished. {32} The cities which thy children have served, shall be punished: and she that received thy children. {33} For as she hath rejoiced in thy ruin, and been

glad at thy fall: so shall she be made sorrowful in her own desolation. {34} And the rejoicing of her multitude shall be cut off, & her gladness shall be turned to mourning. {35} For fire shall come upon her from the everlasting in long during days, and she shall be inhabited of devils a great time. {36} Look about o Jerusalem toward the East, and see the joy that cometh to thee from God. {37} For behold thy children come, whom thou hast let go dispersed, they come gathered together from the East even to the West, in the word of the holy one rejoicing to the honor of God.

Chapter 5

A consolatory prophecy to Jerusalem, that her children shall be reduced with joy from captivity.

{1} PUT off Jerusalem the robe of mourning, and of thy vexation: and put on the beauty, and honor of that everlasting glory, which thou hast of God. {2} God will clothe thee with the doublet of justice, and will put upon thy head the mitre of everlasting honour. {3} For God will shew his brightness in thee, which is under the heaven. {4} For thy name shall be named of God to thee for ever: The peace of justice, and honor of piety. {5} Arise Jerusalem, and stand on high: and look about toward the East, and see thy children gathered together from the rising of the sun to the going down, in the word of the holy rejoicing at the memory of God. {6} For they went out from thee on foot led by the enemies: but our Lord will bring them to the exalted into honour as children of the kingdom. {7} For God hath appointed to humble every high mountain, and everlasting rocks, and to fill up valleys to be equal with the earth: that Israel may walk diligently to the honour of God. {8} And the woods also, and every tree of sweetness have overshadowed Israel by the commandment of God. {9} For God will bring Israel with joyfulness in the light of his majesty, with mercy, and justice, which is of him.

Chapter 6

Jeremie by his epistle forewarneith the Jews, that they shall be captives in Babylon: and after seventy years shall be released: 3. exhorting them all that time to avoid idolatry: 7. largely shewing the vanity of idols.

{1} FOR the sins that you have sinned before God, you shall be led away captive into Babylon by Nabuchodonosor the king of Babylon. {2} Being entered therefore into Babylon, you shall be there many years, and long times even unto seven generations: and after this I will bring you forth from thence with peace. {3} But now you shall see in Babylon gods of gold, and of silver, and of stone, and of wood to be carried upon shoulders, shewing fear to the Gentiles. {4} Beware therefore lest you also be like to the doing of strangers, and you be afraid, and fear take you in them. {5} Seeing therefore the multitude adoring behind, and before, say you in your hearts: Thou oughtest to be adored o Lord. {6} For mine angel is with you: and my self will ask account of your souls. {7} For their tongue polished by the craftsman, them selves also laid over with gold, and silver are false things, and they can not speak. {8} And as to a virgin that loveth ornaments: so taking gold their gods are forged. {9} Their gods certes have golden crowns upon their heads: whereof the priests secretly convey away from them gold, and silver, and bestow it on them selves. {10} Yea and they give thereof to strumpets, and they deck whores: and again when they receive it of the harlots, they deck their gods. {11} But these are not delivered from the rust, and the moth. {12} And these being covered with a purple garment, they wipe their face for the dust of the house, which is very much among them. {13} And he hath a scepter as a man, as a judge of the country, that killeth him not that offendeth against him. {14} He hath also in his hand a sword, and an axe, but him self he delivereth not from the sword, and from robbers, whereby be it known to you that they are not gods. {15} Therefore fear them not. For as a man's vessel being broken is made unprofitable: such also are their gods: {16} they

being placed in the house, their eyes are full of dust by the feet of them that go in. {17} And as upon one, that hath offended the king, the gates be shut round about, or as the dead brought to the grave, so do the priests guard the doors with shuttings, and locks, lest they be spoiled of thieves. {18} They light candles to them, and that many, of the which they can see none: but they are as beams in the house. {19} And they say that the serpents which are of the earth, gnaw out their hearts, whiles they eat them and their garment, and they feel not. {20} Their faces are black with the smoke, that is made in the house. {21} The owls, and the swallows fly upon their body, and upon their head, and the birds also, the cats in like manner. {22} Whereby you may know that they are not gods. Therefore fear them not. {23} The gold also which they have, is for beauty, unless a man wipe off the rust, they shall not shine: for neither when they were molten, did they feel. {24} With all price are they bought, whereas there is no breath in them. {25} As being without feet they are carried upon shoulders, shewing their baseness to men. Be they confounded also that worship them. {26} Therefore if they fall to the ground, they rise not up of them selves, nor if a man set him upright, shall he stand by him self, but as to dead men their gifts shall be set before them. {27} Their priests sell their sacrifices, and abuse them: likewise also their wives plucking from them, impart nothing, neither to the sick, nor to the beggar. {28} Of their sacrifices women in childbed, and in flowers do touch: knowing therefore by these things that they are not gods, fear them not. {29} For whence are they called gods? Because women offer to the gods of silver, and gold, and wood. {30} And priests sit in their houses, having their garments rent, and their heads, & beard shaven, whose heads be bare. {31} And they were crying before their gods, as at the supper of the dead. {32} The priests take away their garments, and they clothe their wives & their children. {33} Neither if they suffer any evil, nor if any good of any man, are they able to recompence it: neither can they make a king, nor take him away: {34} In like manner they can neither give riches, nor requite evil. If a man vow a vow unto them, and perform it not; neither this do they require. {35} They deliver not a man from death, nor save the weak from the mightier. {36} The blind man they restore not to his sight: they shall not deliver a man out of necessity. {37} They shall not pity the widow, nor do good to the fatherless. {38} Like unto the stones of the mountain are their gods, of wood, and of stone, and of gold, and of silver. & they that worship them, shall be confounded: {39} How then is it to be supposed, or to be said, that they are gods? {40} Moreover the Chaldees themselves not honoring them: who when they hear that the dumb can not speak, they offer it to Bel, requesting of him, that it may speak. {41} As though they could feel that have no motion: and they when they shall understand, will leave them: for their gods them selves have no sense. {42} And women compassed with cords, sit in the ways, burning the bones of olives. {43} And when one of them being drawn of some passenger shall lie with him, she upbraideth her neighbour, that she is not counted worthy, as her self, neither is her cord broken. {44} But all things that are done about them are false, how is it then to be thought, or to be said, that they be gods? {45} And they are made by craftsmen, & by goldsmiths. They shall be nothing else, but that which the priests will have them to be. {46} For the artificers themselves, that make them, are of no long time. Why, can those things then that are made by them, be gods? {47} But they have left forged things & reproach, to them that shall come after. {48} For when battle cometh upon them, and evils: the priests devise with them selves, where they may hide them selves with them. {49} How then may they be thought, that they are gods, which neither deliver them selves from battle, nor save them selves from evils? {50} For seeing they be of wood, & laid over with gold, and with silver, it shall be known afterwards that they are false things, of all the Gentiles, and kings: Which are manifest that they are no gods, but the works of men's hands, and no work of God is with them. {51}

Whence then is it known, that they are not gods, but the works of men's hands, & no work of God is in them? {52} A king to the country they raise not up, neither shall they give rain to men. {53} Judgement also they shall not decern, neither shall they deliver countries from injury: because they can do nothing, as crows between the heaven and the earth. {54} For when fire shall fall into the house of the wooden, and silver, and golden gods, their priests in deed shall flee, and be delivered: but themselves as beams shall be burnt in the midst. {55} And king and battle they shall not resist. How is it then to be supposed, or to be received that they are gods? {56} Not from thieves, nor from robbers shall the gods of wood, and of stone, and laid over with gold, and with silver deliver themselves, stronger than which are the wicked men. {57} The gold, and silver, and the garment where with they are covered, they shall take from them, and shall depart, neither shall they help themselves. {58} Therefore it is better to be a king shewing his strength: or a profitable vessel in the house, wherein he will glory that possesseth it: or a door in the house, which keepeth the things that are therein, than false gods. {59} The sun certes, and the moon, and the stars whereas they are bright, and sent forth for profitable uses, obey. {60} Likewise also the lightning, when it shall appear is perspicuous: and the wind also bloweth the self same in every country. {61} And the clouds, which when God shall command to walk throughout the whole world, they do that which is commanded them. {62} The fire also being sent from above to consume mountains, and woods, doeth that which is commanded it. But these neither in shapes, nor in virtues are like to one of them. {63} Wherefore neither is it to be thought, nor to be said, that they be gods: whereas they can neither judge judgment, nor do any thing for men. {64} Knowing therefore that they are not gods, then fear them not. {65} For neither shall they curse kings, nor bless them. {66} Signs also in the heaven to the Gentiles they shew not, neither shall they shine as the sun, nor give light as the moon. {67} Beasts are better than they, which can fly under the roof, and profit themselves. {68} By no means therefore is it manifest unto us, that they are gods: for which cause fear them not. {69} For as in a garden of cucumbers a scarecrow keepeth nothing, so are their gods of wood, and of silver, and laid over with gold. {70} After the same sort also in a garden the white thorn, upon the which every bird sitteth. In like manner also their gods of wood, and laid over with gold, and with silver, are like to a dead body cast forth in the dark. {71} By the purple also and the murex colour laid upon them, which fadeth, you shall know that they are not gods. At the last also they are consumed, and shall be a reproach in the country. {72} Better is therefore the just man, that hath not idols: for he shall be far from reproaches.

THE PROPHECY OF EZECHIEL

Chapter 1

By the river of Chobar near Babylon, Ezechiel seeth in vision a tempestuous whirlwind, 5. and strange shapes, 10. of a man, a lion, an oxe, and an eagle: 15. of four wheels, 22. and of a man sitting gloriously on a throne in the firmament.

{1} AND it came to pass in the thirtieth year, in the fourth, in the fifth of the month, when I was in the midst of the captives beside the river Chobar, the heavens were opened, and I saw the visions of God. {2} In the fifth of the month, the same is the fifth year of the transmigration of king Joachin, {3} the word of our Lord was made to Ezechiel the son of Buzi Priest in the land of the Chaldees, by the river Chobar: and there the hand of our Lord was made upon him. {4} And I saw, and behold a whirlwind came from the North: & a great cloud, and a fire involving, & brightness round about it: and out of the midst thereof as it were the form of amber, that is, out of the midst of the fire. {5} and out of the midst thereof the similitude of four living creatures: and this was their look: the similitude of a man in them. {6} There were four faces to one, and

four wings to one. {7} Their feet straight feet, and the sole of their foot as the sole of a calf's foot, and sparks as the form of glowing brass. {8} And the hands of a man under their wings in four parts: and they had faces, and wings by the four parts. {9} And the wings of them were joined one to an other. They returned not when they went: but every one went before his face. {10} And the similitude of their countenance: the face of a man, and the face of a lion on the right hand of them four: and the face of an oxe, on the left hand of them four: and the face of an eagle over them four. {11} And their faces, and their wings were stretched out above: two wings of every one were joined, and two covered their bodies: {12} and every one of them walked before his face: where the force of the spirit was, thither they went: neither did they return when they went: neither did they return when they walked. {13} And the similitude of the living creatures, their look as it were of coals of burning fire, and as it were the resemblance of lamps. This was the vision running in the midst of the living creatures, brightness of fire, and from the fire lightning going forth. {14} And the living creatures went, and returned after the similitude of glistering lightning. {15} And when I beheld the living creatures, there appeared one wheel upon the earth by the living creatures, having four faces. {16} And the shape of the wheels, and the work of them, as it were appearance of the sea: and one similitude of them four: and their appearance and work, as if it were wheel in the midst of a wheel. {17} By their four parts going they went: and they returned not when they walked. {18} There was a stature also to the wheels, and height, and a fearful form: and the whole body was full of eyes round about them four. {19} And when the living creatures walked, the wheels also walked together by them: and when the living creatures were lifted up from the earth, the wheels also were lifted up together. {20} Whithersoever the spirit went, thither the spirit going, the wheels also were lifted up withal, following it: for the spirit of life was in the wheels. {21} With them going they went, and with them standing they stood, and with them lifted up from the earth, the wheels also were lifted up together, {854} following them: because the spirit of life was in the wheels. {22} And a similitude over the heads of the living creatures of the firmament, as it were the sight of crystal dreadful, and stretched out over their heads above. {23} And under the firmament the wings of them straight one toward an other, every one with two wings covered his body, and the other was covered in like manner. {24} And I heard the sound of the wings, as it were the sound of many waters, as it were the sound of the high God, when they walked, it was as the voice of a multitude, as the sound of a camp, and when they stood, their wings were let down. {25} For when a voice was made above the firmament, that was over their head, they stood, and let down their wings. {26} And above the firmament, that hung over their head, as it were the form of the sapphire stone the similitude of a throne, and upon the similitude of the throne, a similitude as it were the shape of a man above. {27} And I saw as it were the form of amber, as the resemblance of fire within it round about: from his loins & upward, and from his loins downward, I saw as it were the resemblance of fire glistering round about. {28} As the form of the bow when it is in a cloud on a day of rain, this was the form of the brightness round about.

Chapter 2

The Prophet terrified with the vision, is encouraged by God's spirit. 3. And is sent to preach 9. penance, and the service of God.

{1} THIS was the vision of the similitude of the glory of our Lord. And I saw, and I fell on my face, and I heard the voice of one speaking. And he said to me: Son of man, stand upon thy feet, and I will speak with thee. {2} And the spirit entered into me after that he spake to me, and he set me upon my feet: and I heard him speaking to me, {3} and saying: Son of man, I send thee to the children of Israel, to nations apostates which have revolted from

me: they, and their fathers, have transgressed my covenant even unto this day. {4} And they are children of an hard face, and of an heart that can not be tamed, to whom I send thee: and this thou shalt say to them: Thus saith our Lord God: {5} If perhaps they at the least will hear, & if perhaps they will cease, because it is an exasperating house: and they shall know that there was a Prophet in the midst of them. {6} Thou therefore o son of man fear them not, neither be afraid of their words: because the incredulous and subverters are with thee, & thou dwellest with scorpions. Fear not their words, and of their looks be not afraid: because it is an exasperating house. {7} Thou therefore shalt speak my words to them, if perhaps they will hear, and be quiet, because they are provokers to anger. {8} But thou son of man hear whatsoever I speak to thee: and be not exasperating, as it is an exasperating house: open thy mouth, and eat whatsoever I give thee. {9} And I looked, and behold, an hand sent to me, wherein was a rolled book: and he spread it before me, which was written within and without: and there were written in it lamentations, and a song, and woe.

Chapter 3

Against a stubborn people, to whom he must preach, 8. the Prophet is strengthened, 12. by increase of spirit: 17. charged to execute his office. 12. But first to be silent for a time.

{1} AND he said to me: Son of man, whatsoever thou shalt find going speak to the children of Israel. , eat: eat this volume, and {2} And I opened my mouth, and he fed me with that volume: {3} and he said to me: Son of man thy belly shall eat, and thy bowels shall be filled with this volume, which I give thee. And I did eat it: and it was made in my mouth sweet as honey. {4} And he said to me: Son of man go to the house of Israel, and thou shalt speak my words to them. {5} For not to a people of profound speech, and of an unknown tongue art thou sent, to the house of Israel. {6} Neither to many peoples of profound speech, and of an unknown tongue, whose words thou canst not hear: and if thou were sent to them, they would hear thee. {7} But the house of Israel will not hear thee: because they will not hear me. For all the house of Israel is of a shameless forehead, & hard hearted. {8} Behold I have made thy face stronger than their faces, and thy forehead harder than their foreheads. {9} As the adamant, & as the flint stone have I made thy face: fear them not, neither be afraid of their face: because it is an exasperating house. {10} And he said to me: Son of man, all my words which I speak to thee, take in thy heart, & hear with thine ears: {11} And go, enter into the transmigration, to the children of thy people, and thou shalt speak to them, and shalt say to them: Thus saith our Lord God: if perhaps they will hear, and be quiet. {12} And the spirit took me up, and I heard behind me the voice of a great commotion: Blessed be the glory of our Lord from his place, {13} and the voice of the wings of living creatures striking one against an other, & the voice of wheels following the living creatures, & the voice of a great commotion. {14} The spirit also lifted me, & took me up: & I went away bitter in the indignation of my spirit: for the hand of our Lord was with me, strengthening me. {15} And I came to the transmigration, to the heap of new corn, to them that dwelt by the river Chobar, & I sat where they sat: & I tarried there seven days mourning in the midst of them. {16} And when seven days were passed, the word of our Lord was made to me, saying: {17} Son of man, a watchman to the house of Israel have I given thee: & thou shalt hear the word out of my mouth, & shalt tell it them from me. {18} If when I say to the impious: Dying thou shalt die: thou tell him not, nor speak that he may be turned away from his impious way, and live: the same impious man shall die in his iniquity, but his blood I will require at thy hand. {19} But if thou denounce to the impious, and he be not converted from his impiety, and from his impious way: he verily shall die in his iniquity, but thou hast delivered thy soul. {20} Yea & if the just shall be turned from his justice, & shall do iniquity: I will lay a stumbling block before him,

he shall die: because thou hast not told him, he shall die in his sin, & his justices which he hath done shall not be in memory: but his blood I will require at thy hand. {21} But if thou warn the just that the just sin not, and he do not sin: living he shall live, because thou hast warned him, & thou hast delivered thy soul. {22} And the hand of our Lord was made upon me, and he said to me: Rising go out into the field, and there I will speak with thee. {23} And rising I went out into the field: and behold the glory of our Lord stood there as it were the glory, which I saw by the river Chobar: & I fell on my face: {24} And the spirit entered into me, and set me upon my feet: and he spake to me, and said to me: Go in, and be shut up in the midst of thy house. {25} And thou son of man, behold bands are given upon thee, and they shall bind thee in them: and thou shalt not go forth from the midst of them. {26} And I will make thy tongue cleave to the roof of thy mouth, and thou shalt be dumb, not as a man controlling: because it is an exasperating house. {27} But when I shall speak to thee, I will open thy mouth, and thou shalt say to them: Thus saith our Lord God: He that heareth, let him hear: & he that is quiet, let him be quiet, because it is an exasperating house.

Chapter 4

The future siege of Jerusalem is described in a brick. 4. The time of captivity of Israel and of Juda, is signified by sleeping {390}, days on the left side, and forty on the right. 9. Famine is also signified by bread sprinkled with dung.

{1} AND thou son of man take thee a brick, and thou shalt put it before thee: and thou shalt draw in it the city of Jerusalem. {2} And thou shalt lay siege against it, and shall build munitions, and cast up a bank, and pitch camps against it, and place engines round about. {3} And thou take thee an iron frying pan, and thou shalt set it as an iron wall between thee and the city: & thou shalt set thy face steadily toward it, & it shall be besieged, & thou shalt compass it: which is a sign to the house of Israel. {4} And thou shalt sleep upon thy left side, and shalt put the iniquities of the house of Israel upon it, according to the number of the days, that thou shalt sleep upon it, and thou shalt take their iniquity. {5} And I have given thee, the years of their iniquity, according to the number of days three hundred and ninety days: and thou shalt bear the iniquity of the house of Israel. {6} And when thou hast accomplished these things, thou shalt sleep upon thy right side the second time: and thou shalt take the iniquity of the house of Juda forty days, a day for a year, a day, I say, for a year I have given thee. {7} And thou shalt turn thy face to the siege of Jerusalem, & thine arm shall be stretched out: and thou shalt prophesy against it. {8} Behold I have compassed thee with bands: & thou shalt not turn thy self from thy side unto the other side, till thou accomplish the days of the siege. {9} And thou take thee wheat and barley, and beans, and lentils, and millet, and fitches: and thou shalt put them into one vessel, and make thee loaves according to the number of the days, that thou shalt sleep upon thy side: three hundred & ninety days shalt thou eat it. {10} And thy meat, that thou shalt eat, shall be in weight twenty staters a day: from time to time thou shalt eat it. {11} And water by measure thou shalt drink, the sixth part of an hin: from time to time thou shalt drink it. {12} And as hearth baken barley bread thou shalt eat it: and with the dung that cometh out of a man, thou shalt cover it before their eyes. {13} And our Lord said: So shall the children of Israel eat their bread polluted among the Gentiles, to the which I shall cast them out. {14} And I said: A, a, a, o Lord God, behold my soul is not polluted, and a dead thing, and thing torn of beasts, I have not eaten from mine infancy even till this time, and all unclean flesh hath not entered into my mouth. {15} And he said to me: Behold I have given thee dung of oxen for man's dung, and thou shalt make thy bread therewith. {16} And he said to me: Son of man, Behold I will break the staff of bread in Jerusalem: and they shall eat bread in weight, and in carefulness: and they shall drink water in measure,

and in distress. {17} That bread and water failing, every man may fall against his brother, and they may pine away in their iniquities.

Chapter 5

By the hair of the Prophet's head and beard polled, and diversely destroyed, 5. is signified the destruction of the Jews. 10. The fathers and sons eating one an other, 12. in extremity of pestilence, famine, and sword.

{1} AND thou son of man take thee a sharp knife, shaving the hairs: and thou shalt take it and draw it over thy head, and over thy beard: and thou shalt take thee a balance of weight, and shalt divide them. {2} The third part thou shalt burn with fire in the midst of the city, according to the accomplishing of the days of the siege: and thou shalt take a third part, and cut it with the knife in the circuit thereof: but the other third part thou shalt scatter into the wind, and I will draw the sword after them: {3} And thou shalt take thereof a small number: and shalt bind them in the skirt of thy cloak. {4} And of them again thou shalt take, and shalt cast them forth in the midst of the fire, and shalt burn them with fire: and out of it shall come forth a fire into all the house of Israel. {5} Thus saith our Lord God: This is Jerusalem, I placed her in the midst of the Gentiles, and countries round about her. {6} And she hath contemned my judgements, so that she was more impious than the Gentiles: and my precepts more than the lands, that are round about her. For they have cast away my judgements, and in my precepts they have not walked. {7} Therefore thus saith our Lord God: Because you have passed the Gentiles, that are round about you, and have not walked in my precepts, and have not done my judgements, and according to the judgements of the nations, which are round about you, you have not wrought. {8} Therefore thus saith our Lord God: Behold I to thee, & I my self will do judgements, in the midst of thee in the eyes of the Gentiles. {9} And I will do in thee that which I have not done: & the like whereof I will do no more for all thine abominations. {10} Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers: and I will do judgements in thee, and I will scatter all thy remnant into every wind. {11} Therefore I live, saith our Lord God: Unless for that thou hast violated my sanctuary in all thine offences, and in all thine abominations: I also do break thee, and mine eye shall not spare, and I will not have mercy. {12} The third part of thee shall die with the pestilence, and shall be consumed with famine in the midst of thee: and a third part of thee shall fall by the sword round about thee: and thy third part I will scatter into every wind, and I will draw a sword after them. {13} And I will accomplish my fury, and will make mine indignation rest in them, and will be comforted: and they shall know that I, the Lord have spoken in my zeal, when I shall have accomplished mine indignation in them. {14} And I will make thee a desert, and a reproach to the nations, that are round about thee, in the sight of every one that passeth by. {15} And thou shalt be a reproach, and blasphemy, an example, and astonishment amongst the nations, that are round about thee, when I shall have done judgments in thee in fury, and in indignation, and in the rebukes of anger. {16} I, the Lord have spoken: When I shall send very sore arrows of famine upon them: which shall be mortiferous, and which I shall send to destroy you: and I will gather famine upon you, and will break among you the staff of bread. {17} And I will send in upon you famine, and very sore beasts even to destruction: and pestilence, and blood shall pass through thee, and the sword I will bring in upon thee. I, the Lord have spoken.

Chapter 6

For idolatry the people shall be diversely destroyed: 8. till the relics convert to God.

{1} AND the word of our Lord was made to me, saying: the mountains of Israel, and thou shalt {2} Son of man, set thy face toward prophesy to them, {3} and shalt say: Mountains of Israel

hear ye the word of our Lord God: Thus saith our Lord God to the mountains, and little hills, and to the rocks, & the valleys: Behold I will bring upon you the sword, and will destroy your excelses, {4} and cast down your altars, and your idols shall be broken: and I will overthrow your slain before your idols. {5} And I will lay the carcases of the children of Israel before the face of your idols: and I will disperse your bones about your altars {6} in all your habitations. The cities shall be desolate, and the excelses shall be cast down, and destroyed, and your altars shall perish, and shall be broken: and your idols shall cease, & your temples shall be destroyed, & your works shall be defaced. {7} And the slain shall fall in the midst of you: & you shall know that I am the Lord. {8} And I will leave in you them, that shall escape the sword in the Gentiles, when I shall disperse you in the lands. {9} And your delivered shall remember me amongst the Gentiles, to which they are led in captivity: because I have broken their heart fornicating, and revolting from me: & their eyes fornicating after their idols: and they shall mislike with themselves upon the evils which they had done in all their abominations. {10} And they shall know that I, the Lord have not spoken in vain to do them this evil. {11} Thus saith our Lord God: Strike thy hand, and knock thy foot, and say: Alas, to all the abominations of the evils of the house of Israel: because they shall fall by sword, famine, and pestilence. {12} He that is far off, shall die with pestilence: and he that is near, shall fall by the sword: and he that shall be left, and besieged, shall die for famine: and I will accomplish mine indignation in them. {13} And you shall know that I am the Lord, when your slain shall be amongst the midst of your idols, in the circuit of your altars, in every high hill, and in all the tops of mountains, and under every woody tree, and under every oak with thick branches, the place where they burnt frankincense smelling sweetly to all their idols. {14} And I will stretch forth my hand upon them: and will make the land desolate, and destitute from the desert of Deblatha in all their habitations: and they shall know that I am the Lord.

Chapter 7

Miseries shall be so great, 8. and shall come so presently, 16. that few shall escape, and those also shall be in great terror and affliction.

{1} AND the word of our Lord was made to me, saying: our Lord God to the land of Israel: The end {2} And thou son of man, thus saith is come, come is the end upon the four quarters of the land. {3} Now an end upon thee, and I will send my fury upon thee: and I will judge thee according to thy ways: and I will lay against thee all thine abominations. {4} And upon thee mine eye shall not spare, and I will not have mercy: but I will lay thy ways upon thee, and thine abominations shall be in the midst of thee: and you shall know that I am the Lord. {5} Thus saith our Lord God: One affliction, lo affliction cometh. {6} An end cometh, there cometh an end, it hath awaked against thee: behold it cometh. {7} Destruction cometh upon thee, which dwellest in the land: the time cometh, the day of slaughter is near, & not of the glory of mountains. {8} Now straight-way I pour out my wrath upon thee, & I will accomplish my fury in thee: & I will judge thee according to thy ways, & I will lay upon thee all thy wicked deeds. {9} And mine eye shall not spare, neither will I have mercy: but I will lay thy ways upon thee, and thine abominations shall be in the midst of thee: and you shall know that I am the Lord that strike. {10} Behold the day, behold it cometh: destruction is gone forth, the rod hath flourished, pride hath budded. {11} Iniquity is risen in the rod of impiety: not of them, and not of the people, nor of the sound of them: and there shall be no rest in them. {12} The time cometh, the day is at hand: he that buyeth let him not rejoice: and he that selleth, let him not mourn: because wrath upon all the people thereof. {13} Because he that selleth shall not return to that which he hath sold, and as yet in the living the life of them. For the vision shall not go back to all the multitude thereof: and man in the

iniquity of his life shall not be strengthened. {14} Sound you with the trumpet, let all be prepared, and there is none to go to the battle: for my wrath shall be upon all the people thereof. {15} The sword without, and the pestilence and famine within: he that is in the field shall die by the sword: & they that are in the city, shall be devoured with the pestilence and famine. {16} And those of them that fly shall be saved: and they shall be in the mountains as doves of the valleys all trembling, every one in his iniquity. {17} All hands shall be dissolved, & all knees shall run with waters. {18} And they shall gird themselves with hair-cloths, and fear shall cover them, and in every face confusion, and upon all their heads baldness. {19} Their silver shall be thrown forth, and their gold shall be into a dunghill. Their silver and their gold shall not be able to deliver them in the day of the fury of our Lord. Their soul they shall not satisfy, and their bellies shall not be filled: because it is made a scandal of their iniquity. {20} And the ornament of their Jewels they have turned into pride, and the images of their abominations, and idols they have made of it: for this cause have I given it them into uncleanness: {21} and I will give it into the hands of aliens to spoil, and to the impious of the earth for a prey, and they shall contaminate it. {22} And I will turn away my face from them, and they shall violate my secret: and spoilers shall enter into it, and shall contaminate it. {23} Make a conclusion: because the land is full of the judgement of blood, and the city full of iniquity. {24} And I will bring the worst of the nations, and they shall possess their houses: and I will make the pride of the mighty to cease, and they shall possess their sanctuary. {25} Distress coming upon them, {859} they will seek peace, and there shall be none. {26} Trouble shall come upon trouble, and report upon report, and they shall seek vision of the prophet, and the law shall perish from the priest, and counsel from the ancients. {27} The king shall mourn, and the prince shall be clothed with sorrowfulness, and the hands of the people of the land shall be troubled. According to their way will I do to them, and according to their judgements I will judge them: and they shall know that I am the Lord.

Chapter 8

In an other vision the Prophet seeth innumerable most abominable idolatries 11. committed by all sorts of men and women, 17. for which God will no longer spare them.

{1} AND it came to pass in the sixth year, in the sixth month, in the fifth of the month: I sat in my house, and the ancients of Juda sat before me, and the hand of our Lord God fell there upon me. {2} And I saw, and behold a similitude as it were the resemblance of fire: from the resemblance of his loins, and downward, fire: and from his loins, and upward, as it were the resemblance of brightness, as the appearance of amber. {3} And the similitude of a hand put forth took me by the locks of my head: and the spirit lifted me up between the earth and the heaven, and brought me into Jerusalem in the vision of God, beside the inner door, that looked to the North, where was set an idol of zeal to provoke emulation. {4} And lo there the glory of the God of Israel according to the vision which I had seen in the field. {5} And he said to me: Son of man, lift up thine eyes to the way of the North. And I lifted up mine eyes to the way of the North: and behold on the North of the port of the altar the idol of zeal in the very entry. {6} And he said to me: Son of man, doest thou see thinkest thou what these do, the great abominations, that the house of Israel doth here, that I may depart far from my sanctuary? And yet turning thou shalt see greater abominations. {7} And he brought me into the door of the court: and I saw, and behold one hole in the wall. {8} And he said to me: Son of man dig the wall. And when I had digged the wall, there appeared one door. {9} And he said to me: Go in, and see the most wicked abominations, which these do here. {10} And being entered in I saw, and behold every similitude of creeping creatures, and beasts, abomination, and all the idols of the house of Israel

were painted in the wall round about throughout. {11} And seventy men of the ancients of the house of Israel, and Jezonias the son of Saphan stood in the midst of them, that stood before the pictures: and every one had a censer in his hand: and a vapour of a cloud rose up from the frankincense. {12} And he said to me: Surely thou seest son of man what things the ancients of the house of Israel do in darkness, every one in the secret of his chamber: for they say: Our Lord seeth us not, our Lord hath forsaken the earth. {13} And he said to me: Yet turning thou shalt see greater abominations, which these do. {14} And he brought me in by the door of the gate of the house of our Lord, which looked to the North: and behold their women sat mourning for Adonis. {15} And he said to me: Surely thou hast seen o son of man: yet turning thou shalt see greater abominations than these. {16} And he brought me into the inner court of the house of our Lord: and behold in the door of the temple of our Lord between the porch and the altar, as it were five and twenty men having their backs against the temple of our Lord, and their faces to the East: and they adored toward the rising of the sun. {17} And he said to me: Surely thou hast seen o son of man: Why, is this a light thing to the house of Juda, that they should do these abominations, which they have done here: because they replenishing the land with iniquity, are turned to provoke me? And behold they put a bough to their nostrils. {18} Therefore I also will do in my fury: mine eye shall not spare, neither will I have mercy: and when they shall cry to mine ears with a loud voice, I will not hear them.

Chapter 9

The Prophet seeing six men by God's commandment kill all, 6. that are not marked with THAV in their forehead: 8. lamenteth so great a slaughter: 9. and God answereth, that their iniquity may no be longer tolerated.

{1} AND he cried in mine ears with a loud voice, saying: The visitations of the city approach, and every one hath a weapon of slaughter in his hand. {2} And behold six men came from the way of the upper gate, which looketh to the North: and every man's weapon of destruction in his hand: one man also in the midst of them was clothed with linen garments, and the ink-horn of a writer at his reins: and they entered in, and stood by the brazen altar. {3} And the glory of the Lord of Israel was taken up from the Cherub, which was over him to the threshold of the house: and he called the man, that was clothed with the linen garments, and had the ink-horn of a writer on his loins. {4} And our Lord said to him: Pass through the midst of the city in the midst of Jerusalem: and sign Thau upon the foreheads of the men that mourn and lament upon all the abominations, that are done in the midst thereof. {5} And to them he said in my hearing: Pass through the city following him, and strike: let not your eye spare, neither have ye mercy. {6} The old, the young man, and the virgin, the little one, and the women kill to utter destruction: but every one upon whom you shall see Thau, kill not, and begin ye at my Sanctuary: They began therefore at the ancient men, which were before the face of the house. {7} And he said to them: Contaminate the house, and fill the courts with the slain: go ye forth. And they went forth, and struck them that were in the city. {8} And the slaughter being accomplished I remained: and I fell upon my face, and crying: I said Alas, alas, alas o Lord God, wilt thou then destroy all the remnant of Israel, pouring out thy fury upon Jerusalem? {9} And he said to me: The iniquity of the house of Israel, and Juda is exceeding great, and the land is replenished with blood, and the city is replenished with aversion: for they have said: Our Lord hath forsaken the earth, and our Lord seeth not. {10} Therefore mine eye also shall not spare, neither will I have mercy: I will requite their way upon their head. {11} And behold the man, that was clothed with the linen garments, that had the ink-horn at his back, answered a word, saying: I have done as thou hast commanded me.

Chapter 10

Destruction of the city is again signified by appearance of fire sprinkled therein, 9. with description of Cherubims, four wheels, and of the four living creatures.

{1} AND I saw, & behold in the firmament, that was over the head of the Cherubs, as it were the sapphire stone, as it were the form of the similitude of a throne appeared over them. {2} And he spake to the man, that was clothed with the linen garments, and said: Go in the midst of the wheels that are under the Cherubs, and fill thy hand with the coals of fire, that are between the Cherubs, and pour them out upon the city. And he went in, in my sight: {3} & the Cherubs stood on the right hand of the house, when the man went in, and a cloud filled the inner court. {4} And the glory of our Lord was lifted up from above the Cherub to the threshold of the house: and the house was replenished with the cloud, & the court was replenished with the brightness of the glory of our Lord. {5} And the sound of the wings of the Cherubs was heard even to the outer court, as it were the voice of God almighty speaking. {6} And when he had commanded the man, that was clothed with the linen garments, saying: Take fire from the midst of the wheels, that are between the Cherubs: he being gone in stood beside the wheel. {7} And a Cherub stretched out his hand from the midst of the Cherubs to the fire, that was between the Cherubs: & he took, & gave into his hands, that was clothed with the linen garments: who taking it went forth. {8} And there appeared in the Cherubs the similitude of a man's hand under their wings. {9} And I saw, & behold four wheels by the Cherubs: one wheel by one Cherub, & an other wheel by one Cherub: & the form of the wheels was as it were the resemblance of the stone Chrysolithus: {10} & their resemblance, one similitude to the four: as it were a wheel in the midst of a wheel. {11} And when they walked, they went into four parts: & they returned not walking: but to the place, whereunto that which was first declined, the rest also followed, neither did they turn. {12} And all their body, & necks, & hands, & wings, and the circles were full of eyes, in the circuit of the four wheels. {13} And these wheels he called voluble, my self hearing it. {14} And one had four faces: one face, the face of a Cherub, and the second face, the face of a man: and in the third the face of a lion: and in the fourth the face of an eagle. {15} And the Cherubs were lifted up: the same is the living creature, that I had seen by the river Chobar. {16} And when the Cherubs walked, the wheels also went together by them: and when the Cherubs lifted up their wings, to be raised up from the earth, the wheels rested not, but also were beside them. {17} Those standing, they stood: and with them lifted up they were lifted up. For the spirit of life was in them. {18} And the glory of our Lord went forth from the threshold of the temple, and stood over the Cherubs. {19} And the Cherubs lifting up their wings, were exalted from the earth before me: and they going forth, the wheels also followed: & it stood in the entry of the east gate of the house of our Lord: and the glory of the God of Israel was over them. {20} The same is the living creature, which I saw under the God of Israel by the river Chobar: an I understood that they were Cherubs. {21} Four faces to one, and four wings to one: and the similitude of a man's hand under their wings. {22} And the similitude of their faces, the same faces, which I had seen by the river Chobar, and the looks of them, and the sway of every one to go before his face.

Chapter 11

Against false-Prophets affirming that the people should not be carried into captivity, 4. Ezechiel prophesied that they shall not escape it. 13. Pheltias a false-Prophet dieth: 14. and God promiseth to conserve some relics: 19. and to give a new spirit in their hearts.

{1} AND the spirit lifted me up, and brought me into the east gate of the house of our Lord, which looketh to the rising of the sun: and behold in the entry of the gate five and twenty men: and I saw in the midst of them Jezonias the son of Azur, & Pheltias the son

of Banaias, the Princes of the people. {2} And he said to me: Son of man, these are the men that conceive iniquity, and devise most wicked counsel in this city, {3} saying: Were not houses builded of late? This is the caldron, & we the flesh. {4} Therefore prophesy of them, prophesy thou son of man. {5} And the spirit of our Lord fell upon me, & said to me: Speak: Thus saith our Lord: So have you spoken, o house of Israel, & the cogitations of your heart I know. {6} Very many have you killed in this city, and you have filled the ways thereof with the slain. {7} Therefore thus saith our Lord God: Your slain, whom you have laid in the midst thereof, these are the flesh, and this is the caldron: and I will bring you out of the midst thereof. {8} The sword you have feared, and the sword I will bring upon you, saith our Lord God. {9} And I will cast you out of the midst thereof, & I will give you into the hand of the enemies, & will do judgements in you. {10} You shall fall by the sword: in the borders of Israel will I judge you, and you shall know that I am the Lord. {11} This shall not be as a caldron to you, and you shall not be as flesh in the midst thereof, in the borders of Israel I will judge you. {12} And you shall know that I am the Lord: because you have not walked in my precepts, and have not done my judgements, but you have done according to the judgements of nations, that are round about you. {13} And it came to pass, when I prophesied, Pheltias the son of Banaias died: and I fell upon my face, crying with a loud voice: and said: Alas, alas, alas, o Lord God: makest thou a consummation of the remnant of Israel? {14} And the word of our Lord was made to me, saying: {15} Son of man thy brethren, thy brethren, thy kinsmen, and all the house of Israel, all to whom the inhabitants of Jerusalem have said: Depart ye far from our Lord, the land is given to us in possession. {16} Therefore thus saith our Lord God: Because I have made them far off in the Gentiles, and because I have dispersed them in the lands: I will be a little sanctification to them in the lands, to which they are come. {17} Therefore speak: Thus saith our Lord God: I will gather you out of the peoples, and unite you out of the lands, wherein you are dispersed, and I will give you the ground of Israel. {18} And they shall go in thither, and shall take away all the offences, and all the abominations thereof out of it. {19} And I will give them one heart, and will give a new spirit in their bowels: and I will take away the stony heart out of their flesh, and will give them a fleshy heart: {20} that they may walk in my precepts, and keep my judgements, and do them: and they may be my people, and I may be their God. {21} Whose heart walketh after their offences and abominations, their way will I lay on their head, saith our Lord God. {22} And the Cherubs lifted up their wings, and the wheels with them: and the glory of the God of Israel was over them. {23} And the glory of our Lord ascended from the midst of the city, and stood over the mount, that is on the east side of the city. {24} And the spirit lifted me up, and brought me into Chaldee to the transmigration, in a vision in the spirit of God: and the vision which I had seen was taken up from me. {25} And I spake to the transmigration all the words of our Lord, which he had shewed me.

Chapter 12

By providing furniture for a journey, and carrying it from one place to an other, 5. and flying through a hole in the wall, 10. the Prophet signifieth that the King, and people shall go into captivity. 17. By eating, as if he were troubled, foresheweth their famine. 21. All which shall come quickly.

{1} AND the word of our Lord was made to me, saying: midst of an exasperating house: which {2} Son of man, thou dwellest in the have eyes to see, and see not: and ears to hear, and hear not: because it is an exasperating house. {3} Thou therefore, o son of man, make thee vessels of transmigration, and thou shalt flit by day before them: and thou shalt flit out of thy place to an other place in their sight; if perhaps they will behold: because it is an exasperating house. {4} And thou shalt carry forth thy vessels as the vessels of one flitting by day in the sight of them: and thou

shalt go forth at even before them, as one goeth forth that flitteth. {5} Before their eyes dig to thee through the wall: and thou shalt go forth through it. {6} In their sight on shoulders thou shalt be carried, in the dark thou shalt be carried out: thou shalt cover thy face, and shalt not see the earth: because I have given thee a portending sign to the house of Israel. {7} I did therefore as he had commanded me: I carried my vessels as the vessels of one flitting by day: and at even I digged to me through the wall with my hand: and I went forth in the dark, and was carried on shoulders in their sight. {8} And the word of our Lord was made to me in the morning, saying: {9} Son of man, hath not the house of Israel the exasperating house said to thee: What doest thou? {10} Say to them: Thus saith our Lord God: This burden upon the Prince, that is in Jerusalem, and upon all the house of Israel, which is in the midst of them. {11} Say: I am your portending sign, as I have done, so shall it be done to them, into transmigration, and into captivity shall they go. {12} And the Prince, that is in the midst of them, shall be carried on shoulders, he shall go forth in the dark: they shall dig through the wall to bring him out: his face shall be covered, that he may not see the earth with his eye. {13} And I will stretch forth my net upon him, and he shall be taken in my net: and I will bring him into Babylon into the land of the Chaldees, and he shall not see it, and there he shall die. {14} And all that are about him, his guard, and his troops I will disperse into every wind: and I will draw the sword after them. {15} And they shall know that I am the Lord, when I shall have dispersed them in the Gentiles, and scattered them in the lands. {16} And I will leave of them a few men from the sword, and the famine, and the pestilence: that they may declare all their wicked deeds in the Gentiles, to which they shall enter: and they shall know that I am the Lord. {17} And the word of our Lord was made unto me, saying: {18} Son of man, eat thy bread in trouble: yea & drink thy water in haste and sorrowfulness. {19} And thou shalt say to the people of the land: Thus saith our Lord God to them that dwell in Jerusalem in the land of Israel: Their bread they shall eat in carefulness, and their water in desolation they shall drink: that the land may be made desolate from the multitude thereof, for the iniquity of all that dwell therein. {20} And the cities, that are now inhabited, shall be desolate, and the land desert: and you shall know that I am the Lord. {21} And the word of our Lord was made to me, saying: {22} Son of man, what is this proverb with you in the land of Israel saying: The days shall be deferred to a long time, and all vision shall perish. {23} Therefore say to them: Thus saith our Lord God: I will make this proverb cease, neither shall it any more be commonly said in Israel: and speak to them that the days are at hand, and the word of every vision. {24} for all vision shall no more be in vain, nor divination ambiguous in the midst of the children of Israel. {25} Because I, the Lord will speak: and what word soever I shall speak, shall also be done, it shall not be prolonged any more: but in your days ye exasperating house, will I speak the word, and will do it, saith our Lord God. {26} And the word of our Lord was made to me, saying: {27} Son of man, behold the house of Israel, they that say: The vision, that this man seeth, is for many days: and this man Prophesieth long times. {28} Therefore say to them: Thus saith our Lord God: Every word of mine shall be prolonged no further: the word that I shall speak, shall be accomplished, saith our Lord God.

Chapter 13

God threateneth false Prophets, 5. that flatter the people with lies: 10. without the fear of God. 17. Likewise false Prophetesses, that deceive themselves and others with flattery. 19. for worldly gain.

{1} AND the word of our Lord was made to me, saying: Prophets of Israel, that prophesy: and thou {2} Son of man prophesy to the shalt say to them, that prophesy of their own heart: Hear ye the word of our Lord: {3} Thus saith our Lord God: Woe to the foolish Prophets, which follow their own spirit, and see nothing. {4} As

foxes in the deserts, were thy Prophets o Israel. {5} You have not ascended against, nor opposed a wall for the house of Israel, that you might stand in battle in the day of our Lord. {6} They see vain things, and they divine lies, saying: Our Lord saith: whereas our Lord sent them not: and they persevered to confirm the word. {7} Why, have you not seen vain vision, and spoken lying divination? And you say: Our Lord saith; whereas I have not spoken. {8} Therefore thus saith our Lord God: Because you have spoken vain things, and have seen lies: therefore behold I to you, saith our Lord God. {9} And my hand shall be upon the Prophets, that see vain things, and divine a lie: in the counsel of my people they shall not be, & in the scripture of the house of Israel they shall not be written, neither shall they enter into the land of Israel: and you shall know that I am the Lord God. {10} For that they have deceived my people, saying: Peace, and there is not peace: and he builded the wall, and they daubed it with mortar without straw. {11} Say to them that daub without tempering, that it shall fall: for there shall be a shower overflowing,{864} and I will give very great stones falling violently from above, and the wind of a storm dissipating. {12} For indeed behold the wall is fallen: shall it not be said to you: Where is the daubing, that you daubed? {13} Therefore thus saith our Lord God: And I will make the spirit of tempests to break forth in mine indignation, and there shall be an overflowing showering in my fury: & great stones in my wrath unto consumption. {14} And I will destroy the wall, that you have daubed without tempering: & I will make it even with the ground, and the foundation thereof shall be revealed: and it shall fall, and shall be consumed in the midst thereof: and you shall know that I am the Lord. {15} And I will accomplish mine indignation in the wall, and in them, that daub it without tempering, and I will say to you: The wall is not, and they are not that daub it. {16} The Prophets of Israel, which prophesy to Jerusalem, & see vision of peace for it: and there is not peace, saith our Lord God. {17} And thou son of man, put thy face against the daughters of thy people, which prophesy of their own heart: and do thou prophesy upon them, {18} and say: Thus saith our Lord God: woe to them that sow cushions under every cubit of the hand: and make pillows under the head of every age to catch souls: and when they caught the souls of my people, they did vivify their souls. {19} And they violated me to my people, for a handful of barley, and a cantel of a bread, that they might kill the souls, which die not, and vivify the souls which live not, lying to my people, that believeth lies. {20} For this cause thus saith our Lord God: Behold I to your cushions, wherewith you catch flying souls: and I will break them from your arms: and I will let go the souls that you take, the souls to fly {21} And I will break your pillows, & will deliver my people out of your hand, neither shall they be any more in your hands to be a prey: and you shall know that I am the Lord. {22} For that you have made the heart of the just to mourn lyingly, whom I made not sorrowful: and have strengthened the hands of the impious, that he might not return from his evil way, and live. {23} Therefore you shall not see vain things, and divinations you shall divine no more, and I will deliver my people out of your hand: and you shall know that I am the Lord.

Chapter 14

Idolaters inquiring of God's will by his Prophets, 6. must first depart from idolatry: 8. otherwise God will permit false-Prophets to deceive them, and both shall perish together: 12. by famine, 15. by ravenous beasts, 17. sword, 19. and pestilence: yea Noe Daniel, and Job interceding shall not deliver them (v. 14. 16. 18. [20].) 21. yet God will conserve some that the whole Church perish not.

{1} AND men of the ancients of Israel came to me, and sat before me. our Lord was made to me, saying: {2} And the word of {3} Son of man, These men have put their uncleanness in their hearts, and the scandal of their iniquity they have set against their face: what, being asked shall I answer them? {4} For this cause speak to them, and thou shalt say to them: Thus saith our Lord God: Man,

man of the house of Israel, that shall put his uncleanness in his heart, and set the scandal of his iniquity against his face, and shall come to the Prophet asking me by him: I, the Lord will answer him in the multitude of his uncleanness: {5} that the house of Israel may be taken in their heart, wherewith they have revolted from me in all their idols. {6} Therefore say to the house of Israel: Thus saith our Lord God: Convert, and depart from your idols, and from all your contaminations turn away your faces. {7} Because man, man of the house of Israel and of the proselytes, whosoever shall be a stranger in Israel, if he be alienated from me, and put his idols in his heart, and set the scandal of iniquity against his face, and come to the Prophet to ask me by him: I, the Lord will answer him by my self. {8} And I will set my face upon that man, and will make him for an example, & for a proverb, & will destroy him out of the midst of my people: & you shall know that I am the Lord. {9} And the Prophet when he shall err,{865} & shall speak a word: I, the Lord have deceived that Prophet: and I will stretch forth my hand upon him, and will raise him out of the midst of my people Israel. {10} And they shall carry their iniquity: according to the iniquity of him that asketh, so shall the iniquity of the Prophet be. {11} That the house of Israel may no more err from me, nor be polluted in all their prevarications: but may be my people, & I may be their God, saith the Lord of hosts. {12} And the word of our Lord was made to me, saying: {13} Son of man, the land when it shall sin to me, that transgressing it transgresseth, I will stretch forth my hand upon it, and will break the rod of the bread thereof: and I will send famine into it, and will kill out of it man and beast. {14} And if these three men shall be in the midst thereof, Noe, Daniel, & Job: they by their justice shall deliver their own souls, saith the Lord of hosts. {15} And if I shall bring most evil beasts also upon the land, to waste it; and it be without passage, for that there is none can pass because of the beasts: {16} These three men if they shall be therein, I live, I, saith our Lord, that they shall deliver neither sons nor daughters: but themselves alone shall be delivered, and the land shall be made desolate. {17} Or if I shall bring the sword in upon that land, and shall say to the sword: Pass through the land: and shall kill out of it man & beast: {18} And these three men shall be in the midst thereof: I live, I, saith our Lord God, they shall not deliver sons nor daughters, but themselves alone shall be delivered. {19} And if I shall send the pestilence also in upon that land, and shall pour out mine indignation upon it in blood, to take away out of it man and beast: {20} And Noe, & Daniel, & Job shall be in the midst thereof: live I, saith our Lord God, that son and daughter they shall not deliver: but themselves by their justice shall deliver their own souls. {21} Because thus saith our Lord: That and if I shall send in upon Jerusalem my four very sore judgements, the sword, and famine, and evil beasts, & the pestilence: to kill out of it man, and beast: {22} Yet shall there be left in it salvation of some bringing out sons, and daughters: behold they shall go forth to you, & you shall see their way, and their inventions: and you shall be comforted upon the evil, that I have brought upon Jerusalem in all things, that I have brought in upon it. {23} And they shall comfort you, when you shall see their way, & their inventions: and you shall know that I have not in vain done all things, which I have done in it, saith our Lord God.

Chapter 15

As a vine cut down is profitable to no use, but to burn: 6. so the Jews (and other people) separated from the Church, are to be burned in the fire.

{1} AND the word of our Lord was made to me, saying: of the wood of the vine of all the trees of {2} Son of man, what shall be made the woods, that are among the trees of the forests? {3} Shall there be taken wood of it, that a work may be made, or shall a pin be made thereof, that any vessel may hang thereon? {4} Behold it is given to the fire for food: the fire hath consumed both parts

thereof, and the midst thereof is brought into ashes: why, shall it be profitable for a work? {5} Yea when it was whole, it was not fit for a work: how much more when the fire hath devoured, and burnt it, shall no work be made thereof? {6} Therefore thus saith our Lord God: As the wood of the vine among the trees of the forests, which I have given to the fire to be devoured, so will I deliver the inhabitants of Jerusalem. {7} And I will set my face against them: out of the fire shall they come forth, and fire shall consume them: and you shall know that I am the Lord, when I shall set my face against them, {8} and shall make their land not passable, and desolate, because they have been prevaricators, saith our Lord God.

Chapter 16

God by his Prophet setting his benefits 15. and the Jew's wickedness before their eyes. 31. compareth them with other idolaters: 35. and after threatened punishment, 45. with further comparison of other nations, 52. exhorting them to repentance, 60. offereth mercy by a new covenant of Christ's Gospel.

{1} AND the word of our Lord was made to me saying: Jerusalem her abominations: {2} Son of man make known to {3} and thou shalt say: Thus saith our Lord God to Jerusalem: Thy root, and thy generation of the land of Chanaan, thy father an Amorrhite, & thy mother a Cetheite. {4} And when thou wast born, in the day of thy birth thy navel was not cut, and thou wast not washed with water to health, nor salted with salt, nor swaddled in cloths. {5} No eye had mercy on thee to do unto thee one of these things, having pity on thee: but thou wast thrown forth upon the face of the earth in the abjection of thy soul, in the day that thou wast born. {6} And passing by thee I saw thee to be trodden down in thy blood: and I said to thee when thou wast in thy blood: Live. I said to thee, I say: In thy blood live. {7} Multiplied as the spring of the field have I made thee: and thou wast multiplied, & made great, and thou wentest in, and camest to the ornaments of women: thy breasts swelled, and thy hair budded: and thou was naked, and full of confusion. {8} And I passed by thee, and saw thee: and behold thy time, the time of lovers: and I spread my garment over thee, and covered thy ignominy. And I sware to thee, and I entered a covenant with thee, saith our Lord God: and thou wast made mine. {9} And I washed thee with water, and made clean thy blood from off thee: and I anointed thee with oil. {10} And I clothed thee with diverse colours, and shod thee with hyacinth: and I girded thee with silk, and clothed thee with fine garments. {11} And I adorned thee with ornament, and gave bracelets on thy hands, and a chain about thy neck. {12} And I gave a jewel upon thy face, and rings to thine ears, and a crown of beauty on thy head. {13} And thou was adorned with gold, and silver, and wast clothed with silk, and embroidered work, and many colours: thou hast eaten flours, and honey, and oil, and wast made very beautiful exceedingly: and didst prosper to a kingdom. {14} And thy name went forth into the Gentiles, because of thy beauty: because thou wast perfect in my beauty, which I had put upon thee, saith our Lord God. {15} And having confidence in thy beauty thou hast fornicated in thy name: & thou hast laid forth thy fornication to every passenger to be made his. {16} And taking off thy garments thou madest thee idols embroidered on each side: & thou didst fornicate upon them, as hath not been done, nor shall not hereafter. {17} And thou tookest the vessels of thy beauty, of my gold, and my silver, which I gave thee: and thou madest thee images of men, and hast fornicated in them. {18} And thou tookest thy garments of many colours, and coveredst them: and mine oil, and mine incense thou didst put before them. {19} And my bread, which I gave thee, the flour, and oil, and honey, wherewith I have nourished thee, thou didst set in their sight for an odour of sweetness, and it was done saith our Lord God. {20} And thou hast taken thy sons, & thy daughters, which thou didst beget to me: and hast immolated the same unto them to devour. Why, is thy fornication small? {21} Thou hast immolated my sons, & hast given them, consecrating them to the idols. {22} And after all thine abominations, & fornications, thou

wast not mindful of the days of thy youth, when thou wast naked, & full of confusion, trodden down in thy blood. {23} And it chanced after all thy malice (woe, woe to thee, saith our Lord God) {24} thou didst also build thee a stews, & madest thee a brothel house in all streets. {25} At every head of the way hast thou built a sign of thy prostitution: & hast made thy beauty abominable: & hast divided thy feet to every one that passeth by, and hast multiplied thy fornications. {26} And thou hast fornicated with the children of Aegypt thy neighbours of great flesh, & hast multiplied thy fornication to provoke me. {27} Behold I will stretch out my hand upon thee, & will take away thy justification: & I will give thee into the souls of the daughters of Palestine that hate thee, that are ashamed of thy wicked way. {28} And thou hast committed fornication with the sons of the Assyrians, because neither as yet wast thou filled: & after thou didst fornicate, neither so wast thou satiated. {29} And thou didst multiply thy fornication in the Land of Chanaan with the Chaldees: & neither so wast thou satiated. {30} Wherein shall I cleanse thy heart, saith our Lord God: whereas thou doest all these the works of a woman that is a whore, & malapert? {31} Because thou hast built thy brothel house in the head of every way, & thy excels thou hast made in every street, neither becamest thou as an harlot that by disdain augmenteth the price, {32} but as a woman adulteress, that over her husband bringeth in strangers. {33} To all harlots are rewards given: but thou hast given rewards to all thy lovers, & thou didst give them gifts to come unto thee on every side, to fornicate with thee. {34} And in thee it was done contrary to the custom of women in thy fornications, and after thee there shall be no fornication: for in that thou gavest rewards, and didst not take rewards, it hath been done contrary in thee. {35} Therefore hear, o harlot, the word of our Lord. {36} Thus saith our Lord God: Because thy brass is poured out, & thine ignominy is revealed in thy fornications upon thy lovers, and upon the idols of thine abominations in the blood of thy children, whom thou gavest them: {37} Behold I will gather together all thy lovers, with whom thou hast taken pleasure, & all whom thou hast loved, with all, whom thou didst hate: and I will gather them together upon thee on every side, and will discover thine ignominy before them, and they shall see all thy turpitude. {38} And I will judge thee by the judgements of adulteresses, and them that shed blood: and I will give thee into blood of fury and zeal. {39} And I will give thee into their hands, and they shall destroy thy brothel-house, and throw down thy stews: and they shall turn thee naked out of thy garments, and shall take away the vessels of thy beauty: and shall leave thee naked, and full of ignominy. {40} And they shall bring upon thee a multitude, and they shall stone thee with stones, and shall murder thee with their swords. {41} And they shall burn thy houses with fire, and shall do judgements in thee in the eyes of very many women: and thou shalt cease to fornicate, and shalt give rewards no more. {42} And mine indignation shall rest in thee: and my zeal shall be taken away from thee, and I will cease, and be angry no more. {43} For that thou hast not remembered the days of thy youth, and hast provoked me in all these: wherefore I also have given thy ways on thy head, saith our Lord God, & I have not done according to thy wicked deeds in all thine abominations. {44} Behold every one, that speaketh a common proverb, shall take up that against thee, saying: As the mother, so also her daughter. {45} Thou art the daughter of thy mother, which did cast off her husband, & her children: & thou art sister of thy sisters, which did cast off their husbands, and their children: your mother was a Cetheite, and your father an Amorrhite. {46} And thy elder sister, Samaria, she & her daughters, that dwell on thy left hand, & thy sister younger than thou, which dwelleth on thy right hand, Sodom, & her daughters. {47} But neither in their ways has thou walked, nor according to their wicked deeds hast thou done a very little less: thou hast done almost more wicked things than they in all thy ways. {48} Live I, saith our Lord God, that Sodom thy sister her self hath not done,

and her daughters, as thou hast done, and thy daughters. {49} Lo this was the iniquity of Sodom thy sister, pride, fullness of bread, and abundance, and the idleness of her, and of her daughters: and they caught not the hand to the needy, and the poor. {50} And they were elevated, and did abominations before me: & I took them away as thou hast seen. {51} And Samaria sinned not the half of thy sins: but thou hast passed them with thy wicked deeds, & hast justified thy sisters in all thine abominations, which thou hast wrought. {52} Thou also therefore carry thy confusion, which hast passed thy sisters with thy sins, doing more wickedly than they: for they are justified above thee: thou also therefore be confounded, and bear thine ignominy, which hast justified thy sisters. {53} And I will convert restoring them by the conversion of Sodom with her daughters, and by the conversion of Samaria, and her daughters: and I will convert thy reversion in the midst of them, {54} that thou mayst carry thine ignominy, and mayst be confounded in all things, that thou hast done, comforting them. {55} And thy sister Sodom, and her daughters shall return to their antiquity: and Samaria, and her daughters shall return to their antiquity: and thou, and thy daughters shall return to your antiquity. {56} And Sodom thy sister was not heard in thy mouth, in the day of thy pride, {57} before that thy malice was revealed: as at this time for reproach of the daughters of Syria, & of all the daughters of Palesthine in the circuit of thee, which compass thee round about. {58} Thy wickedness, & thine ignominy thou hast carried, saith our Lord God. {59} Because thus saith our Lord God: And I will do to thee, as thou hast despised the oath, to make the covenant frustrate: {60} and I will remember my covenant with thee in the days of thy youth: and I will raise unto thee an everlasting covenant. {61} And thou shalt remember thy ways, & shalt be confounded: when thou shalt receive thy sisters elder than thee with thy younger: and I will give them to thee for daughters, but not by thy covenant. {62} And I will raise up my covenant with thee: and thou shalt know that I am the Lord, {63} that thou mayst remember, and be confounded, and mayst no more open thy mouth because of thy confusion, when I shall be pacified toward thee in all that thou hast done, saith our Lord God.

Chapter 17

By a parable of two eagles (6. and of a vineyard) is prophesied. 9. that Sedecias being made King by Nabuchodonosor, 15. and rebelling, shall be carried captive, and die in Babylon: 22. with prophecy, that God will plant, and propagate the Church of Christ.

{1} AND the word of our Lord was made to me, saying: speech, and tell a parable to the house of {2} Son of man, propose a dark Israel, {3} and thou shalt say: Thus saith our Lord God: A great eagle with great wings, with a long reach of members, full of feathers, and of variety, came to Libanus, and took the marrow of the cedar. {4} He plucked away the top of the boughs thereof: and transported it into the Land of Chanaan, in the city of merchants he did put it. {5} And he took of the seed of the land, & put it in the ground for seed, that it might fasten the root over many waters: he planted it in the overmost part of the earth. {6} And when it had budded, it grew into a broad spreading vine of low stature, the boughs thereof looking toward it: and the roots thereof were under it. It became a vine then, and fructified into branches, and put forth shoots. {7} And there was made an other great eagle, with great wings, and many feathers: and behold this vine as it were spreading her roots towards it, stretched forth her branches to it, that she might water it from the beds of her spring. {8} In a good ground upon many waters it was planted, that it might bring forth branches, & bear fruit, that it might be into a great vine. {9} Say: Thus saith our Lord God: shall it prosper then? Shall he not pluck up the roots thereof, & strip off the fruits thereof, dry up all the branches of the spring thereof, & it shall wither: & not in a great arm, nor in much people, to pluck it up by the root? {10} Behold it is planted: shall it prosper them? Shall it not be dried when the

burning wind shall touch it, and wither in the beds of the spring thereof? {11} And the word of our Lord was made to me saying: {12} Say to the exasperating house: Know you not what these things do signify? Say: Behold the king of Babylon cometh into Jerusalem: and he shall take the king and the princes thereof, and shall bring them to himself into Babylon. {13} And he shall take of the seed of the kingdom, and shall make a covenant with it, and shall take an oath of it. Yea and he shall take away the strong of the land, {14} that it may be a low kingdom, & not be elevated, but keep his covenant, and observe it. {15} Who revolting from him sent messengers to Aegypt, that it would give him horses, and much people. What, shall he prosper, or get salvation that hath done these things? And he that broke the covenant, shall he escape? {16} Live I, saith our Lord God: that in the place of the king that made him king, whose oath he made frustrate, and brake the covenant, that he had with him, in the midst of Babylon shall he die. {17} And not in a great army, nor in much people shall Pharao make battle against him: in the casting up of a ramper, and in the building of bulwarks, to kill many souls. {18} For he had despised the oath, that he might break the covenant, and behold he gave his hand, & when he hath done all these things, he shall not escape. {19} Therefore thus saith our Lord God: Live I, that the oath which he hath despised, and the covenant, that he transgressed, I will lay on his head. {20} And I will spread my net over him, and he shall be taken in my net: and I will bring him into Babylon, and will judge him there in the prevarication, whereby he hath despised me. {21} And all his fugitives with all their troop shall fall by the sword: and the residue shall be dispersed into every wind: and you shall know that I, the Lord have spoken. {22} Thus saith our Lord God: And I will take of the marrow of the high cedar, and will set it: of the top of the boughs thereof the tender one I will strip off, and will plant it upon a mountain high and eminent. {23} On the high mountains of Israel will I plant it, and it shall shoot forth into a bud, and shall yield fruit, and it shall be into a great cedar: and all birds, and every fowl shall dwell under the shadow of the boughs thereof, and shall there make their nest. {24} And all the trees of the country shall know, that I, the Lord have humbled the high tree, & exalted the low tree: and have dried the green tree, and have caused the dry tree to spring, I, the Lord have spoken, and have done it.

Chapter 18

One shall not bear the sins of an other, but every one their own. 21. If the wicked truly repent, he shall be saved: and if the just leave his justice, he shall be damned.

{1} AND the word of our Lord was made to me, saying: turn a parable into this proverb in the land {2} What is that among you, you of Israel, saying: The fathers did eat a sour grape, & the teeth of the children are set on edge? {3} Live I, saith our Lord God, if this parable shall be unto you any more for a proverb in Israel. {4} Behold all souls are mine: as the soul of the father, so also the soul of the son is mine: the soul that shall sin, the same shall die. {5} And a man if he shall be just, and hath done judgement and justice, {6} hath not eaten on the mountains, and not lifted up his eyes to the idols of the house of Israel: and hath not violated his neighbour's wife, & approached not to a menstrual woman: {7} and made no man sorrowful: hath restored the pledge to the debtor, taken nothing away by violence: hath given his bread to the hungry, and covered the naked with a garment: {8} hath not lent to usury, and not taken more: hath turned away his hand from iniquity, and done true judgement between man & man: {9} hath walked in my precepts, and kept my judgements, to do truth: this man is just, living he shall live, saith our Lord God. {10} And if he hath begotten a son that is a robber shedding blood, and he do one of these things: {11} and that doth not indeed all these things, but eateth on the mountains, and defileth his neighbour's wife: {12} that maketh the needy and poor sorrowful, violently committeth

robberies, restoreth not the pledge, & lifteth his eyes to idols, doth abomination: {13} that giveth to usury, & taketh more: what, shall he live? He shall not live. Whereas he hath done all these detestable things, dying he shall die, his blood shall be upon him. {14} But and if he hath begotten a son, that seeing all his father's sins, which he hath done, is afraid, and shall not do the like to them: {15} hath not eaten upon the mountains, & not lifted up his eyes to the idols of the house of Israel, & hath not violated his neighbour's wife: {16} and hath made no man sorrowful, hath not withheld the pledge, and hath not violently committed robbery, hath given his bread to the hungry, and covered the naked with clothing: {17} hath turned away his hand from injury of the poor, hath not taken usury and overplus, hath done my judgements, hath walked in my precepts: this man shall not die in the iniquity of his father, but living he shall live. {18} His father because he did calumniate, and did violence to his brother, and wrought evil in the midst of his people, behold he is dead in his own iniquity. {19} And you say: Why hath not the son borne the iniquity of his father? Verily because the son hath wrought judgement and justice, he hath kept all my precepts, and done them, living he shall live. {20} The soul that shall sin, the same shall die: the son shall not bear the iniquity of the father, and the father shall not bear the iniquity of the son: the justice of the just shall be upon him, and the impiety of the impious shall be upon him. {21} But if the impious shall do penance from all his sins, which he hath wrought, and shall keep all my precepts, and do judgement, and justice: living he shall live, and shall not die. {22} All his iniquities, which he hath wrought, I will not remember them: in his justice which he hath wrought, he shall live. {23} Why, is the death of a sinner my will, saith our Lord God, and not that he convert from his ways, and live? {24} But if the just man shall turn away himself from his justice, and do iniquity according to all the abominations, which the impious useth to work, shall he live? All his justices, which he had done, shall not be remembered: in the prevarication, which he hath prevaricated, and in his sin, which he hath sinned, in them he shall die. {25} And you have said: The way of our Lord is not right. Hear ye therefore, o house of Israel: What, is not my way right, and are not rather your ways perverse? {26} For when the just shall turn away himself from his justice, and doth iniquity, he shall die in them: in the injustice, that he hath wrought he shall die. {27} And when the impious shall turn away himself from his impiety, which he hath wrought, and shall do judgement and justice he shall vivificate his soul. {28} For considering, and turning away himself from all his iniquities, which he hath wrought, living he shall live, and not die. {29} And the children of Israel say: The way of our Lord is not right. What, are not my ways right, o house of Israel, and not rather your ways perverse? {30} Therefore will I judge every man according to his ways, o house of Israel, saith our Lord God. Convert, and do penance from all your iniquities: & iniquity shall not be a ruin to you. {31} Cast away from you all your prevarications, wherein you have prevaricated, and make to yourselves a new heart, and a new spirit: and why will you die, o house of Israel? {32} Because I will not the death of him that dieth, saith our Lord God, return ye, and live.

Chapter 19

The Israelite's calamity is described by two parables, of lions, 10. and of a vine planted and plucked up.

{1} AND thou take up lamentation upon the Princes of Israel, Why lay thy mother a lioness among the {2} and thou shalt say: lions, in the midst of young lions brought up her whelps? {3} And she brought out one of her young lions, he became a lion: and he learned to catch prey, and to eat man. {4} And the Gentiles heard of him, and not without their wounds they took him: & they brought him in chains into the Land of Aegypt. {5} Who when she saw that she was weakened, and her expectation was lost, she took

one of her young lions, she made him a lion. {6} Who went among the lions, & became a lion: and he learned to take prey, & to devour men. {7} He learned to make widows, and to bring their cities into a desert: and the land was made desolate, and the fullness thereof by the voice of his roaring. {8} And the Gentiles came together against him on every side out of the Provinces, and they spread their net upon him, in their wounds he was taken. {9} And they put him into a cave, in chains they brought him to the king of Babylon: and they cast him into prison, that his voice might no more be heard upon the mountains of Israel. {10} Thy mother as it were a vine in thy blood is planted upon the water: her fruit and her branches have grown out of many waters. {11} And there were made to her strong rods for the sceptres of them that rule, and her stature was exalted among the branches: and she saw her height in the multitude of her branches. {12} And she was plucked up in wrath, and cast on the ground: and the burning wind hath dried up her fruit: the rods of her strength are withered, & dried up: fire hath eaten her. {13} And now she is transplanted into the desert, in a land not passable, and dry. {14} And there came forth fire from the rod of her boughs, which hath eaten her fruit: and there was not in her a strong rod, the sceptre of rulers. Lamentation it is, and it shall be into lamentation.

Chapter 20

God will not answer the elders of Israel asking by the Prophet, 4. but by him setteth his benefits before their eyes, and their own heinous sins; 30. threatening yet greater punishments: 40. but still mixt with mercy.

{1} AND it came to pass in the seventh year, in the fifth, the tenth of the month: there came men of the ancients of Israel to ask our Lord, and they sat before me. {2} And the word of our Lord was made to me, saying: {3} Son of man, speak to the ancients of Israel, and thou shalt say to them: Thus saith our Lord God: Why, are you come to ask me? Live I, that I will not answer you, saith our Lord God. {4} Doest thou judge them, doest thou judge o son of man? Shew to them the abominations of their fathers. {5} And thou shalt say to them: Thus saith our Lord God: In the day that I chose Israel, and lifted up my hand for the stock of the house of Jacob: and appeared to them in the Land of Aegypt, & lifted up my hand for them, saying: I, the Lord your God: {6} in that day I lifted up my hand for them, that I might bring them out of the Land of Aegypt, into a Land which I had provided for them, flowing with milk & honey, which is excellent among all lands. {7} And I said to them: Let every man cast away the scandals of his eyes, & in the idols of Aegypt be ye not polluted: I, the Lord your God. {8} And they provoked me, & would not hear me: every one did not cast away the abominations of his eyes, neither did they leave the idols of Aegypt: and I said I would pour out mine indignation upon them, and fill my wrath in them, in the midst of the Land of Aegypt. {9} And I did for my name sake, that it might not be violated before the Gentiles, in the midst of whom they were, & among whom I appeared to them to bring them out of the Land of Aegypt. {10} I cast them out therefore of the Land of Aegypt, and brought them forth into the desert. {11} And I gave them my precepts, and I shewed to them my judgements, which a man doing, shall live in them. {12} Moreover also my sabbaths I gave to them, to be a sign between me and them: & that they might know that I am the Lord sanctifying them. {13} And the houses of Israel provoked me in the desert; they walked not in my precepts, and my judgements they rejected, which a man doing shall live in them: & my sabbaths they violated exceedingly. I said therefore I would pour out my fury upon them in the desert, and would consume them. {14} And I did for my name sake, lest it should be violated before the Gentiles, from which I cast them out, in their sight. {15} I therefore lifted up my hand upon them in the desert, not to bring them into the Land, which I gave them flowing with milk and honey, the chief of all lands. {16} Because they rejected my

judgements, and walked not in my precepts, and violated my sabbaths: for their heart went after idols. {17} And mine eye was merciful on them, that I killed them not: neither did I consume them in the desert. {18} But I said to their children in the wilderness: In the precepts of your fathers, walk not, neither keep ye their judgments, nor be polluted in their idols: {19} I, the Lord your God: walk ye in my precepts, and keep my judgements, and do them. {20} And sanctify ye my sabbaths, that they may be a sign between me and you: and ye may know that I am the Lord your God. {21} And the children exasperated me, in my precepts they walked not: and my judgements they kept not, to do them: which when a man shall do, he shall live in them: and they violated my sabbaths: and I threatened to pour out my fury upon them, and to fill my wrath in them in the desert. {22} But I turned away my hand, & did for my name's sake, that it might not be violated before the Gentiles, out of which I did cast them forth in their eyes. {23} Again I lifted up my hand upon them in the wilderness, that I might disperse them into nations, and scatter them into lands: {24} for that they had not done my judgements, and had rejected my precepts, and had violated my sabbaths, and their eyes had been after the idols of their fathers. {25} Therefore I also gave them precepts not good, & judgements, in which they shall not live. {26} And I polluted them in their gifts, when they offered all that opened the matrice, for their offences: and they shall know that I am the Lord. {27} Wherefore speak to the house of Israel, o son of man: and thou shalt say to them: Thus saith our Lord God: Yet also in this did your fathers blaspheme me, when contemning they had despised me: {28} and I had brought them into the Land, upon which I lifted up my hand to give it them: they saw every high hill, & every woody tree, and there they immolated their victims: and there they gave the irritation of their oblation, and there they put the odour of their sweetness, and offered their libations. {29} And I said to them: What is the excels, unto which you go? & the name thereof was called Excels even to this day. {30} Therefore say to the house of Israel: Thus saith our Lord God: Surely in the way of your fathers you are polluted, and after their scandals you do fornicate. {31} And in the oblation of your gifts, when you make your children pass through the fire, you are polluted in all your idols unto this day: and shall I answer you, o house of Israel? Live I, saith our Lord God, that I will not answer you. {32} Neither shall the cogitation of your mind come to pass, saying: We will be as the Gentiles, and as the kindreds of the earth, that we may worship wood, and stones. {33} Live I, saith our Lord God, that in a strong hand, & in a stretched out arm, & in fury poured forth will I reign over you. {34} And I will bring you out of the peoples, and I will gather you out of the lands, in which you are dispersed, in a strong hand, & in a stretched out arm, & in fury poured forth will I reign over you. {35} And I will bring you into the desert of peoples, and will be judged there with you face to face. {36} As I contended in judgement against your fathers in the desert of the Land of Aegypt: so will I judge you, saith our Lord God. {37} And I will subdue you to my sceptre, & will bring you into the bands of covenant. {38} And I will choose out of you the transgressors, and impious, & will bring them out of the land of their sojourning, and into the land of Israel they shall not enter: and you shall know that I am the Lord. {39} And you o house of Israel, Thus saith our Lord God: Walk you every one after your idols, & serve them. But and if in this also you hear me not, and shall pollute my holy name any more in your gifts, & in your idols: {40} in my holy mount, in the high mount of Israel, saith our Lord God, there shall all the house of Israel serve me; all I say in the land, wherein they shall please me, & there will I require your first fruits, and the beginning of your tithes in all your sanctifications. {41} I will receive you for an odour of sweetness, when I shall have brought you out of the peoples, & shall have gathered you out of the lands, into which you are dispersed, & I will be sanctified in you in the eyes of the nations. {42} And you shall know that I am the Lord, when I shall

have brought you into the land of Israel, into the land for which I lifted up my hand to give it to your fathers. {43} And there you shall remember your ways, and all your wicked deeds, in which you were polluted: & you shall mislike yourselves in your own sight, in all your malices, which you have done. {44} And you shall know that I am the Lord, when I shall have done you good for my name sake, and not according to your evil ways, nor according to your most wicked deeds, o house of Israel, saith our Lord God. {45} And the word of our Lord was made to me, saying: {46} Son of man, set thy face against the way of the south, and drop toward the southern wind, & prophesy to the forest of the southern field. {47} And thou shalt say to the southern forest: Hear the word of our Lord: Thus saith our Lord God: Behold I will kindle a fire in thee, and will burn in thee every green tree, and every dry tree: the flame of the fire shall not be quenched: and every face shall be burned in it, from the South even to the North. {48} And all flesh shall see, that I, the Lord kindled it, neither shall it be quenched. {49} And I said: A a, o Lord God: they say of me: Doth not this man speak by parables?

Chapter 21

Destruction of Jerusalem by sword is further described: 10. with translation of the Kingdom. 28. The ruin also of the Ammonites is foreshewed. 30. And finally Babylon, the destroyer of others, shall be destroyed.

{1} AND the word of our Lord was made to me, saying: Jerusalem, and drop to the sanctuaries, {2} Son of man set thy face to and prophesy against the ground of Israel: {3} And thou shalt say to the land of Israel: Thus saith our Lord God: Behold I to thee, and I will draw forth my sword out of his scabbard, and will kill in thee the just, and the impious. {4} And for that I have killed in thee the just, and the impious, therefore shall my sword go forth out of his scabbard to all flesh, from the South even to the North. {5} That all flesh may know that I, the Lord have drawn my sword out of his scabbard not to be revoked. {6} And thou son of man, mourn in contrition of the loins, and in bitterness mourn before them. {7} And when they shall say to thee: Why mournest thou? Thou shalt say: For the bruit: because it cometh, and every heart shall melt, & all hands shall be dissolved, and every spirit shall be weakened, and waters shall run by all knees: behold it cometh, and it shall be done, saith our Lord God. {8} And the word of our Lord was made to me, saying: {9} Son of man prophesy, and thou shalt say: Thus saith our Lord God: Speak: The sword, the sword is sharpened, and furbished. {10} To kill victims it is sharpened, to glitter it is furbished: thou that movest the sceptre of my son, hast cut down every tree. {11} And I gave it to be made smooth, that it may be held with the hand: this is a sharpened sword, and this is furbished, that it may be in the hand of the slayer. {12} Cry, and howl, o son of man, because this same is made in my people, in all the captains of Israel, that fled: they are delivered to the sword with my people, therefore strike upon the thigh, {13} Because it is proved: and that, when it shall overthrow the sceptre, it shall not be, saith our Lord God. {14} Thou therefore o son of man prophesy, and strike hand against hand, and let the sword be doubled, & let the sword of the slain be tripled: this is the sword of great slaughter, that maketh them to be astonished, {15} and to pine in heart, & multiplieth ruins. In all their gates have I given the trouble of the sword sharp and furbished to glitter, addressed to slaughter. {16} Be thou sharpened, go to the right hand, or to the left, whithersoever the appetite of thy face is. {17} Yea and I will clap hand to hand, and will fill mine indignation: I, the Lord have spoken. {18} And the word of our Lord was made to me, saying: {19} And thou son of man, put thee two ways, that the sword of the king of Babylon may come: both shall come forth out of one land: and he shall take conjecture with the hand, in the head of the way of the city shall he choose it. {20} Thou shalt make way that the sword may come to Rabbath of the children of Ammon, and to Juda into Jerusalem

most fenced. {21} For the king of Babylon stood in the high way, in the head of two ways, seeking divination, shuffling arrows: he asked the idols, and took counsel of entrails. {22} On his right hand was made divination upon Jerusalem, to set engines to open the mouth in slaughter, to elevate the voice in howling, to set engines against the gates, to cast up a rampier, to build munitions. {23} And he shall be as it were consulting the oracle in vain in their eyes, and imitating the rest of sabbaths: but he shall remember the iniquity to take it. {24} Therefore thus saith our Lord God: For that you have remembered your iniquity, and have revealed your prevarications, and your sins have appeared in all your cogitations: for that, I say, that you remembered, you shall be taken by hand. {25} But thou profane, impious prince of Israel, whose day prefixed cometh in the time of iniquity: {26} Thus saith our Lord God: Take away the mitre, take off the crown: is not this it, that extolled the humble, and humbled the high? {27} Iniquity, iniquity will I put it, and this was not done, till he came to whom judgement belongeth, and I will deliver it to him. {28} And thou son of man prophesy, and say: Thus saith our Lord God to the children of Ammon, and to their reproach, and thou shalt say: Sword, sword draw out thy self to kill, furbish thy self to slay, and to glitter. {29} When vain things were seen for thee, and lies were divined: that thou mightest be given upon the necks of the wounded impious, whose day prefixed cometh in the time of iniquity. {30} Return to thy scabbard, in the place wherein thou wast created, in the land of thy nativity I will judge thee, {31} and will pour out upon thee mine indignation: in the fire of my fury will I blow upon thee, and will give thee into the hands of men unwise, and framing destruction. {32} Thou shalt be food for the fire, thy blood shall be in the midst of the land, thou shalt be forgotten: because I, the Lord have spoken.

Chapter 22

For diverse enormous sins, 14. Jerusalem, and all Israel shall be plagued: 56. namely false Prophets, Priests, ravening Princes, and wicked people.

{1} AND the word of our Lord was made to me, saying: not judge, doest thou not judge the city of {2} And thou son of man doest thou blood? {3} And thou shall shew her all her abominations, & shalt say: Thus saith our Lord God: The city shedding blood in the midst of it, that her time may come: & that hath made idols against her self, that she might be polluted. {4} In thy blood, which is shed by thee, thou hast offended: and in thine idols, which thou hast made, thou art polluted: and thou hast made thy days to approach, and hast brought the time of thy years: therefore have I given thee a reproach to the Gentiles, and a mockery to all lands. {5} Those that are near, and that are far from thee, shall triumph over thee: thou filthy one, noble, great in destruction. {6} Behold the princes of Israel, every one in his arm, have been in thee, to shed blood. {7} Father and mother they have abused with contumelies in thee, the stranger they have calumniated in the midst of thee, the pupil and widow they have made sorrowful in thee. {8} My sanctuaries you have despised, and my sabbaths you have polluted. {9} Detracting men have been in thee to shed blood, and upon the mountains they have eaten in thee, they have wrought wickedness in the midst of thee. {10} The father's shame they have discovered in thee, the uncleanness of the menstrual woman they have humbled in thee. {11} And every one hath wrought abomination upon his neighbour's wife, and the father in law hath polluted his daughter in law wickedly, the brother hath oppressed his sister the daughter of his father in thee. {12} They have taken gifts in thee to shed blood: thou hast taken usury and overplus, and didst calumniate thy neighbours covetously: and thou hast forgotten me, saith our Lord God. {13} Behold, I have wrung my hands upon thy covetousness, which thou hast done, & upon the blood that hath been shed in the midst of thee. {14} Why, shall thy heart abide, or shall thy hands prevail in the days, which I shall make to thee?

I,{875} the Lord have spoken, and will do it. {15} And I will disperse thee into nations, & will scatter thee into lands, and will make thy uncleanness to fail from thee. {16} And I will possess thee in the sight of the Gentiles, and thou shalt know that I am the Lord. {17} And the word of our Lord was made to me, saying: {18} Son of man, the house of Israel is turned into dross to me: all these are become brass, and tin, and iron, and lead, and dross of silver, in the midst of the furnace. {19} Therefore thus saith our Lord God: Because you are all turned into dross, therefore behold I will gather you together in the midst of Jerusalem, {20} with the gathering of silver, and brass, and tin, & iron, and lead, in the midst of a furnace: that I may kindle a fire in it to melt it: so will I gather you together in my fury, and in my wrath, and will rest: and I will melt you. {21} And I will gather you together, and will set you on fire, in the fire of my fury, and you shall be melted in the midst thereof. {22} As silver is melted in the midst of the furnace, so shall you be in the midst thereof: & you shall know that I am the Lord, when I have poured out mine indignation upon you. {23} And the word of our Lord was made to me, saying: {24} Son of man, say to it: Thou art an unclean land, and not rained upon in the day of fury. {25} A conspiracy of Prophets in the midst thereof: as a lion roaring, and ravening the prey, have they devoured souls, they have taken the riches and the price, her widows they have multiplied in the midst thereof. {26} Her Priests have contemned my law, and have polluted my sanctuaries: between a holy thing and profane they have put no difference: and between the polluted and the clean they understood not: and from my sabbaths they have turned away their eyes, and I was defiled in the midst of them. {27} Her princes in the midst of her, as wolves ravening the prey to shed blood, and to destroy souls, and to pursue gains covetously. {28} And her Prophets daubed them without tempering, seeing vain things, & divining lies to them, saying: Thus saith our Lord God: whereas our Lord hath not spoken. {29} The people of the land they oppressed by calumny, and took away violently: the needy and poor they afflicted, and the stranger they oppressed by calumny without judgement. {30} And I sought of them a man that might interpose an hedge, and stand opposite against me for the land, that I might not destroy it: and I found not. {31} And I poured out mine indignation upon them, in the fire of my wrath I consumed them: I have rendered their way upon their head, saith our Lord God.

Chapter 23

By a parable of two harlots, Oolla and Ooliba, 5. the idolatry of the two Kingdoms of Israel 11. and of Juda is described: 22. with threats (31. as Israel is partly afflicted already) 30. of more affliction to them both.

{1} AND the word of our Lord was made to me, saying: women daughters of one mother. {2} Son of man, there were two {3} And they fornicated in Aegypt, in their youth they fornicated: there were their breasts pressed, and the paps of their virginity were broken. {4} And their names Oolla the elder, and Ooliba her younger sister: and I had them, & they bare sons, and daughters. Moreover their names, Samaria Oolla, and Jerusalem Ooliba. {5} Oolla therefore fornicated over me, and was mad upon her lovers, upon the Assyrians approaching, {6} clothed with hyacinth, the princes, and the magistrates, all the young men of concupiscences, all the horsemen, the riders of horses. {7} And she gave her fornications upon them all the chosen children of the Assyrians: and in all, on whom she was mad, in their uncleanness she was polluted. {8} Moreover also her fornications, which she had made in Aegypt she left not: for they also slept with her in her youth, and they brake the breasts of her virginity, and poured out their fornication upon her. {9} Therefore have I delivered her into the hands of her lovers, into the hands of the children of Assur, upon whose lust she was mad. {10} They discovered her ignominy, took her sons and daughters, and her they killed with the sword: and they were made notorious women, and they did judgements in her.

{11} Which when her sister Ooliba had seen, she was mad with lust more than she: and she gave impudently her fornication above the fornication of her sister {12} to the children of the Assyrians, to the princes, and magistrates coming to her clothed with party clothing, to the horsemen that were carried on horses, and to young men all of goodly beauty. {13} And I saw that she was polluted, both one way. {14} And she increased her fornication: and when she had seen men painted in a wall, the images of the Chaldees expressed in colours, {15} and girded with girdles about their reins, and dyed turbans on their heads, the form of all the dukes, the similitude of the children of Babylon, and of the land of the Chaldees, wherein they were born, {16} she was mad upon them with the concupiscence of her eyes, & she sent messengers to them into Chaldee. {17} And when the children of Babylon were come to her unto the bed of paps, they polluted her with their fornications, and she was polluted of them, and her soul was filled of them. {18} She revealed also her fornications, & discovered her ignominy: & my soul departed from her, as my soul departed from her sister. {19} For she hath multiplied her fornications, remembering the days of her youth, in which she fornicated in the land of Aegypt. {20} And she was mad for lust upon the lying with them, whose flesh is as the flesh of asses: and as the flux of horses, their flux. {21} And thou hast visited the wickedness of thy youth when thy breasts were pressed in Aegypt, & the paps of thy virginity broken. {22} Therefore Ooliba, thus saith our Lord God: Behold I will raise up all thy lovers against thee, of whom thy soul is filled: & I will gather them together against thee round about, {23} the children of Babylon, & all the Chaldees, the nobles, & the tyrants, & princes, all the children of the Assyrians, the young men of goodly beauty, all the captains, & magistrates, the princes of princes, & the renowned riders of horses. {24} And they shall come upon thee well appointed with chariot, & wheel, a multitude of peoples: with brigantine, and buckler, and helmet they shall be armed against thee on every side: and I will give judgement before them, and they shall judge thee by their judgements. {25} And I will put my zeal in thee, which they exercise with thee in fury: thy nose and thine ears they shall cut off: & the things that remain shall fall by the sword: they shall take thy sons, and thy daughters, and thy very last thing shall be devoured with fire. {26} And they shall strip thee of thy garments, and shall take away the vessels of thy glory. {27} And I will make thy wickedness to cease out of thee, and thy fornication out of the Land of Aegypt: neither shalt thou lift up thine eyes to them, & Aegypt thou shalt remember no more. {28} Because thus saith our Lord God: Behold I will deliver thee into the hands of them, whom thou hatest, into their hands, of whom thy soul is filled. {29} And they shall deal with thee in hatred, and they shall take away all thy labours, & shall let thee go naked, and full of ignominy, and the ignominy of thy fornications shall be revealed, thy wicked deed, and thy fornications. {30} They have done these things to thee, because thou hast fornicated after the Nations, among which thou wast polluted in their idols. {31} Thou hast walked in the way of thy sister, and I will give her cup in thy hand. {32} Thus saith our Lord God: The cup of thy sister thou shalt drink deep, and wide: thou shalt be into derision & into scorn, which is most capable. {33} With drunkenness and sorrow thou shall be replenished: with the cup of pensiveness, and sadness, with the cup of thy sister Samaria. {34} And thou shalt drink it, and shalt drink it up even to the dregs, and the fragments thereof thou shalt devour, thou shalt rent thy breasts: because I have spoken, saith our Lord God: {35} Therefore thus saith our Lord God: Because thou hast forgotten me, and hast cast me off behind thy body, thou also bear thy wickedness, and thy fornications. {36} And our Lord spake to me, saying: Son of man, doest thou judge Oolla, and Ooliba, and shewest thou them their wicked deeds? {37} because they have committed adultery, and blood is in their hands, and with their idols they have fornicated: moreover also their children, whom they begat for me,

they have offered unto them to be devoured. {38} Yea and they have done this to me. They polluted my sanctuary in that day, & profaned my sabbaths. {39} And when they immolated their children to their idols, and went into my sanctuary in that day to pollute it: these things also they did in the midst of my house. {40} They sent to men coming from far, to whom they had sent a messenger: therefore lo they came: to whom thou didst wash thyself, and didst anoint thine eyes about with stibic stone, and wast adorned with women's ornaments. {41} Thou satest in a very fair bed, and a table was decked before thee: mine incense, and mine ointment thou didst set upon it. {42} And the voice of a multitude rejoicing was on it: and on the men, that were brought of the multitude of men, and came from the desert, they did put bracelets on their hands, and beautiful crowns on their heads. {43} And I said to her, that was worn in adulteries: Now will this woman also fornicate in her fornication. {44} And they went to her as to an harlot woman: so went unto Oolla, and Ooliba wicked women. {45} They therefore are just men: these shall judge them with the judgement of adulteresses, and with the judgement of blood-shedders: because they are adulteresses, and blood is in their hands. {46} For thus saith our Lord God: Bring a multitude to them, and deliver them into tumult, and into spoil: {47} and let them be stoned with the stones of peoples, and let them be thrust through with their swords: they shall kill their sons, and daughters, and their houses they shall burn with fire. {48} And I will take away the wickedness out of the land, and all women shall learn, not to do according to the wickedness of them. {49} And they shall give your wickedness upon you, and the sins of your idols you shall carry: and you shall know that I am the Lord God.

Chapter 24

Jerusalem many ways chastised of God, and not amended, 11. shall at last be melted like a brass pot: 15. and shall not dare to mourn for the death of her dearest.

{1} AND the word of our Lord was made to me in the ninth year, in the tenth month, the tenth day of the month, saying: {2} Son of man, write thee the name of this day, wherein the king of Babylon is confirmed against Jerusalem to day. {3} And thou shalt speak by a proverb to the exasperating house a parable, & shalt say to them: Thus saith our Lord God: Set thou a pot, set it, I say, and put water into it. {4} Heap together the pieces thereof into it, every good part, the thigh and the shoulder, the chosen things and full of bones. {5} Take the fattest beast, and lay together piles of bones also under it: the seething thereof is boiling hot, and the bones thereof are throughly sodden in the midst thereof. {6} Therefore thus saith our Lord God: Woe to the city of blood, to the pot, whose rustiness is in it, and the rustiness thereof is not gone out of it: by her parts and by her parts cast her out, there hath no lot fallen upon her. {7} For her blood is in the midst of her, she hath shed it upon the most clear rock: she shed it not upon the ground, that it might be covered with dust. {8} That I might bring mine indignation in upon her, and might revenge with vengeance: I gave her blood upon the most clear rock, that it might not be covered. {9} Therefore thus saith our Lord God: Woe to the city of blood, whose bonefire I will make great. {10} Heap together the bones, which I will burn with fire: the flesh shall be consumed, and all the composition shall be sod, and the bones shall dry away. {11} Set it also upon hot burning coals empty, that the brass thereof may wax hot, and be melted: and let the filth of it be melted in the midst thereof, and let the rust thereof be consumed. {12} There hath been sweating with much labour, & the exceeding rust thereof is not gone out, no not by fire. {13} Thine uncleanness is execrable: because I would cleanse thee, and thou art not cleansed from thy filthiness: yea neither shalt thou be cleansed, before I make mine indignation to cease in thee. {14} I, the Lord have spoken: It shall come, and I will do it: I will not pass, nor spare, nor be pacified: according to thy ways, and according to thine inventions will I

judge thee, saith our Lord. {15} And the word of our Lord was made to me, saying: {16} Son of man, behold I take from thee the thing that thine eyes desire in a plague: and thou shalt not lament, nor weep: neither shall thy tears run. {17} Sigh holding thy peace, thou shalt not make the mourning of the dead: let thy crown be tied round about thee, and thy shoes shall be on thy feet, neither shalt thou cover thy face with a cloth, neither shalt thou eat the meats of mourners. {18} I spake therefore to the people in the morning, and my wife died at even: and I did in the morning as he had commanded me. {19} And the people said to me: Why doest thou not tell us what these things signify, that thou doest? {20} And I said to them: The word of our Lord was made to me, saying: {21} Speak to the house of Israel: Thus saith our Lord God: Behold I will pollute my sanctuary, the pride of your empire, and the thing that your eyes desire, and upon which your soul quaketh for fear: your sons, and your daughters, which you have left, shall fall by the sword. {22} And you shall do as I have done: your faces with a cloth you shall not cover, and the meats of mourners you shall not eat. {23} You shall have crowns on your heads, & shoes on your feet: you shall not lament nor weep, but you shall pine away in your iniquities, and every one shall groan toward his brother. {24} And Ezechiel shall be unto you for a portending sign: according to all things, that he hath done, shall you do when this shall come: & you shall know that I am the Lord God. {25} And thou son of man, behold in the day, wherein I will take away from them their strength, and the joy of dignity, and the desire of their eyes, whereupon their souls rest, their sons and daughters. {26} In that day when one flying shall come to thee, to tell thee: {27} in that day, I say, shall thy mouth be opened with him that flyeth, and thou shalt speak, and shalt be silent no more: and thou shalt be unto them for a portending sign, and you shall know that I am the Lord.

Chapter 25

The Ammonites, 8. Moabites, 12. Idumeans, 15. and Philistians (for their malice against the Israelites) shall be overthrown.

{1} AND the word of our Lord was made to me, saying: the children of Ammon, & thou shalt {2} Son of man, set thy face against prophesy of them. {3} And thou shalt say to the children of Ammon: Hear ye the word of our Lord God: Thus saith our Lord God: For that thou hast said: Ha, ha, upon my sanctuary, because it is polluted: and upon the Land of Israel, because it is made desolate: and upon the house of Juda, because they are led into captivity: {4} Therefore will I deliver thee to the children of the east for an inheritance, and they shall place their sheepcotes in thee, and shall set their tents in thee: they shall eat thy fruits: and they shall drink thy milk. {5} And I will give Rabbath to be an habitation of camels, and the children of Ammon to be a lying place for beasts: and you shall know that I am the Lord. {6} Because thus saith our Lord God: For that thou hast clapped with the hand, and stricken with the foot, and hast been glad with all thy affection upon the land of Israel: {7} therefore behold I will stretch forth my hand upon thee, and will deliver thee into the spoil of the Gentiles, and will kill thee out of the peoples, and destroy thee out of the lands, and break thee: and thou shalt know that I am the Lord. {8} Thus saith our Lord God: For that Moab, and Seir have said: Behold as all the Gentiles, so is the house of Juda: {9} therefore behold I will open the shoulder of Moab of his cities, of his cities I say, and of his borders the noble cities of the land Bethiesimoth, and Beelmeon, and Cariathaim, {879} {10} to the children of the East with the children of Ammon, & I will give it for an inheritance: that there may be memory no more of the children of Ammon among the Gentiles. {11} And in Moab I will do judgements: and they shall know that I am the Lord. {12} Thus saith our Lord God: For that Idumea hath made revenge to revenge herself of the children of Juda, and hath sinned offending, & hath

sought revenge of them, {13} therefore thus saith our Lord God: I will stretch forth my hand upon Idumea, and will take away out of it man, and beast, and will make it desert from the South: and they that are in Dedan, shall fall by the sword. {14} And I will give my revenge upon Idumea by the hand of my people Israel: and they shall do in Edom according to my wrath, and my fury: and they shall know my vengeance, saith our Lord God. {15} Thus saith our Lord God: For that the Palestines have made revenge, and have revenged themselves with all their mind, killing, and accomplishing old enmities: {16} therefore thus saith our Lord God: Behold I will stretch forth my hand upon the Palestines, and will kill the killers, and will destroy the remnant of the sea coast, {17} and I will make in them great revengements arguing in fury: and they shall know that I am the Lord, when I shall have given my vengeance upon them.

Chapter 26

Tyre a most noble maritime city shall be destroyed, by the King of Babylon, because they rejoice at the desolation of Jerusalem, 15. At the sight whereof many shall be astonished.

{1} AND it came to pass in the eleventh year, the first of the month, the word of our Lord was made to me, saying: {2} Son of man for that Tyre hath said of Jerusalem: Ah the gates of the peoples are broken, she is turned to me: I shall be filled, she is desert. {3} Therefore thus saith our Lord God: Behold I upon thee o Tyre, and I will make many nations come up to thee, as the sea riseth up swelling. {4} And they shall dissipate the walls of Tyre, and shall destroy the towers thereof: and I will scrape her dust from her, and will make her as a most clear rock. {5} The drying of nets shall be in the midst of the sea, because I have spoken, saith our Lord God: and she shall be for a spoil to the Gentiles. {6} Her daughters also that be in the field, shall be slain by the sword: and they shall know that I am the Lord. {7} Because thus saith our Lord God: Behold I will bring to Tyre Nabuchodonosor the king of Babylon from the North, the king of kings with horses, & chariots, and horsemen, and multitude, & a great people. {8} Thy daughters that are in the field, he shall kill with the sword: & he shall compass thee with munitions, and shall cast up a mount round about: and he shall lift up the buckler against thee. {9} And he shall dispose ordinances, and engines against thy walls, and shall destroy thy towers with his armour. {10} With the inundation of his horses, the dust of them shall cover thee: at the sound of the horsemen, and wheels, and chariots thy walls shall be moved, when he shall go in at thy gates, as by the entrance of a city destroyed. {11} With the hoofs of his horses he shall tread down all thy streets: thy people he shall kill with the sword, and thy noble statues shall fall to the ground. {12} They shall waste thy riches, they shall spoil thy merchandise: and they shall destroy thy walls, and shall overthrow thy goodly houses: and thy stones, and thy timber, and thy dust they shall put in the midst of the waters. {13} And I will make the multitude of thy songs to cease, and the sound of thy harps shall be heard no more. {14} And I will make thee as a most clear rock, drying of nets shall thou be, neither shalt thou be built any more: because I have spoken, saith our Lord God. {15} Thus saith our Lord God to Tyre: Why, shall not the islands be moved at the sound of thy ruin, and the groaning of thy slain when they shall be killed in the midst of thee? {16} And all the Princes of the sea shall go down from their seats: and take off their robes, and cast away their broidered garments, and be clothed with astonishment, sit on the earth, {880} and being astonished marvel at thy sudden fall. {17} And taking upon thee a lamentation, they shall say to thee: How hast thou perished that dwellest in the sea, o noble city, which hast been strong in the sea with thine inhabitants, whom all did fear? {18} Now shall the ships be astonished in the day of thy fear: and the islands in the sea shall be troubled, for that none cometh forth out of thee. {19} Because thus saith our Lord God: When I shall make thee a desolate city as the cities that are

not inhabited: and shall bring upon thee the depth, & many waters shall cover thee: {20} and shall pluck thee down with those, that descend into the lake to the everlasting people, and shall place thee in the lowest ground as old desolations, with them that are brought down into the lake, that thou be not inhabited: moreover when I shall give glory in the land of the living, {21} I will bring thee to nothing, & thou shalt not be, and being sought for, thou shalt not be found any more for ever, saith our Lord God.

Chapter 27

The Prophet lamenteth the ruin of Tyre: 3. describing her former glories 10. and traffic in all sorts of rich merchandise, with sundry nations. 26. All which shall be overthrown by the Chaldees.

{1} AND the word of our Lord was made to me, saying: take up a lamentation upon Tyre: {2} Thou therefore o son of man, {3} And thou shalt say to Tyre, which dwelleth in the entrance of the sea, being the traffic of peoples to many islands: Thus saith our Lord God: o Tyre, thou hast said: I am of perfect beauty, {4} & situated in the heart of the sea. Thy borderers, which builded thee have accomplished thy beauty: {5} with the fir trees of Sanir they builded thee, with all the boards of the sea: they took the cedar from Libanus, to make thee a mast. {6} Oaks of Basan they have hewed for thine oars: & thy banks they have made thee of the ivory of India, and little cabins of the islands of Italy. {7} Various silk of Aegypt was woven for thy sail, to be put on the mast: hyacinth, and purple out of the islands of Elisa, were made thy covering. {8} The inhabitants of Sidon, and the Aradians were thy rowers: thy wise men, o Tyre, were made thy governors. {9} The ancients of Gebal, & wisemen thereof had mariners to the service of thy diverse stuff: all the ships of the sea, and their mariners have been in the people of thy traffic. {10} The Persians, and Lydians, and the Lybians were in thine army thy men of war: the buckler, and helmet they did hang in thee for thine ornament. {11} The children of Arad were with thine army upon thy walls round about: yea and the Pygmeians, that were in the towers, hung up their quivers on thy walls round about: they accomplished thy beauty. {12} They of Carthage thy merchants, for the multitude of all riches, with silver, iron, tin, and lead did they replenish thy marts. {13} Greece, Thubal, and Mosoch, they were thy merchants: slaves, and vessels of brass they brought to thy people. {14} From the house of Thogorma they brought horses, and horsemen, and mules to thy market. {15} The children of Dedan were thy merchants: many islands the traffic of thy hand, teeth of ivory, and of Heben they exchanged for thy price. {16} The Syrian was thy merchant for the multitude of thy works, the precious stone, and purple, and branched works, and fine linen, and silk, and chodchod they did set forth in thy market. {17} Juda and the land of Israel they were thy merchants in the principal corn: balm, and honey, and oil, and resin they did set forth in thy marts. {18} The Damacene was thy merchant in the multitude of thy works, in the multitude of diverse riches, in fat wine, in wools of the best colour. {19} Dan, and Greece, and Mosel in thy marts have set forth wrought iron: stacte, and calamus were in thy merchandise. {20} Dedan thy merchants in tapestry for seats. {21} Arabia, and all the Princes of Cedar, they were the merchants of thy hand: with lambs, and rams, and kids thy merchants came to thee. {22} The sellers of Saba, and Reema, they were thy merchants: with principal splices, and precious stone, and gold, which they did set forth in thy market. {23} Haran, and Chene, and Eden, thy merchants: Saba, Assur, and Chelmad thy sellers. {24} They were thy merchants in diverse manner, with folded pieces of hyacinth, and of embroidered cloths, and of precious riches, which were wrapped up, and bound with cords: cedars also they had in thy merchandise. {25} The ships of the sea, thy chief in thy merchandise: and thou was replenished, and glorified exceedingly in the heart of the sea. {26} In many waters have thy rowers brought thee: the southwind hath broken

thee in the heart of the sea. {27} Thy riches, and thy treasures, and thy manifold furniture, thy mariners, and thy governors, which hold thy stuff, and were chief over thy people: thy men of war also, that were in thee with all thy multitude, that is in the midst of thee: shall fall in the heart of the sea in the day of thy ruin. {28} At the sound of the cry of thy governors shall the navies be troubled. {29} And all they that held oar shall go down out of their ships: the mariners, and all the governors of the sea shall stand on the land: {30} and they shall bewail upon thee with a loud voice, and shall cry bitterly: and they shall cast dust upon their heads, and shall be sprinkled with ashes. {31} And they shall shave baldness upon thee, and shall be girded with haircloths: and they shall weep for thee in bitterness of soul with most bitter weeping. {32} And they shall take up a mournful song upon thee, and shall lament thee: What city is as Tyre, which is become silent in the midst of the sea? {33} Which in the going forth of thy merchandise from the sea didst fill many peoples: in the multitude of thy riches, and of thy peoples hast enriched the kings of the earth. {34} Now thou art destroyed by the sea, thy riches are in the bottom of the waters, and all the multitude, that was in the midst of thee, are fallen. {35} All the inhabitants of the islands are astonished upon thee: & all the kings of the same being striken with tempest have changed their looks. {36} The merchants of peoples have hissed upon thee: thou art brought to nothing, and thou shalt not be even for ever.

Chapter 28

For most insolent pride Tyre shall be utterly destroyed. 20. Sidon likewise overthrown. 24. And the people of Israel at last restored.

{1} AND the word of our Lord was made to me, saying: Tyre: Thus saith our Lord God: For that thy {2} Son of man say to the Prince of heart is elevated, and thou hast said: I am God, and I have sitten in the chair of God in the heart of the sea: whereas thou art a man, and not God: and hast given thy heart as the heart of God. {3} Lo thou art wiser than Daniel: every secret is not hid from thee. {4} In thy wisdom and thy prudence thou hast made thee strength: and hast gotten gold, and silver in thy treasures. {5} In the multitude of thy wisdom, & in thy merchandise thou hast multiplied strength to thee: and thy heart is elevated in thy strength. {6} Therefore thus saith our Lord God: For that thy heart is elevated as the heart of God: {7} therefore behold I will bring upon thee strangers, the strongest of the Gentiles: and they shall draw their swords upon the beauty of thy wisdom, and shall pollute thy comeliness. {8} They shall kill, and pluck thee down: and thou shalt die in the death of the slain in the heart of the sea. {9} Why, shalt thou speak saying: I am God, before them that kill thee: whereas thou art a man, and not God, in the hand of them that slay thee? {10} By the death of the uncircumcised shalt thou die in the hand of strangers: because I have spoken, saith our Lord God. {11} And the word of our Lord was made to me, saying: Son of man lift up a lamentation upon the king of Tyre: {12} and thou shalt say to him: Thus saith our Lord God: Thou the signet of similitude, full of wisdom, and perfect of beauty, {13} thou wast in the delicacies of the paradise of God: every precious stone thy covering: sardius, topatius, and the jasper, chrysolithus, and onyx, and berillus, the sapphire, and the carbuncle, and the emerald: gold the work of thy beauty: & thy pipes were prepared in the day, that thou wast created. {14} Thou Cherub stretched out, and protecting, and I set thee in the holy mount of God, in the midst of fiery stones thou hast walked. {15} Perfect in thy ways from the day of thy creation, until iniquity was found in thee. {16} In the multitude of thy merchandise, thine inner parts were filled with iniquity, and thou didst sin: and I cast thee out from the mount of God, and destroyed thee o Cherub protecting, out of the midst of the fiery stones. {17} And thy heart was elevated in thy beauty: thou hast lost thy wisdom in thy beauty, I have cast thee to the earth: before the face of kings I have given thee, that they might behold thee. {18} In the

multitude of thine iniquities, and in the iniquity of thy merchandise, thou hast polluted thy sanctification: I will therefore bring forth a fire out of the midst of thee, to eat thee, and I will make thee as ashes upon the earth in the sight of all that see thee. {19} All that shall see thee in the Gentiles, shall be astonished upon thee: thou art become a thing of naught, and thou shalt not be for ever. {20} And the word of our Lord was made to me, saying: {21} Son of man, set thy face against Sidon: and thou shalt prophesy of it, {22} and shalt say: Thus saith our Lord God: Behold I to thee Sidon, and I will be glorified in the midst of thee: and they shall know that I am the Lord, when I shall do judgements in it, and shall be sanctified in it. {23} And I will send into it pestilence, and blood in the streets thereof: and the slain shall fall in the midst thereof by the sword round about: and they shall know that I am the Lord. {24} And there shall be no more scandal of bitterness to the house of Israel, & thorn causing pain on every side round about them that are against them: and they shall know that I am the Lord God. {25} Thus saith our Lord God: When I shall have gathered together the house of Israel out of the peoples, in which they are dispersed: I will be sanctified in them before the Gentiles: and they shall dwell in their land, which I gave to my servant Jacob. {26} And they shall dwell therein secure, and they shall build houses, and shall plant vineyards, & shall dwell confidently, when I shall have done judgements in all, that are their enemies round about: and they shall know that I am the Lord their God.

Chapter 29

The King of Aegypt shall be overthrown: 9. and the Kingdom wasted forty years: It shall be repaired to a mean state. 17. And shall be given to the King of Babylon, for his service in destroying Tyre.

{1} IN the tenth year, the tenth month, the eleventh day of the month, the word of our Lord was made to me, saying: {2} Son of man, set thy face against Pharaoh the king of Aegypt: and thou shalt prophesy of him, & of all Aegypt. {3} Speak, and thou shalt say: Thus saith our Lord God: Behold I to thee Pharaoh king of Aegypt, thou great dragon, which liest in the midst of thy rivers, & sayest: The river is mine, & I made it my self. {4} And I will put a bridle in thy jaws: and I will fasten the fishes of thy rivers to thy scales: and I will draw thee out of the midst of the rivers, and all thy fishes shall stick to thy scales. {5} And I will cast thee forth into the desert, and all the fishes of thy river: thou shalt fall upon the face of the earth, thou shalt not be collected, nor gathered together: to the beasts of the earth, and to the fowls of the heaven have I given thee to be devoured. {6} And all the inhabitants of Aegypt shall know that I am the Lord: for that thou hast been a staff of reed to the house of Israel. {7} When they took thee with the hand, & thou wast broken, and didst rent all their shoulder: and they leaning upon thee, thou was broken, and didst dissolve all their reins. {8} Therefore thus saith our Lord God: Behold I will bring upon thee the sword: and will kill out of thee man, & beast. {9} And the Land of Aegypt shall be into a desert, and into a wilderness: & they shall know that I am the Lord: for that thou hast said: The river is mine, & I made it. {10} Therefore behold I to thee, and to thy rivers: and I will give the Land of Aegypt into desolations, destroyed with the sword, from the tower of Syene, even to the borders of Aethiopia. {11} The foot of men shall not pass through it, neither shall the foot of beast go in it: & it shall not be inhabited forty years. {12} And I will make the Land of Aegypt desert in the midst of desert lands, & the cities thereof in the midst of cities overthrown, and they shall be desolate forty years: & I will disperse the Aegyptians into nations, and will scatter them into the lands. {13} Because thus saith our Lord God: After the end of forty years I will gather Aegypt out of the peoples in which they had been dispersed. {14} And I will bring back the captivity of Aegypt, & will place them in the land of Phatures, in the land of their nativity, and they shall be there as a low kingdom: {15}

among other kingdoms it shall be lowest, and it shall no more be elevated over the nations, and I will diminish them that they rule not over the Gentiles. {16} And they shall no more be to the house of Israel in confidence, teaching iniquity, that they may fly, and follow them: and they shall know that I am the Lord God. {17} And it came to pass in the seven and twentieth year, in the first, in the first of the month: the word of our Lord was made to me, saying: {18} Son of man, Nabuchodonosor the king of Babylon hath made his army to serve with great service against Tyre: every head made bald, and every shoulder hath the hair plucked off: and there hath been no reward rendered him, nor his army concerning Tyre, for the service that he served me against it. {19} Therefore thus saith our Lord God: Behold I will give Nabuchodonosor the king of Babylon in the land of Aegypt: & he shall take the multitude thereof, and take the booties thereof for a prey, and rifle the spoils thereof: & it shall be a reward for his army, {20} and for the work, that he served me against it: I have given him the land of Aegypt, for that they have laboured for me, saith our Lord God. {21} In that day there shall a horn spring to the house of Israel, & I will give thee an open mouth in the midst of them: and they shall know that I am the Lord.

Chapter 30

Aegypt shall be so wasted, 5. that Aethiopia, and other neighbours shall tremble; 9. seeing the cities and country destroyed. 20. All which is confirmed again by an other vision.

{1} AND the word of our Lord was made to me, saying: Thus saith our Lord God: Howl ye, woe, {2} Son of man prophesy, and say: woe to the day: {3} because the day is near, and the day of our Lord approacheth: the day of a cloud, the time of the Gentiles shall be. {4} And the sword shall come into Aegypt: & there shall be fear in Aethiopia, when the wounded shall fall in Aegypt, & the multitude thereof shall be taken away, and the foundations thereof be destroyed. {5} Aethiopia, and Libia, and the Lydians, and all the rest of the common people, and Chub, and the children of the land of covenant, shall fall with them by the sword. {6} Thus saith our Lord God: And they shall fall that underprop Aegypt, and the pride of the empire thereof shall be destroyed: from the tower of Siena shall they fall in it by the sword, saith our Lord the God of hosts. {7} And they shall be dissipated in the midst of desolate lands, and the cities thereof shall be in the midst of desert cities. {8} And they shall know that I am the Lord: when I shall have given fire in Aegypt, and all the aiders thereof shall be broken. {9} In that day shall messengers go forth from my face in galleys to terrify the confidence of Aethiopia, and there shall be fear among them in the day of Aegypt: because it shall come without doubt. {10} Thus saith our Lord God: I will make the multitude of Aegypt to cease in the hand of Nabuchodonosor the king of Babylon. {11} He and his people with him the strongest of the Gentiles shall be brought to destroy the land: and they shall draw their swords upon Aegypt: and shall fill the land with the slain. {12} And I will make the channels of the rivers dry, and will deliver the land into the hands of the most wicked: and will dissipate the land and the fullness thereof in the hands of aliens, I, the Lord have spoken. {13} Thus saith our Lord God: And I will destroy the idols, and I will make the idols to cease out of Memphis: and duke of the land of Aegypt there shall be no more: and I will give terror in the land of Aegypt. {14} And I will destroy the land of Phathures, and will give fire in Taphnis, and will do judgements in Alexandria. {15} And I will pour out mine indignation upon Pelusium the strength of Aegypt, and will kill the multitude of Alexandria, {16} And will give fire in Aegypt: as a woman in travail shall Pelusium sorrow, and Alexandria shall be dissipated, and in Memphis daily distresses. {17} The young men of Heliopolis, and of Bubasti shall fall by the sword, and themselves shall be led captive. {18} And in Taphnis the day shall wax black, when I shall have broken there the sceptres of Aegypt, and the pride of the might thereof shall fail

in it: the cloud shall cover her, & her daughters shall be led into captivity. {19} And I will do judgements in Aegypt: & they shall know that I am the Lord. {20} And it came to pass in the eleventh year, in the first month, in the seventh of the month, the word of our Lord was made to me, saying: {21} Son of man, I have broken the arm of Pharao king of Aegypt: and behold it is not wound up, that health might be restored to it, that it might be bound with cloths, & swaddled with linen clouts, that recovering strength it might hold the sword. {22} Therefore thus saith our Lord God: Behold I to Pharao king of Aegypt, and I will break into pieces his strong arm, already broken: and I will cast down the sword out of his hand: {23} and will disperse Aegypt among the Gentiles, & will scatter them in the lands. {24} And I will strengthen the arms of the king of Babylon, and will give my sword in his hand: and I will break the arms of Pharao, and the slain before his face shall groan with groanings. {25} And I will strengthen the arms of the king of Babylon, and the arms of Pharao shall fall, and they shall know that I am the Lord, when I shall give my sword into the hand of the king of Babylon, and he shall have stretched it forth upon the Land of Aegypt: {26} And I will disperse Aegypt into nations, and will scatter them into lands, and they shall know that I am the Lord.

Chapter 31

The glory of Assyrians excelling all other Kingdoms, 10. was overthrown, God so ordaining, by the Chaldees: 18. much less shall Aegypt escape.

{1} AND it came to pass in the eleventh year, the third month, the first of the month, the word of our Lord was made to me, saying: {2} Son of man, say to Pharao the king of Aegypt, and to his people: To whom art thou made like in thy greatness? {3} Behold Assur as it were a Cedar in Libanus, fair of boughs, & thick of leaves, and high of height, & the top thereof is elevated among the thick boughs. {4} The waters have nourished him, the depth hath exalted him, the rivers thereof ran out round about the roots thereof, and he sent forth her rivers to all the trees of the country. {5} Therefore was his height elevated above all the trees of the country, and his groves were multiplied, and his boughs were elevated because of many waters. {6} And when he had spread forth his shadow, in his boughs all the fowls of the heaven made nests, and under his leaves all beasts of the forests engendered, and under his shadow dwelt the assembly of very many nations. {7} And he was most fair in his greatness, and in the enlarging of his groves: for his root was near many waters. {8} The cedars were not higher than he in the paradise of God, the fir-trees matched not his top, & the plane-trees were not equal to his boughs: no tree of the paradise of God was likened to him, and to his beauty. {9} Because I made him beautiful, and with many and thick boughs: and all the trees of pleasure, that were in the paradise of God, did emulate him. {10} Therefore thus saith our Lord God: For that he is exalted in height, and hath given his top green and tick, and his heart is elevated in his height: {11} I have delivered him into the hands of the strongest of the nations, doing he shall do to him: according to his impiety I have cast him out. {12} And aliens, and the most cruel of the nations shall cut him down, and shall throw him forth upon the mountains, and in all valleys his boughs shall fall, and his groves shall be broken on all rocks of the land: and all the peoples of the earth shall depart from his shadow, and shall leave him. {13} In his ruin dwelt all the fowls of heaven, and in his boughs were all the beasts of the field. {14} For which cause there shall not be elevated in their height all the trees of the waters, neither shall they put their highness among the woody and thick ones, neither shall they stand in their height, all that are watered with waters: because they are all delivered into death to the lowest earth in the midst of the children of men, to them that go down into the Lake. {15} Thus saith our Lord God: In the day that he went down to hell, I brought in mourning, I covered him with the depth: and I stayed

his rivers, and kept in many waters: Libanus was made sad upon him, & all the trees of the field were shaken. {16} At the sound of his ruin I moved the Gentiles, when I brought him down to hell with them, that descended into the lake: & all the trees of pleasure goodly & glorious in Libanus, all that were watered with waters, were comforted in the lowest earth. {17} For they also shall go down with him to hell to the slain by the sword: & the arm of every one shall sit under his shadow in the midst of the nations. {18} To whom art thou likened, o thou noble and lofty among the trees of pleasure? Behold thou art brought down with the trees of pleasure to the lowest earth: in the midst of the uncircumcised shalt thou sleep, with them that are slain by the sword, the same is Pharao, and all his multitude, saith our Lord God.

Chapter 32

The Prophet lamenteth the destruction of Aegypt, 11. prosecuting his prophecy of the most lamentable destruction thereof: 17. foreshewing that the more it is exalted in strength and glory, so much more miserable shall be the fall thereof.

{1} AND it came to pass the twelfth year, in the twelfth month, in the first of the month, the word of our Lord was made to me, saying: {2} Son of man, take up a lamentation upon Pharao the king of Aegypt, & thou shalt say to him: Thou art likened to the Lion of the Gentiles, and the dragon, that is in the sea: and thou didst strike with the horn in thy rivers, and didst trouble the waters with thy feet, and didst conciliate their streams. {3} Therefore thus saith our Lord God: I will spread my net upon thee in the multitude of many peoples, and I will draw thee out in my net. {4} And I will throw thee forth on the ground, upon the face of the field will I cast thee away: and I will make all the fowls of heaven to dwell upon thee, and I will fill of thee the beasts of all the earth. {5} And I will give thy flesh upon the mountains, and will fill the little hills with thy corruption. {6} And I will water the earth with the stench of thy blood upon the mountains, and the valleys shall be filled of thee. {7} And I will cover the heavens, when thou shalt be extinguished, and I will make the stars thereof to wax black: the sun I will cover with a cloud, & the moon shall not give her light. {8} I will make all the lights of heaven to mourn upon thee: & I will give darkness upon thy land, saith our Lord God, when thy wounded shall fall in the midst of the land, saith our Lord God. {9} And I shall provoke to anger the heart of many peoples, when I shall have brought in thy destruction in the Gentiles upon the lands, which thou knowest not. {10} And I will make many peoples to be astonished upon thee, and their kings with exceeding horror shall be afraid upon thee, when my sword shall begin to fly upon their faces: and they shall be astonished suddenly, every one for his life, in the day of thy ruin. {11} Because thus saith our Lord God: {12} The sword of the king of Babylon shall come to thee, in the swords of the valiants will I overthrow thy multitude: invincible are all these Gentiles: and they shall waste the pride of Aegypt, and the multitude thereof shall be dissipated. {13} And I will destroy all the beasts thereof, that were upon very many waters: and the foot of man shall trouble them no more, neither shall the hoof of beasts trouble them. {14} Then will I make their waters most pure, and their rivers I will bring as oil, saith our Lord God. {15} When I shall have made the Land of Aegypt desolate: & the land shall be made desert of her fullness, when I shall have stricken all the inhabitants thereof: & they shall know that I am the Lord. {16} It is lamentation, and they shall lament it, the daughters of the Gentiles shall lament it, upon Aegypt, and upon the multitude thereof they shall lament it, saith our Lord God. {17} And it came to pass in the twelfth year, in the fifteenth of the month, the word of our Lord was made to me, saying: {18} Son of man, sing a mourning song upon the multitude of Aegypt: and pluck her down, herself, and the daughters of the strong nations, to the lowest earth, with them that go down into the lake. {19} Fairer than whom art thou? Descend, & sleep with the uncircumcised. {20} In the midst

of the slain by the sword they shall fall. The sword is given, they have drawn her, and all her peoples. {21} The most mighty of the strong shall speak to him from the midst of hell, which went down with his helpers, and slept uncircumcised, slain by the sword. {22} There Assur, and all his multitude: round about him their graves, all the slain, and they that fell by the sword. {23} Whose graves were made in the lowest lakes: and his multitude was made round about his grave: all the slain, and they that fell by the sword, which sometime had given fear in the land of the living. {24} There Aelam, and all the multitude thereof round about her grave. All these slain, and falling by the sword: that went down uncircumcised to the lowest earth: which did put their terror in the land of the living, and they have borne their ignominy with them, that go down into the lake. {25} In the midst of their slain they have set her couch among all her peoples: round about him their grave, and these uncircumcised, and slain by the sword, for they gave their terror in the land of the living, and have borne their ignominy with them, that descend into the lake: they are laid in the midst of the slain. {26} There Mosoch, & Thubal, & all their multitude: round about him their graves: all these uncircumcised, and slain, and falling by the sword: because they gave their fear in the land of the living: {27} And they shall not sleep with the valiants, and them that fell, and the uncircumcised, that went down to hell with their weapons, and put their swords under their heads, and their iniquities were in their bones: because they were made the terror of the valiants in the land of the living. {28} And thou therefore shalt be destroyed in the midst of the uncircumcised, and shalt sleep with the slain by the sword. {29} There Idumea, and her kings, and all her Princes, which were given with their host with the slain by the sword: and which slept with the uncircumcised, & with them that go down into the lake. {30} There all the Princes of the North, and all the hunters: which were brought down with the slain, fearing, and in their strength confounded: which slept uncircumcised with the slain by the sword, & have borne their ignominy with them, that go down into the lake. {31} Pharao saw them, and he was comforted upon all his multitude, which was slain by the sword, Pharao, & all his host, saith our Lord God: {32} because I gave his terror in the land of the living, and he slept in the midst of the uncircumcised with the slain by the sword: Pharao and all his multitude, saith our Lord God.

Chapter 33

By example of a watchman, 7. God chargeth the Prophet to declare whatsoever dangers he seeth imminent to the people. 10. Sinners repenting shall be saved, and if the just leave their justice they shall be damned. 21. The promise made to Abraham maketh not the Jews secure: 23. but for their enormous sins they shall be carried out captives. 33. Then they shall know that the prophet said the truth.

{1} AND the word of our Lord was made to me, saying: children of thy people, and thou shalt say {2} Son of man, speak to the to them: The land when I shall bring the sword in upon it, and the people of the land take a man, one of their meanest, and make him a watchman over them: {3} and he shall see the sword coming upon the land, and sound with the trumpet, and tell the people: {4} and he that heareth the sound of the trumpet, whosoever he be, and doth not look to himself, and the sword come, and take him: his blood shall be upon his head. {5} He heard the sound of the trumpet, and did not look to himself, his blood shall be on himself: but if he shall look to himself, he shall save his life. {6} And if the watchman see the sword coming, & sound not with the trumpet: and the people look not to themselves, and the sword come, and take a soul from among them: he certes is caught in his iniquity, but his blood I will require of the hand of the watchman. {7} And thou son of man, I have made thee a watchman to the house of Israel: hearing therefore the word from my mouth, thou shalt tell them from me. {8} If when I say to the impious: O thou impious, dying thou shalt die: thou speak not that the impious may keep

himself from his way: the impious himself shall die in his iniquity, but his blood I will require at thy hand. {9} But if thou telling the impious, that he convert from his ways, he convert not from his way: he shall die in his iniquity: but thou hast delivered thy soul. {10} Thou therefore o son of man say to the house of Israel: Thus you have spoken, saying: Our iniquities, & our sins are upon us, and in them we fade away: how then can we live? {11} Say to them: Live I, saith our Lord God: I will not the death of the impious, but that the impious convert from his way, and live. Convert, convert ye from your most evil ways: and why will you die, o house of Israel? {12} Thou therefore son of man say to the children of thy people: The justice of the just shall not deliver him, in what day soever he shall sin: and the impiety of the impious shall not hurt him, in what day soever he shall convert from his impiety: and the just can not live in his justice, in what day soever he shall sin. {13} Yea if I shall say to the just that living he shall live, & he trusting in his justice do iniquity: all his justices shall be forgotten, & in his iniquity, which he hath wrought, in the same shall he die. {14} And if I shall say to the impious: Dying thou shalt die: & he do penance from his sin & do judgement & justice, {15} & the same impious restore pledge, and render robbery, walk in the commandments of life, and do not any unjust thing: living he shall live, & shall not die. {16} All his sins, which he hath sinned, shall not be imputed to him: he hath done judgement & justice, living he shall live. {17} And the children of thy people, have said: The way of our Lord is not of equal weight, & their own way is unjust. {18} For when the just shall depart from his justice, & do iniquities, he shall die in them. {19} And when the impious shall depart from his impiety, & shall do judgements, & justice: he shall live in them. {20} And you say: The way of our Lord is not right, every one according to his ways will I judge of you, o house of Israel. {21} And it came to pass in the twelfth year, in the tenth month, in the fifth of the month of our transmigration, there came to me one that was fled from Jerusalem, saying: The city is made waste. {22} And the hand of our Lord had been made to me in the evening, before he came that was fled: & he opened my mouth till he came to me in the morning, & my mouth being opened I was silent no more. {23} And the word of our Lord was made to me, saying: {24} Son of man, They that dwell in these ruinous places, upon the ground of Israel, speaking do say: Abraham was one, and by inheritance he possessed the land: but we be many, the land is given us in possession. {25} Therefore thou shalt say to them: Thus saith our Lord God: Ye that eat in blood & lift up your eyes to your uncleanness, & shed blood: what, shall you possess the land by inheritance? {26} You stood on your swords, you have done abominations, & every one hath polluted his neighbour's wife: & you will possess the land by inheritance? {27} Thus thou shalt say to them: Thus saith our Lord God: Live I, that they which dwell in the ruinous places shall fall by the sword: & he that is in the field, shall be delivered to beasts to be devoured: and they that are in holds, and caves, shall die of the pestilence. {28} And I will give the land into a wilderness, & into a desert, and the proud strength thereof shall fail, and the mountains of Israel shall be desolate, because there is none to pass by them. {29} And they shall know that I am the Lord, when I shall give their land desolate and desert for all their abominations, which they have wrought. {30} And thou son of man: the children of thy people, which speak of thee by the walls, and in the doors of houses, and one saith to an other, a man to his neighbour, speaking: Come, & let us hear what is the word that proceedeth from our Lord. {31} And they come to thee, as if a people should go in, and my people sit before thee: and they hear thy words, and do them not: because they turn them into a song of their mouth, and their heart followeth their avarice. {32} And thou art unto them as a musical song which is sung with sweet and pleasant sound: and they hear thy words, and do them not. {33} And when it shall come to pass which was told before (for behold it cometh) then shall they know that there was a prophet among

them.

Chapter 34

A commination of evil pastors: 11. and a prophecy of the coming of Christ, the true Pastor; who will gather his flock from all parts of the earth, 25. and conserve it for ever.

{1} AND the word of our Lord was made to me saying: Pastors of Israel: prophesy, and thou shalt {2} Son of man prophesy of the say to the Pastors: Thus saith our Lord God: Woe to the Pastors of Israel, which fed themselves: are not the flocks fed of the Pastors? {3} You did eat the milk, & were covered with the wool, & that which was fat ye killed: but my flock you fed not. {4} That which was weak, you strengthened not: and that which was sick, you healed not: that which was broken, you bound not up: and that which was cast away, you brought not again: and that which was lost, you sought not: but with austerity you did rule over them, and with might. {5} And my sheep were dispersed, because there was no Pastor: & they came to be devoured of all the beasts of the field, and were dispersed. {6} My flocks have wandered in all mountains, and in every high hill: and upon all the face of the earth were my flocks dispersed, and there was none that sought them, there was none, I say, that sought them. {7} Therefore ye shepherds hear the word of our Lord: {8} Live I saith our Lord God: that for as much as my flocks have been made a spoil: & my sheep to be devoured of all the beasts of the field, because there was no Pastor (for my Pastors did not seek my flock, but the Pastors fed themselves, & my flocks they fed not:) {9} therefore ye Pastors hear the word of our Lord: {10} Thus saith our Lord God: Behold I my self upon the shepherds, I will require my flock of their hand, and I will make them cease, that they feed my flock no more, & that the Pastors feed no more themselves: and I will deliver my flock out of their mouth, and it shall no more be meat for them. {11} Because thus saith our Lord God: Behold I my self will seek my sheep, and will visit them. {12} As the Pastor visiteth his flock in the day when he shall be in the midst of his sheep which were scattered: so will I visit my sheep, and will deliver them out of all places, wherein they had been dispersed in the day of the cloud and of darkness. {13} And I will bring them out of the peoples, and will gather them out of the lands, and will bring them into their own land: and I will feed them in the mountains of Israel, in the rivers, and in all the seats of the land. {14} In the most plentiful pastures will I feed them, & in the high mountains of Israel shall be their pastures: there shall they rest on the green grass, and in fat pastures they shall be fed upon the mountains of Israel. {15} I will feed my sheep, & I will make them lie, saith our Lord God. {16} That which was lost, I will seek: & that which was cast away, I will bring again: & that which was broken I will bind up: & that which was weak, I will strengthen: & that which was fat & strong, I will keep: & will feed them in judgement. {17} And you my flocks, thus saith our Lord God: Behold I judge between beast & beast, of rams, & of buck goats. {18} Was it not enough for you to feed upon good pastures? You have besides also trodden down with your feet the residue of your pastures: and when you drank most pure water, the rest you troubled with your feet. {19} And my sheep were fed with those things, which were trodden with your feet: and what your feet had troubled, that did they drink. {20} Therefore thus saith our Lord God to you: Behold, I myself do judge between the fat beast & the lean. {21} For that you with sides & shoulders did thrust, and with your horns struck all the weak beasts, till they were dispersed abroad: {22} I will save my flock, & it shall be no more into spoil, & I will judge between beast and beast. {23} AND I WILL RAISE UP OVER THEM ONE PASTOR: who shall feed them, my servant David: he shall feed them, & he shall be their Pastor. {24} And I, the Lord will be their God: & my servant David the Prince in the midst of them: I, the Lord have spoken. {25} And I will make a covenant of peace with them, and will make the most cruel beasts to cease out of the

land: & they that dwell in the desert, shall sleep secure in the forests. {26} And I will put them round about my hill a blessing: and I will bring down the showers in his time, there shall be rains of blessing. {27} And the tree of the field shall give his fruit, and the earth shall give her spring, and they shall be in their land without fear: and they shall know that I am the Lord, when I shall have broken the chains of their yoke, and shall have delivered them out of the hand of those that rule over them. {28} And they shall be no more for a spoil in the Gentiles, neither shall the beasts of the earth devour them: but they shall dwell confidently without any terror. {29} And I will raise up unto them a bud of name: and they shall be no more diminished for famine in the land, neither shall they bear any more the reproach of the Gentiles. {30} And they shall know that I, the Lord their God with them, and they my people the house of Israel: saith our Lord God. {31} And you my flocks, the flocks of my pasture are men: and I, the Lord your God, saith our Lord God.

Chapter 35

An other Prophecy against the Idumeans, 5. because they afflicted the Israelites.

{1} AND the word of our Lord was made to me, saying: mount Seir, and thou shalt Prophesy of it, {2} Son of man set thy face against and shalt say to it: {3} Thus saith our Lord God: Behold I to thee mount Seir, and I will stretch forth my hand upon thee, & will make thee desolate and desert. {4} Thy cities I will destroy, & thou shalt be desert: & thou shalt know that I am the Lord. {5} For that thou hast been an everlasting enemy, and hast shut up the children of Israel into the hands of the sword in the time of their affliction, in the time of extreme iniquity. {6} Therefore live I, saith our Lord God, that I will deliver thee unto blood, & blood shall persecute thee: & whereas thou hast hated blood, blood shall persecute thee. {7} And I will make mount Seir desolate & desert: & I will take from it the comers & goers. {8} And I will fill his mountains with his slain: in thy hills, and in thy valleys, & in the torrents shall the slain with the sword fall. {9} Into everlasting desolations will I deliver thee, & thy cities shall not be inhabited: & thou shalt know that I am the Lord God. {10} For that thou hast said: The two nations, & the two lands shall be mine, & I will possess them by inheritance: whereas our Lord was there. {11} Therefore live I, saith our Lord God, that I will do according to thy wrath, and according to thy zeal, which thou hast used hating them: & I will be made known by them, when I shall have judged thee. {12} And thou shalt know that I, the Lord have heard all thy reproaches, that thou hast spoken of the mountains of Israel, saying: They are desert, they are given unto us to devour. {13} And you rose up upon me with your mouth, and have derogated your words against me: I heard it. {14} Thus saith our Lord God: All the earth rejoicing, I will bring thee into a wilderness. {15} As thou hast rejoiced upon the inheritance of the house of Israel, because it was dissipated, so will I do to thee: Thou shalt be dissipated mount Seir, & all Idumea: and they shall know that I am the Lord.

Chapter 36

The Jews shall be reduced from captivity, 13. their manners amended, 16. which are enormous, 22. by special grace of God, for the glory of his name: 25. fulfilled by Christ's baptism.

{1} AND thou son of man, Prophesy concerning the mountains of Israel, and thou shalt say: Mountains of Israel hear ye the word of our Lord: {2} Thus saith our Lord God: For that the enemy hath said of you: Aha, the everlasting heights are given to us for an inheritance: {3} therefore prophesy, & say: Thus saith our Lord God: For that you have been desolate, & trodden down round about, & made an inheritance to the rest of the Gentiles, and have ascended upon the lip of the tongue, & the reproach of the people: {4} Therefore ye mountains of Israel hear the word of our Lord God: Thus saith our Lord God to the mountains, and hills, to the

torrents, and valleys, & the deserts, and broken walls, and to the cities forsaken, which are spoiled, & scorned of the rest of the Nations round about. {5} Therefore thus saith our Lord God: Because in fire of my zeal I have spoken of the rest of the nations, & of all Idumea, which have given my land to themselves for an inheritance with joy, and with all their heart, and with the mind: and have cast it forth to waste it: {6} therefore prophesy concerning the ground of Israel, and thou shalt say to the mountains, and hills, to the hill-tops, & valleys: Thus saith our Lord God: Behold I have spoken in my zeal, & in my fury because you have sustained the confusion of the Gentiles. {7} Therefore thus saith our Lord God: I have lifted my hand, that the Gentiles which are round about you, they may bear their confusion. {8} But you o mountains of Israel may shoot forth your boughs, and bring forth your fruit to my people of Israel: for he is at hand to come. {9} Because lo I to you, and I will turn to you, and you shall be ploughed, and shall take seed. {10} And I will multiply in you men, and all the house of Israel. And the cities shall be inhabited, & the ruinous places shall be repaired. {11} And I will replenish you with men, and with beasts: and they shall be multiplied, and increase: and I will make you dwell as from the beginning, and will endue you with greater gifts, than you have had from the beginning: and you shall know that I am the Lord. {12} And I will bring men upon you, my people Israel, and they shall possess thee by inheritance: and thou shalt be for an inheritance to them, & thou shalt add no more to be without them. {13} Thus saith our Lord God: For that they say of you: A devourer of men thou art, and one that doest suffocate thy nation. {14} Therefore thou shalt eat men no more, and thy nation thou shalt kill no more, saith our Lord God: {15} neither will I make the confusion of the Gentiles, to be heard in thee any more, and the reproach of the people thou shalt not bear, & thy nation thou shalt lose no more, saith our Lord God. {16} And the word of our Lord was made to me, saying: {17} Son of man, the house of Israel dwelt in their ground, and polluted it in their ways, & in their studies, according to the uncleanness of a menstruous woman was their way made before me. {18} And I have poured out mine indignation upon them for the blood, which they have shed upon the land, & in their idols have polluted it. {19} And I have dispersed them into the Gentiles, & they are scattered into the lands: according to their ways, & their inventions have I judged them {20} And they went in to the Nations, unto which they entered, and have polluted my holy name, when it was said of them: This is the people of the Lord, and out of his land they are come forth. {21} And I have spared my holy name, which the house of Israel polluted among the Gentiles, to which they entered in. {22} Therefore thou shalt say to the house of Israel: Thus saith our Lord God, not for your sake will I do it, o house of Israel, but for my holy name which you have polluted in the Nations to which you entered. {23} And I will sanctify my great name, that is polluted among the Gentiles, which you have polluted in the midst of them: that the Gentiles may know that I am the Lord, saith our Lord of hosts, when I shall be sanctified in you before them. {24} For I will take you out of the Gentiles, & will gather you together out of all the lands, & will bring you into your land. {25} And I will pour out upon you clean water, and you shall be cleansed from all your contaminations, and from all your idols will I cleanse you. {26} And I will give you a new heart, and will put a new spirit in the midst of you: and will take away the stony heart out of your flesh, and will give you a fleshy heart. {27} And I will put my spirit in the midst of you: and I will make that you walk in my precepts, and keep my judgements, and do them. {28} And you shall dwell in the land: which I gave to your fathers, and you shall be my people, and I will be your God. {29} And I will save you from all your contaminations: and I will call for corn, and will multiply it, and will not put famine upon you. {30} And I will multiply the fruit of the tree, and the offsprings of the field, that you bear no more the reproach of famine among the Gentiles. {31}

And you shall remember your most wicked ways, & your studies not good: & your iniquities, & your wicked deeds shall displease you. {32} Not for you will I do it, saith our Lord God, be it known to you: be ye confounded, & ashamed upon your ways, o house of Israel. {33} Thus saith our Lord God: In the day that I shall cleanse you from all your iniquities, & shall make the cities to be inhabited, & shall repair the ruinous places. {34} & the desert land shall be tilled, which once was desolate in the eyes of every wayfaring man, {35} they shall say: This land untilled is become as a garden of pleasure: and the desert cities, and destitute and undermined, have sitten fenced. {36} And the Nations whatsoever shall be left round about you, shall know that I, the Lord have builded the destroyed things, & planted the untilled places, that I, the Lord have spoken, and done it. {37} Thus saith our Lord God: As yet in this shall the house of Israel find me, that I will do for them: I will multiply them as a flock of men, {38} as a holy flock, as the flock of Jerusalem in the solemnities thereof: So shall the desert cities be full of flocks of men: and they shall know that I am the Lord.

Chapter 37

By dead bones rising to life (which also signifieth the general resurrection) 11. is prophesied the reduction of the Jews from captivity: 15. the Kingdoms of Juda and Israel shall be reduced into one Kingdom: 23. in figure that all Nations shall be united in Christ.

{1} THE hand of our Lord was made upon me, and brought me forth in the spirit of our Lord: and left me in the midst of a field, that was full of bones. {2} And he led me about through them on every side: and there were very many upon the face of the field, and exceeding dry. {3} And he said to me: Son of man, thinkest thou these bones shall live? And I said, Lord God, thou knowest. {4} And he said to me: Prophesy of these bones: and thou shalt say to them: Dry bones hear ye the word of our Lord. {5} Thus saith our Lord God to these bones: Behold I will put spirit into you, and you shall live. {6} And I will give sinews upon you, and will make flesh to grow up over you, and will stretch a skin on you: and I will give you spirit, and you shall live, and you shall know that I am the Lord. {7} And I prophesied as he had commanded me: and there was made a sound when I prophesied, and behold a commotion: and bones came to bones, every one to his juncture. {8} And I saw, and behold upon them sinews, and flesh was grown up: and a skin was stretched out in them above, and they had no spirit. {9} And he said to me: {892} prophesy to the spirit, prophesy son of man, & thou shalt say to the spirit: Thus saith our Lord God: Come spirit from the four winds, and blow upon these slain, and let them be revived. {10} And I prophesied as he had commanded me: and spirit entered into them, and they lived: and they stood upon their feet, an army passing great. {11} And he said to me: Son of man: All these bones, are the house of Israel: They say: our bones are withered, our hope is perished, and we are cut off. {12} Therefore prophesy, and thou shalt say to them: Thus saith our Lord God: Behold I will open your graves, and will bring you out of your sepulchres o my people: and will bring you into the land of Israel {13} And you shall know that I am the Lord, when I shall have opened your sepulchres, & shall have brought you out of your graves o my people: {14} and shall have given my spirit in you, & you shall live, & I shall make you rest upon your ground: & you shall know that I, the Lord have spoken & done it, saith our Lord God. {15} And the word of our Lord was made to me, saying: {16} And thou son of man, take thee one piece of wood, and write upon it: Of Juda, & of the children of Israel his fellows: & take an other piece of wood, & write upon it: Of Joseph the wood of Ephraim, and of all the house of Israel, and of his fellows. {17} And join them, one to the other for thee into one piece of wood, and they shall be into an union in thy hand. {18} And when the children of thy people shall say to thee speaking: Doest thou not declare unto us what thou meanest by these? {19} Thou shalt speak to them:

Thus saith our Lord God: Behold I will take the piece of wood of Joseph, which is in the hand of Ephraim, & the tribes of Israel, that are adjoined to him: and I will give them together with the piece of wood of Juda, and will make them into one piece of wood: and they shall be one in his hand. {20} And the pieces of wood whereupon thou shalt write, in thy hand, shall be before their eyes. {21} And thou shalt say to them: Thus saith our Lord God: Behold I will take the children of Israel out of the midst of the nations, to which they are gone: and I will gather them together on every side, and will bring them to their ground. {22} And I will make them into one nation in the land on the mountains of Israel, and there shall be one king ruling over them all: & they shall no more be two nations, neither shall they be divided any more into two kingdoms. {23} Neither shall they be polluted any more in their idols, & their abominations, and all their iniquities, & I will save them out of all the seats, in which they have sinned & I will cleanse them: & they shall be my people, & I will be their God. {24} And my servant David king over them, & there shall be one Pastor of them all, they shall walk in my judgements, and shall keep my commandments, and shall do them. {25} And they shall dwell upon the land, which I gave to my servant Jacob, wherein your fathers dwelt, and they shall dwell upon it, themselves, & their children, & their children's children, even for ever: & David my servant their Prince for ever. {26} And I will make a league of peace to them, an everlasting covenant shall be to them: and I will found them, & will multiply them, and will give my sanctification in the midst of them for ever. {27} And my tabernacle shall be in them: & I will be their God, and they shall be my people. {28} And the Gentiles shall know that I am the Lord the sanctifier of Israel, when my sanctification shall be in the midst of them for ever.

Chapter 38

God and Magog most tyrannically persecuting the Church, 17. as other Prophets have also foretold, 20. shall be mightily overthrown.

{1} AND the word of our Lord was made to me, saying: Gog, and the Land of Magog, the Prince of {2} Son of man, set thy face against the head of Mosoch, and Thubal: and prophesy of him and thou shalt say to him: Thus saith our Lord God: Behold I to thee Gog Prince of the head of Mosoch and Thubal. {3} And I will turn thee about, and will put a bit in thy jaws: and will bring forth thee, and all thine army, the horses and horsemen clothed with brigantines, {4} a great multitude, of them that take spear and buckler and sword. {5} The Persians, Aethiopians, and Lybians with them, all with shields & helmets. {6} Gomer, and all her troops, the houses of Thogorma the sides of the North, and all his strength, and many peoples with them. {7} Prepare and make ready thy self, and all thy multitude, that is gathered to thee in heaps: and be thou as a precept to them. {8} After many days thou shalt be visited: in the later end of years thou shalt come to the land, that is returned from the sword, and is gathered together out of many peoples, to the mountains of Israel, that were desert continually: this same is brought forth out of the peoples, and they shall all dwell in it confidently. {9} And going up as a tempest thou shalt come, & as it were a cloud that thou mayst cover the land, thou & thy troops, & many peoples with thee. {10} Thus saith our Lord God: In that day shall words ascend upon thy heart, and thou shalt think a most wicked thought. {11} And shalt say: I will go up to the land without wall: I will come to them that rest, & dwell securely: all these dwell without wall, there are no bars nor gates to them: {12} That thou mayst take the spoils, & invade the prey, that thou mayst lay thy hand upon them, that had been desert, & afterward restored, & upon the people that is gathered together out of the Gentiles, which hath begun to possess, & to be inhabitant of the navel of the earth. {13} Saba, & Dedan, and the merchants of Tharsis, & all the lions thereof shall say to thee: What comest thou to take spoils? Behold thou hast gathered thy

multitude to take the prey, that thou mayst take silver, and gold, and mayst take away stuff & substance, and spoil infinite booties. {14} Therefore prophesy thou son of man, and thou shalt say to Gog: Thus saith our Lord God: Why shalt thou not know in that day, when my people of Israel shall dwell confidently? {15} And thou shalt come out of thy place from the sides of the North, thou & many peoples with thee, all riders of horses, a great company, and a vehement army. {16} And thou shalt ascend upon my people of Israel as a cloud, that thou cover the earth. In the later days shalt thou be, and I will bring thee upon my land: that the Gentiles may know me, when I shall be sanctified in thee before their eyes, o Gog. {17} Thus saith our Lord God: Thou then art he, of whom I spake in the days of old, in the hand of my servants the Prophets of Israel, which prophesied in the days of those times, that I would bring in thee upon them. {18} And it shall be in that day, in the day of the coming of Gog upon the land of Israel, saith our Lord God, mine indignation shall ascend in my fury. {19} And in my zeal, and in the fire of my wrath I have spoken. That in that day shall be a great commotion upon the land of Israel: {20} and at my presence shall the fishes of the sea be moved, and the fowls of heaven, and the beasts of the field, and every creeping thing, that moveth upon the ground, and all men that are upon the face of the earth: & the mountains shall be overthrown, & the hedges shall fall, and every wall shall fall on the ground. {21} And I will call in against him in all my mountains the sword, saith our Lord God: every man's sword shall be directed against his brother. {22} And I will judge him with pestilence, & blood, & vehement shower, & mighty great stones: fire, and brimstone will I rain upon him, and upon his army, and upon the many peoples that are with him. {23} And I will be magnified, and I will be sanctified: and I will be known in the eyes of many nations: and they shall know that I am the Lord.

Chapter 39

Our Lord permitting Gog, most vehemently to afflict the Church, 3. after a while will destroy him, with all this troops: 9. their weapons shall be burned, 11. their sepulchres infamous, the earth not fully cleansed of their carcasses in seven months. 17. God's people shall rejoice; 22. and all men shall know that their sins were the cause of their captivity.

{1} BUT thou son of man, prophesy against Gog, & thou shalt say: Thus saith our Lord God: Behold I upon thee Gog, the Prince of the head of Mosoch and Thubal. {2} And I will turn thee about, & will reduce thee, and will make thee ascend from the sides of the North: & will bring thee upon the mountains of Israel. {3} And I will strike thy bow in thy left hand, & thine arrows I will cast down out of thy right hand. {4} Upon the mountains of Israel shalt thou fall, and all thy troops, and thy peoples that are with thee: to the wild beasts, to the birds, and to every fowl, and to the beasts of the earth have I given thee to be devoured. {5} Thou shalt fall upon the face of the field: because I have spoken, saith our Lord God. {6} And I will send in fire upon Magog, and on them that dwell in the islands confidently: and they shall know that I am the Lord. {7} And my holy name will I make known in the midst of my people Israel, and I will pollute my holy name no more: and the Gentiles shall know that I am the Lord the holy one of Israel. {8} Behold it cometh, and it is done, saith our Lord God: this is the day, whereof I have spoken. {9} And the inhabitants shall go forth of the cities of Israel, and shall set on fire and burn weapons, buckler, and spears, bow and arrows, and hand-staves, and poleaxes: and they shall burn them with fire seven years. {10} And they shall not carry trees out of the countries, nor cut down out of the forests: because they shall burn the weapons with fire, & shall make prey of them, to whom they had been a prey, & they shall spoil their spoilers, saith our Lord God. {11} And it shall be in that day: I will give Gog a renowned place for a sepulchre in Israel: the valley of wayfaring men on the East of the sea, which shall make them that pass by to be astonished: & they shall there burn Gog, and all his multitude, and it shall be called the valley of the multitude of Gog.

{12} And the house of Israel shall bury them, that they may cleanse the land seven months. {13} And all the people of the land shall bury him, and it shall be unto them a renowned day, wherein I was glorified, saith our Lord God. {14} And they shall appoint men continually going about the land, to bury & to seek them, that were remaining upon the face of the earth, that they may cleanse it: and after seven months they shall begin to seek. {15} And they that travel through the land shall go about: and when they shall see the bone of man, they shall set up a sign beside it, till the buriers bury it in the valley of the multitude of Gog. {16} And the name of the city Amona, and they shall cleanse the land. {17} Thou therefore o son of man, saith our Lord God, say to every fowl, and to all birds, and to all the beasts of the field: Come together, make haste, run together on every side to my victim, which I immolate for you, the great victim upon the mountains of Israel: that you may eat the flesh, and drink the blood. {18} The flesh of the strong shall you eat, and the blood of the princes of the earth shall you drink: of rams, of lambs, and of buckgoats, and bulls, and of fed wares, and of all fat things. {19} And you shall eat the fat your fill, and shall drink blood till you be drunk of the victim, which I shall immolate for you. {20} And you shall be filled upon my table of horse, and strong horsemen, and of all the men of war, saith our Lord God. {21} and I will put my glory in the Gentiles: and all nations shall see my judgement, that I have done, and my hand, that I have put upon them. {22} And the house of Israel shall know that I am the Lord their God from that day and so forward. {23} And the Gentiles shall know that the house of Israel was taken in their iniquity, for that they forsook me, and I hid my face from them: and delivered them into the hands of the enemies, and they fell all by the sword. {24} According to their uncleanness and wickedness have I done to them, and have hid my face from them. {25} Therefore thus saith our Lord God: Now will I bring back the captivity of Jacob, and will have mercy on all the house of Israel: and I will take on me zeal for my holy name. {26} And they shall bear their confusion, and all the prevarication wherewith they prevaricated against me, when they shall dwell in their land confidently fearing no man: {27} and I shall have brought them back out of the peoples, & shall have gathered them together out of the lands of their enemies, and shall be sanctified in them, in the eyes of many nations. {28} And they shall know that I am the Lord their God, for that I transported them into the nations, and have gathered them together upon their own land, & have not left any of them there. {29} And I will hide my face no more from them, because I have poured out my spirit upon all the house of Israel, saith our Lord God.

Chapter 40

In a vision the Prophet seeth the re-edification of Jerusalem. 5. With the measures of diverse parts thereof. 47. and of the court, and entire of the temple.

{1} IN the five & twentieth year of our transmigration, in the beginning of the year, the tenth of the month, the fourteenth year, after the city was stricken: in this self-same day the hand of our Lord was made upon me, & he brought me thither. {2} In the visions of God he brought me into the Land of Israel, & left me upon a mountain exceeding high: upon which there was as it were the building of a city bending toward the south. {3} And he brought me in thither: and behold a man, whose form was as the form of brass, and a linen cord in his hand, and a reed of measure in his hand: & he stood in the gate. {4} And the same man spake to me: Son of man, see with thine eyes, and hear with thine ears, & set thy heart on all things, which I will shew thee: for thou art brought hither that they may be shewed to thee: declare all things that thou seest, to the house of Israel. {5} And behold a wall on the outside round about the house, & in the man's hand a reed of measure of six cubits & a palm: & he measured the breadth of the building with one reed, the height also with one reed. {6} And he

came to the gate, that looked to the way of the east, & he ascended by the steps thereof: & he measured the threshold of the gate with one reed the breadth, that is, one threshold with one reed in breadth: {7} and a chamber with one reed in length, and one reed in breadth: and between the chambers five cubits: {8} and the threshold of the gate by entry of the gate within, with one reed. {9} And he measured the entry of the gate of eight cubits, and the front thereof of two cubits: and the entry of the gate was within. {10} Moreover the chambers of the gate to the way of the East, three on this side, and three on that side: one measure of the three, and one measure of the fronts, on both parts. {11} And he measured the breadth of the threshold of the gate ten cubits: and the length of the gate of thirteen cubits: {12} and the border before the chambers of one cubit: and one cubit the end on both sides, and the chambers were of six cubits, on this side and that side. {13} And he measured the gate from the roof of the chamber, even to the roof thereof, the breadth of five and twenty cubits: door against door. {14} And he made fronts by sixty cubits: & to the front the court of the gate on every side round about. {15} And before the face of the gate, which caught even to the face of the entry of the inner gate, fifty cubits. {16} And oblique windows in the chambers, and in their fronts, which were within the gate on every side round about: & in like manner there were also in the entries windows round about within, and before the fronts the picture of palm trees graven. {17} And he brought me out of the outer court, & behold cells, and the pavement paved with stone in the court round about: thirty cells in the compass of the pavement. {18} And the pavement in the front of the gates according to the length of the gates was beneath. {19} And he measured the breadth from the face of the lower gate even to the front of the inner court without, an hundred cubits to the East, and to the North. {20} The gate also that looked to the way of the North of the outer court, he measured as well in length as in breadth. {21} And the chambers thereof three on this side, & three on that side: and the front thereof, and the entry thereof according to the measure of the former gate, of fifty cubits the length thereof, and the breadth of five and twenty cubits. {22} And the windows thereof, & the entry, and the gravings according to the measure of the gate, that looked to the East, and the ascent thereof was of seven steps, and an entry before it. {23} And the gate of the inner court against the gate of the North, and the East gate: and he measured from gate even to gate an hundred cubits. {24} And he brought me out to the way of the South, and behold the gate, that looked to the South: and he measured the front thereof, and the entry thereof according to the former measures. {25} And the windows thereof, and the entries round about, as the other windows: of fifty cubits in length, and in breadth of five and twenty cubits. {26} And on seven steps was the ascent to it: and an entry before the doors thereof: and there were graven palm trees, one on this side, and an other on that side in the front thereof. {27} And the gate of the inner court in the way of the South: and he measured from gate even to gate in the way of the South, an hundred cubits. {28} And he brought me into the inner court to the South gate: and he measured the gate according to the former measures. {29} The chamber thereof, and the front thereof, and the entry thereof with the same measures: and the windows thereof, and entry thereof round about fifty cubits of length, and of breadth five and twenty cubits. {30} And the entry round about in length of five and twenty cubits, & in breadth of five cubits. {31} And the entry thereof to the outer court, & the palm-trees thereof in the front: & there were eight steps, on which the ascent was through it. {32} And he brought me in into the inner court by the way of the east: & he measured the gate according to the former measures. {33} The chamber thereof, and the front thereof, and the entry thereof as before: and the windows thereof, and the entries thereof round about, in length of fifty cubits, & in breadth of five and twenty cubits. {34} And the entry thereof, that is, of the outer court: & the graven palm-trees in the front thereof on this side and on that

side: and on eight steps the ascent thereof. {35} And he brought me into the gate, that looked to the North: & he measured according to the former measures. {36} The chamber thereof, and the front thereof, and the entry thereof, and the windows thereof round about, in length of fifty cubits, and breadth of five and twenty cubits. {37} And the entry thereof looked to the utter court: and the graving of palm-trees in the front thereof on this side & on that side: and upon eight steps the ascent thereof. {38} And at every chamber a door in the foreparts of the gates: there they washed the holocaust. {39} And in the entry of the gate, two tables on this side, and two tables on that side: that there might be immolated upon them holocaust, & for sin, and for offence. {40} And on the utter side, which goeth up to the door of the gate, that goeth on toward the North, two tables: and at the other side before the entry of the gate, two tables. {41} Four tables on this side, and four tables on that side: at the sides of the gate were eight tables, whereupon they did immolate. {42} And the four tables for holocaust, were made of square stones: in length of one cubit and an half, and in breadth of one cubit and an half, and in height of one cubit: upon which they shall put the vessels, wherein is immolated the holocaust, and the victim. {43} And the brims of them of one palm, bowed back within round about: and upon the tables, the flesh of the oblation. {44} And without the inner gate the cells of the singing men in the inner court, which was on the side of the gate that looketh to the North: and the faces of them against the way of the South, one at the side of the East gate, which looked to the way of the North. {45} And he said to me: This is the chamber, which looketh to the way of the South, it shall be for the Priests, that watch in the wards of the temple. {46} Moreover the chamber that looketh to the way of the North shall be for the Priests, that watch upon the ministry of the altar. These are the children of Sadoc, which of the children of Levi approach to our Lord to minister unto him. {47} And he measured the court in length of an hundred cubits, and in breadth of an hundred cubits square: and the altar before the face of the temple. {48} And he brought me into the entry of the temple: and he measured five cubits on this side, {897} and five cubits on that side: and the breadth of the gate of three cubits on this side, and of three cubits on that side. {49} And the length of the entry of twenty cubits: and the breadth of eleven cubits, and by eight steps was the ascent to it. And there were pillars in the fronts: one on this side, and an other on that side.

Chapter 41

A description of the temple to be re-edified, and all the parts thereof.

{1} AND he brought me into the temple, and he measured the fronts six cubits of breadth on this side, and six cubits of breadth on that side, the breadth of the tabernacle. {2} And the breadth of the gate was ten cubits: and the sides of the gate of five cubits on this side, and of five cubits on that side: and he measured the length thereof of forty cubits, and the breadth of twenty cubits. {3} And being entered within he measured in the front of the gate, two cubits: and the gate of six cubits: and the breadth of the gate of seven cubits. {4} And he measured the length thereof of twenty cubits, and the breadth of twenty cubits, before the face of the temple: and he said to me: This is Sanctum Sanctorum. {5} And he measured the wall of the house of six cubits: and the breadth of a side, of four cubits on every side round about the house. {6} And the sides, side to side, were twice thirty three: and they were eminent, which might enter in through the wall of the house, in the sides round about, to hold in, and not to touch the wall of the temple. {7} And there was a broad alley made round, ascending up by winding stairs, and it led into the upper chamber of the temple round about: therefore was the temple broader in the higher parts: and so from the lower parts they mounted to the higher unto the midst. {8} And I saw in the house the height round about, the sides

founded by the measure of a reed the space of six cubits: {9} and the breadth through the wall of the side without of five cubits: and there was an inner house in the sides of the house. {10} And between the cells the breadth of twenty cubits round about the house on every side, {11} and the door of the side for prayer: one door to the way of the North, and one door to the way of the South: and the breadth of the place for prayer, of five cubits round about. {12} And the building, that was separated, and turned to the way that looketh toward the sea, of the breadth of seventy cubits: and the wall of the building, of five cubits in breadth round about: and the length thereof of ninety cubits. {13} And he measured the length of the house, of an hundred cubits: and the building that was separated, and the walls thereof, of the length of an hundred cubits. {14} And the breadth before the face of the house, and of that which was separated against the East, of an hundred cubits. {15} And he measured the length of the building against the face of that, which was separated at the back: the echecks on both sides of an hundred cubits: and the inner temple, and the entries of the court. {16} The thresholds, and oblique windows, & the echecks round about by three parts, against the threshold of every one, and paved with wood round about the circuit: and earth even to the windows, and the windows shut over the doors. {17} And even to the inner house, and without by every wall round about within and without, by measure. {18} And Cherubs and palmtrees wrought, & a palmtree between Cherub & Cherub, & a Cherub had two faces. {19} The face of a man by the palmtree on this side, and the face of a lion by the palmtree on the other side: expressed through all the house round about. {20} From the ground even to the upper parts of the gate, were Cherubs, and palmtrees graven in the wall of the temple. {21} The threshold four square, and the face of the sanctuary, sight to sight. {22} The height of the wooden altar, of three cubits: and the length thereof, of two cubits: and the corners thereof, and the length thereof, & the walls thereof of wood. And he spake to me: This is the table before our Lord. {23} And there were two doors in the temple, and in the sanctuary. {24} And in the two doors on both sides were two little doors, which were folded within each other: for there were two wickets on both sides of the doors. {25} And there were Cherubs also graven in the same doors of the temple, and the graving of palmtrees, as they were expressed in the walls: for which cause also there was thicker timber in the front of the entry without. {26} Upon which were the oblique windows, and the similitude of palmtrees on this side and on that side in braces of the entry: according to the sides of the house, and the breadth of the walls.

Chapter 42

Description of the courts, chambers, & other places pertaining to the temple.

{1} AND he brought me out into the utter court by the way that leadeth to the North, and he brought me into the cell, that was against the separated building, & against the house bending to the North. {2} In the face of the length, an hundred cubits of the North door: and the breadth fifty cubits, {3} against the twenty cubits of the inner court, & against the pavement paved with stone of the utter court, where was a porch joined to a triple porch. {4} And before the cells a walk of ten cubits in breadth, looking to the inner parts of the way of one cubit. And their doors toward the North: {5} Where were chambers in the upper parts more low: because they bare up the porches, which appeared above out of them from the nether parts, and from the midst of the building. {6} For they were triple lofts, & had not pillars, as the pillars of the courts: therefore did they appear above out of the nether places, and out of the middle places, from the ground fifty cubits. {7} And an utter closure according to the cells, which were in the way of the utter court before the cells: the length thereof of fifty cubits. {8} Because the length of the cells of the utter court was of fifty cubits: and the length before the face of the temple, of an hundred cubits.

{9} And there was under these cells an entrance from the East, going into them out of the utter court. {10} In the breadth of the closure of the court, that was against the way of the East, toward the face of the separated building, and there were cells before the building. {11} And the way before the face of them according to the similitude of the cells, which were in the way of the North: according to the length of them, so also was their breadth: and all the entrance of them, and similitudes, and their doors. {12} According to the doors of the cells that were in the way looking to the South: a door in the head of the way, which way was before the entry separated by the way of the East going in. {13} And he said to me: The cells of the North, and the cells of the South, which are before the separated building: these are the holy cells, wherein the Priests do eat, which approach to our Lord into Sancta Sanctorum, there shall they lay the holies of holies, and the oblation for sin, and for offence: for it is a holy place. {14} And when the Priests shall be entered, they shall not go forth out of the holy places into the utter court: and there they shall lay their vestments, wherein they minister, because they are holy: and they shall be clothed with other vestments, & so they shall go forth to the people. {15} And when he had accomplished the measures of the inner house, he brought me out by the way of the gate, that looked to the way of the East: and he measured it on every side round about. {16} And he measured against the East wind with the reed of measure, five hundred reeds in reed of measure round about. {17} And he measured against the North wind five hundred reeds in reed of measure round about. {18} And to the South wind he measured five hundred reeds, in reed of measure round about. {19} And to the West wind he measured five hundred reeds, in reed of measure. {20} By the four winds he measured the wall thereof on every side round about the length and breadth of five hundred reeds, dividing between the sanctuary and the place of the common people.

Chapter 43

The glory of God returneth to the new temple. 7. The prophet heareth, that the Israelites will no more pollute God's name with idolatry: 10. is commanded to shew them the measure, and form of the temple, 13. and of the altar: 18. with sacrifices to be offered seven days.

{1} AND he brought me to the gate that looked to the way of the East. glory of the God of Israel went by the East {2} And behold the gate: and he had a voice as the voice of many waters, and the earth shined at his majesty. {3} And I saw a vision according to the form which I had seen, when he came to destroy the city: and the shape according to the sight, which I had seen by the river Chobar: and I fell upon my face. {4} And the majesty of our Lord went into the temple by the way of the gate that looked to the East. {5} And the spirit lifted me up, and brought me into the inner court: and behold the house was filled with the glory of our Lord. {6} And I heard one speaking to me out of the house, and a man stood by me, {7} said to me: Son of man, the place of my throne, and the place of the steps of my feet, where I dwell in the midst of the children of Israel for ever: and the house of Israel shall no more pollute my holy name, they, and their kings in their fornications, and in the ruins of their kings, and in the excelses. {8} Who have built their threshold by my threshold, and their posts by my posts: and there was a wall between me and them: and they polluted my holy name in the abominations which they did: for the which thing I consumed them in my wrath. {9} Now therefore let them repel their fornication, & ruins of their kings far from me: & I will dwell in the midst of them always. {10} But thou son of man, shew to the house of Israel the temple, and let them be confounded at their iniquities, and let them measure the frame: {11} and be ashamed of all things that they have done. The figure of the house, & of the frame thereof, the goings out, and the coming in, and all the description thereof, and all the precepts thereof, and all the order thereof, and all the laws thereof shew to them, and thou shalt write in their eyes: that they may keep all the descriptions thereof, and

the precepts thereof, and let them do them. {12} This is the law of the house in the top of the mount: All the border thereof round about is holy of holies: this then is the law of the house. {13} And these are the measures of the altar by the most true cubit which had a cubit and a palm: in the bosom thereof was a cubit, & a cubit in breadth: and the limit thereof even to the brim thereof, and round about, one palm: this also was the trench of the altar. {14} And from the bosom of the ground to the lowest brim two cubits, and the breadth of one cubit: and from the lesser brim unto the greater brim four cubits, and the breadth of one cubit. {15} And Ariel itself of four cubits: & from Ariel upward four horns. {16} And Ariel of twelve cubits in length by twelve cubits of breadth, four square with equal sides. {17} And the brim of fourteen cubits of length by fourteen cubits of breadth in the four corners thereof: & the crown round about it of half a cubit, & the bosom thereof of one cubit round about: and the steps thereof turned to the East. {18} And he said to me: Son of man, thus saith our Lord God: These are the rites of the altar, in what day soever it shall be made: that holocaust may be offered upon it, and blood poured out. {19} And thou shalt give to the Priests, and Levites, that are of the seed of Sadoc, that approach to me, saith our Lord God, that they offer to me a calf of the herd for sin. {20} And taking of his blood, thou shalt put it upon the four horns thereof, and upon the four corners of the brim, and upon the crown round about: and thou shalt cleanse, and expiate it. {21} And thou shalt take the calf, that is offered for sin: and thou shalt burn him in a separate place of the house without the sanctuary. {22} And in the second day thou shalt offer a buck of goats unspotted for sin: and they shall expiate the altar, as they did expiate in the calf. {23} And when thou shalt have accomplished expiating it, thou shalt offer a calf of the herd unspotted, and a ram of the flock unspotted. {24} And thou shalt offer them in the sight of our Lord: and the Priests shall cast salt upon them, & shall offer them an holocaust to our Lord. {25} Seven days shalt thou make a buck goat for sin daily: and a calf of the herd, & a ram of the cattle unspotted shall they offer. {26} Seven days shall they expiate the altar, and shall cleanse it: and they shall fill his hand. {27} And the days being expired, in the eight day and so forth, the priests shall make your holocausts upon the altar, and those which they offer for peace: and I will be pacified toward you, saith our Lord God.

Chapter 44

The East gate of the Sanctuary shall be always shut. 5. The incircumcised shall not enter into the sanctuary: 10. nor the Levites, that have served idols: but shall do other service belonging to sacrifices: 15. and the children of Sadoc shall do the priestly functions: 17. observing the prescribed rites thereof.

{1} AND he turned me to the way of the utter sanctuary, which looked toward the East: and it was shut. {2} And our Lord said to me: This gate shall be shut: it shall not be opened, and man shall not pass through it: Because our Lord the God of Israel is entered in through it, and it shall be shut {3} for the Prince. The Prince himself shall sit in it, to eat bread before our Lord: by the way of the gate of the entry shall he enter in, and by the way thereof he shall go out. {4} And he brought me by the way of the North gate in the sight of the house: and I saw, & behold the glory of our Lord filled the house of our Lord: and I fell on my face. {5} And our Lord said to me: Son of man set thy heart, and see with thine eyes, and hear with thine ears all things, that I speak to thee concerning all the ceremonies of the house of our Lord, and concerning all the laws thereof: & thou shalt set thy heart in the ways of the temple, by all the goings out of the sanctuary. {6} And thou shalt say to the house of Israel that exasperateth me: Thus saith our Lord God: Let all your wicked deeds suffice you o house of Israel: {7} because you bring in strange children uncircumcised in heart, & uncircumcised in flesh, to be in my sanctuary, & to pollute my house, & you offer my breads, the fat, and the blood: & you dissolve my covenant in all your wicked abominations. {8} And

you have not kept the precepts of my sanctuary: & you have set keepers of my observances in my sanctuary to your own selves. {9} Thus saith our Lord God: Every stranger uncircumcised in heart, & uncircumcised in flesh, shall not enter into my sanctuary, every strange child that is in the midst of the children of Israel. {10} Yea and the Levites that have revolted far from me in the error of the children of Israel, & have erred from me after their idols, and have borne their iniquity: {11} they shall be officers in my sanctuary, and porters of the gates of the house, and ministers of the house: they shall kill the holocausts, and the victims of the people: & they shall stand in their sight, to serve them. {12} For that they have served them in the sight of their idols, and were made to the house of Israel a scandal of iniquity: therefore have I lifted up mine hand upon them, saith our Lord God, & they shall bear their iniquity: {13} and they shall not approach to me, to do the function of priesthood unto me, neither shall they approach to all my sanctuary by Sancta Sanctorum: but they shall bear their confusion, and their wicked abominations which they have done. {14} And I will make them porters of the house, in all the ministry thereof, and in all things that shall be done therein. {15} But the Priests, and Levites, the sons of Sadoc, which kept the ceremonies of my sanctuary, when the children of Israel erred from me, they shall approach to me, to minister unto me: & they shall stand in my sight, to offer me the fat, and the blood, saith our Lord God. {16} They shall enter into my sanctuary, and they shall approach to my table, to minister unto me, and to keep my ceremonies. {17} And when they shall enter into the gates of the inner court, they shall be clothed with linen garments: neither shall any woollen thing come upon them, when they minister in the gates of the inner court & within. {18} There shall be linen mitres on their heads, & there shall be linen breeches on their loins, & they shall not be girded in sweat. {19} And when they shall go out to the outer court unto the people, they shall put off from them their vestments, wherein they had ministered, and shall lay them up in the vestry of the sanctuary, & they shall clothe themselves with other garments: and they shall not sanctify the people in their vestures. {20} And they shall not shave their head, nor nourish their hair: but polling they shall poll their heads. {21} And no Priest shall drink wine when he is to enter into the inner court. {22} And widow, and her that is divorced they shall not take for wives, but virgins of the seed of the house of Israel: but a widow also which hath been the widow of a Priest, they shall take. {23} And they shall teach my people what is between a holy thing and polluted, & between clean and unclean they shall shew to them. {24} And when there shall be a controversy, they shall stand in my judgements, & shall judge: my laws, and my precepts in all my solemnities shall they keep, and my sabbaths they shall sanctify. {25} And to a dead man they shall not enter in, lest they be polluted, but to father and mother, and son and daughter, & brother & sister, which hath not had an other husband: in which they shall be contaminated. {26} And after that he is cleansed, seven days shall be numbered to him. {27} And in the day of his entering into the sanctuary to the inner court to minister unto me in the sanctuary, he shall offer for his sin, saith our Lord God. {28} And there shall not be inheritance to them, I am their inheritance: and possession you shall not give them in Israel, for I am their possession. {29} The victim both for sin and for offence they shall eat: and every vowed thing in Israel shall be theirs. {30} And the first fruits of all the first born, and all the libaments of all things that are offered, shall be the priest's: and the first fruits of your meats you shall give to the priest, that he may lay up a blessing for thy house. {31} All carrion, and thing taken by a beast of birds, and of cattle the Priests shall not eat.

Chapter 45

In distribution of the land (after the captivity) several portions are assigned for the Priests, the Levites, the City, and the Prince: the rest was for the people. 9. Rulers are admonished to observe just measures: 15. and to offer due sacrifices.

{1} AND when you shall begin to divide the land by lot, separate ye first fruits to our Lord, a piece sanctified of the land, in length twenty five thousand, and in breadth ten thousand: it shall be sanctified in all the border thereof round about. {2} And it shall be sanctified on every side by five hundred and five hundred, four square round about: and of fifty cubits for the suburbs thereof round about. {3} And from this measure thou shalt measure the length, of five and twenty thousand, and the breadth of ten thousand, and in it shall be the temple, and Sanctum Sanctorum. {4} The sanctified piece of the land shall be for the Priests the ministers of the sanctuary, which approach to the ministry of our Lord: and it shall be a place to them for houses, and for the sanctuary of holiness. {5} And five and twenty thousand of length, and ten thousand of breadth shall be for the Levites, which minister in the house: they shall possess twenty cells. {6} And the possession of the city you shall give five thousand of breadth, & of length five and twenty thousand, according to the separation of the sanctuary, to all the house of Israel. {7} To the Prince also on this side & on that side, according to the separation of the sanctuary, and according to the possession of the city, against the face of the separation of the sanctuary, and against the face of the possession of the city: from the side of the Sea even to the Sea, and from the side of the East even to the East. And the length according to every part from the West border to the East border. {8} Of the land shall he have possession in Israel: & the Princes shall no more spoil my people: but the land they shall give to the house of Israel according to their tribes. {9} Thus saith our Lord God: Let it suffice you o Princes of Israel: intermit ye iniquity and robberies, and do judgement & justice, separate your confines from my people, saith our Lord God. {10} Just balance, & a just ephi, & a just bate shall be to you. {11} The ephi, & the bate shall be equal, and of one measure: that the bate may take the tenth part of a core, & the ephi the tenth part of a core: according to the measure of a core shall be the equal balancing of them. {12} And a sicle hath twenty oboles. Moreover twenty sicles, and five and twenty sicles, & fifteen sicles make Mnam. {13} And these are the first fruits, which you shall take: the sixth part of an ephi of a core of wheat, and the sixth part of an ephi of a core of barley. {14} The measure of oil also, a bate of oil is the tenth part of a core: and ten bates make a core: because ten bates fill a core. {15} And one ram of a flock of two hundred, of those things that Israel nourisheth for sacrifice, & for holocaust, and for pacifics, to expiate for them, saith our Lord God. {16} All the people of the land shall be bound to these first fruits for the Prince in Israel. {17} And upon the Prince shall the holocaust be, and the sacrifice, and the libaments in the solemnities, and in the Calends, & in the Sabbaths, & in all the solemnities of the house of Israel: he shall make the sacrifice for sin, & the holocaust, & the pacifics to expiate for the house of Israel. {18} Thus saith our Lord God: In the first month, the first of the month, thou shalt take a calf of the herd unspotted, and thou shalt expiate the sanctuary. {19} And the Priest shall take of the blood that shall be for sin: and he shall put it on the posts of the house, and on the four corners of the brim of the altar, & on the posts of the gate of the inner court. {20} And so shalt thou do in the seventh of the month for every one, that hath been ignorant, and was deceived by error, and you shall expiate for the house. {21} In the first month, the fourteenth day of the month shall be with you the solemnity of pasch: seven days shall Azymes be eaten. {22} And the Prince in that day shall make for himself, and for all the people of the land, a calf for sin. {23} And in the solemnity of the seven days he shall make holocaust to our Lord seven calves, and seven rams unspotted daily seven days: and for sin a buck of goats daily. {24} And he shall make the sacrifice an ephi to a calf, and an ephi to a ram: and of oil an hin to every ephi. {25} In the seventh month the fifteenth day of the month, in the solemnity he shall make as are before said, for seven days: as well for sin, as for holocaust, and in sacrifice, and in oil.

Chapter 46

A prescription at which gate, and what sacrifices shall be offered for the Prince, every sabbath, and first day of the month. 16. The Prince may give perpetual inheritance to his sons, but to his servants only till the year of Jubilee. 19. with description of the places, where sacrifices shall be prepared.

{1} THUS saith our Lord God: The gate of the inner court, which looketh to the East, shall be shut the six days, in which work is done: but in the Sabbath day it shall be opened, yea & in the day of the Calends it shall be opened. {2} And the Prince shall enter in by the way of the entry of the gate from without, and he shall stand in the threshold of the gate: & the Priests shall make his holocaust, and his pacifics: and he shall adore upon the threshold of the gate, and shall go out: but the gate shall not be shut till evening. {3} And the people of the land shall adore at the door of the gate in the Sabbaths, & in the Calends before our Lord. {4} And this holocaust shall the Prince offer to our Lord: in the Sabbath day six lambs unspotted, & a ram unspotted. {5} And sacrifice an ephi for a ram: but in the lambs the sacrifice that his hand shall give: and of oil an hin for every ephi. {6} And in the day of the Calends a calf of the herd unspotted: and the six lambs, and the rams shall be unspotted. {7} And an ephi for a calf, an ephi also for a ram shall he make sacrifice: {903} but the lambs, as his hand shall find: & of oil an hin, for every ephi. {8} And when the Prince is to go in, let him go in by the way of the entry of the gate, and by the same way let him go out. {9} And when the people of the land shall enter in the sight of our Lord in the solemnities: he that goeth in by the North gate to adore, let him go out by the way of the South gate: moreover he that goeth in by the way of the South gate, let him go out by the way of the North gate: he shall not return by the way of the gate, whereby he entered, but at that over against it he shall go out. {10} And the Prince in the midst of them with the goers in shall go in, & with the goers out shall go out. {11} And in the fairs, and in the solemnities there shall be sacrifice an ephi for a calf, & an ephi for a ram: but of the lambs, there shall be sacrifice as his hand shall find: and of oil an hin for every ephi. {12} But when the Prince shall make a voluntary holocaust, or voluntary pacifics to our Lord: to him the gate shall be opened, that looketh to the East, & he shall make his holocaust, & his pacifics, as it is wont to be done in the Sabbath day: and he shall go out, and the gate shall be shut after that he is gone forth. {13} And a lamb of the same year unspotted, shall he make for holocaust daily to our Lord: always in the morning shall he make it. {14} And he shall make sacrifice upon it morning by morning the sixth part of an ephi: & of oil the third part of an hin, that it may be mingled with the flour: a sacrifice to our Lord by ordinance, continual & everlasting. {15} He shall make the lamb, & the sacrifice, & the oil morning by morning, an everlasting holocaust. {16} Thus saith our Lord God: If the Prince shall give a gift to any of his sons: his inheritance shall be to his sons, they shall possess it by inheritance. {17} But if he give a legacy of his inheritance to one of his servants, it shall be his until the year of remission, & it shall return to the Prince: and his inheritance shall be to his sons. {18} And the Prince shall not take of the people's inheritance by violence, & of their possession: & of his own possession he shall give the inheritance to his sons: that my people be not dispersed every one from his possession. {19} And he brought me in by the entry, that was on the side of the gate, into the cells of the sanctuary to the Priests, which looked to the North. And there was a place bending to the West. {20} And he said to me: This is the place where the Priests shall seethe that for sin, and that for offence: where they shall dress the sacrifice, that they bring it not out into the utter court, & the people be sanctified. {21} And he brought me into the utter court, and he led me about by the four corners of the court: and behold there was a little court in the corner of the court, to every corner of the court a little court. {22} In the four corners of the court were little courts disposed, of forty cubits in length, and thirty in breadth: the four were of one

measure. {23} And a wall round about compassing the four little courts: and there were kitchens builded under the porches round about. {24} And he said to me: This is the house of kitchens wherein the ministers of the house of our Lord shall seethe the victims of the people.

Chapter 47

The Prophet seeth waters issuing from under the Temple: 4. increasing to an unpassable torrent: 9. whereto come all sorts of fished: 12. with tress on the banks bringing forth fruit every month. 13. And the land is given in portions to the twelve tribes.

{1} AND he turned me to the gate of the house, and behold waters issued forth under the threshold of the house toward the East: for the face of the house looked to the East: but the waters descended into the right side of the temple to the South part of the altar. {2} And he led me out by the way of the North gate, and he turned me to the way without the utter gate, the way that looked to the East: and behold waters flowing on the right side. {3} When the man went out toward the East, that had the cord in his hand, he measured a thousand cubits: and he brought me through the water even to the ankles. {4} And again he measured a thousand, & he brought me through the water even to the knees: {5} and he measured a thousand, and he brought me through the water even to the reins. And he measured a thousand, a torrent which I could not pass over, because the waters were risen of the deep torrent which can not be passed over. {6} And he said to me: Certes thou hast seen o son of man. And he brought me out, and he turned me to the bank of the torrent. {7} And when I had turned my self, behold in the bank of the torrent exceeding many trees on both sides. {8} And he said to me: These waters, that issue forth toward the heaps of the sand in the East, and descend to the plains of the desert, shall go into the sea, & shall go out, & the waters shall be healed. {9} And every living soul, that creepeth, whither soever the torrent cometh shall live: and there shall be fishes very many after these waters are come thither, and they shall be healed, and all things shall live, to which the torrent shall come. {10} And fishers shall stand over them, from Engaddi even to Engallim shall be drying of nets: there shall be very many sorts of fishes thereof, as the fishes of the great sea, of a passing great multitude: {11} but in the shore thereof, & in the fenny places they shall not be healed, because they shall be turned into salt pits. {12} And over the torrent shall rise in the banks thereof on both sides every tree bearing fruit: the leaf shall not fall from it, & the fruit thereof shall not fail: every month shall it bring forth first fruits, because the waters thereof shall issue out of the sanctuary: & the fruits thereof shall be for meat, & the leaves thereof for medicine. {13} Thus saith our Lord God: This is the border, in which you shall possess the land in the twelve tribes of Israel: because Joseph hath a double cord. {14} and you shall possess it every man in like manner as his brother: upon which I lifted up my hand to give it to your fathers: and this land shall fall unto you for a possession. {15} And this is the border of the land: toward the North quarter, from the great sea by the way of Hethalon, as they come to Sedada, {16} Emath, Berotha, Sabarim, which is between the border of Damascus and the confine of Emath, the house of Tichon, which is by the border of Auran. {17} And the border from the Sea even to the court of Enon, shall be the border of Damascus, and from the North to the North, the border of Emath the North quarter. {18} Moreover the East quarter from the midst of Auran, and from the midst of Damascus, and from the midst of Galaad, and from the midst of the land of Israel, Jordan making the bound to the East sea, you shall measure also the East quarter. {19} And the South quarter toward the South from Thamar even to the waters of contradiction of Cades: and the torrent even to the great sea: and this is the South quarter toward the South. {20} And the quarter of the Sea, the great sea from the confine directly, till thou come to Emath: this is the quarter of the Sea. {21} And you shall divide this land unto

you by the tribes of Israel: {22} and you shall cast it for an inheritance to you, and to the strangers, that shall come to you, that have begotten children in the midst of you: and they shall be unto you as the same country-men born among the children of Israel: they shall divide the possession with you in the midst of the tribes of Israel. {23} And in what tribe soever the stranger shall be, there shall you give him possession, saith our Lord God.

Chapter 48

Further description of every tribe's part of the land: 8. likewise of the portions of Priests, 13. Levites, 15. City, 21. and Prince: 31. with twelve gates named of the twelve tribes.

{1} AND these are the names of the tribes from the borders of the North, by the way of Hethalon, as they go to Emath, the court of Enan the brother of Damascus toward the North, by the way of Emath. And the East quarter thereof to the sea shall be for Dan one. {2} And to the border of Dan, from the East quarter even to the quarter of the Sea, for Aser one: {3} and upon the border of Aser, from the East quarter even to the quarter of the Sea, for Nephthali one. {4} And upon the border of Nephthali, from the East quarter even to the quarter of the Sea, for Manasses one. {5} And upon the border of Manasses, from the East quarter even to the quarter of the Sea, for Ephraim one. {6} And upon the border of Ephraim, from the East quarter even to the quarter of the Sea, for Ruben one. {7} And upon the border of Ruben, from the East quarter even to the quarter of the Sea, for Juda one. {8} And upon the border of Juda, from the East quarter even to the quarter of the Sea, shall be the first fruits, which you shall separate, five and twenty thousand of breadth & of length, as every portion from the East quarter to the quarter of the Sea: and the sanctuary shall be in the midst thereof. {9} The first fruits, which you shall separate to our Lord: the length of five and twenty thousand, and the breadth of ten thousand. {10} And these shall be the first fruits of the sanctuary of the Priests: toward the North of length five and twenty thousand, and toward the Sea of breadth ten thousand. Yea and toward the East of breadth ten thousand, and toward the South of length five and twenty thousand: and the sanctuary of our Lord shall be in the midst thereof. {11} The sanctuary shall be for the Priests of the sons of Sadoc, which kept my ceremonies, & erred not when the children of Israel erred, as the Levites also erred. {12} And for them shall be the first fruits of the first fruits of the land holy of holies, by the border of the Levites. {13} Yea & to the Levites in like manner by the borders of the Priests five & twenty thousand of length, & of breadth ten thousand. All the length of five and twenty thousand, and the breadth of ten thousand. {14} And they shall not sell thereof, nor change, neither shall the first fruits of the land be transported, because they are sanctified to our Lord. {15} But the five thousand, that remain in the breadth against the five & twenty thousand, shall be the profane parts of the city for habitation, and for the suburbs: and the city shall be in the midst thereof. {16} And these are the measures thereof: to the North quarter five hundred and four thousand: and to the South quarter five hundred and four thousand: and to the East quarter five hundred & four thousand: & to the West quarter five hundred & four thousand: {17} And the suburbs of the city shall be, to the North two hundred fifty, & to the South two hundred fifty, and to the East two hundred fifty, and to the Sea two hundred fifty. {18} And that which shall be residue in length according to the first fruits of the sanctuary, ten thousand toward the East, and ten thousand toward the west, shall be as the first fruits of the sanctuary: and the fruits thereof shall be for bread to them, that serve the city. {19} And they that serve the city, shall work of all the tribes of Israel. {20} All the first fruits, of five and twenty thousand, answering to five and twenty thousand four square, shall be separated according to the first fruits of the sanctuary, and to the possession of the city. {21} And that which shall be left, shall be the prince's of every part of the first fruits of the sanctuary, and of the possession of the city over

against the five and twenty thousand of the first fruits unto the east border: Yea & to the sea over against the five & twenty thousand, unto the border of the Sea, likewise it shall be in the portions of the Prince: and the first fruits of the sanctuary, and the sanctuary of the temple shall be in the midst thereof. {22} And of the possession of the Levites, & of the possession of the city in the midst of the prince's portions: shall be to the border of Juda, and to the border of Benjamin, shall also pertain to the prince. {23} And to the rest of the tribes: from the East quarter to the West quarter, for Benjamin one. {24} And against the border of Benjamin, from the East quarter to the West quarter, for Simeon one. {25} And upon the border of Simeon from the East quarter to the West quarter, for Issachar one. {26} And upon the border of Issachar, from the East quarter to the West quarter, for Zabulon one. {27} And upon the border of Zabulon, from the East quarter to the quarter of the Sea, for Gad one. {28} And upon the border of Gad, to the south quarter toward the South: and the border shall be from Thamar, even to the waters of contradiction of Cades, the inheritance against the great sea. {29} This is the land, which you shall divide by lot to the tribes of Israel: and these are the portions of them, saith our Lord God. {30} And these are the goings out of the city: from the North quarter thou shalt measure five hundred and four thousand. {31} And the gates of the city according to the names of the tribes of Israel, three gates on the North side, the gate of Ruben one, the gate of Juda one, the gate of Levi one. {32} And to the East quarter, five hundred and four thousand: and three gates, the gate of Joseph one, the gate of Benjamin one, the gate of Dan one. {33} And to the South quarter, thou shalt measure five hundred and four thousand: and three gates, the gate of Simeon one, the gate of Issachar one, the gate of Zabulon one. {34} And to the West quarter, five hundred and four thousand, and their gates three, the gate of Gad one, the gate of Aser one, the gate of Nephthali one. {35} Round about eighteen thousand: and the name of the city from that day, Our Lord there.

THE PROPHECY OF DANIEL

Chapter 1

The King of Babylon by force entering into Jerusalem, spoileth the temple: 6. amongst others carrieth captive Daniel, Ananias, Misael, and Azarias: {8} who abstaining from the King's meats, 15. are fairer than other children, 17. and wiser (Daniel also understanding dreams) than all the magicians of Chaldee.

{1} IN the third year of the kingdom of Joakim king of Juda, came Nabuchodonosor king of Babylon into Jerusalem, and besieged it. {2} And our Lord delivered into his hand Joakim the king of Juda, and part of the vessels of the house of God: and he carried them away into the land of Sennaar, into the house of his god, & the vessels he brought into the house of the treasure of his god. {3} And the king spake to Asphenez the governor of the Eunuchs, that he should bring in of the children of Israel, and of the kings, & the tyrant's seed, {4} children in whom was no spot, beautiful of form, and instructed in all wisdom, cunning in knowledge, and taught in discipline, and that might stand in the king's palace, that he might teach them the learning, and the tongue of the Chaldees. {5} And the king appointed them a certain provision for every day, of his meats, & of the wine whereof he drank himself, that being nourished three years, afterward they might stand in the king's sight. {6} There were therefore among them of the children of Juda, Daniel, Ananias, Misael, and Azarias. {7} And the governor of the eunuchs gave them names: to Daniel, Baltassar; to Ananias, Sidrach, to Misael, Misach: & to Azarias, Abdenago. {8} But Daniel purposed in his heart, that he would not be polluted of the king's table, nor of the wine of his drink: & he requested the governor of the eunuchs, that he might not be contaminated. {9} And God gave unto Daniel grace and mercy in the sight of the prince of the eunuchs. {10} And the prince of the eunuchs said to

Daniel: I fear my lord the king, who hath appointed for you meat and drink: who if he shall see your faces leaner than the other youths your equals, you shall condemn my head to the king. {11} And Daniel said to Malasar whom the prince of the eunuchs appointed over Daniel, Ananias, Misael, and Azarias: {12} Prove I beseech thee, thy servants for ten days, & let pulse be given us to eat, & water to drink: {13} and look upon our faces, and the faces of the children that eat of the king's meat: and as thou shalt see, thou shalt do with thy servants. {14} Who hearing that manner of speech, proved them for ten days. {15} And after ten days their faces appeared better & more corpulent than all the children, that did eat of the king's meat. {16} Moreover Malasar took away the meats, and the wine of their drink: and he gave them pulse. {17} And to these children God gave knowledge, and discipline in every book, and wisdom: but to Daniel the understanding of all visions and dreams. {18} The days therefore being accomplished, after which the king had said, that they should be brought in; the governor of the eunuchs brought them in the sight of Nabuchodonosor. {19} And when the king had spoken to them, there were not found such of them all, as Daniel, Ananias, Misael, and Azarias: and they stood in the king's sight. {20} And every word of wisdom and understanding, that the king demanded of them, he found in them more by ten fold above all the soothsayers, & magicians, that were in all his kingdom. {21} And Daniel was even to the first year of Cyrus the king.

Chapter 2

Nabuchodonosor dreameth, and forgetteth his dream, 4. which the magicians not able to tell. 12. are adjudged to die. 14. But Daniel (praying with his three fellows) by revelation, 24. telleth, 36. and interprethet the dream: 46. the King adoreth him, confessing his God to be the only true God, and advanceth him & his fellows.

{1} IN the second year of the kingdom of Nabuchodonosor, Nabuchodonosor saw a dream, and his spirit was terrified, and his dream was fled from him. {2} But the king commanded, that the soothsayers should be called together, and the magicians, and the sorcerers, and the Chaldees: to declare unto the king his dreams: who when they were come, stood before the king. {3} And the king said to them: I saw a dream: & being confounded in mind I know not what I saw. {4} And the Chaldees answered the king in Syriach: King for ever live: tell the dream to thy servants, and we will declare the interpretation thereof. {5} And the king answering said to the Chaldees. The word is departed from me: unless you tell me the dream, and the conjecture thereof, you shall perish, and your houses shall be confiscate. {6} But if you tell the dream, & the conjecture thereof, you shall receive of me rewards, & gifts, and much honour: the dream therefore, and the interpretation thereof tell you me. {7} They answered the second time, & said: Let the king tell his servants the dream, & we will declare the interpretation thereof. {8} The king answered, & said: Surely I know that you redeem time, knowing that the word is departed from me. {9} If therefore you shew me not the dream, there is one sentence of you, that you have also framed a guileful interpretation, and full of deceit, to speak unto me till the time pass away. Tell me therefore the dream, that I may know that you speak a true interpretation also thereof. {10} The Chaldees therefore answering before the king, said: There is no man upon the earth, that can accomplish thy word, o king, yea neither any king great and mighty, demandeth such a word of any soothsayer, & magician, and Chaldee. {11} For the word that thou askest, o king, is weighty: neither shall there be found any, that can shew it in sight of the king, except the gods, whose conversation is not with men. {12} Which thing being heard, the king in fury, and in great wrath commanded that all the wisemen of Babylon should perish. {13} And the sentence being gone forth, wisemen were slain: & Daniel and his fellows were sought for, to perish. {14} Then Daniel inquired concerning the law, and the sentence, of Arioch the prince of the king's warfare, who was gone forth to kill the wisemen of

Babylon. {15} And he asked him, that had received the power of the king, for what cause so cruel a sentence was gone forth from the face of the king. When Arioch therefore had shewed the matter to Daniel, {16} Daniel going in desired the king, that he would give him a time to tell the solution to the king. {17} And he went into his house, and he told the matter unto Ananias, & Misael, & Azarias his fellows: {18} that they should ask mercy at the face of the God of heaven upon this sacrament, & Daniel and his fellows might not perish, with the rest of the wisemen of Babylon. {19} Then was the mystery revealed to Daniel by a vision in the night: and Daniel blessed the God of heaven, {20} and speaking said: The name of our Lord be blessed from everlasting & for ever more: because wisdom and strength are his. {21} And he changeth times, and ages: transporteth kingdoms & establisheth them: giveth wisdom to the wise, and knowledge to them that understand discipline: {22} he revealeth profound & hidden things, and knoweth the things that are done in darkness: and light is with him. {23} To thee o God of our fathers I confess, and I praise thee: Because thou hast given me wisdom, & strength: and now thou hast shewed me the things that we desired of thee, because the king's word thou hast opened to us. {24} After these things Daniel being entered in to Arioch, whom the king had appointed to destroy the wisemen of Babylon, spake thus unto him: Destroy not the wisemen of Babylon: bring me in before the presence of the king, & I will tell the solution to the king. {25} Then Arioch in haste brought in Daniel to the king, and said to him: I have found a man of the children of the transmigration of Juda, that can tell the solution to the king. {26} The king answered, and said to Daniel, whose name was Baltassar: Thinkest thou in very deed thou canst tell me the dream, that I saw, and the interpretation thereof? {27} And Daniel answering before the king, said: The mystery, that the king demandeth, the wisemen, the Magicians, and the soothsayers, and the enchanters can not declare unto the king. {28} But there is a God in heaven that revealeth mysteries, who hath shewed unto thee, king Nabuchodonosor, what things are to come in the later times. Thy dream, and the visions of thy head in thy bed, are these. {29} Thou o king beganst to think in thy bed, what should be hereafter: and he that revealeth mysteries, shewed thee what things are to come. {30} To me also not in the wisdom, that is in me more than in all men alive, is this sacrament revealed: but that the interpretation might be made manifest to the king, and thou mightest know the cogitations of thy mind. {31} Thou o king didst see, and behold as it were one great statua: that statua, great and high of stature stood over against thee, and the sight thereof was terrible. {32} The head of this statua was of the best gold, but the breast and the arms of silver, moreover the belly, and the thighs of brass: {33} and the legs of iron, of the feet a certain part was of iron, and a certain of earth. {34} Thou sawest so, till a stone was cut out of a mountain without hands: and it struck the statua on the iron, & earthen feet thereof, & brake them in pieces. {35} Then were the iron, the clay, the brass, the silver, and gold broken together, and brought as it were into the dust of a summer's floor, that are taken violently with the wind: and there was no place found for them: but the stone that struck the statua, was made a great mountain, and it filled all the earth. {36} This is the dream: the interpretation also thereof we will tell before thee, o king. {37} Thou art the king of kings: and the God of heaven hath given thee kingdom, and strength, and empire, and glory: {38} and all things, wherein the children of men, and the beasts of the field do inhabit, the fowls also of the heaven he hath given in thy hand, and under thy dominion he hath appointed all things: thou therefore art the golden head. {39} And after thee shall rise up an other kingdom less than thou of silver: and an other third kingdom of brass, which shall rule over all the world. {40} And the fourth kingdom shall be as it were iron. As iron breaketh into pieces, & tameth all things, so shall that break, and destroy all these. {41} Moreover because thou sawest part of the feet, and of the toes of the potter's clay, and part

of iron: the kingdom shall be divided, which notwithstanding shall rise of the ground of iron, according as thou sawest the iron mingled with the earth of clay. {42} And the toes in part of iron, and in part of earth: in part the kingdom shall be whole, and in part broken. {43} And that thou sawest the iron mingled with the earth of clay, they shall be mingled in deed together with man's seed, but they shall not stick fast one to an other, as iron can not be mingled with earth. {44} But in the days of those kingdoms the God of Heaven will raise up a kingdom, that shall not be dissipated for ever, and his kingdom shall not be delivered to an other people: and it shall break in pieces, and shall consume all these kingdoms: and itself shall stand for ever. {45} According as thou sawest, that the stone was cut out of the mountain without hands, and brake the earth in pieces, and the iron, and the brass, and the silver, and the gold, the great God hath shewed the king what things are to come hereafter. & the dream is true, & the interpretation thereof faithful. {46} Then king Nabuchodonosor fell on his face, & adored Daniel, & commanded to sacrifice to him hosts & incense. {47} The king therefore speaking said to Daniel: In very deed your God is the God of gods, and Lord of kings, and he that revealeth mysteries: because thou couldst open this sacrament. {48} Then the king advanced Daniel on high, & he gave him many gifts, and great: and he made him prince over all the provinces of Babylon: and chief of the magistrates, over all the wisemen of Babylon. {49} And Daniel requested of the king, and he appointed over the works of the province of Babylon, Sidrach, Misach, and Abdenago: but Daniel himself was in the doors of the king.

Chapter 3

Nabuchodonosor setteth up a statua, commanding all under pain of death to adore it: 8. which Sidrach, Misach, and Abdenago refusing to do, 14. are cast into a burning furnace, 24. wherein they walk, defended by an Angel from burning: praying, and praising God 51. with an hymn, 57. inviting all creatures to praise him, 91. Which the King admiring confesseth, and proclaimeth, that their God is the only true God.

{1} NABUCHODONOSOR the king made a statua of gold in height of sixty cubits, in breadth of six cubits, and he set it in the field of Dura of the province of Babylon. {2} Therefore Nabuchodonosor the king sent to call together the nobles, the magistrates, and judges, dukes, and tyrants, and rulers, and all the princes of the countries, that they should come together to the dedication of the statua, which Nabuchodonosor the king had erected. {3} Then were the nobles gathered together, the magistrates, and judges, the dukes, and tyrants, & the great men that were placed in regiments, and all the princes of the countries, to come together to the dedication of the statua, which Nabuchodonosor the king had erected. And they stood in the sight of the statua, which Nabuchodonosor the king had set up. {4} And the crier cried mightily: To you peoples, and tribes, and tongues it is said: {5} In the hour that you shall hear the sound of the trumpet, & pipe, and harp, of the dulcimer, and psalter, and symphony, & all kind of musical instruments: falling adore ye the golden statua, which Nabuchodonosor the king hath set up. {6} But if any man shall not adore prostrate, he shall the self same hour be cast into a furnace of burning fire. {7} After this therefore forthwith as all the peoples heard the sound of the trumpet, the pipe, & harp, of the dulcimer, and psalter, of the symphony, and of all kind of musical instruments: all the peoples, tribes, and tongues falling adored the golden statua, which Nabuchodonosor the king had set up. {8} And forthwith in the very same time men of Chaldee coming accused the Jews, {9} and said to Nabuchodonosor the king: King for ever live: {10} thou, o king hast made a decree, that every man which shall hear the sound of the trumpet, of the pipe, and harp, of the dulcimer, and psalter, of the symphony, and of all kind of musical instruments, prostrate himself, and adore the golden statua: {11} and if any man do not prostrate on the ground adore, that he be cast into a furnace of burning fire. {12} There are therefore men of Jewry, whom thou didst appoint over the works of the country

of Babylon, Sidrach, Misach, and Abdenago: these men, o king, have contemned thy decree: thy gods they worship not, and the golden statua, which thou hast erected, they adore not. {13} Then Nabuchodonosor in fury, and in wrath commanded, that Sidrach, Misach, & Abdenago should be brought: who immediately were brought before the king. {14} And Nabuchodonosor the king pronouncing, said to them: In deed Sidrach, Misach, and Abdenago, do not you worship my gods, & the golden statua that I have set up do not you adore? {15} Now therefore if you be ready, in what hour soever you shall hear the sound of the trumpet, the pipe, the harp, of the dulcimer, and psalter, and symphony, and of all kind of musical instruments, prostrate your selves, & adore the statua which I have made: but if you adore not, the self same hour you shall be cast into the furnace of burning fire: and what God is there that shall deliver you out of my hand? {16} Sidrach, Misach, and Abdenago answering said to king Nabuchodonosor: We must not answer thee concerning this thing. {17} For behold our God, whom we worship, can save us from the furnace of burning fire, and out of thy hands, o king, deliver us. {18} But if he will not, be it known to thee, o king, that we worship not thy gods, & the golden statua, which thou hast erected, we adore not. {19} Then was Nabuchodonosor replenished with fury: and the look of his face was altered upon Sidrach, Misach, and Abdenago, and he commanded that the furnace should be heated seven times more, than it had been accustomed to be heated. {20} And commanded the strongest men of his host, to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire. {21} And forthwith those men being bound with their breeches, and head attire, and shoes, and garments were cast into the furnace of burning fire. {22} For the commandment of the king did urge, and the furnace was heated exceedingly. Moreover the flame of the fire slew those men, that had cast in Sidrach, Misach, and Abdenago. {23} But these three men, that is, Sidrach, Misach, and Abdenago fell in the midst of the furnace of burning fire, bound together. {24} And they walked in the midst of the flame praising God, and blessing our Lord. {25} And Azarias standing prayed thus, and opening his mouth in the midst of the fire, he said: {26} Blessed art thou o Lord the God of our fathers, and laudable, and glorious is thy name for ever: {27} because thou art just in all things, which thou hast done to us, and all thy works are true, and thy ways right, and all thy judgements true. {28} For thou hast done true judgements according to all things, that thou hast brought upon us, and upon the holy city of our fathers Jerusalem: because in truth, & in judgement thou hast brought in all these things for our sins. {29} For we have sinned, and done unjustly revolting from thee: and we have offended in all things; {30} and thy precepts we have not heard, nor observed, nor done as thou hadst commanded us, that it might be well with us. {31} All things therefore that thou hast brought in upon us, and all things that thou hast done to us, thou hast done with true judgement: {32} and thou hast delivered us into the hands of our enemies unjust, & most wicked, & prevaricators, & to an unjust king and most wicked above all the earth. {33} And now we can not open the mouth: we are become a confusion, and reproach to thy servants, & to them that worship thee. {34} Deliver us not for ever, we beseech thee, for thy name sake, and dissipate not thy testament: {35} neither take thou away thy mercy from us, for Abraham thy beloved, and Isaac thy servant, and Israel thy holy one: {36} to whom thou hast spoken, promising that thou wouldest multiply their seed as the stars of heaven, and as the sand that is in the sea shore. {37} Because o Lord we are diminished more than all nations, and are abased in all the earth this day for our sins. {38} And there is not at this time prince, & duke, and prophet, nor holocaust, nor sacrifice, nor oblation, nor incense, nor place of first fruits before thee, {39} that we may find thy mercy: but in contrite mind, & spirit of humility let us be received. {40} As in holocaust of rams, and bulls, and as in thousands of fat lambs: so let our sacrifice be

made in thy sight this day, that it may please thee: because there is no confusion to them that trust in thee. {41} And now we follow thee in all our heart, and fear thee, and seek thy face. {42} Confound us not, but do with us according to thy meekness, and according to the multitude of thy mercy. {43} And deliver us in thy marvels, and give glory to thy name o Lord: {44} and let all be confounded that shew evils to thy servants, let them be confounded in all thy might, and let their strength be broken: {45} and let them know that thou art the Lord, the only God, and glorious over the round world. {46} And the king's servants that had cast them in, ceased not to heat the furnace, with naphtha, and tow, and pitch, and dry sticks, {47} and the flame mounted out above the furnace nine and forty cubits: {48} and it brake forth, and burnt them whom it found by the furnace, of the Chaldees. {49} But the Angel of our Lord descended with Azarias, and his fellows into the furnace: and he shook the flame of the fire out of the furnace, {50} and made the midst of the furnace as a wind of dew blowing, and the fire touched them not at all, nor pained them, nor did them any grievance. {51} Then these three as out of one mouth praised, and glorified, and blessed God in the furnace, saying: {52} Blessed art thou o Lord the God of our fathers: and laudable, and glorious, and superexalted for ever: and blessed is the holy name of thy glory: and laudable, and superexalted in all ages. {53} Blessed art thou in the holy temple of thy glory: & passing laudable, and passing glorious for ever. {54} Blessed art thou in the throne of thy kingdom, and passing laudable, and superexalted for ever. {55} Blessed art thou, that beholdest the depths, and sittest upon the Cherubs: and laudable, and superexalted for ever. {56} Blessed art thou in the firmament of heaven: and laudable and glorious for ever. {57} All works of our Lord bless ye our Lord, praise and superexalt him for ever. {58} Bless our Lord ye Angels of our Lord: praise and superexalt him for ever. {59} Ye heavens bless our Lord: praise and superexalt him for ever. {60} All waters that are above the heavens, bless ye our Lord: praise and superexalt him for ever. {61} Bless our Lord all ye powers of our Lord: praise and superexalt him for ever. {62} Sun and moon bless ye our Lord: praise and superexalt him for ever. {63} Stars of heavens bless ye our Lord: praise and superexalt him for ever. {64} Every shower, & dew bless ye our Lord: praise and superexalt him for ever. {65} All spirits of God bless ye our Lord: praise and superexalt him for ever. {66} Fire and heat bless ye our Lord: praise and superexalt him for ever. {67} Cold and heat bless ye our Lord: praise and superexalt him for ever. {68} Dews and hoar frost bless ye our Lord: praise and superexalt him for ever. {69} Frost and cold bless ye our Lord: praise and superexalt him for ever. {70} Ice and snows bless ye our Lord: praise and superexalt him for ever. {71} Nights and days bless ye our Lord: praise and superexalt him for ever. {72} Light and darkness bless ye our Lord: praise and superexalt him for ever. {73} Lightnings and clouds bless ye our Lord: praise and superexalt him for ever. {74} Let the earth bless our Lord: praise and superexalt him for ever. {75} Mountains and little hills bless ye our Lord: praise and superexalt him for ever. {76} All things that spring in the earth bless ye our Lord: praise and superexalt him for ever. {77} Bless our Lord ye fountains: praise and superexalt him for ever. {78} Seas and rivers bless ye our Lord: praise and superexalt him for ever. {79} Whales, and all things that move in the waters, bless ye our Lord: praise and superexalt him for ever. {80} Bless our Lord all ye fowls of heaven: praise and superexalt him for ever. {81} All beasts and cattle bless ye our Lord: praise and superexalt him for ever. {82} Sons of men bless ye our Lord: praise and superexalt him for ever. {83} Let Israel bless our Lord: praise and superexalt him for ever. {84} Priests of our Lord bless ye our Lord: praise and superexalt him for ever. {85} Servants of our Lord bless ye our Lord: praise and superexalt him for ever. {86} Spirits and souls of the just bless ye our Lord: praise and superexalt him for ever. {87} Holy and humble of heart bless ye our Lord: praise and superexalt him for

ever. {88} Ananias, Azarias, and Misael, bless ye our Lord: praise and superexalt him for ever. Because he hath delivered us from hell, and saved us out of the hand of death, and delivered us out of the midst of the burning flame, and out of the midst of the fire hath he rid us. {89} Confess ye to our Lord, because he is good: because his mercy is for ever. {90} All religious bless ye our Lord the God of gods: praise and confess ye to him, because his mercy is unto all worlds. {91} Then Nabuchodonosor the king was astonished, and he arose hastily, & said to his nobles: Did we not cast three men fettered into the midst of the fire? Who answering the king, said: It is true o king. {92} He answered, and said: Behold I see four men loose, and walking in the midst of the fire, and there is no corruption in them, & the form of the fourth is like to the son of God. {93} Then came Nabuchodonosor to the door of the furnace of burning fire, and said: Sidrach, Misach, & Abdenago, servants of the high God, go ye forth, and come. And forthwith Sidrach, Misach, and Abdenago went out of the midst of the fire. {94} And the nobles, and the magistrates, and judges, and the potentates of the king being gathered together, beheld those men, that the fire had no power on their bodies, & not a hair of their head was singed, yea their breeches were not altered, & the scent of the fire had not passed by them. {95} And Nabuchodonosor breaking forth, said: Blessed be the God of them, to wit, of Sidrach, Misach, and Abdenago, who hath sent his Angel, and hath delivered his servants that believed in him: and they changed the king's word, & delivered their bodies that they might not serve, and might not adore any god, except their own God. {96} By me therefore this decree is made, that every people, tribe, and tongue, whatsoever shall speak blasphemy against the God of Sidrach, Misach, and Abdenago, he perish, and his house be wasted: for there is none other God, that can so save. {97} Then did the king promote Sidrach, Misach, and Abdenago in the province of Babylon. {98} Nabuchodonosor the king, to all peoples, nations, and tongues, that dwell in the whole earth, peace be multiplied unto you. {99} The high God hath wrought signs and marvelous things with me. It hath pleased me therefore to publish {100} his signs, because they are great: and his marvels, because they are strong: and his kingdom an everlasting kingdom, & his power in generation and to generation.

Chapter 4

King Nabuchodonosor having an other dream, telleth it to Daniel, demanding of him the interpretation: 16. who encouraged and warranted to speak freely, sheweth that the King shall become like a beast in form seven years: 28. the same is confirmed by a voice from heaven: 30. and being fulfilled, he is at last restored to his own form, and state, I, and flourishing in my palace, dream that made me sore afraid: and my Nabuchodonosor, was quiet in my house, [2] I saw a cogitations in my bed, and the visions of my head disturbed me, [3] And by me there was a decree set forth, that all the wisemen of Babylon should be brought into my sight, and that they should shew me the solution of the dream. [4] Then came in the soothsayers, magicians, Chaldees, and diviners, and I told the dream in their sight: & the solution thereof they shewed me not: [5] till their colleague Daniel came into my sight, whose name is Baltassar, according to the name of my God, who hath the spirit of the holy gods in himself: and I told the dream before him. [6] Baltassar prince of the soothsayers, because I know that thou hast the spirit of the holy gods in thee, and no secret is impossible to thee: tell thou the visions of my dreams, which I have seen, and the solution of them. [7] The vision of my head in my bed, I saw, and behold a tree in the midst of the earth, and the height thereof exceeding. [8] A great tree, and strong: and the height thereof touching the heaven: the sight thereof was even to the ends of all the earth. [9] The leaves thereof most fair, and the fruit thereof exceeding much: and the food of all things in it: under it dwelt cattle, and beasts, and in the boughs thereof conversed the fowls of heaven: and of it all flesh did eat. [10] I saw in the vision of my head upon my bed, & behold a watchman, and an holy one descended from heaven. [11] He cried mighty, and thus he said: Cut ye down the tree, & chop off the boughs thereof: shake off the leaves thereof, and scatter the fruits thereof: let the beasts fly that are under it, and the fowls from the boughs thereof. [12] But yet leave the spring of the roots thereof in the earth, and let it be tied with iron, and brazen band among the grass, that is without, and let it be dipped with the dew of heaven, and with wild beasts his portion in the grass of the earth. [13] Let his heart be changed from human, & let the heart of a wild beast be given him: and let seven times be changed over him. [14] In the sentence of the watchman is the decree, and the word of saints, and the petition, till the living know, that the high one ruleth in the kingdom of men: and to whomsoever it shall please him, he will give it, & the basest man he will appoint over it. [15] This dream saw I, Nabuchodonosor the king: thou therefore o Baltassar tell the interpretation quickly: because all the wisemen of my kingdom can not declare the solution unto me: but thou canst, because the spirit of holy gods is in thee. [16] Then Daniel, whose name was Baltassar, began secretly to think within himself as it were for one hour: & his cogitations troubled him. But the king answering said: Baltassar, let not the dream and the interpretation thereof trouble thee. Baltassar answered, and said: My lord, the dream be to them, that hate thee, and the interpretation thereof be thine enemies. [17] The tree which thou sawest high and strong, whose height reacheth to heaven, and the sight thereof into all the earth: [18] and the bough thereof most fair, and the fruit thereof exceeding much, and the food of things in it, under it the

beasts of the field inhabiting, & in the boughs thereof the fowls of heaven abiding: {19} It is thou king, which art magnified, & become mighty: & thy greatness hath grown, and is come even to heaven, and thy power unto the ends of the earth. {20} But in that the king saw a watchman, and an holy one descend from heaven, and say: Cut ye down the tree, and dissipate it, but leave the spring of the roots thereof in the earth, and let it be bound with iron and brass among the grass without, and let it be sprinkled with the dew of heaven, and let his fodder be with the wild beasts, till seven times be changed over him. {21} This is the interpretation of the sentence of the Highest, which is come upon my lord the king. {22} They shall cast thee out from men, and with beasts and wild beasts shall thy habitation be, and grass thou shalt eat as an ox, & with the dew of heaven thou shalt be wet: seven times also shall be changed over thee, till thou know that the High one ruleth over the kingdoms of men, and giveth it to whomsoever he will. {23} But whereas he commanded, that the spring of the roots thereof, that is, of the tree, should be left: thy kingdom shall remain to thee after thou shalt have known that power is heavenly. {24} Wherefore o king let me counsel thee, and redeem thee by thy sins with alms, & thine iniquities with the mercies of the poor: perhaps he will forgive thine offences. {25} All these things came upon Nabuchodonosor the king. {26} After the end of twelve months he walked in the palace of Babylon. {27} And the king answered, & said: Is not this Babylon the great city, which I have built to be the house of the kingdom, in the strength of my power, and in the glory of my beauty? {28} And when the word was yet in the king's mouth, a voice came down from heaven: To thee it is said Nabuchodonosor: Thy kingdom shall pass from thee, {29} and from men they shall cast thee out, and with beasts and wild beasts shall thy habitation be: grass as an ox shalt thou eat, and seven times shall be changed over thee till thou know that the High one ruleth in the kingdom of men, & to whomsoever he will, he giveth it. {30} The self same hour was the word accomplished upon Nabuchodonosor, and he was cast away from among men, & as an ox did he eat grass, and with the dew of heaven his body was imbrued: till his hairs grew into the similitude of eagle's, & his nails as it were of bird's. {31} Therefore after the end of the days, I, Nabuchodonosor lifted up mine eyes to heaven, and my sense was restored to me: and I blessed the Highest, and praised him that liveth for ever, and glorified him: because his power is an everlasting power, and his kingdom in generation and generation. {32} And all the inhabitants of the earth with him are reputed for nothing: for he doth according to his will, as well in the powers of heaven, as in the inhabitants of the earth: & there is none that can resist his hand, and say to him: Why didst thou it? {33} In the very same time did my sense return to me, & I came to the honour, and beauty of my kingdom: and my figure returned to me: and my nobles, & my magistrates sought for me, and I was restored in my kingdom: and more ample magnificence was added to me. {34} Now therefore I, Nabuchodonosor praise, and magnify, and glorify the King of heaven: because all his works are true, and his ways judgements, and them that walk in pride he can humble.

Chapter 5

King Baltassar making a great banquet, with his nobles drink in the holy vessels, which were taken from the Temple of Jerusalem. 5. Fingers appear writing on the wall: 10. which only Daniel readeth, and interpreteth 18. signifying the ruin of the King. 30. happening the same night.

{1} BALTASSAR the king made a great feast to his nobles a thousand: and every one drank according to his age. {2} He commanded therefore now being drunk that the vessels of gold & silver, should be brought, which Nabuchodonosor his father had carried away out of the temple, that was in Jerusalem, that the king, and his Nobles might drink in them, and his wives, and concubines. {3} Then were the golden and silver vessels brought, which he had carried away out of the temple, that was in Jerusalem: and the king and his nobles drank in them, his wives and concubines. {4} They drank wine, and praised their gods of gold, and of silver, of brass, of iron, and of wood, and of stone. {5} In the very same hour there appeared fingers, as it were of the hand of a man, writing over against the candlestick in the utter part of the wall of the king's palace: and the king beheld the joints of the hand that wrote. {6} Then was the king's face changed, and his cogitations troubled him: and the junctures of his reins were loosed, and his knees were strucken one against the other. {7} The king therefore cried out mighty that they should bring in the magicians, Chaldees, and soothsayers. And the king speaking said to the wisemen of Babylon: Whosoever shall read this writing, and shall make the interpretation thereof manifest unto me, shall be clothed with purple, and shall have a golden chain on his neck, & shall be the third in my kingdom. {8} Then all the king's wisemen going in could not neither read the writing, nor declare the interpretation to the king. {9} Wherewith king Baltassar was much troubled, and his countenance was changed: yea and his nobles were troubled. {10} And the queen for the thing that had happened to the king, and his nobles, entered into the house of the feast: and speaking she said: King for ever live: let not thy cogitations trouble thee, neither let thy face be changed. {11} There is a man in thy kingdom, that hath the spirit of the holy gods in him: and in the days of thy father knowledge and wisdom was found in him: for king Nabuchodonosor also thy father appointed him prince of the magicians, enchanters, Chaldees, and soothsayers, thy father, I say o king: {12} Because more ample spirit, and prudence, and understanding, & interpretation of dreams, and shewing of secrets, and solution of things bound were found in him, that is in Daniel: to whom the king gave the name Baltassar. Now therefore let Daniel be called, and he will tell the interpretation. {13} Daniel therefore was brought in before the king. To whom the king speaking, said: Art thou Daniel of the children of the captivity of Juda, whom my father the king brought out of Jewry? {14} I have heard of thee, that thou hast the spirit of the gods, and more ample knowledge, and understanding, and wisdom are found in thee. {15} And now there have come into my sight the wise magicians, that they might read this writing, and might shew me the interpretation thereof: and they could not declare me the sense of this word. {16} Moreover I have heard of thee, that thou canst interpret obscure things, and resolve things bound: if therefore thou be able to read the writing, & to shew me the interpretation thereof, thou shalt be clothed with purple, and shall have a chain of gold about thy neck, & shall be the third prince in my kingdom. {17} To which things Daniel answering, said before the king: Thy rewards be they unto thee, and the gifts of thy house give to an other: but the writing will I read thee, o king, and the interpretation thereof will I shew to thee. {18} O king, God the most high gave to Nabuchodonosor thy father kingdom and magnificence, glory and honour. {19} And for the magnificence, which he gave to him, all peoples, tribes, and tongues trembled, and feared him: whom he would he killed: and whom he would, he struck: and whom he would he exalted: and whom he would, he humbled. {20} But when his heart was elevated, and his spirit obstinately set to pride, he was deposed from the throne of his kingdom, and his glory was taken away. {21} And he was cast out from the sons of men, yea and his heart was set with the beasts, and with the wild asses was his habitation: grass also he did eat as an ox, and with the dew of heaven his body was imbrued: till he knew that the Highest had power in the kingdom of men, and whomsoever it shall please him he will raise up over it. {22} Tho also his son Baltassar, hast not humbled thy heart, whereas thou knowest all these things: {23} but against the dominator of heaven thou wast elevated: and the vessels of his house have been brought before thee: and thou, and thy nobles, and thy wives, and thy concubines have drunk wine in them: the gods also of silver, and of gold, and of brass, of iron, and of wood, and of stone that see not, nor hear, nor feel, thou hast praised: moreover the God, that hath thy breath in his hand, and all thy ways, thou hast not glorified. {24} Therefore from him is the joint of the hand sent, which hath written this that is drawn. {25} And this is the writing which is ordered: MANE, THECEL, PHARES. {26} And this the interpretation of the word.

{1} MANE: God hath numbered thy kingdom, and hath finished it. {27} THECEL: thou art weighed in the balance, and art found having less. {28} PHARES: thy kingdom is divided, and is given to the Medes, and Persians. {29} Then the king commanding Daniel was clothed with purple, and a chain of gold was put about his neck: & it was proclaimed of him that he had power the third in the kingdom. {30} The same night was Baltassar the king of Chaldee slain. {31} And Darius the Mede succeeded into the kingdom, being three score and two years old.

Chapter 6

King Darius making Daniel one of the three chief rulers of his Kingdom: 4. and intending also to advance him higher, other Princes accuse him for praying to God, contrary to the King's edict. 16. Whereupon he is cast into the lion's den: 21. but is conserved without any hurt: 24. his accusers are devoured by the lions, and commandment is given, that all men shall fear the God of Daniel.

{1} IT pleased Darius, and he appointed over the kingdom governors an hundred twenty to be in all his kingdom. {2} And over them three princes, of whom Daniel was one: that the governors might render account to them, & the king might sustain no trouble. {3} Daniel therefore passed all the princes, and governors: because there was the spirit of God more ample in him. {4} Moreover the king thought to appoint him over all the kingdom, whereupon the princes, & the governors sought to find occasion against Daniel on the behalf of the king: and they could find no cause, nor suspicion, because he was faithful, and no fault, nor suspicion was found in him. {5} Those men therefore said: We shall not find against this same Daniel any occasion, unless perhaps in the law of his God. {6} Then the princes, and the governors by surreption suggested to the king, and spake thus unto him: King Darius, for ever live: {7} All the princes of the kingdom, the magistrates, and governors, the senators and judges have taken counsel, that there go forth an imperial decree, and an edict: That every one, which shall ask any petition of whatsoever god, or man, until thirty days, but of thee o king, he be cast into the lake of lions. {8} Now therefore o king confirm the sentence, and write the decree: that it may not be changed, which is decreed by the Medes and the Persians, nor be lawful for any man to transgress it. {9} Moreover king Darius put forth the edict, and decreed it. {10} Which when Daniel had perceived, that is to say, the law determined, he went into his house: and the windows being opened in his upper chamber, three times in a day toward Jerusalem bowed he his knees, and adored, and confessed before his God, as also he had accustomed to do before. {11} Those men therefore searching curiously, found Daniel praying, and beseeching his God. {12} And coming they spake to the king upon the edict: O king, hast thou not decreed, that every man which should ask any of the gods, & men until thirty days, but thyself o king, he should be cast into the lake of lions? To whom the king answering, said: The word is true according to the decree of the Medes, and Persians, which it is not lawful to transgress. {13} Then they answering said before the king: Daniel of the children of the captivity of Juda, hath not cared for thy law, and for the edict, that thou madest: but three times in a day he prayeth with his prayer. {14} Which word when the king had heard, he was stricken very sad: and for Daniel he set his heart to deliver him, and even until sun set he laboured to deliver him. {15} But those men perceiving the king said to him: know thou o king, that the law of Medes and Persians is, that every decree, which the king hath determined, is not lawful to be changed. {16} Then the king commanded, and they brought Daniel, and cast him into the lake of lions. And the king said to Daniel: Thy God, whom thou doest worship always, he will deliver thee. {17} And there was a stone brought, and laid upon the mouth of the lake: which the king sealed with his ring, and with the ring of his nobles, that nothing should be done against Daniel. {18} And the king went into his house, and slept unsupped, and meats were not brought before him, moreover also sleep departed from him. {19} Then the

king rising in the very first break of day, went in haste to the lake of the lions: {20} and approaching to the lake, cried on Daniel with a weeping voice, and spake unto him: Daniel servant of the living God, thy God whom thou servest always, hath he been able thinkest thou, to deliver thee from the lions? {21} And Daniel answering the king said: King for ever live. {22} My God hath sent his Angel, and hath shut up the mouths of the lions, and they have not hurt me: because before him justice hath been found in me: yea and before thee, o king, I have done no offence. {23} Then was the king exceeding glad upon him, & he commanded Daniel to be brought out of the lake: and Daniel was brought out of the lake, and no hurt was found in him, because he believed his God. {24} And by the king's commandment, those men were brought that had accused Daniel: and they were cast into the lake of the lions, themselves, and their children, and their wives: and they came not to the pavement of the lake, till the lions caught them, & brake all their bones in pieces. {25} Then Darius the king wrote to all peoples, tribes, and tongues dwelling in the whole earth: PEACE be multiplied unto you. {26} By me a decree is made, that in all mine empire, and my kingdom they dread and fear the God of Daniel. for he is the living and eternal God for ever: and his kingdom shall not be dissipated, & his power even for ever. {27} He is the deliverer, and saviour, doing sign, & marvels in heaven, and in earth: who hath delivered Daniel out of the lake of the lions. {28} Moreover Daniel continued unto the kingdom of Darius, and the kingdom of Cyrus the Persian.

Chapter 7

Daniel seeth four winds fighting, and four terrible beasts rising from the sea: 9. God sitting in a throne, and served by innumerable Angels. 11. The greatest beast is slain, and the power of the rest diminished. 13. The Son of man receiveth eternal power of God. 15. The prophet much terrified, is instructed that the four beasts signify four kingdoms. 19. The greatest shall prevail for a while, 26. but shortly perish.

{1} IN the first year of Baltassar the king of Babylon, Daniel saw a dream: & the vision of his head in his bed: and writing the dream, he comprehended it in a short speech: and in sum comprising it, he said: {2} I saw in my vision by night, and behold the four winds of heaven fought in the great sea. {3} And four great beasts came up, out of the sea diverse one from an other. {4} The first as it were a lioness, & she had the wings of an eagle: I beheld till her wings were plucked off, and she was lifted up from the earth, & she stood upon the feet as a man, & the heart of a man was given to her. {5} And behold an other beast like a bear stood aside: and there were three rews in the mouth thereof, and in the teeth thereof, & thus they said to it: Arise, eat very much flesh. {6} After this I beheld, and lo an other as it were a leopard, and it had wings as of a bird, four upon it, & there were four heads in the beast, and power was given to it. {7} After this I beheld in the vision of the night, and lo a fourth beast terrible and marvelous, and strong exceedingly, it had great iron teeth, eating and breaking, and treading the rest with her feet: and it was unlike to the other beasts, which I had seen before it, and it had ten horns. {8} I considered the horns, and behold an other little horn sprang out of the midst of them: and three of the first horns were plucked off at the presence thereof, and lo eyes as it were the eyes of a man were in this horn, & a mouth speaking great words. {9} I beheld till thrones were set, and the ancient of days sat: his vesture white as snow, and the hairs of his head as clean wool: his throne flames of fire: his wheels fire kindled. {10} A fire & swift stream came forth from his face: thousands of thousands ministered to him, & ten thousand hundred thousands assisted him: judgement sat, and the books were opened. {11} I beheld because of the voice of the great words, which that horn spake: and I saw that the beast was slain, and the body thereof was perished, and was committed to the fire to be burnt. {12} The power of the other beasts also was taken away: and times of life were appointed them until time, and time. {13} I beheld therefore in the vision of the night, and lo with the clouds of heaven there

came in, as it were the son of man, and he came even to the ancient of days: and in his sight they offered him. {14} And he gave him power, and honour, and kingdom: and all peoples, tribes, & tongues shall serve him: his power, an eternal power, that shall not be taken away: and his kingdom, that shall not be corrupted. {15} My spirit trembled, I, Daniel was made sore afraid at these things, and the visions of my head troubled me. {16} I came to one of the assistants, and I asked the truth of him concerning all these things, who told me the interpretation of the words, and taught me: {17} These four great beasts, are four kingdoms, which shall rise up out of the earth. {18} And they shall take the kingdom of the holy God most high: & they shall obtain the kingdom even to world, & world of worlds. {19} After this I would diligently learn of the fourth beast, which was very unlike from all, and exceeding terrible: his teeth and claws of iron: he did eat, and break in pieces, & the rest he stamped with his feet: {20} and of the ten horns that he had on his head: and of the other, that had grown up, before which the three horns fell: and of that horn, that had eyes, and the mouth speaking great words, and was greater than the rest. {21} I beheld, and lo that horn made war against the saints, and prevailed over them, {22} till the ancient of days came, & gave judgement to the saints on High, and the time came, and the saints obtained the kingdom. {23} And thus he said: The fourth beast shall be the fourth kingdom in the earth, which shall be greater than all the kingdoms, and shall devour the whole earth, and shall conciliate, and break it in pieces. {24} Moreover the ten horns of that same kingdom, shall be ten kings: and an other shall rise up after them, and he shall be mightier than the former, and he shall bring down three kings. {25} And he shall speak words against the High one, and shall destroy the saints of the Highest: and he shall think that he can change times, & laws, and they shall be delivered into his hand even to a time, & times, & half a time. {26} And judgement shall sit, that might, may be taken away, and be broken, and perish even to the end. {27} And kingdom, and power, and the greatness of the kingdom, that is under all the heaven, be given to the people of the saints of the Highest: whose kingdom is an everlasting kingdom, and all kings shall serve him, and shall obey him. {28} Hitherto the end of the word, I, Daniel was much troubled with my cogitations, and my face was changed in me: but the word I kept in my heart.

Chapter 8

Daniel seeth a ram with two horns overcome by a goat with one horn: 8. Which shall also be broken, and four less rise in place thereof: one of them profaneth the temple in Jerusalem, and taketh away the daily sacrifice. 15. And Gabriel the Archangel expoundeth the vision.

{1} IN the third year of the reign of Baltassar the king, a vision appeared to me. Daniel saw in my vision, after that which I {2} I, had seen in the beginning, when I was in Susis the castle, which is in the province of Ælam: and I saw in the vision, that I was over the gate Ulai. {3} & I lifted up mine eyes, and saw: and behold one ram stood before the marish, having high horns, & one higher than an other & growing under. {4} Afterward I saw the ram pushing with the horns against the West, & against the North, and against the South: and all beasts could not resist him, nor be delivered out of his hand: and he did according to his will, & was magnified. {5} And I understood: and behold a buckgoat came from the West upon the face of the whole earth, & he touched not the ground. Moreover the buckgoat had a notable horn between his eyes: {6} And he came even to that ram with the horns, which I had seen standing before the gate, & he ran towards him in the violence of his strength. {7} And when he had approached near the ram, he was wood against him, and struck the ram: and he brake his two horns, and the ram could not resist him: and when he had cast him on the ground, he trod him, and no man could deliver the ram out of his hand. {8} And the buckgoat became exceeding great: and when he was grown, the great horn was broken, and there rose up

four horns under it by the four winds of heaven. {9} And out of one of them came forth one little horn: and it was made great against the South, and against the East, and against the strength. {10} And it was magnified even unto the strength of heaven: and it threw down of the strength, and of the stars, and trod them. {11} And it was magnified even unto the prince of the strength: and from him it took the continual sacrifice, and threw down the place of his sanctification. {12} And strength was given against the continual sacrifice because of sins: and truth shall be thrown prostrate on the ground, and he shall do, and shall prosper. {13} And I heard one of the saints speaking, & one saint said to an other, I know not to whom that spake: How long the vision, and the continual sacrifice, and the sin of the desolation that is made: and the sanctuary, and the strength shall be conculcate? {14} And he said to him: Unto the evening & morning, two thousand three hundred: & the sanctuary shall be cleansed. {15} And it came to pass when I, Daniel saw the vision, and sought the understanding: behold there stood in my sight as it were the form of a man. {16} And I heard the voice of a man between the banks of Ulai: and he cried, and said: Gabriel make this man understand the vision. {17} And he came and stood near where I stood: and when he was come, trembling I fell on my face, & he said to me: Understand son of man, that in the time of the end the vision shall be accomplished. {18} And when he spake to me I fell flat on the ground: and he touched me, and set me up in my standing, {19} and said to me: I will shew thee what things are to come in the last of the malediction: because the time hath his end. {20} The ram, which thou sawest have horns, is the king of the Medes and Persians. {21} Moreover the buckgoat, is the king of the Graecians, and the great horn, that was between his eyes, the same is the first king. {22} But whereas that being broken, there rose up four for it: four kings shall rise up of his nation, but not in his strength. {23} And after their reign, when iniquities shall be increased, there shall arise a king impudent of face, and understanding propositions. {24} And his strength shall be made strong, but not in his own strength: and more than can be believed, shall he waste all things, and shall prosper, and do. And he shall kill the strong, and the people of the saints {25} according to his will, and craft shall be directed in his hand: and he shall magnify his heart, and in the abundance of all things he shall murder very many: & against the prince of princes shall he arise, & without hand he shall be destroyed. {26} & the vision of the evening and the morning, which hath been said, is true: thou therefore seal the vision, because it shall be after many days. {27} And I, Daniel languished, and was sick for certain days: and when I was risen up, I did the king's works, and was astonished at the vision, and there was none that could interpret it.

Chapter 9

Daniel confessing that they are justly afflicted for their sins, 15. prayeth for speedy mercy. 20. An Angel signifieth to him, that within seventy weeks of years, Christ will come; 26. and be slain; his people the Jews denying him, whom he will therefore reject.

{1} IN the first year of Darius the son of Assuerus of the seed of the Medes, who reigned over the kingdom of the Chaldees: {2} the first year of his kingdom, I, Daniel understood in books the number of years, whereof the word of our Lord was made to Jeremie the prophet, that seventy years should be accomplished of the desolation of Jerusalem. {3} And I set my face to our Lord my God to pray and beseech in fastings, sackcloth, and ashes. {4} And I prayed our Lord my God, and I confessed, and said: I beseech thee o Lord God great and terrible, which keepest covenant, & mercy to them that love thee, and keep thy commandments. {5} We have sinned, we have done iniquity, we have dealt impiously, and have revolted: & we have declined from thy commandments, and judgements. {6} We have not obeyed thy servants the prophets, that have spoken in thy name to our kings, to our princes, to our fathers, and to all the people of the land. {7} To thee o Lord,

justice: but to us confusion of face, as is to day to the man of Juda, and to the inhabitants of Jerusalem, and to all Israel, to them that are near, and to them that are far off in all the lands, to which thou hast cast them out, for their iniquities in which they have sinned against thee. {8} O Lord, to us confusion of face, to our princes, & to our fathers that have sinned. {9} But to thee Lord our God mercy and propitiation, because we have revolted from thee: {10} and have not heard the voice of the Lord our God, to walk in his law, which he gave us by his servants the prophets. {11} And all Israel have transgressed thy law, and have declined from hearing thy voice, and the malediction hath distilled upon us, & the detestation, which is written in the book of Moyses the servant of God, because we have sinned to him. {12} And he hath established his words, which he spake upon us, and upon our princes, that judged us, that he would bring in upon us a great evil, such as never was under all the heaven, according to that which hath been done in Jerusalem. {13} As it is written in the law of Moyses, all this evil is come upon us: and we besought not thy face o Lord our God, that we might return from our iniquities, & might think on thy truth. {14} And our Lord hath watched upon the malice, and hath brought it upon us: just is the Lord our God in all his works, which he hath done: for we have not heard his voice. {15} And now o Lord our God, which broughtest forth thy people out of the Land of Egypt in a strong hand, & madest thee a name according to this day: we have sinned, we have done iniquity. {16} O Lord according to all thy justice, but let thy wrath be turned away I beseech thee, and thy fury from thy city Jerusalem, & from thy holy mount. For by reason of our sins, and the iniquities of our fathers, Jerusalem, and thy people are a reproach to all round about us. {17} Now therefore hear o our God the petition of thy servant, & his prayers: and shew thy face upon thy sanctuary, which is desert, for thine own sake. {18} Incline, my God, thine ear, & hear: open thine eyes, and see our desolation, & the city upon which thy name is invoked: for neither in our justifications do we prostrate prayers before thy face, but in thy many commiserations. {19} Hear o Lord, be pacified o Lord: attend & do, delay not for thine own sake my God: because thy name is invoked upon thy city, & upon thy people. {20} And when I yet spake, & prayed, and confessed my sins, and the sins of my people of Israel, and did prostrate my prayers in the sight of my God, for the holy mount of my God: {21} as I was yet speaking in prayer, lo the man Gabriel, whom I had seen in the vision from the beginning, quickly flying touched me in the time of the evening sacrifice. {22} And he taught me, and spake to me, & said: Daniel now am I come forth to teach thee, and that thou mightest understand. {23} From the beginning of thy prayers the word came forth: and I am come to shew it to thee, because thou art a man of desires: and do thou mark the word, and understand the vision. {24} Seventy weeks are abridged upon thy people, & upon thy holy city, that prevarication may be consummate, and sin take an end, & iniquity be abolished; and everlasting justice be brought; & vision be accomplished, and prophecy; & the Holy one of holies be anointed. {25} Know therefore, & mark: From the going forth of the word, that Jerusalem be built again, unto Christ the prince, there shall be seven weeks, & sixty two weeks, & the street shall be built again, & the walls in the straitness of the times. {26} And after sixty two weeks Christ shall be slain: and it shall not be his people, that shall deny him. And the city, & the sanctuary shall the people dissipate with the prince to come: & the end thereof waste, & after the end of the battle the appointed desolation. {27} And he will confirm the covenant to many, one week: and in the half of the week shall the host & the sacrifice fail: and there shall be in the temple the abomination of desolation: & even to the consummation, and to the end shall the desolation endure.

Chapter 10

After fasting and other voluntary afflictions, 4. Daniel seeing a man in a strange form, and much terrified therewith, 8. is comforted. 13. The Angels of Persians and Grecians resist his prayer, 20.

S. Michael assisting the Jews.

{1} IN the third year of Cyrus king of the Persians, a word was revealed to Daniel surnamed Baltassar, and a true word, and great strength: & he understood the word: for there is need of understanding in vision. {2} In those days, I, Daniel mourned the days of three weeks, {3} desirable bread I did not eat, and flesh and wine entered not into my mouth, yea neither with ointment was I anointed: till the days of three weeks were accomplished. {4} And in the four & twentieth day of the first month I was by the great river, which is Tigris. {5} And I lifted up mine eyes, & I saw: and behold a man clothed with linen cloths, & his reins girded with the finest gold: {6} and his body as it were the chrysolithus, and his face as the form of lightning, and his eyes as a burning lamp: and his arms, & the parts that are downward even to the feet, as it were the form of glistering brass: and the voice of his word as the voice of a multitude. {7} And I, Daniel alone saw the vision: moreover the men that were with me, saw it not, but exceeding terror fell upon them, and they fled away, and hid themselves. {8} And I being left alone saw this great vision: and there remained no strength in me, yea and my shape of countenance was changed in me, and I withered, neither had any strength. {9} And I heard the voice of his words: and hearing I lay astonished upon my face, and my visage cleaved to the ground. {10} And behold a hand touched me, and lifted me up upon my knees, and upon the joints of my hands. {11} And he said to me: Daniel thou man of desires, understand the words, that I speak to thee, and stand in thy place: for now am I sent to thee. And when he had said this word to me, I stood trembling. {12} And he said to me: Fear not Daniel: because since the first day that thou didst set thy heart to understand to afflict thy self in the sight of thy God, thy words have been heard: and I am come for thy words. {13} But the prince of the kingdom of the Persians resisted me one and twenty days: and behold Michael one of the chief princes came to aid me, and I tarried there by the king of the Persians. {14} But I am come to teach thee what things shall come to thy people in the later days, because as yet the vision unto days. {15} And when he spake to me in these manner of words, I cast down my countenance to the ground, and held my peace. {16} And behold as it were the similitude of the son of man touched my lips, and opening my mouth I spake, and said to him, that stood before me: My Lord, in thy vision my joints are dissolved, and no strength hath remained in me. {17} And how can the servant of my Lord speak with my Lord? for no strength is remaining in me, yea & my breath is stopped. {18} Again therefore there touched me as it were the vision of a man, and strengthened me, {19} and he said: Fear not o man of desires, Peace be to thee: take courage & be strong. And when he spake with me, I received strength, and said: Speak my Lord, because thou hast strengthened me. {20} And he said: Doest thou know wherefore I am come to thee? and now I will return, that I may fight against the prince of the Persians. When I therefore went forth, there appeared the prince of the Greeks coming. {21} But yet I will tell thee that which is expressed in the scripture of truth: and none is my helper in all these, but Michael your prince.

Chapter 11

The Angel declareth what shall happen to the Jews under the King of Persia, and by occasion of wars between Aegypt and Syria.

{1} AND I from the first year of Darius the Mede stood that he might be strengthened, and made strong. {2} And now I will declare the truth unto thee. Behold three kings as yet shall stand in Persia, and the fourth shall be enriched with exceeding riches above all: & when he is grown mighty in his riches, he shall raise up all against the kingdom of Greece. {3} But there shall rise a strong king, and shall rule with much power: and he shall do what shall please him. {4} And when he shall stand, his kingdom shall be broken, and it shall be divided into the four winds of heaven:

but not unto his posterity, nor according to his mightiness wherewith he ruled. For his kingdom shall be rent even unto foreigners, beside these. {5} And the king of the South shall be made strong, & there shall of his princes prevail above him, and he shall rule in dominion: for his dominion shall be much. {6} And after the end of years they shall be confederated: and the daughter of the king of the South shall come to the king of the North to make amity, and shall not obtain the strength of the arm, neither shall his seed stand: and she shall be delivered, and they that brought her, her youngmen and they that strengthened her in the times. {7} And there shall stand of the bud of her roots a plant: and he shall come with an army, and shall enter the province of the king of the North: and he shall abuse them, and shall obtain. {8} Moreover also their gods, and sculptiles, the precious vessels also of gold, and silver, he shall carry away captive into Ægypt: he shall prevail against the king of the North. {9} And the king of the South shall enter into the kingdom, and shall return to his own land. {10} And his sons shall be provoked, and they shall gather a multitude of very many hosts: and he shall come hastening, and overflowing: and he shall return and be stirred up, and he shall join battle with his force. {11} And the king of the South being provoked shall go forth, and shall fight against the king of the North, & shall prepare an exceeding great multitude, and a multitude shall be given into his hands. {12} And he shall take a multitude, and his heart shall be exalted, and he shall overthrow many thousands: but he shall not prevail. {13} For the king of the North shall return, and shall prepare a multitude much greater than before: & in the end of times, & years, he shall come hastening with a great host, and riches exceeding much. {14} And in those times many shall rise up against the king of the South, the children also of the prevaricators of thy people shall be extolled to fulfill the vision, and they shall fall. {15} And the king of the North shall come, and shall cast up a mount, and shall take the best fenced cities: & the arms of the South shall not sustain, and his chosen shall rise up to resist, & there shall be no strength. {16} And he shall do coming upon him according to his pleasure, and there shall be none to stand against his face: and he shall stand in a noble land, & it shall be consumed in his hand. {17} And he shall set his face to come to possess all his kingdom, & he shall do right things with him: and he shall give unto him a daughter of women, to overthrow it: and she shall not stand neither shall she be his. {18} And he shall turn his face to the islands, & shall take many: and he shall make the prince of his reproach to cease, and his reproach shall be returned upon him. {19} And he shall turn his face to the empire of his own land, and he shall stumble, and fall, & shall not be found. {20} And there shall stand in his place one most vile, & unworthy of kingly honour: & in few days he shall be destroyed, not in fury nor in battle. {21} And there shall stand in his place one despised, and kingly honour shall not be given him: and he shall come secretly, and shall obtain the kingdom by fraud. {22} And the arms of him that fighteth shall be expugned from before his face, and shall be broken: moreover also the prince of the league. {23} And after the amities, he shall work deceit with him: and he shall go up, and shall overcome with few people. {24} And he shall enter abundant and plentiful cities: & he shall do things that his fathers never did, & his father's fathers: their robberies, and prey, & riches he shall dissipate, and shall devise devises against the best fenced: and this until a time. {25} And his strength & his heart shall be stirred up against the king of the South in a great army: and the king of the South shall be provoked to battle with many aids, and exceeding strong: & they shall not stand because they shall take counsels against him. {26} And they that eat bread with him, shall destroy him, and his army shall be oppressed: & there shall fall slain very many. {27} The heart also of the two kings shall be to evil, and at one table they shall speak lies, and they shall not prosper: because as yet the end unto an other time. {28} And he shall return into his land with much riches: and his

heart against the holy testament, and he shall prosper and shall return into his own land. {29} At the time appointed he shall return, and he shall come to the South, and the later end shall not be like to the former. {30} And there shall come upon him galleys, and the Romans, and he shall be stricken, and shall return, and shall fret against the testament of the sanctuary, and he shall speed: and shall return, and shall devise against them, that have forsaken the testament of the sanctuary. {31} And of him shall stand arms, and shall pollute the sanctuary of strength, and shall take away the continual sacrifice: and they shall give abomination into desolation. {32} And the impious against the testament shall dissemble fraudulently: but the people that knoweth their God, shall obtain, and shall do. {33} And the learned in the people shall teach very many: and they shall fall by sword, and by flame, and by captivity, and by spoil of days. {34} And when they are fallen, they shall be relieved with a little aid: and very many shall be joined to them feignedly. {35} And of the learned there shall fall, that they may be tried, and may be chosen, and made white even to the time prefixed: because yet there shall be an other time. {36} And the king shall do according to his will, and shall be elevated, & magnified against every god: and against the God of gods he shall speak magnificical things, & shall be directed, till the wrath be accomplished: for the determination is made. {37} And the God of his fathers he shall not account of: and he shall be in the concupiscences of women, neither shall he care for any of the gods: because he shall rise up against all things. {38} But god Maozim he shall worship in his place: and the God whom his fathers knew not, he shall worship with gold, and silver, and precious stone, and precious things. {39} And he shall do it to fence Maozim with a strange god, whom he acknowledged, and he shall multiply glory, and shall give them power in many, and shall divide the land gratis. {40} And in the time prefixed shall the king of the South make battle against him, & as a tempest shall the king of the North come against him in chariots, and in horsemen, and in a great navy, and he shall enter the lands, and shall destroy, and pass through. {41} And he shall enter into the glorious land, and many shall fall: but these only shall be saved out of his hand, Edom, and Moab, and the beginning of the children of Ammon. {42} And he shall lay his hand upon the lands: and the Land of Ægypt shall not escape. {43} And he shall rule over the treasures of gold, and of silver, and in all the precious things of Ægypt: through Lybia also, and Æthiopia he shall pass. {44} And a bruit shall trouble him from the East, and from the North: and he shall come in a great multitude to destroy and kill very many. {45} And he shall pitch his tabernacle Apadno between the seas, upon a mount glorious and holy: and he shall come even to the top thereof, and no man shall help him.

Chapter 12

The Angel describeth the persecution of Antiochus, as the figure & of Antichrist prefigured. 6. The shortness also of his reign is clearly prophesied.

{1} BUT in that time shall rise up Michael the great prince, who standeth for the children of thy people: and a time shall come such as hath not been from the time since nations began even until that time. And in that time shall thy people be saved, every one that shall be found written in the book. {2} And many of those, that sleep in the dust of the earth, shall awake: some unto life everlasting, & others unto reproach to see it always. {3} But they that be learned shall shine as the brightness of the firmament: and they that instruct many to justice, as stars unto perpetual eternities. {4} But thou Daniel shut up the words, and seal the book, even to the time appointed: very many shall pass over, and there shall be manifest knowledge. {5} And I, Daniel saw, and behold there stood as it were two others: one on this side upon the bank of the river, and another on that side, on the other bank of the river. {6} And I said to the man, that was clothed with linen garments, that stood upon the waters of the river: How long the end of these

marvels? {7} And I heard the man, that was clothed with the linen garments, that stood upon the waters of the river, when he had lifted up his right hand, & his left hand unto heaven, and had sworn by him that liveth for ever, that unto a time, & times, & the half of a time. And when the dispersion of the hand of the holy people shall be accomplished, all these things shall be accomplished. {8} And I heard, & understood not. And I said: My Lord, what shall be after these things? {9} And he said: Go Daniel, because the words are shut up, and sealed until the prefixed time. {10} Many shall be chosen, and made white, & shall be tried as fire: and the impious shall do impiously, neither shall all the impious understand, but the learned shall understand. {11} And from the time when the continual sacrifice shall be taken away, and the abomination to desolation shall be set up, a thousand two hundred ninety days. {12} Blessed is he that expecteth, and cometh unto days a thousand three hundred thirty five. {13} But thou go, until the time prefixed: and thou shalt rest, and stand in thy lot unto the end of the days.

Chapter 13

Two old judges overcome with carnal concupiscence, tempt chaste Susanna: 22. who constantly resisting, {27}, is by them falsely accused, 41. and condemned of adultery. 45. Daniel convinceth them of false testimony, 60. and they are punished with death.

{1} AND there was a man dwelling in Babylon, and his name Joakim: named Susanna, the daughter of Helcias {2} & he took a wife exceeding fair, and fearing God. {3} For her parents being just, instructed their daughter according to the law of Moyses. {4} And Joakim was very rich, and he had an orchard near unto his house: and to him the Jews resorted together, because he was the more honorable of all. {5} And there were two ancients appointed judges in that year, of whom our Lord spake: That iniquities came out of Babylon from the senior judges, that seemed to rule the people. {6} These frequented the house of Joakim, and all that had judgements came to them. {7} And when the people returned at noon, Susanna went in, and walked in her husband's orchard. {8} and the ancients saw her daily going in, and walking: and they were inflamed to the concupiscence of her: {9} and they subverted their sense, and declined their eyes that they would not see heaven, nor remember just judgements. {10} They were both therefore wounded with the love of her, neither did they shew their grief one to the other: {11} for they were ashamed to shew one an other their concupiscence, being desirous to lie with her: {12} and they watched every day carefully to see her. And one said to the other: {13} Let us go home, because it is the hour of dinner. And going forth they departed one from an other. {14} And when they were returned, they came into one place: and asking of each other the cause, they confessed their concupiscence: and then in commune they appointed a time, when they might find her alone. {15} And it came to pass, when they observed a fit day, she went in on a time as yesterday and the day before, with two maids only, & would be washed in the orchard: for it was an hot season. {16} And there was none there, but the two ancients hid, & beholding her. {17} She therefore said to the maids: Fetch me oil, and washing balls, and shut the doors of the orchard, that I may be washed. {18} And they did as she had commanded: and they shut the doors of the orchard, and went out by a back door to fetch the thing that she had commanded; and they knew not that the ancients were hid within. {19} But when the maids were gone forth, the two ancients arose, and ran to her, and said: {20} Lo the doors of the orchard be shut, and no body seeth us, and we are in the concupiscence of thee: wherefore consent to us, and lie with us. {21} and if thou wilt not, we will give testimony against thee, that there was a young man with thee, and for this cause thou didst send out thy maids from thee. {22} Susanna sighed, and said: Perplexities are to me on every side: for if I shall do this, it is death to me: and if I do it not, I shall not escape your hands. {23} But it is better for me without

the act to fall into your hands, than to sin in the sight of our Lord. {24} And Susanna cried out with a loud voice: but the ancients also cried out against her. {25} And one ran to the door of the orchard, and opened it. {26} when the servants therefore of the house had heard the cry in the orchard, they rushed in by the back door, to see what it was. {27} And after the ancients spake, the servants were ashamed exceedingly: because never had there been such a word said of Susanna. And the morrow came. {28} And when the people was come to Joakim her husband, the two ancients also came full of unjust cogitation against Susanna, to put her to death. {29} And they said before the people: Send to Susanna daughter of Helcias the wife of Joakim. And forthwith they sent. {30} And she came with her parents, and children, and all her kin. {31} Moreover Susanna was exceeding delicate, and beautiful of face. {32} But those wicked men commanded that she should be uncovered (for she was covered) that so at least they might be satisfied with her beauty. {33} Her friends therefore wept, & all that had known her. {34} But the two ancients rising up in the midst of the people, laid their hands upon her head. {35} Who weeping looked up to heaven, for her heart had confidence in our Lord. {36} And the ancients said: When we walked alone in the orchard, this woman came in with two maids, and shut the doors of the orchard: and she sent away the maids from her. {37} And a young man that was hid came to her, and lay with her. {38} But we being in a corner of the orchard, seeing the iniquity, ran to them, and saw them lie together. {39} And him in deed we could not take, because he was stronger than we, and opening the doors he lept out: {40} but her when we apprehended, we asked what youngman it was, and she would not tell us, of this thing we are witnesses. {41} The multitude believed them as the ancients and the judges of the people, and they condemned her to death. {42} But Susanna cried out with a loud voice, and said: Eternal God, which art the knower of hidden things before they come to pass, {43} thou knowest that they have borne false witness against me: and lo I die, whereas I have done none of these things, which these men have maliciously forged against me. {44} And our Lord heard her voice. {45} and when she was led to death, our Lord raised up the holy spirit of a young boy, whose name was Daniel: {46} and he cried out with a loud voice: I am clean from the blood of this woman. {47} And all the people turning to him, said: What is this word, that thou hast spoken? {48} Who when he stood in the midst of them, said: So foolish ye children of Israel, not judging, nor discerning that which is the truth, have you condemned the daughter of Israel? {49} Return ye to judgement, because they have spoken false testimony against her. {50} The people therefore returned with speed, and the ancients said to him: Come, and sit in the midst of us, and tell us: because God hath given thee the honour of old age. {51} And Daniel said to the people: Separate them far one from an other, and I will discover them. {52} When they were therefore divided one from the other, he called one of them, and said to him: O thou inveterated of evil days, now are thy sins come, which thou didst commit before: {53} judging unjust judgements, oppressing innocents, and dismissing offenders, our Lord saying: The innocent and the just thou shalt not kill. {54} Now then if thou sawest her, tell under what tree thou sawest them talking together. Who said: Under a schine tree. {55} And Daniel said: Well hast thou lied against thine own head: for behold the Angel of God taking the sentence of him, shall cut thee in the midst. {56} And removing him away, he commanded that the other should come, and he said to him: Seed of Chanaan, and not of Juda, beauty hath deceived thee, and concupiscence hath subverted thy heart: {57} so did you to the daughters of Israel, and they fearing spake to you: but the daughter of Juda did not abide your iniquity. {58} Now therefore tell me, under what tree thou tookest them speaking one to an other. Who said: Under a prine tree. {59} And Daniel said to him: Well hast thou also lied against thine own head: for the Angel of our Lord tarrieth, having a sword,

that he may cut thee in the midst, and kill you. {60} Therefore all the assembly cried out with a loud voice, and they blessed God, which saveth them that hope in him. {61} And they rose up against the two elders (for Daniel had convinced them by their own mouth to have given false testimony) and they did to them as they had dealt naughtily against their neighbour, {62} to do according to the law of Moyses: & they killed them, and innocent blood was saved in that day. {63} But Helcias, and his wife praised God, for their daughter Susanna, with Joakim her husband, and all her kin, because there was no dishonest thing found in her. {64} And Daniel became great in the sight of the people from that day, & thence forward. {65} And king Astyages was laid to his fathers, & Cyrus the Persian received his kingdom.

Chapter 14

Daniel detecteth the fraud of Bel's Priests: who pretend that Bel eateth much meat: 21. for which they are slain, and the idol destroyed. 22. Likewise he destroyeth a dragon, which the Babylonians held for a God. 27. He is cast into the lake of seven lions: 32. whither Habacuc miraculously bringeth him meat: 39. the lions hurt him not: and his accusers are devoured.

{1} AND Daniel was the king's guest, and honoured above all his friends. {2} There was also an idol among the Babylonians named Bel: and there were bestowed on him every day of flour twelve arctabae, and forty sheep, and of wine six great pots. {3} The king also did worship him, and went every day to adore him: But Daniel adored his God. & the king said to him: Why dost thou not adore Bel. {4} Who answering, said to him: Because I worship not idols made with hand, but the living God, that created heaven, and earth, and hath power over all flesh. {5} And the king said to him: Doeth not Bel seem unto thee to be a living God? Seest thou not how much he eateth and drinketh every day? {6} And Daniel smiling said: Be not deceived o king: For this same is within of clay, and without of brass, neither hath he eaten at any time. {7} And the king being wrath called his priests, & said to them: Unless you tell me, who it is that eateth these expenses, you shall die. {8} But if you shew, that Bel eateth these things Daniel shall die, because he hath blasphemed against Bel. And Daniel said to the king: Be it done according to thy word. {9} And the priests of Bel were seventy, beside their wives, and little ones, & children. And the king came with Daniel into the temple of Bel. {10} And the priests of Bel said: Behold we go forth: & thou o king set the meats, & mingle the wine, & shut the door, & seal it with thy ring: {11} and when thou shalt come in the morning, unless thou find all eaten of Bel, dying we will die, or Daniel that hath lied against us. {12} And they contemned, because they had made under the table a secret entrance, & by it they came in always, and devoured those things. {13} It came to pass therefore after they were gone out, the king set the meats before Bel: & Daniel commanded his servants, and they brought ashes, and he sifted them over all the temple before the king: and going forth they shut the door, and sealing it with the king's ring, they departed. {14} But the priests went in by night, according to their custom, and their wives, and their children: and they did eat, and drink all. {15} And the king arose in the first break of day, and Daniel with him. {16} And the king said: Are the seals safe, Daniel? Who answered: Safe o king. {17} And forthwith when he had opened the door, the king looking on the table, cried out with a loud voice: Great art thou o Bel, and there is not any deceit with thee. {18} And Daniel laughed: and he held the king that he should not go in: and he said: Behold the pavement, mark whose steps these are. {19} And the king said: I see the steps of men, & women, and of infants. And the king was angry. {20} Then apprehended he the priests, & their wives, & their children: and they shewed him secret little doors by which they came in, & consumed the things that were on the table. {21} The king therefore slew them, & he delivered Bel into the power of Daniel: who overthrew him, & his temple. {22} And there was a great dragon in that place, & the Babylonians worshipped him. {23} And the king said to Daniel: Lo now thou canst not say, that this

same is not a living god: adore him therefore. {24} And Daniel said: The Lord my God I do adore: because he is the living God: {25} but thou o king give me licence, and I will kill the dragon without sword and club. And the king said: I give thee licence. {26} Daniel therefore took pitch, and fat, and hairs, and sod them together: & he made lumps, and gave into the dragon's mouth, & the dragon burst in sunder. And he said: Lo whom you worshipped. {27} Which when the Babylonians had heard, they were wrath exceedingly: and being gathered together against the king, they said: The king is become a Jew. Bel he hath destroyed, the dragon he hath killed, & he hath slain the priests. {28} And they said when they were come to the king: Deliver us Daniel, otherwise we will kill thee, & thy house. {29} The king therefore saw that they pressed upon him vehemently: and compelled by necessity he delivered Daniel to them. {30} Who cast him into the lake of lions, and he was there six days. {31} Moreover in the lake were seven lions, & {928} there were given to them two bodies every day, & two sheep: and they were not given unto them, that they might devour Daniel. {32} And there was Habacuc a prophet in Jewry, & he had boiled broth, & had broken bread in a bowl: and he went into the field, to carry it to the reapers. {33} And the Angel of our Lord said to Habacuc: Carry the dinner which thou hast, into Babylon to Daniel, who is in the lake of lions. {34} And Habacuc said: Lord, Babylon I have not seen, and the lake I know not. {35} And the Angel of our Lord took him by the top of his head, and carried him by the hair of his head, & put him into Babylon over the lake in the force of his spirit. {36} And Habacuc cried, saying: Daniel, take the dinner that God hath sent to thee. {37} And Daniel said: Thou hast remembered me o God, and hast not forsaken them that love thee. {38} And Daniel rising up did eat. Moreover the Angel of our Lord restored Habacuc forthwith in his place. {39} The king therefore came the seventh day to lament Daniel: and he came to the lake, and looked in, and behold Daniel sitting in the midst of the lions. {40} And the king cried out with a loud voice, saying: Great art thou o Lord the God of Daniel. And he drew him out of the lake of lions. {41} But those that had been the cause of his perdition, he cast into the lake, and they were devoured in a moment before him. {42} Then the king said: Let all inhabitants in the whole earth fear the God of Daniel: because he is the Saviour, doing signs, & marvels in the earth: who hath delivered Daniel out of the lions' den.

THE PROPHECY OF OSEE

Chapter 1

In signification of the people's idolatry, the Prophet marrieth a fornicatrix: 4. by his children's names foresheweth their great and long captivity: 11. And afterwards their redemption together with all nations.

{1} THE word of our Lord, that was made to Osee the son of Beeri, in the days of Ozias, Joathan, Achaz, Ezechias, kings of Juda, and in the days of Jeroboam the son of Joas king of Israel. {2} The beginning to our Lord of speaking in Osee: and our Lord said to Osee: Go, take thee a wife of fornications, and make children of fornications: because the land fornicating shall fornicate from the Lord. {3} And he went, and took Gomer the daughter of Debelaim: and she conceived, and bare him a son. {4} And our Lord said to him: Call his name Jezrahel: because yet a little while, and I will visit the blood of Jezrahel upon the house of Jehu, and I will make the kingdom of the house of Israel to cease. {5} And in that day I will break the bow of Israel in the valley of Jezrahel. {6} And she conceived yet again, and bare a daughter, and he said to him: Call her name, Without mercy: because I will add no more to have mercy on the house of Israel, but with oblivion I will forget them. {7} And I will have mercy on the house of Juda, and will save them in the Lord their God: and I will not save them in bow and sword, and in battle, & in horses, and in horsemen. {8} And she

weaned her that was, Without mercy. And she conceived, and bare a son. {9} And he said: Call his name, Not my people: because you not my people, and I will not be yours. {10} And the number of the children of Israel shall be as the sand of the sea, that is without measure, and shall not be numbered. And it shall be in place where it shall be said to them: Not my people you: it shall be said to them: Children of the living God. {11} And the children of Juda, and the children of Israel shall be gathered together: and they shall set to themselves, one head, and shall ascend out of the earth: because great is the day of Jezrahel.

Chapter 2

He admonisheth the two tribes of their sins, threatening their captivity in Babylon. 1. Sheweth the abundance of grace in the Church of Christ, and multitude of nation s to be converted.

{1} SAY ye to your brethren: My people: and to your sister, She that hath obtained mercy. {2} Judge your mother, judge ye: because she not my wife, and I not her husband. Let her take away fornications from her face, and her adulteries from the midst of her breasts. {3} Lest perhaps I strip her naked, and set her according to the day of her nativity: and I will lay her as a wilderness, and will set her as a land unpassable, and will kill her with drought. {4} And I will not have mercy on her children: because they are the children of fornications: {5} because their mother hath fornicated, she is confounded that conceived them: because she said: I will go after my lovers, that give me my breads, & my waters, my wool, and my flax, mine oil, & my drink. {6} For this behold I will hedge thy way with thorns, and I will hedge it with a wall, & she shall not find her paths. {7} And she shall follow her lovers, and shall not overtake them: and she shall seek them, and shall not find, and she shall say: I will go, and will return to my former husband: because it was well with me then, more than now. {8} And she did not know that I gave her corn, and wine, and oil, and multiplied silver unto her, & gold, which they have made to Baal. {9} Therefore will I return, and will take my corn in his time, and my wine in his time, and I will deliver my wool, and my flax, which covered her ignominy. {10} And now I will reveal her folly in the eyes of her lovers: and there shall not a man deliver her out of my hand: {11} and I will make all her joy to cease, her solemnity, her new-moon, her sabbath, & all her festival times. {12} And I will destroy her vine, and her figtree, of which she said: These are my rewards, which my lovers have given me: and I will lay her as a forest, & the beast of the field shall eat her. {13} And I will visit upon her the days of Baalim, to whom she burnt incense, and was adorned with her earlet, and with her tablet, & went after her lovers, & forgot me, saith our Lord. {14} For this, lo I will allure her, and will lead her into the wilderness: and I will speak to her heart. {15} And I will give her dressers of vines out of the same place, and the vale of Achor to open hope: and she shall sing there according to the days of her youth, and according to the days of her ascending out of the Land of Aegypt. {16} And it shall be in that day, saith our Lord: She shall call me: My husband, and she shall call me no more, Baalim. {17} And I will take away the names of Baalim out of her mouth, and she shall no more remember their name. {18} And I will make with them a league in that day, with the beast of the field, and with the fowl of the heaven, and with that, which creepeth on the earth: and bow, and sword, and battle I will destroy out of the earth: and will make them sleep confidently. {19} And I will despouse thee to me for ever: and I will despouse thee to me in justice, and judgement, and in mercy, and in commiserations. {20} And I will despouse thee to me in faith: and thou shalt know that I am the Lord. {21} And it shall be in that day: I will hear, saith our Lord, I will hear the heavens, and they shall hear the earth. {22} And the earth shall hear wheat, and wine, and oil: and these shall hear Jezrahel. {23} And I will sow her unto me into the earth, and I will have mercy on her, that was without mercy. {24} And I will say to Not my people: My people art thou: and it shall say: Thou

art my God.

Chapter 3

The Prophet is commanded again to love an adulteress: 3. whom he maketh long to expect her husband: to signify God's love to the Synagogue: 4. and the Jews state in the new testament: 5. Who at last shall be converted to Christ.

{1} AND our Lord said to me: Yet again go, love a woman beloved of her friend, and an adulteress; as our Lord loveth the children of Israel, and they have respect to strange gods, and love the kernels of grapes. {2} And I digged her unto me for fifteen pieces of silver, and for a core of barley, and for half a core of barley. {3} And I said to her: Thou shalt expect me many days: thou shalt not fornicate, and thou shalt be no man's: but I also will expect thee. {4} Because many days shall the children of Israel sit without king, and without prince, and without sacrifice, and without altar, and without ephod, and without theraphim. {5} And after this the children of Israel shall return, and shall seek the Lord their God, and David their king: and they shall dread at the Lord, and at his goodness in the last days.

Chapter 4

Divers great sins of both Kingdoms, 3. are the cause of great punishments threatened, 15. yet the sins of Juda are less excusable, because they have more means to serve God.

{1} HEAR the word of our Lord ye children of Israel, because there is judgement to our Lord with the inhabitants of the land: for there is no truth, and there is no mercy, and there is no knowledge of God in the land. {2} Cursing, and lying, and manslaughter, & theft, and adultery have overflowed, & blood hath touched blood. {3} For this shall the land mourn, and every one shall be weakened that dwelleth in it, in the beast of the field, and in the fowl of the heaven: yea and the fishes of the sea shall be gathered together. {4} But yet let not every man judge: and let not a man be rebuked: for the people are as those, that gainsay the Priest. {5} And thou shalt fall to day, and the Prophet also shall fall with thee: in the night I made thy mother hold her peace. {6} My people have held their peace, because they had not knowledge: because thou hast repelled knowledge, I will repel thee, that thou do not the function of priesthood unto me: and thou hast forgotten the law of thy God, I also will forget thy children. {7} According to the multitude of them so have they sinned to me: their glory I will change into ignominy. {8} They shall eat the sins of my people, and at their iniquity shall lift up their souls. {9} And as the people, so shall the Priest be: and I will visit their ways upon them, and their cogitations I will render to them. {10} And they shall eat and shall not be filled: they have fornicated, & have not ceased: because they have forsaken our Lord in not observing. {11} Fornication, & wine, & drunkenness take away the heart. {12} My people hath asked in their wood, & their staff hath declared unto them: for the spirit of fornications hath deceived them, & they have fornicated from their God. {13} Upon the heads of mountains they did sacrifice, and upon little hills they burnt incense: under the oak, and the poplar-tree, and the terebinth, because the shadow thereof was good: therefore shall your daughters fornicate, and your spouses shall be adulteresses. {14} I will not visit upon your daughters when they shall fornicate, and upon your spouses when they shall commit adultery: because they themselves converst with harlots, and with the effeminate they did sacrifice, and the people not understanding shall be beaten. {15} If thou fornicate o Israel, at the least let not Juda offend: and enter ye not into Galgal, and go not up into Bethaven, neither swear ye: Our Lord liveth. {16} Because Israel hath declined as a wanton cow: now will our Lord feed them, as a lamb in latitude. {17} Ephraim is partaker of idols, let him alone. {18} Their banquet is separated, with fornication they have fornicated: the protectors thereof loved to bring ignominy. {19} The spirit hath bound him in his wings, and they

shall be confounded at their sacrifices.

Chapter 5

The Prophet reprehendeth the Priests, and Princes of both Kingdoms, for drawing the people to idolatry: 8. denouncing captivity for the same.

{1} HEAR ye this o Priests, and attend ye house of Israel, and you the king's house harken: because there is judgement for you, because you are become a snare to speculation, & a net spread upon Thabor. {2} And victims you have declined into the depth: & I, the teacher of them all. {3} I know Ephraim, & Israel is not hid from me: because now hath Ephraim fornicated, Israel is contaminated. {4} They will not give their cogitations to return to their God, because the spirit of fornications is in the midst of them, & they have not known the Lord. {5} And the arrogancy of Israel shall answer in his face: and Israel and Ephraim shall fall in their iniquity, Judas also shall fall with them. {6} In their flocks and in their herds they shall go to seek the Lord, and shall not find: he is taken away from them. {7} They have prevaricated against the Lord, because they have begotten strange children: now shall a month devour them with their parts. {8} Sound with the trumpet in Gabaa, & with the shalm in Rama: howl ye in Bethaven, behind thy back o Benjamin. {9} Ephraim shall be in desolation in the day of correction: in the tribes of Israel I have shewed faith. {10} The princes of Juda are become as they that take the bound: I will pour out my wrath as water upon them. {11} Ephraim is suffering calumny, broken in judgement: because he began to go after filthiness. {12} And I as it were a moth to Ephraim: & as the rot to the house of Juda. {13} And Ephraim saw his sickness, and Judas his band: and Ephraim went to Assur, and sent to the king revenger: and he shall not be able to heal you, neither shall he be able to loose the band from you. {14} Because I as it were a lioness to Ephraim, and as a lion's whelp to the house of Juda: I, I will take, and go: I will take away, and there is none that can deliver. {15} Going I will return to my place: until you fail and seek my face.

Chapter 6

By afflictions the people will return to God, and hope in Christ to come 4. both the Kingdoms sinning (6. and thinking to be spared for their sacrifices, neglecting works of mercy) 7. shall be punished: 11. but at last delivered from captivity.

{1} IN their tribulation early they will rise up to me: Come, & let us return to our Lord. {2} Because he hath wounded, & will heal us: he will strike, & will cure us. {3} He will revive us after two days: in the third day he will raise us up, & we shall live in his sight. We shall know, & we shall follow, that we may know our Lord. As the morning light, is his coming forth prepared, and he will come to us as a shower timely, and late to the earth. {4} What shall I do to thee Ephraim? What shall I do to thee Juda? Your mercy as a morning cloud, & as the dew passing away in the morning. {5} For this have I hewed in Prophets, I have killed them in the words of my mouth: and thy judgements shall come forth as the light: {6} because I would mercy, and not sacrifice: and the knowledge of God more than holocausts. {7} But they as Adam have transgressed the covenant, there have they prevaricated against me. {8} Galaad a city of them that work idol, supplanted with blood. {9} And as it were the jaws of men that are robbers, partaker with the Priests, of them that in the way kill those that pass out of Sichem: because they have wrought wickedness. {10} In the house of Israel I saw an horrible thing: there the fornications of Ephraim: Israel is contaminated. {11} Yea and thou Juda put thee an harvest, when I shall convert the captivity of my people.

Chapter 7

Since Jeroboam made schism in religion, that Kingdom hath fallen into many distresses: 10. and not repenting shall endure more.

{1} WHEN I would heal Israel, the iniquity of Ephraim was revealed, & the malice of Samaria, because they have wrought lying, & the thief hath entered in spoiling, the robber without. {2} And lest perhaps they may say in their hearts, that I have remembered all their malice: now have their own inventions compassed them, they have been done before me. {3} In their malice they have rejoiced the king: and in their lies the princes. {4} All they committing adultery, as it were an oven heated of the baker: the city was quiet a little from the commisiont of leaven, till the whole was leavened. {5} The day of our king, the princes began to rage by reason of wine: he stretched out his hand with the scorers. {6} Because they have applied their heart as an oven, when he lay in wait for them: he slept all the night baking them, in the morning himself heated as a fire of flame. {7} All were heated as an oven, and have devoured their judges: all their kings are fallen: there is none amongst them that crieth unto me. {8} Ephraim himself was mingled in the peoples: Ephraim is become as hearth-baken-bread that is not turned. {9} Strangers have eaten his strength, & he knew not: yea hoar hairs also were poured out on him, & he was ignorant. {10} And the pride of Israel shall be humbled in his face: neither did they return to the Lord their God, & they have not sought him in all these. {11} And Ephraim is become as a dove seduced, not having an heart: they invoked Aegypt, they went to the Assyrians. {12} And when they shall go forth, I will spread my net upon them: as a fowl of the heaven will I pluck them down, I will beat them according to the hearing of their assembly. {13} Woe to them, because they have revolted from me: they shall be wasted because they have prevaricated against me: & I redeemed them & they have spoken lies against me. {14} And they have not cried to me in their heart, but they howled in their chambers: upon wheat and wine they chewed the cud, they are revolted from me. {15} And I have taught them, and strengthened their arms: and against me they have thought malice. {16} They returned, that they might be without yoke: they became as a deceitful bow: their princes shall fall by the sword, for the fury of their tongue. This is their scorning in the Land of Aegypt.

Chapter 8

The Chaldees shall destroy the Temple. 3. But the ten tribes shall first be carried into captivity. 6. for worshiping the image of a calf.

{1} IN thy throat let there be a trumpet as an eagle upon the house of the Lord: for that they have transgressed my covenant, and have prevaricated my law. {2} Me they shall invoke: My God, we Israel have known thee. {3} Israel hath cast away the good thing, the enemy shall persecute him. {4} They have reigned, & not of me: they have been Princes, & I knew not: their silver & their gold they made idols to themselves, that they might perish. {5} Thy calf is cast off o Samaria, my fury is wrath against them. How long can they not be cleansed? {6} Because it-self also is of Israel: the workman made it, and it is not God: because the calf of Samaria shall be as spiders' webs. {7} Because they shall sow wind, & reap a whirlwind: there is no standing stalk in it, the bud shall not yield meal: & if it do yield, strangers shall eat it. {8} Israel is devoured: Now is he become in nations as an unclean vessel. {9} Because they went up to Assur, a wild ass solitary to himself: Ephraim have given gifts to lovers. {10} Yea and when they shall hire the nations with reward, now will I gather them together: & they shall rest a while from the burden of the king and the princes. {11} Because Ephraim hath multiplied altars to sin: altars are made to him unto sin. {12} I will write to him my manifold laws, which have been accounted as strange. {13} They shall offer hosts, they shall immolate flesh, and shall eat, and the Lord will not receive them: now will he remember their iniquity, and will visit their sins: they shall return into Aegypt. {14} And Israel hath forgotten his maker, and hath built temples: and Judas hath multiplied fenced cities: & I will cast fire on his cities, and it shall devour the houses thereof.

Chapter 9

The ten tribes shall suffer famine: 12. be deprived of their children: 15. and made captive.

{1} BE not glad Israel, rejoice not as the peoples: because thou hast fornicated from thy God, thou hast loved reward above all the floors of wheat. {2} The floor and the winepress shall not feed them, and the wine shall lie to them. {3} They shall not dwell in the land of our Lord: Ephraim is returned into Aegypt, and among the Assyrians he hath eaten the thing polluted. {4} They shall not offer wine to our Lord, and they shall not please him: their sacrifices as the bread of mourners: all that shall eat it shall be contaminated: because their bread for their soul, shall not enter into the house of our Lord. {5} What will you do in the solemn day, in the day of the festivity of our Lord? {6} For behold they are gone forth from destruction: Aegypt shall gather them together, Memphis shall bury them: their silver to be desired the nettle shall inherit, the bur in their tabernacles. {7} The days of visitation are come, the days are come of retrIBUTions: know o Israel the foolish Prophet, the mad spiritual man, for the multitude of thine iniquity, the multitude also madness. {8} The watchman of Ephraim with my God: the Prophet is made a snare of ruin upon all his ways, madness in the house of his God. {9} They have sinned deeply, as in the days of Gabaa: he will remember their iniquity, and will visit their sin. {10} As grapes in the desert I found Israel: as the first fruits of the fig-tree in the top thereof I saw their fathers: but they have entered into Beelphegor, and are alienated into confusion, and are become abominable, as those things, which they loved. {11} Ephraim as a bird hath flown away, their glory from birth, and from the womb, and from conception. {12} But if they shall nourish up their children, I will make them without children among men: yea and woe to them, when I shall depart from them. {13} Ephraim, as I saw, was Tyre founded in beauty: & Ephraim shall lead out his children to the murderer. {14} Give them o Lord, what wilt thou give to them? Give them a womb without children, & dry breasts. {15} All their wicked in Galgal, because there I hated them: for the malice of their inventions I will cast them forth out of my house: I will not add to love them, all their princes revolters. {16} Ephraim is stricken, their root is dried up, they shall yield no fruit. But and if they shall have issue, I will kill the best beloved things of their womb. {17} My God will cast them away, because they hear him not: and they shall be vagabonds in the nations.

Chapter 10

After many benefits, and advancement, much affliction shall fall upon the ten tribes, for their ingratitude towards God.

{1} ISRAEL A vine thick of branches, the fruit is made equal to it: according to the multitude of his fruit he hath multiplied altars, according to the plenty of his land he hath abounded in idols. {2} Their heart is divided, now they shall perish: he shall break their idols, he shall destroy their altars. {3} Because they will now say: We have no king: for we fear not our Lord: and what shall a king do to us? {4} You speak words of unprofitable vision, and you shall make a covenant: and judgement shall spring as bitterness upon the furrows of the field. {5} The kine of Bethaven have the inhabitants of Samaria worshipped: Because his people mourned upon him, and his temple wardens rejoiced upon him in his glory, because it departed from him. {6} For he also was carried unto Assur, a gift to the king Revenger: confusion shall take Ephraim, and Israel shall be confused in his own will. {7} Samaria hath made her king to pass as froth upon the face of water. {8} And the excleses of the idol the sin of Israel shall be destroyed: the bur and the thistle shall grow up over their altars: and they shall say to the mountains: Cover us, & to the little hills: Fall upon us {9} From the Days of Gabaa, Israel hath sinned, there they stood: the battle in Gabaa upon the children of iniquity shall not apprehend them.

{10} According to my desire I will chastise them: & the peoples shall be gathered together upon them, when they shall be chastised for their two iniquities. {11} Ephraim an heifer taught to love threshing, & I have passed over the beauty of her neck: I will ascend upon Ephraim, Judas shall plough, Jacob shall break the furrows to himself. {12} Sow to your selves in justice, and reap in the mouth of mercy, fallow ground: but the time to seek our Lord, when he shall come that shall teach you justice. {13} You have ploughed impurity, you have reaped iniquity, you have eaten the fruit of lying: because thou hast trusted in thy ways, in the multitude of thy strong ones. {14} A tumult shall arise in thy people: and all thy munitions shall be destroyed as Salmana was destroyed by his house, that took vengeance on Baal in the day of battle, the mother being dashed in pieces upon the children. {15} So hath Bethel done to you, because of the malice of your iniquities.

Chapter 11

The Kingdom of Israel is further admonished, and threatened, 10. of which tribes many shall believe in Christ.

{1} AS the morning passed, hath the king of Israel passed away. Because Israel was a child, and I loved him: & out of Aegypt I called my son. {2} They called them, so they departed from their face: they immolated to Baalim, and sacrificed to idols. {3} And I as it were the nurse of Ephraim, carried them in mine arms: and they knew not that I cured them. {4} In the cords of Adam I will draw them, in the bands of charity: and I will be to them as lifting up the yoke upon their cheeks: and I declined to him that he might eat. {5} He shall not return into the Land of Aegypt, and Assur he his king: because they would not convert. {6} The sword hath begun in his cities, and it shall consume his elect, and shall eat their heads. {7} And my people shall hang upon my return: but a yoke shall be put upon them together, which shall not be taken away. {8} How shall I give thee Ephraim, protect thee Israel? How shall I give thee as Adama, lay thee as Seboim? My heart is turned within, my repentance is disturbed together. {9} I will not do the fury of my wrath: I will not return to destroy Ephraim: because I am God, and not man: in the midst of thee the Holy one, and I will not enter into the city. {10} They shall walk after our Lord, as a lion will roar: because he will roar, and the children of the sea shall fear. {11} And they shall fly away as a bird out of Aegypt, and as a dove out of the Land of the Assyrians: and I will place them in their houses, saith our Lord. {12} Ephraim hath compassed me in denying, and the house of Israel in deceit: but Judas a witness is descended with God, and with the saints, faithful.

Chapter 12

The people by their sins procure their own miseries, 3. not regarding Jacob's virtues.

{1} EPHRAIM feedeth the wind, and followeth the heat: all the day he multiplieth lying and waste: and he hath made a league with the Assyrians, and he carried oil into Aegypt. {2} The judgement therefore of our Lord with Juda, and visitation upon Jacob: according to his ways, & according to his inventions he will render to him. {3} In the womb he supplanted his brother: and in his strength he was directed with the Angel. {4} And he prevailed against the Angel, and was strengthened: and he wept, and besought him: in Bethel he found him, and there he spake with us. {5} And our Lord the God of hosts, the Lord is his memorial. {6} And thou shalt convert to thy God: keep mercy and judgement, & hope in thy God always. {7} Chanaan in his hand a deceitful balance, he hath loved calumny. {8} And Ephraim said: But yet I am made rich, I have found an idol to my self: all my labours shall not find me the iniquity, which I have sinned. {9} And I, the Lord thy God out of the Land of Aegypt I will yet make thee sit in tabernacles, as in the days of festivity. {10} And I have spoken

upon the Prophets, and I have multiplied vision, and in the hand of the Prophets I have been resembled. {11} If an idol in Galaad, then in vain were they in Galgal immolating with oxen: for their altars also as heaps upon the furrows of the field. {12} Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept her. {13} But by a Prophet our Lord brought Israel out of Aegypt: and by a Prophet he was preserved. {14} Ephraim hath provoked me to wrath in his bitterness, and his blood shall come upon him, and his reproach his Lord will restore to him.

Chapter 13

For their obstinacy in idolatry, 7. greatest plagues are threatened: 10. from which none shall be able to deliver them. 14. But at last Christ coming will redeem all by his death.

{1} EPHRAIM speaking, horror invaded Israel: & he sinned in Baal, and died. they have added to sin: and they have {2} And now made to themselves a molten of their silver as it were the similitude of idols, the whole is the work of crafts-men: to these they say: Immolate men, adoring calves. {3} Therefore they shall be as a morning cloud, & as a morning dew passing away, as dust caught with a whirlwind out of the floor, and as smoke out of the chimney. {4} But I, the Lord thy God out of the Land of Aegypt: and God beside me thou shalt not know, and there is no Saviour beside me. {5} I knew thee in the desert, in the land of wilderness. {6} According to their pastures they were filled, and were made full: they have lifted up their heart, and have forgotten me. {7} And I will be unto them as a lioness, as a leopard in the way of the Assyrians. {8} I will meet them as a bear her young being violently taken away, and I will break in sunder the inner parts of their liver: and will consume them there as a lion, the beast of the field shall tear them. {9} Perdition is thine o Israel: only in me thy help. {10} Were is thy king? Now especially let him save thee in all thy cities: and thy judges, of whom thou saydst: Give me kings, and princes. {11} I will give thee a king in my fury, and will take him away in mine indignation. {12} The iniquity of Ephraim is bound together, his sin is hidden. {13} The sorrows of a woman in travail shall come to him, he a son not wise: for now he shall not stand the confection of the children. {14} Out of the hand of death I will deliver them, from death I will redeem them: I will be thy death o death, thy bite will I be o hell, consolation is hidden from mine eyes. {15} Because he shall divide between brethren: our Lord will bring a burning wind rising from the desert: and it shall dry up his veins, and shall make his fountain desolate, and he shall spoil the treasure of every vessel that is to be desired.

Chapter 14

The Prophet forewarning the people of their future afflictions, 2. exhorteth them to repentance, and confession of their sins: 5. foreshewing that God will give much grace to the penitent. 10. All which mysteries only the godly wise shall understand.

{1} LET Samaria perish, because she hath stirred up her God to bitterness: let them perish by the sword, let their little ones be dashed, and let the women with child be cut in sunder. {2} Convert o Israel to our Lord thy God: because thou art fallen in thine iniquity. {3} Take words with you, and convert to our Lord, and say to him: Take away all iniquity, and receive good: and we will render the calves of our lips. {4} Assur shall not save us, we will not mount upon horse: neither will we say any more: Our gods the work of our hands: because thou wilt have mercy on the pupil, which is in thee. {5} I will heal their confections, I will love them voluntarily: because my fury is averted from them. {6} I will be as dew, Israel shall spring as the lily, and his root shall break forth as that of Libanus. {7} His boughs shall go, and his glory shall be as the olive-tree: and his smell as of Libanus. {8} They shall be converted that sit under his shadow: they shall live with wheat, and they shall spring as a vine: his memorial as the wine of Libanus. {9} Ephraim, what have I to do any more with idols? I will hear, and I

will direct him as a verdant fir-tree: out of me thy fruit is found. {10} Who is wise, and shall understand these things? Of understanding, and shall know these things? Because the ways of our Lord be right, and the just shall walk in them: but prevaricators shall fall in them.

THE PROPHECY OF JOEL

Chapter 1

The Chaldees shall miserably waste the Kingdom of Juda: 9. take away sacrifice by destroying the temple: and so make the land barren spiritually and temporally.

{1} THE word of our Lord, that was made to Joel the son of Phatuel. ancients, and harken with your ears all ye {2} Hear this ye inhabitants of the land: if this hath been done in your days, or in the days of your fathers? {3} Upon this tell you to your children, and your children to their children, and their children to an other generation. {4} The residue of the eruke hath the locust eaten, and the residue of the locust hath the bruke eaten, and the residue of the bruke hath the blast eaten. {5} Awake you that be drunk, and weep and howl all ye, that drink wine in sweetness: because it is perished from your mouth. {6} For a nation is ascended upon my land, strong & innumerable: his teeth as the teeth of a lion: & his cheek-teeth as of a lion's whelp. {7} He hath laid my vineyard into a desert, and hath pilled off the bark of my fig-tree: stripping he hath spoiled it, and cast it forth: the boughs thereof are made white. {8} Mourn as a virgin girded with sack-cloth upon the husband of her youth. {9} Sacrifice and libation is perished out of the house of our Lord: the priests our Lord's ministers mourned. {10} The region is destroyed, the ground hath mourned: because the wheat is wasted, the wine is confounded, the oil hath languished. {11} The husbandmen are confounded, the dressers of vines have howled upon the wheat, and the barley, because the harvest of the field is perished. {12} The vineyard is confounded, & the fig-tree hath languished: the pomegranate, & the palm-tree, and the apple-tree, & all the trees of the field are withered: because joy is confounded from the children of men. {13} Gird yourselves, & mourn ye priests, howl ye ministers of the altar: go in, lie in sack-cloth ye ministers of my God: because sacrifice and libation is perished out of the house of your God. {14} Sacrifice ye a fast, call an assembly, gather together the ancients, all the inhabitants of the land into the house of your God: and cry ye to our Lord: {15} A a a, for the day: because the day of our Lord is at hand, and as destruction from the mighty it shall come. {16} Why, are not the virtuels perished before your eyes, joy and exultation out of the house of our God? {17} The beasts are rotted in their dung, the barns are destroyed, the store-houses are dissipated: because the wheat is confounded. {18} Why groan the beast, why lowed the flocks of the herd? Because there is no pasture for them: yea & the flocks of the cattle are perished. {19} To thee o Lord will I cry: because fire hath eaten the beautiful things of the desert, and the flame hath burnt all the trees of the region. {20} Yea and the beasts of the field, as a garden bed thirsting for a shower, have looked up to thee, because the fountains of waters are dried up, and fire hath devoured the beautiful things of the desert.

Chapter 2

The Chaldees will assault and afflict the Jews with great violence. 12. After humble repentance in captivity, 18. God's benignity will comfort them. 13. with abundance of spiritual grace by Christ: 28. sending also the Holy, Ghost. 30. And terrible signs before the day of Judgement.

{1} SOUND ye with the trumpet in Sion, howl in my holy mount, let all the inhabitants of the land be troubled: Because the day of our Lord cometh, {2} because the day of darkness, and of mist is near, the day of cloud, & whirlwind: as the morning spread upon the mountains much people & strong: the like to it hath not been

from the beginning, and after it shall not be even unto the years of generation & generation. {3} Before the face thereof a devouring fire, & after it a burning flame: the land before it as it were a garden of pleasure, and after it the wilderness of a desert, neither is there that can escape it. {4} As the appearance of horses, their appearance, & as horsemen so shall they run. {5} As the sound of chariots upon the top of mountains shall they leap, as the sound of a flame of fire devouring stubble, as a strong people prepared to battle. {6} At his presence the people shall be vexed: all visages shall be made like a pot. {7} They shall run as valiants: as men of war they shall scale the wall: the men shall march in their ways, & shall not decline from their paths. {8} None shall press his brother: they shall walk every one in their own path: yea & through the windows they shall fall, & shall not demolish. {9} They shall enter the city: they shall run on the wall, they shall climb the houses, by the windows they shall enter as a thief. {10} At his presence the earth hath trembled, the heavens are moved: the sun and moon are darkened, and the stars have withdrawn their shining. {11} And our Lord hath given his voice before the face of his host: because his camps are exceeding many, because strong & doing his word: for great is the day of our Lord, and terrible exceedingly: & who shall sustain it? {12} Now therefore saith our Lord: Convert to me in all your heart, in fasting, & in weeping, and in mourning. {13} And rent your hearts, and not your garments, & turn to the Lord your God: because he is benign & merciful, patient and of much mercy, & ready to be gracious upon the malice. {14} Who knoweth if he will convert, & forgive, and leave after him benediction, sacrifice, and libament to the Lord your God? {15} Sound ye with the trumpet in Sion, sanctify a fast, call an assembly, {16} gather together the people, sanctify the Church, assemble the ancients, gather together the little ones, & them that suck the breasts: let the bridegroom go forth to his chamber, & the bride out of her bride-chamber. {17} Between the porch & the altar the priests our Lord's ministers shall weep, & shall say: Spare o Lord, spare thy people: and give not thine inheritance into reproach, that the nations have dominion over them. Why say they in the peoples: Where is their God? {18} Our Lord hath been zealous to his land, & hath spared his people. {19} And our Lord answered, and said to this people: Behold I will send you corn, and wine, and oil, and you shall be replenished with them: & I will give you no more to be a reproach in the Gentiles. {20} And him that is from the North, I will make far from you: & I will expel him into a land unpassable, & desert, his face against the east sea, & his extreme part to the last sea: & his stink shall ascend, & his rottenness shall ascend, because he hath done proudly. {21} Fear not o land, rejoice & be glad: because our Lord hath magnified to do. {22} Fear not ye beasts of the region: because the beautiful things of the desert are sprung, because the tree hath brought his fruit, the fig-tree, & the vine have given their vigour. {23} And ye children of Sion rejoice, & be joyful in the Lord your God: because he hath given you a Doctor of justice, & he will make the early and the late shower to descend to you as in the beginning. {24} And the floors shall be filled with wheat, and the presses shall overflow with wine and oil. {25} And I will render you the years, which the locust, the bruke, and the blast, and the eruke hath eaten: my great strength which I have sent upon you. {26} And you shall eat eating, and shall be filled: and you shall praise the name of the Lord your God, that hath done marvels with you, and my people shall not be confounded for ever. {27} And you shall know that I am in the midst of Israel: & I, the Lord your God, and there is none besides: and my people shall not be confounded for ever. {28} And it shall be after this: I will pour out my spirit upon all flesh: and your sons, and your daughters shall prophesy: your ancients shall dream dreams, and your young men shall see visions. {29} Yea and upon my servants and handmaids in those days I will pour out my spirit. {30} And I will give wonders in heaven, and in earth, blood, and fire, and vapour of smoke. {31} The sun shall be turned into

darkness, and the moon into blood: before the great and horrible day of the Lord doth come. {32} And it shall be, every one that shall invoke the name of the Lord, shall be saved: because in mount Sion, and in Jerusalem shall be salvation, as our Lord hath said, and in the residue whom our Lord shall call.

Chapter 3

After the conversion of the Jews to Christ, 2. shortly followeth the general Judgement, 3. where every one according to their deserts shall receive (expressed here in parabolical speech) 7. & 19. the wicked everlasting pain: 18. & 20. and the blessed eternal joy.

{1} BECAUSE lo in those days, and in that time when I shall convert the captivity of Juda, & Jerusalem, {2} I will gather together all Nations, and will lead them into the valley of Josaphat: and I will plead with them there upon my people, and mine inheritance Israel, whom they have dispersed in the nations, and have divided my land. {3} And upon my people they have cast lot: & boy they have given to be a strumpet, and wench they have sold for wine, that they might drink. {4} But what is to me and to you o Tyre, and Sidon, and all the border of the Palestines? What, will you render me revenge, and if you do revenge against me, I will soon render you quickly recompense upon your head. {5} For my silver, and my gold you have taken: and my desirable things, and most beautiful you have carried into your temples. {6} And the children of Jerusalem you have sold to the children of the Greeks, that you might make them far off from their coasts. {7} Behold I will raise them up out of the place, wherein you have sold them: and I will turn your retribution upon your own head. {8} And I will sell your sons and your daughters into the hands of the children of Juda, and they shall sell them to the Sabaean, a nation far off, because our Lord hath spoken. {9} Proclaim ye this in the Gentiles: sanctify battle, raise up the strong: let them come, let all the men of war come up. {10} Cut your ploughs into swords, and your spades into spears. Let the weak say: That I am strong. {11} Break out, and come all ye nations from round about, and be gathered together: there will our Lord make all thy strong ones to be slain. {12} Let them arise, & let the Gentiles ascend into the valley of Josaphat: because there I will sit, to judge all nations round about. {13} Put in the sithes, because the harvest is ripe: come, and descend, because the press is full, the presses run over: because their malice is multiplied. {14} Peoples, peoples in the valley of concision, because the day of our Lord is nigh in the valley of concision. {15} The sun and the moon are darkened, & the stars have withdrawn their shining. {16} And our Lord will roar out of Sion, and out of Jerusalem he will give his voice: and the heavens, and the earth shall be moved, and our Lord the hope of his people, and the strength of the children of Israel. {17} And you shall know that I am the Lord your God dwelling in Sion my holy mount: and Jerusalem shall be holy, and strangers shall pass through it no more. {18} And it shall be in that day: the mountains shall distill sweetness, and the hills shall flow with milk: and through all the rivers of Juda shall run waters: and a fountain shall issue out of the house of the Lord, and shall water the torrent of thorns. {19} Aegypt shall be into desolation, & Idumea into a desert of perdition, for that they have done unjustly against the children of Juda, and have shed innocent blood in their land. {20} And Jewry shall be inhabited for ever, and Jerusalem unto generation and generation. {21} And I will cleanse their blood, which I had not cleansed: and the Lord will dwell in Sion.

THE PROPHECY OF AMOS

Chapter 1

In the reign of Jozias in Juda, and of Jeroboam in Israel, this Prophet Amos, 3. threateneth Damascus, 6. Gaza, 8. Azotus, and other Philistians, 9. Tyre 11. Idumea, 13. and Ammon, for their obstinacy in sin, abusing his long patience.

{1} THE words of Amos, who was among the Pastors of Thecua: Which he saw upon Israel in the days of Ozias the king of Juda, and in the days of Jereboam the son of Joas the king of Israel, two years before the earth-quake. {2} And he said: Our Lord will roar out of Sion, and out of Jerusalem he will give his voice: and the beautiful places of the Pastors have mourned and the top of Carmel is withered. {3} Thus saith our Lord: Upon three wickednesses of Damascus, & upon four I will not convert it: because they have threshed Galaad with iron wains. {4} And I will send fire into the house of Azael, and it shall devour the houses of Benadad. {5} And I will break the bar of Damascus: & I will destroy the inhabitant out of the idol, and him that holdeth the sceptre out of the house of pleasure: and the people of Syria shall be transported to Cyrene, saith our Lord. {6} Thus saith our Lord: Upon three wickednesses of Gaza, & upon four I will not convert it, because they have transported a perfect captivity, to shut it up in Idumea. {7} And I will send fire on the wall of Gaza, and it shall devour the houses thereof. {8} And I will destroy the inhabitant out of Azotus, & him that holdeth the sceptre out of Ascalon: & I will turn my hand upon Accaron, & the rest of the Philistians shall perish, saith our Lord God. {9} Thus saith our Lord: Upon the three wickednesses of Tyre, & upon four I will not convert it: because they have shut up a perfect captivity in Idumea, & have not remembered the league of brethren. {10} And I will send fire upon the wall of Tyre, it shall devour the houses thereof. {11} Thus saith our Lord: Upon three wickednesses of Edom, and upon four I will not convert him: because he hath persecuted his brother with the sword, and hath violated his mercy, & hath held his fury longer, & hath kept his indignation even to the end. {12} I will send fire into Theman: and it shall devour the houses of Bosra. {13} Thus saith our Lord: Upon three wickednesses of the children of Ammon, & upon four I will not convert him: because he hath cut in sunder the women with child of Galaad to dilate his limit. {14} And I will kindle a fire in the wall of Rabba: and it shall devour the houses thereof with howling in the day of battle, and with a whirlwind in the day of commotion. {15} And Melchom shall go into captivity, himself, and his princes together, saith our Lord.

Chapter 2

God also threateneth Moab, 4. Juda, 6. and Israel, 9. that for ingratitude, 12. and other sins, they shall be brought into captivity.

{1} THUS saith our Lord: Upon three wickednesses of Moab, and upon four I will not convert him: because he hath burnt the bones of Idumea even to ashes. {2} And I will send fire into Moab, and it shall devour the house of Carioth: and Moab shall die in the sound, in the noise of the trumpet: {3} and I will destroy the judge out of the midst of him, and all his princes I will kill with him, saith our Lord. {4} Thus saith our Lord: Upon three wickednesses of Juda, and upon four I will not convert him: because he hath cast away the law of our Lord, and not kept his commandments: for their idols have deceived them, after which their fathers went. {5} And I will send fire into Juda, and it shall devour the houses of Jerusalem. {6} Thus saith our Lord: Upon three wickednesses of Israel, and upon four I will not convert him: because he hath sold the just for silver, and the poor for shoes. {7} Which bruise the heads of the poor upon the dust of the earth, and decline the way of the humble: and the son and his father have gone to a young woman, that they might violate my holy name. {8} And upon garments laid to pledge they did lie beside every altar: & the wine of the condemned they drank in the house of their God. {9} But I did cast out the Amorrheite before their face: whose height the height of Cedars, & he strong as an oak: & I destroyed his fruit from above, and his roots beneath. {10} It is I that made you come up out of the Land of Aegypt, and I led you in the desert forty years, that you might possess the Land of the Amorrheite. {11} And I raised up of your sons to be Prophets and of your young men Nazareites, is it

not so o children of Israel, saith our Lord? {12} And you drank wine to the Nazareites: and the Prophets you commanded, saying: prophesy not. {13} Behold I will screak under you, as a wain screaketh laden with hay. {14} And flight shall perish from the swift, and the valiant shall not obtain his strength, and the strong shall not save his life. {15} And he that holdeth the bow shall not stand, and the swift of his feet shall not be saved, and the rider of the horse shall not save his life. {16} and the stout of heart among the valiants shall fly naked in that day, saith our Lord.

Chapter 3

For their manifold sins, all the twelve tribes shall be sore plagued, 11, and made captives.

{1} HEAR the word, that our Lord hath spoken upon you, ye children of Israel: upon all the kindred that I brought forth out of the Land of Aegypt, saying: {2} Only you have I known of all the kindreds of the earth: therefore will I visit upon you all your iniquities. {3} Why shall two walk together, unless they be agreed? {4} Will the lion roar in the forest, unless he have a prey? Will the lion's whelp give voice out of his den, unless he hath caught somewhat? {5} Will the bird fall into the snare of the earth, without the fowler? Shall the snare be taken away from the earth, before it hath taken somewhat? {6} Shall the trumpet sound in the city, and will not the people be afraid? Shall there be evil in the city, which our Lord hath not done? {7} Because our Lord God will not do a word, unless he have revealed his secret to his servants the Prophets. {8} The lion shall roar, who will not fear? Our Lord God hath spoken, who shall not prophesy? {9} Make it heard in the houses of Azotus, and in the houses of the Land of Aegypt, and say: Gather ye together upon the mountains of the Samaria, and see the many madnesses in the midst thereof, and them that suffer calumny in the inner parts thereof. {10} And they have not known to do right, saith our Lord, treasuring up iniquity, and robberies in their houses. {11} Therefore thus saith our Lord God: The land shall be in tribulation, & compassed about, and thy strength shall be plucked away from thee, and thy houses shall be spoiled. {12} Thus saith our Lord: As if a Pastor should get out of the lion's mouth two legs, or the tip of the ear: so shall the children of Israel, that dwell in Samaria, be delivered, in the plague of the bed, and in the couch of Damascus. {13} Hear ye, and contest in the house of Jacob, saith our Lord the God of hosts: {14} That in the day when I shall begin to visit the prevarications of Israel, I will visit upon him, and upon the altars of Bethel: and the horns of the altar shall be cut off, and shall fall to the ground. {15} And I will strike the winter house with the summer house: and the houses of ivory shall perish, and many houses shall be dissipated, saith our Lord.

Chapter 4

The ten tribes are particularly charged for oppressing the poor, 2, therefore threatened with calamities: 6. blamed for their obstinacy: 12. nevertheless all are admonished to expect Christ.

{1} HEAR this word ye fat kine, which are in the mountains of Samaria: which do calumny to the needy, and break the poor: which say to your lords: Bring, and we will drink. {2} Our Lord God hath sworn by his holy, that lo the days shall come upon you, and they shall lift you upon poles, and your remnant in pots boiling hot. {3} And by the breaches you shall go out one against an other, & you shall be cast forth into Armon, saith our Lord. {4} Come ye to Bethel, and do impiously: to Galgal, and multiply prevarication: and offer in the morning your victims, three days your tithes. {5} And sacrifice ye praise of the leavened: and call voluntary oblations, & proclaim it: for so would you, o children of Israel, saith our Lord God. {6} Whereupon I have given you dullness of the teeth in all your cities, & lack of bread in all your places: and you have not returned to me, saith our Lord. {7} I also have stayed the rain from you, when there remained yet three months unto

harvest: and I rained upon one city, and upon an other city I rained not: one part was rained upon, and the part whereupon I rained not, withered. {8} And two and three cities came to one city to drink water, & were not filled: & you returned not to me, saith our Lord. {9} I struck you with a burning wind, and with blasting, the multitude of your gardens, and all your vineyards: your olive groves, & fig-groves the eruke hath eaten: and you returned not to me, saith our Lord. {10} I sent death upon you in the way of Aegypt, I struck your young-men with the sword, even to the captivity of your horses: and I made the putrefaction of your camp to come up into your nostrils: and you returned not to me, saith our Lord. {11} I subverted you, as God subverted Sodom and Gomorath, and you were made as a fire-brand hastily caught from the burning: & you returned not to me, saith our Lord. {12} Wherefore these things will I do to thee Israel: but after I shall do these things to thee, be prepared to meet thy God o Israel. {13} Because lo he that formeth the mountains and createth the wind, and declareth his word to man, maketh the morning mist, and walketh upon the high places of the earth, our Lord the God of host is his name.

Chapter 5

Notwithstanding great miseries threatened against the ten tribes: 4. yet if they will repent they shall escape: 7. otherwise they shall fall into captivity: 14. and therefore they are admonished to return to God: 16. but being obstinate, 21. no sacrifice can appease God's wrath.

{1} HEAR ye this word, that I lift upon you a lamentation. The house of Israel is fallen, and it shall not add to rise again. {2} The virgin of Israel is cast forth upon her land, there is none to raise her up. {3} Because thus saith our Lord God: The city, out of which came forth a thousand, there shall be left in it an hundred: and out of which there came an hundred, there shall be left in it ten, in the house of Israel. {4} Because thus saith our Lord to the house of Israel: Seek ye me, and you shall live. {5} And seek not Bethel, and into Galgal enter not, and into Bersabee you shall not pass: because Galgal shall be led captive, and Bethel shall be unprofitable. {6} Seek ye our Lord, & live: lest perhaps the house of Joseph be burnt as fire, and it shall devour, and there shall be none to quench Bethel. {7} You that turn judgement into wormwood, and leave off justice in the land. {8} Him that maketh Arcturus, and Orion, and that turneth darkness into morning, and that changeth day into night: that calleth the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name. {9} He that seeketh destruction upon the strong, & bringeth depopulation upon the mighty. {10} They have hated him that rebuketh in the gate: & him that speaketh perfectly they have abhorred. {11} Therefore because you spoiled the poor, & took the chosen prey from him: you shall build houses with square stone, and shall not dwell in them: you shall plant most amiable vineyards, and shall not drink the wine of them. {12} Because I have known many your wickednesses, and your strong sins: enemies of the just, taking bribe, and oppressing the poor in the gate. {13} Therefore shall the wise at that time hold his peace, because it is an evil time. {14} Seek ye good, & not evil, that you may live: & our Lord the God of hosts will be with you, as you have said. {15} Hate ye evil, & love good, and establish judgement in the gate: if perhaps our Lord the God of hosts may have mercy on the remnant of Joseph. {16} Therefore thus saith our Lord the God of hosts the Dominatour, in all streets lamentation: & in all places that are without, shall be said woe woe, & they shall call the husband-man to mourning, and to lamentation them that know to lament. {17} And in all vineyards there shall be lamentation: because I will pass through in the midst of thee, saith our Lord. {18} Woe unto them that desire the day of our Lord: to what purpose the same unto you? This day of our Lord, darkness, and not light. {19} As if a man should fly from the face of a lion, and a bear should meet him: and enter into the house, and lean with his hand upon the wall, and a serpent should bite him. {20} Why, is

not the day of our Lord darkness, & not light: and mist, and no shining therein? {21} I have hated, and have rejected your festivities: & I will not take the odour of your assemblies. {22} And if you shall offer unto me holocausts, and your gifts, I will not receive them: & the vows of your fat things I will not respect. {23} Take away from me the tumult of thy songs: & the canticles of thy harp I will not hear. {24} And judgement shall be revealed as water, & justice as a mighty torrent. {25} Why, did you offer hosts and sacrifice to me in the desert forty years, o house of Israel? {26} And you carried a tabernacle for your Moloch, and the image of your idols, the star of your god, which you made to your selves. {27} And I will make you remove beyond Damascus, saith our Lord, the God of hosts is his name.

Chapter 6

For the avarice and luxury of both Kingdoms, 7. they shall be carried into captivity.

{1} WOE to you that are rich in Sion, and have confidence in the mountain of Samaria: ye great men, heads of the peoples, going stately into the house of Israel. {2} Pass ye into Chalane, and see, and go ye hence into Emath the great: & descend into Geth of the Palestines, and to all the best kingdoms of these: if their border be larger than your border. {3} You that are separated unto the evil day: & approach to the throne of iniquity. {4} You that sleep in beds of ivory, and play the wantons in your couches: that eat the lamb out of the flock, & calves out of the midst of the herd. {5} You that sing to the voice of the psalter: as David they have thought themselves to have the instruments of song. {6} That drink wine in phials, and are anointed with the best ointment: and they suffered nothing upon the contrition of Joseph. {7} Wherefore now they shall go in the head of them, that go in transmigration: and the faction of the wantons shall be taken away. {8} The Lord God hath sworn by his soul, saith our Lord the God of hosts: I detest the pride of Jacob, and I hate his houses, and I will deliver up the city with the inhabitants thereof. {9} And if there shall be left ten men in one house, they also shall die. {10} And his kinsman shall take him up, and shall burn him, that he may carry the bones out of the house: and he shall say to him, that is in the inner parts of the house: Is there yet with thee? {11} And he shall answer: There is an end. And he shall say to him: Hold thy peace, and remember not the name of our Lord. {12} Because lo our Lord hath commanded, & he will strike the greater house with ruins, & the lesser house with clefts. {13} Why, can horses run upon rocks, or can there be ploughing with buffles? Because you have turned judgement into bitterness, and the fruit of justice into wormwood? {14} Which rejoice in things of naught: which say: Why have not we taken unto us horns in our own strength? {15} For behold I will raise up from you o house of Israel, saith our Lord the God of hosts, a nation: and they shall destroy you from the entrance of Emath, even to the torrent of the desert.

Chapter 7

In three visions many miseries are revealed, which shall come upon both the Kingdoms. 10. A false Priest of Bethel accusing the Prophet of sedition, and endeavouring to chase him away, 14. is by him forewarned of miseries of his family, and death to himself.

{1} THESE things hath our Lord God shewed to me: and lo the former of the locust in the beginning of things that spring of the later rain, and behold the later rain after the king's mowing. {2} And it came to pass: after it had finished to eat the grass of the land, I said: O Lord God be propitious I beseech thee: who shall raise up Jacob, because he is a little one? {3} Our Lord hath had pity upon this: It shall not be, saith our Lord. {4} These things hath our Lord God called judgement unto fire, and it devoured the great depth and it did eat a part together. {5} And I said: Lord God be quiet I beseech thee: who shall raise up Jacob, because he is a little one? {6} Our Lord had pity upon this: Yea this also shall not be, saith

our Lord God. {7} These things hath our Lord shewed to me: and lo our Lord standing upon a wall plastered, and in his hand a mason's trowel. {8} And our Lord said to me: What seest thou Amos? And I said: A mason's trowel. And our Lord said: Behold I will lay down the trowel in the midst of my people Israel: I will add no more to plaster it over. {9} And the excelses of the idol shall be thrown down, and the sanctifications of Israel shall be made desolate: and I will rise upon the house of Jeroboam with the sword. {10} And Amasias the Priest of Bethel sent to Jeroboam the king of Israel, saying: Amos hath rebelled against thee in the midst of the house of Israel: the land will not be able to sustain all his words. {11} For thus saith Amos: Jeroboam shall die by the sword, and Israel shall depart captive out of their land. {12} And Amasias said to Amos: Thou that seest, go, fly into the land of Juda: and eat bread there, and thou shalt prophesy there. {13} And in Bethel thou shalt add no more to prophesy: because it is the sanctification of the king, and it is the house of the kingdom. {14} And Amos answered, and said to Amasias: I am not a Prophet and I am not the son of a Prophet: but an herdsman am I plucking sycamores. {15} And our Lord took me when I followed the flock, and our Lord said to me: Go, Prophesy to my people Israel. {16} And now hear the word of our Lord: Thou sayest: Thou shalt not prophesy upon Israel, and thou shalt not distill upon the house of the idol. {17} Therefore thus saith our Lord: Thy wife shall fornicate in the city, and thy sons, and thy daughters shall fall by the sword, and thy ground shall be measured with a cord, and thou shalt die in a polluted land, and Israel shall depart captive out of their land.

Chapter 8

In a vision of an apple hook the captivity of the ten tribes is again foreshewed, 4. with reprobation of their avarice, and oppression of the poor: 7. for which they shall fall into great miseries.

{1} THESE things hath our Lord shewed to me: and behold an apple hook. What seest thou Amos? And I said: An {2} And he said: apple hook. And our Lord said to me: The end cometh upon my people Israel: I will add no more to pass them. {3} And the hinges of the temple shall creak in that day, saith our Lord God: many shall die: in every place shall silence be cast. {4} Hear this you that tread down the poor, & make the needy of the land to fail, {5} saying: When will the month pass, and we shall sell wares: and the Sabbath, and we open the corn: that we may diminish the measure, and increase the sicle, and convey in deceitful balances, {6} that we may for silver possess the needy, and the poor for shoes, and may sell the refuse of the corn? {7} Our Lord hath sworn against the pride of Jacob: If I shall forget even to the end all their works. {8} Why, shall not the land be moved upon this, and every inhabitant thereof mourn: and rise up as a river altogether, and be cast out, & run down to the river of Aegypt? {9} And it shall be in that day, saith our Lord God: The sun shall go down at midday, and I will make the earth to be dark in the day of light. {10} And I will turn your festivities into mourning, and all your songs into lamentation: and I will bring in upon every back of yours sackcloth, and upon every head baldness: and I will lay it as the mourning of an only begotten son, & the later end thereof as a bitter day. {11} Behold the days come, saith our Lord, and I will send forth famine into the land: not the famine of bread, nor thirst of water, but of hearing the word of the Lord. {12} And they shall be moved from the sea even to sea, and from the North even to the East: they shall go about seeking the word of our Lord, and shall not find. {13} In that day the fair virgins shall fail, and the young men in thirst. {14} They that swear by the sin of Samaria, and say: Thy God o Dan liveth: and the way of Bersabee liveth: and they shall fall, and shall rise no more.

Chapter 9

The great destruction of Jerusalem, 8, and dispersion of all the Jews are again prophesied: 11. with the conversion of Gentiles, and the Church of Christ shall greatly prosper.

{1} I saw our Lord standing upon the altar, and he said: Strike the hinges, & let the lintels be moved: for there is avarice in the head of all, & the last of them will I kill by the sword: there shall be no flight for them: they shall fly, & he shall not be saved that shall fly of them. {2} If they shall descend even to hell, thence shall my hand bring them out: and if they shall ascend even to heaven, thence will I pluck them down. {3} And if they shall be hid in the top of Carmel, thence searching will I take them away: and if they shall hide themselves from mine eyes in the depth of the sea, there will I command the serpent, and he shall bite them. {4} And if they shall go into captivity before their enemies, there will I command the sword, & it shall kill them. And I will set mine eyes upon them to evil, and not to good. {5} And our Lord the God of hosts, which toucheth the earth, & it shall melt away: and all that dwell therein shall mourn: and it shall all rise as a river, and shall run down as the flood of Aegypt. {6} He that buildeth in heaven his ascension, & hath founded his bundle upon the earth: who calleth the waters of the sea, and poureth them out upon the face of the earth, the Lord is his name. {7} Why, are not you as the children of the Aethiopians unto me, o children of Israel, saith our Lord? Did not I make Israel to ascend out of the Land of Aegypt: and the Palesthins out of Cappadocia, and the Syrians out of Cyrene? {8} Behold the eyes of our Lord God upon the sinning kingdom, and I will destroy it from the face of the earth: but yet destroying I will not destroy the house of Jacob, saith our Lord. {9} For behold I will command, & will shake the house of Israel in all nations, as wheat is shaken in a sieve: and there shall not a little stone fall upon the earth. {10} All the sinners of my people shall fall by the sword: which say: The evil shall not approach, & shall not come upon us. {11} In that day I will raise up the tabernacle of David, that was fallen: & I will re-edify the breaches of the walls thereof, and those things, that were fallen I will repair: & I will re-edify him as in the days of old. {12} That they may possess the remnant of Idumea, and all nations, because that my name is invoked upon them: saith our Lord that doth these things. {13} Behold the days come, saith our Lord: and the plougher shall overtake the reaper, and the treader of the grape him that soweth seed: and the mountains shall drop sweetness, and all hills shall be tilled. {14} And I will convert the captivity of my people Israel: and they shall build the desert cities, and inhabit: and shall plant vineyards, and drink the wine of them: and shall make gardens, and eat the fruits of them. {15} And I will plant them upon their own ground: & I will no more pluck them out of their land, which I have given them, saith our Lord thy God.

THE PROPHECY OF ABDIAS

Chapter 1

ABDIAS born in Sichem, of the tribe of Ephraim, prophesied the same time with Amos; so briefly that his prophecy is not parted into

Chapters: 1. against the Idumeans; foreshewing their destruction. 10. for their perpetual enmity against the Jews, and confederacy with the Chaldees. 17. The captivity and relaxation of the Jews. And redemption of the whole world by Christ.

{1} THE vision of Abdias. Thus saith our Lord God to Edom: We have heard a bruit from our Lord, and he hath sent a legate to the Gentiles: Rise ye, and let us arise against him into battle. {2} Behold I have given thee a little one in the Gentiles: thou art contemptible exceedingly. {3} The pride of thy heart hath extolled thee, dwelling in the clefts of rocks, exalting thy throne: which sayst in thy heart: Who shall pluck me down to the earth? {4} If thou shalt be exalted as an eagle, and if thou shalt set thy nest among the stars: thence will I pluck thee down, saith our Lord. {5}

If thieves had gone in to thee, if robbers by night, how hadst thou held thy peace? Would not they have stolen things sufficient for themselves? If the grape gatherers had entered in to thee, would they not have left thee at the least a cluster? {6} How have they searched Esau, have they sought out his hidden things? {7} Even to the border have they cast thee out? All the men of thy league have mocked thee: the men of thy peace have prevailed against thee: they that eat with thee, shall lay ambushments under thee: there is no wisdom in him. {8} Why, shall not I in that day, saith our Lord, destroy the wise out of Idumea, and prudence from the mount of Esau. {9} And thy valiants of the South shall fear, that man may perish from the mount of Esau. {10} For the slaughter, and for the iniquity against thy brother Jacob, confusion shall cover thee, and thou shalt perish for ever. {11} In the day when thou stoodest against him, when strangers took his army, and foreigners entered his gates, and upon Jerusalem cast lot: thou also wast as one of them. {12} And thou shalt not despise in the day of thy brother, in the day of his peregrination: and thou shalt not rejoice over the children of Juda, in the day of their perdition: & thou shalt not magnify thy mouth in the day of distress. {13} Neither shalt thou enter the gate of my people in the day of their ruin: neither shalt thou also despise in his evils in the day of his destruction: and thou shalt not be sent out against his army in the day of his destruction. {14} Neither shalt thou stand in the outgoings to kill them that fly: & thou shalt not shut up his remnant in the day of tribulation. {15} Because the day of our Lord is at hand upon all nations: as thou hast done, so shall it be done to thee: thy retribution he will return upon thine own head. {16} For as you have drunk upon my holy mount, shall all Gentiles drink continually: & they shall drink, and swallow up, and they shall be as though they were not. {17} And in mount Sion shall be salvation, and it shall be holy: and the house of Jacob shall possess those that had possessed them. {18} And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau stubble: and they shall be kindled in them, and shall devour them: and there shall be no remains of the house of Esau, because our Lord hath spoken. {19} And they that are toward the South, shall inherit the mount of Esau, and they in the champion countries, Philisthiims: and they shall possess the region of Ephraim, and the region of Samaria: and Benjamin shall possess Galaad. {20} And the transmigration of his host of the children of Israel, all places of the Chananeites even to Sarepta: and the transmigration of Jerusalem, that is in Bosphorus, shall possess the cities of the South. {21} And saviours shall ascend into mount Sion to judge the mount of Esau: and the kingdom shall be to our Lord.

THE PROPHECY OF JONAS

Chapter 1

Jonas being sent to preach in Ninive, flyeth by sea: 4. a tempest riseth, 8. whereof he being found by lot, to be the cause 12. is cast into the sea, 15. and it is calm.

{1} AND the word of our Lord was made to Jonas the son of Amathi, saying: {2} Arise, and go into Ninive the great city, and preach in it: because the malice thereof is ascended before me. {3} And Jonas arose to fly into Tharsis from the face of our Lord, and he went down into Joppe, and found a ship going into Tharsis: and he gave the fare thereof, and went down into it, that he might go with them into Tharsis from the face of our Lord. {4} But our Lord sent a great wind into the sea: and a great tempest was made in the sea, and the ship was in danger to be broken. {5} And the mariners were afraid, and the men cried to their god: & they threw the vessels, that were in the ship, into the sea, that it might be lightened of them: & Jonas went down into the inner part of the ship, and slept a deep sleep. {6} And the governer came to him & said to him: Why art thou oppressed with sleep? Rise, invoke thy

God, if perhaps God will think of us, and we perish not. {7} And every one said to his fellow: Come, and let us cast lots, and know why this evil is to us. And they cast lots, and the lot fell upon Jonas. {8} And they said to him: Tell us for whose cause this evil is to us, what is thy work? What is thy country? & whither goest thou? Or of what people art thou? {9} And he said to them: I am an Hebrew, & the Lord God of heaven I fear, which made the sea and the dry land. {10} And the men feared with greater fear, and they said to him: Why hast thou done this? (For the men knew that he fled from the face of our Lord: because he had told them.) {11} And they said to him: What shall we do to thee, and the sea shall cease from us? Because the sea went, and swelled. {12} And he said to them: Take me up, and cast me into the sea, and the sea shall cease from you: for I know that for me this great tempest is upon you. {13} And the men rowed, to return to the land, and they were not able: because the sea went and swelled upon them. {14} And they cried to our Lord, and said: We beseech thee o Lord, let us not perish in the life of this man, and give not upon us innocent blood: because thou o Lord, hast done as thou wouldest. {15} And they took Jonas, and cast him into the sea: & the sea ceased from his rage. {16} And the men feared our Lord with great fear, and immolated hosts to our Lord, and vowed vows.

Chapter 2

Jonas is swallowed by a great fish; 3. Prayeth with confidence in God; 11. and the fish casteth him on the dry land.

{1} AND our Lord prepared a great fish to swallow down Jonas: and Jonas was in the belly of the fish three days and three nights. {2} And Jonas prayed to our Lord his God out of the belly of the fish. {3} And he said: I cried out of my tribulation to our Lord, & he hath heard me: out of the belly of hell cried I, and thou hast heard my voice. {4} And thou hast cast me forth into the depth in the heart of the sea, & a flood hath compassed me: all thy surges, and thy waves have passed over me. {5} And I said: I am cast away from the sight of thine eyes: but yet I shall see thy holy temple again. {6} The waters have compassed me even to the soul: the depth hath inclosed me, the sea hath covered my head. {7} I am descended to the extreme parts of the mountains: the bars of the earth have shut me up for ever: and thou wilt lift up my life from corruption, o Lord my God. {8} When my soul was in distress within me, I remembered our Lord: that my prayer may come to thee unto thy holy temple. {9} They that keep vanities in vain, forsake their mercy. {10} But I in the voice of praise will immolate to thee: what things soever I have vowed I will render for salvation to our Lord. {11} And our Lord spake to the fish: and it vomited up Jonas upon the dry land.

Chapter 3

Again Jonas is commanded to preach in Ninive, that within forty days it shall be destroyed: 5. They all fast, and repent: 10. and God recalleth his sentence.

{1} AND the word of our Lord was made to Jonas the second time, saying: {2} Arise, and go into Ninive the great city: and preach in it the preaching which I speak to thee. {3} And Jonas arose, and went into Ninive according to the word of our Lord: and Ninive was a great city of three days' journey. {4} And Jonas began to enter into the city one day's journey: & he cried, and said: As yet forty days, and Ninive shall be subverted. {5} And the men of Ninive believed in God: and they proclaimed a fast, and were clothed with sackcloth from the greater to the lesser. {6} And the word came to the king of Ninive: and he rose up out of his throne, and cast away his garment from him, and was clothed with sackcloth, and sat in ashes {7} And he cried, and said in Ninive from the mouth of the king and of his princes, saying: Men, and beasts, and oxen, and cattle let them not taste any thing: nor feed, and let them not drink water. {8} And let men and beasts be

covered with sackcloths, and cry to our Lord in strength, and let every man convert from his evil way, and from the iniquity, that is in their hands. {9} Who knoweth if God will convert, and forgive: and will return from the fury of his wrath, and we shall not perish? {10} And God saw their works, that they were converted from their evil way: and God had mercy on the evil which he had spoken, that he would do to them, and he did it not.

Chapter 4

The prophet lamenteth for that he was commanded to preach otherwise than it came to pass. 5. Going forth he stayeth near the city to see the end. 6. An ivy growing covereth his head from the sun; 7. but withereth the next day, 8. and he lamenting desireth to die, /10/ and God sheweth that it is more meet to save Ninive than the ivy.

{1} AND Jonas was afflicted with great affliction, and was angry: to our Lord, & said: I beseech thee o Lord, {2} and he prayed Why, is not this my word, when I was yet in my country? For this did I prevent to fly into Tharsis. For I know that thou art a clement, and merciful God, patient, and of much compassion, and forgiving upon the evil. {3} And now Lord take I beseech thee my soul from me: because better is death to me than life. {4} And our Lord said: Art thou angry well thinkest thou? {5} And Jonas went out of the city, and sat against the East part of the city: and he made himself a bower there, and he sat under it in the shadow, till he might see what would befall to the city. {6} And our Lord God prepared an ivy tree, and it came up over the head of Jonas, to be a shadow over his head, and to cover him: for he had laboured: and Jonas rejoiced upon the ivy with great joy. {7} And God prepared a worm in the rising of the morning against the Morrow: & it struck the ivy: & it withered. {8} And when the sun was risen, our Lord commanded an hot and burning wind: and the sun beat upon the head of Jonas, and he broiled for heat: and he desired for his soul to die, and said: It is better for me to die than to live. {9} And our Lord said to Jonas: Art thou angry well, (952) thinkest thou, for the ivy? And he said: I am angry well even unto death. {10} And our Lord said: Thou art sorry for the ivy, wherein thou hast not laboured, nor made it to grow, which in one night came forth, and in one night is perished. {11} And shall not I spare Ninive the great city, wherein are more than a hundred twenty thousand men, that know not what is between their right hand and their left, and many beasts?

THE PROPHECY OF MICHEAS

Chapter 1

Samaria and all the ten tribes shall be brought into captivity by the Assirians. 9. The two tribes shall also be invaded and spoiled, even near to Jerusalem.

{1} THE word of our Lord that was made to Micheas the Morasthite, in the days of Joathan, Achaz, and Ezechias kings of Juda: which he saw upon Samaria and Jerusalem. {2} Hear all ye peoples: & let the earth attend, & the fullness thereof: and let our Lord God be unto you for a witness, our Lord out of his holy temple. {3} Because lo our Lord will go forth out of his place: and he will descend, and will tread upon the highest of the earth. {4} And the mountains shall be consumed under him: and the valleys shall be cloven, as wax at the presence of fire, and as waters that run down headlong. {5} For the wickedness of Jacob all this, and for the sins of the house of Israel. What is the wickedness of Jacob? Is it not Samaria? And what the excelses of Juda? Is it not Jerusalem? {6} And I will lay Samaria as a heap of stones in the field when a vineyard is planted: & I will pluck down her stones into the valley, & will discover her foundations. {7} And all her sculptiles shall be cut in sunder, & all her wages shall be burnt with fire, & I will lay all her idols into perdition: because they are gathered together of the wages of an harlot, & unto the hire of an harlot they shall return. {8} Upon this will I lament, and howl: I

will go spoiled, and naked: I will make lamentation as of dragons, & mourning as it were of striches. {9} Because her plague is desperate, because it is come even to Juda, it hath touched the gate of my people even to Jerusalem. {10} In Geth declare it not, weep not with tears: in the house of dust sprinkle your self with dust. {11} And pass ye to your selves o fair habitation, confounded with ignominy: she went not out that dwelleth in the going out: the house adjoining shall receive lamentation for you, which stood to her self. {12} Because she is weakened to good which dwelleth in bitterness: because evil is descended from our Lord into the gate of Jerusalem. {13} Tumult of the chariot of astonishment to the inhabitant of Lachis: it is the beginning of sin to the daughter of Sion, because in thee are found the wickednesses of Israel. {14} Therefore shall he give spoilers upon the inheritance of Geth: the houses of lying into deception to the kings of Israel. {15} As yet will I bring an heir to thee which dwellest in Maresa: even to Odolla shall the glory of Israel come. {16} Be bald, and be polled for the children of thy delicacies: enlarge thy baldness as an eagle: because they are led captives out of thee.

Chapter 2

By their great injustice, 7. notwithstanding their vain presumption of God's mercy, whereto he is indeed most prone, 8. the Israelites through their excessive rapine provoke God to punish them. 12. Yet when Christ shall come some Jews will serve him; and many more in the end of the world.

{1} WOE to you which think that is unprofitable, and work evil in your beds: in the morning light they do it, because their hand is against God. {2} And they have coveted fields, and violently taken, and houses forcibly taken away: and oppressed the man and his house, the man and his inheritance. {3} Therefore thus saith our Lord: {954} Behold I purpose evil upon this family: whence you shall not take away your necks, and you shall not walk proud, because it is a very evil time. {4} In that day a parable shall be taken up upon you, and a song shall be sung with sweetnesse, of them that say: With depopulation we are wasted: part of my people is changed: how shall he depart from me, whereas he returneth, that will divide our regions? {5} For this cause thou shalt have none casting the cord of lot in the assembly of our Lord. {6} Speak ye not speaking: It shall not drop upon these, confusion shall not apprehend them. {7} The house of Jacob saith: Why is the spirit of our Lord abridged, or are his cogitations such? Are not my words good with him that walketh rightly? {8} And on the contrary my people is risen up as an adversary: from above the coat you have taken away the cloak: & them that passed simply, you turned into battle. {9} The women of my people you have cast out of the house of their delicacies: from their little ones you have taken my praise for ever. {10} Arise, and go, because you have no rest here. For the uncleanness thereof it shall be corrupted with a sore putrefaction. {11} Would God I were not a man having the spirit, and that I did rather speak a lie: I will distill to thee into wine, and into drunkenness: and it shall be this people upon whom it is distilled. {12} Gathering I will gather thee wholly together o Jacob: I will bring together the remnant of Israel into one, I will put them together as a flock in the fold, as cattle in the midst of sheepcotes, they shall make a tumult by reason of the multitude of men. {13} For he shall ascend opening the way before them: they shall divide, and pass through the gate, and shall enter by it: and their king shall pass before them, and our Lord in the head of them.

Chapter 3

For the sins of the rich oppressing the poor, 5. of false Prophets flattering for lucre, 9. and of judges perverting justice, 12. Jerusalem and the temple shall be destroyed.

{1} AND I said: Hear ye Princes of Jacob, and ye dukes of the house of Israel: Why, is it not your part to know judgement, {2} which hate good, and love evil: which violently take away their skins from them, and their flesh from their bones? {3} Which have

eaten the flesh of my people, and have flead their skin from them: and have broken, and cut their bones as in a kettle, and as it were flesh in the midst of a pot. {4} shall they cry to our Lord, and he will not hear them: and he will hide his face from them at that time, as they have done wickedly in their inventions. {5} Thus saith our Lord upon the Prophets, that seduce my people: that bite with their teeth, and preach peace: and if a man give not something in their mouth, they sanctify battle upon him. {6} Therefore there shall be night to you for vision, and darkness to you for divination: and the sun shall go down upon the Prophets, and the day shall be darkened over them. {7} And they shall be confounded that see visions, and the diviners shall be confounded: and all shall cover their faces, because there is no answer of God. {8} But yet I am replenished with the strength of the spirit of our Lord, with judgement, & power: to declare unto Jacob his wickedness, and to Israel his sin. {9} Hear this ye princes of the house of Jacob, and ye judges of the house of Israel: which abhor judgement, and pervert all right things. {10} Which build Sion in blood, and Jerusalem in iniquity. {11} Her Princes judged for gifts, and her Priests taught for wages, and her Prophets divined for money: and they rested upon our Lord, saying: Why, is not our Lord in the midst of us? Evils shall not come upon us. {12} For this, because of you, Sion shall be ploughed as a field, & Jerusalem be as an heap of stones, and the mount of the temple as the high places of forests.

Chapter 4

Many Gentiles shall believe in Christ: 6. and lastly the multitude of Jews. 8. In the mean time the two tribes be carried into captivity, & be delivered again.

{1} AND it shall be: In the later end of days there shall be the mount of the house of our Lord prepared in the top of mountains, and high above the hills: & people shall flow to it. {2} And many nations shall hasten, & shall say: Come, let us go up to the mountain of our Lord, & to the house of the God of Jacob: & he will teach us of his ways, & we shall go in his paths: because out of Sion shall the law go forth, & the word of our Lord out of Jerusalem. {3} And he shall judge between many peoples, and he shall rebuke strong nations unto a far off: and they shall cut their swords into culters, and their spears into spades: nation shall not take sword against nation: and they shall no more learn to make battle. {4} And every man shall sit under his vine, and under his fig-tree, and there shall be none to make them afraid: because the mouth of the Lord of hosts hath spoken it. {5} Because all peoples will walk every one in the name of his god: but we shall walk in the name of the Lord our God for ever and ever. {6} In that day, saith our Lord, I will gather her that halteth: and her that I had cast out, I will gather up, and her whom I had afflicted. {7} And I will make her that halted into a remnant: and her that had laboured into a mighty nation: and our Lord will reign over them in mount Sion, from this time now & for ever. {8} And thou the tower of flock, cloudy of the daughter of Sion shall come to thee: and the first power shall come the kingdom to the daughter of Jerusalem. {9} Now why art thou drawn together with pensiveness? Why, is there not a king to thee, or is thy counsellor perished, because sorrow hath apprehended thee as a woman in travail? {10} Sorrow thou and labour o daughter of Sion, as a woman in travail: because now shalt thou go out of the city, & shall dwell in the country, and shalt come even to Babylon, there thou shalt be delivered: there our Lord will redeem thee out of the hand of thine enemies. {11} And now many nations are gathered together upon thee, which say: Let her be stoned: and let our eye look upon Sion. {12} But they have not known the cogitations of our Lord, and have not understood his counsel: because he hath gathered them together as the hay of the floor. {13} Arise and thresh o daughter of Sion: because I will make thy horn of iron, and thy hoofs I will make of brass: and thou shalt break in pieces many peoples, and shalt kill the spoils of them

to our Lord, and their strength to the Lord of the whole earth.

Chapter 5

Jerusalem shall be besieged and taken. (2. Christ shall be born in Bethlehem) 3. the Jews shall not be wholly rejected, until the Gentiles begin to embrace the true faith: 4. which shall be spread in the whole world, 8. pure from idolatry, 14. and the incredulous punished.

{1} NOW shalt thou be spoiled daughter of the spoiler: they have laid siege upon us, with a rod shall they strike the cheek of the judge of Israel. {2} AND THOU BETHLEHEM, Ephrata, art a little one in the thousands of Juda: out of thee shall come forth unto me he that shall be the dominatour in Israel: & his coming forth from the beginning, from the days of eternity. {3} Therefore shall he give them even till the time, wherein she that travailed shall bring forth: & the remnant of his brethren shall be converted to the children of Israel. {4} And he shall stand, & feed in the strength of our Lord, in the height of the name of our Lord his God: & they shall be converted, because now shall he be magnified even to the ends of the earth. {5} And this man shall be peace: when the Assyrian shall come into our land, and when he shall tread in our houses: & we will raise upon him seven Pastors, & eight principal men. {6} And they shall feed the land of Assur in the sword, and the land of Nemrod in the spears thereof: & he shall deliver from Assur, when he shall come into our Land, & when he shall tread in our coasts. {7} And the remnant of Jacob shall be in the midst of many peoples as dew from our Lord, & as drops upon the grass, which expecteth not man, & tarrieth not for the children of men. {8} And the remnant of Jacob shall be in the Gentiles in the midst of many peoples, as a lion among the beasts of the forests, and as a lion's whelp among the flocks of cattle: who when he hath passed, & trodden down, & taken, there is none to deliver. {9} Thy hand shall be exalted over thine enemies, & all thine enemies shall perish. {10} And it shall be in that day, saith our Lord: I will take away thy horses out of the midst of thee, & will destroy thy chariots. {11} And I will destroy the cities of thy land, & will destroy all thy munitions, & I will take away sorceries out of thy hand, & there shall be no divinations in thee. {12} And I will make thy sculptiles to perish, and thy statues out of the midst of thee: and thou shalt no more adore the works of thy hands. {13} And I will pluck up thy groves out of the midst of thee: & will destroy thy cities. {14} And I will do vengeance in fury and in indignation among all the nations, that have not heard.

Chapter 6

God expostulateth with the chief of the Jews, 3. and with the whole people, their ingratitude for his singular benefits: 6. who is not pacified with sacrifices, 8. but by doing justice. 9. Which they not doing 13. shall be afflicted by their enemies.

{1} HEAR ye what our Lord speaketh: Arise, contend in judgement against the mountains, and let the hills hear thy voice. {2} Let the mountains hear the judgement of our Lord, and the strong foundations of the earth: because the judgement of our Lord is with his people, and with Israel he will be judged. {3} My people what have I done to thee, or what have I molested thee? Answer me. {4} Because I brought thee out of the Land of Aegypt, and delivered thee out of the house of them that served: and sent before thy face Moyses, and Aaron, and Mary? {5} My people remember I pray thee, what Balach the king of Moab purposed: and what Balaam the son of Beor answered him: from Setim even to Galgal, that thou mightest know the justices of our Lord. {6} What worthy thing shall I offer to our Lord? Shall I bow the knee to the high God? What shall I offer unto him holocausts, and calves of a year old? {7} Why, can our Lord be pacified with thousands of rams, or with many thousands of fat buckgoats? Why, shall I give my first born for my wickedness, the fruit of my womb for the sin of my soul? {8} I will shew thee o man what is good, and what our Lord requireth of thee: Verily to do judgement, and to love mercy, and to walk solicitous with thy God. {9} The voice

of our Lord crieth to the city, and salvation shall be to them that fear thy name: hear ye o tribes, and who shall approve it? {10} As yet there is fire in the house of the impious, treasures of iniquity, and a lesser measure full of wrath. {11} Why, shall I justify an impious balance, and the deceitful weights of the bag? {12} By which her richmen were replenished with iniquity, and the inhabitants therein spake lies, and their tongue was fraudulent in their mouth. {13} And I therefore began to strike thee with perdition for thy sins. {14} Thou shalt eat, and shalt not be filled: and thy humiliation in the midst of thee: and thou shalt apprehend, and shalt not save: & whom thou shalt save, I will give unto the sword. {15} Thou shalt sow, and shalt not reap: thou shalt tread the olive, and shalt not be anointed with the oil: and press muste, and shalt not drink the wine. {16} And thou hast kept the precepts of Amri, and all the work of the house of Achab: & thou hast walked in their wills, that I might give thee into perdition, and the inhabitants therein into hissing, and the reproach of my people you shall bear.

Chapter 7

The Prophet lamenteth, that for all his preaching few are good, and many corrupt in manners: 5. therefore their miseries approach: 7. from which they shall be again delivered, 14. and prosper, 20. and all mankind shall be redeemed by Christ.

{1} WOE is me, because I am become as he that gathereth in autumn the clusters of vintage: there is no cluster to eat, timely ripe figs my soul hath desired. {2} The holy is perished out of the earth, & there is none righteous among men: all lie in wait for blood, every one hunteth his brother to death. {3} The evil of their hands they call good: the prince requireth, & the judge is in rendering: & the great man hath spoken the desire of his soul, & they have troubled it. {4} He that is left among them, is as a brier, and he that is righteous, as the thorn of the hedge. The day of thy speculation, thy visitation cometh: now shall be the destruction of them. {5} Believe not a friend, and trust not in prince: from her that sleepeth in thy bosom keep the closures of thy mouth. {6} Because the son doth contumely to the father, and the daughter riseth against her mother, the daughter in law against her mother in law: and a man's enemies they of his own household. {7} But I will look towards our Lord, I will expect God my saviour: my God will hear me. {8} Rejoice not thou mine enemy over me, because I am fallen: I shall arise, when I have sit in darkness, our Lord is my light. {9} I will bear the wrath of our Lord, because I have sinned to him: until he judge my judgement: he will bring me forth into the light, I shall see his justice. {10} And mine enemy shall behold, and she shall be covered with confusion, which saith to me, where is the Lord thy God? Mine eyes shall look on her: now shall she be into concualcation as the mire of the streets. {11} The day that thy walls may be builded upon: in that day shall the law be made far off. {12} In that day and Assur shall come even to thee, and even to the fenced cities, and from the fenced cities even to the river, and to sea from sea, and to mountain from mountain. {13} And the land shall be into desolation for the inhabitants thereof, and for the fruit of their cogitations. {14} Feed thy people with thy rod, the flock of thine inheritance, them that dwell alone in the forest, in the midst of Carmel: they shall feed upon Basan and Galaad according to the days of old. {15} According to the days of thy coming forth out of the Land of Aegypt I will shew him marvels. {16} The nations shall see, and shall be confounded upon all their strength: they shall put the hand upon the mouth, their ears shall be deaf. {17} They shall lick dust as serpents, as the creeping beasts of the earth, they shall be troubled in their houses: the Lord our God they shall dread, and shall fear thee. {18} What God is like to thee, which takest away iniquity, and passest over the sin of the remnant of thine inheritance? He will send his fury in no more, because he is willing mercy. {19} He will return, and will have mercy on us: he will lay away our iniquities: and he will cast all our sins into the

bottom of the sea. {20} Thou wilt give truth to Jacob, mercy to Abraham: which thou hast sworn to our fathers from the days of old.

THE PROPHECY OF NAHUM

Chapter 1

Ninive shall be destroyed, not able to escape God's powerful wrath. 9. The Assirians shall not prevail against Jerusalem: 13. but themselves shall be slain.

{1} THE burden of Ninive. The Book of the vision of Nahum the Elceseite. jealous, & our Lord revenging, our Lord {2} God is revenging, and having fury: our Lord revenging on his adversaries, and he is angry with his enemies. {3} Our Lord is patient, and great of strength, and cleansing, he will not make innocent. Our Lord's ways in tempest, & whirlwind, & clouds, the dust of his feet. {4} Rebuking the sea, & drying it up: & bringing all rivers to a desert. Basan is weakened & Carmel: & the flower of Libanus is faded. {5} The mountains were moved at him, and the hills were desolate: and the earth hath trembled at his presence, & the world, & all that dwell therein. {6} Before the face of his indignation who shall stand? & who shall resist in the wrath of his fury? His indignation is poured out as fire: and the rocks are dissolved by him. {7} Our Lord is good, & strengthening in the day of tribulation: & knowing them that hope in him. {8} And in a flood passing by, he will make a consummation of the place thereof: & darkness shall pursue his enemies. {9} What think ye against our Lord? Consummation he will make: there shall not rise double tribulation. {10} Because as thorns clasp one an other: so the feast of them that drink together: they shall be consumed as stubble full of dryness. {11} Out of thee shall come forth one that thinketh malice against our Lord in the mind devising prevarication. {12} Thus saith our Lord: If they shall be perfect: and so a great many, so also shall they be shorn, and he shall pass by: I have afflicted thee, and I will afflict thee no more. {13} And now I will break his rod from off thy back, & I will burst thy bonds in sunder. {14} And Our Lord will command upon thee, there shall not be sown of thy name any more: out of the house of thy God I will destroy sculptile, & molten, I will put thy grave, because thou art dishonoured. {15} Behold upon the mountains the feet of him that Evangelizeth, and preacheth peace: celebrate, o Juda, thy festivities, and render thy vows: because Belial shall no more add to pass through thee, he is wholly perished.

Chapter 2

The Chaldees shall mightily invade the Assyrians, 5. take and ransack Ninive.

{1} HE is come up that shall scatter before thee, that shall keep the siege: behold the way, fortify the loins, strengthen force exceedingly. {2} Because our Lord hath rendered the pride of Jacob, as the pride of Israel: because the waters have dissipated them, & have marred their branches. {3} The buckler of his valiants fiery, the men of the army in scarlets, the reins of the chariot fiery in the day of his preparation, & the drivers are brought asleep. {4} In the ways they are troubled, the chariots struck one against an other in the streets: their appearance are as it were lamps, as it were lightning running to & fro. {5} He will remember his valiants, they shall fall in their ways: they shall quickly scale the walls thereof, and a bower shall be prepared. {6} The gates of the rivers are opened, and the temple thrown down to the ground. {7} And the soldier is led away captive: and her handmaids were led away mourning as doves, murmuring in their hearts. {8} And Ninive her waters as it were a fishpool of waters: but themselves are fled. Stand, stand, and there is none that will return. {9} Spoil the silver, spoil the gold: and there is no end of the riches of all vessels that are to be desired. {10} She is

dissipated, and rent, and torn: & pining heart, and dissolution of the knees, and defect in all reins: and the faces of them all as the blackness of a pot {11} Where is the habitation of lions, and the pasture of lion's whelps, to which the lion went, to go in thither, the lion's whelp, and is there none to make them afraid? {12} The lion hath caught sufficiently for his whelps, and hath killed for his lionesses: and he hath filled his dens with prey, and his couch with ravening. {13} Behold I to thee, saith the Lord of hosts, and I will burn thy chariots even to smoke, and the sword shall eat thy little lions: and I will destroy thy prey out of the land, and the voice of thy messengers shall be heard no more.

Chapter 3

A description of Ninive's ruin, 5. made ignominious to all nations: 17. foreign soldiers flying away, and all their own terrified.

{1} WOE to thee o city of bloods, all of lying full of tearing: spoil shall not depart from thee. {2} The voice of the whip, and the voice of the violence of the wheel, and of the neighing horse, and of the fervent chariot, and of the horseman mounting. {3} And of the glistering sword, and of the glittering spear, and of a multitude slain, and of a grievous ruin: neither is there an end of corpses, and they shall fall on their bodies. {4} Because of the multitude of the fornications, of the harlot beautiful and grateful, and having sorceries, which hath sold nations in her fornications, and families in her sorceries. {5} Behold I to thee, saith the Lord of hosts: and I will discover thy privy parts in thy face, and will shew to the Gentiles thy nakedness, and to kingdoms thine ignominy. {6} And I will throw upon thee abominations, and will use thee contumeliously, and will put thee for an example. {7} And it shall be, every one that shall see thee, shall leap back from thee, and shall say: Ninive is wasted: who shall shake the head upon thee? Whence shall I seek a comforter for thee? {8} Why, art thou better than Alexandria full of peoples, which dwelleth in the rivers? Waters round about it: whose riches, the sea: waters the walls thereof. {9} Aethiopia the strength of it, and Aegypt, and there is no end: Afrike, and the Libyans have been in thine aid. {10} But she also in transmigration was led into captivity: her little ones were dashed in the head of all ways, and upon her noble ones, they have cast lot, and all her great men were made fast in fetters. {11} Thou also therefore shalt be made drunk, and shalt be despised: and thou shalt seek help of the enemy. {12} All thy munitions as figtrees with their green figs: if they be shaken, they will fall into the mouth of the eater. {13} Behold thy people women in the midst of thee: to thine enemies the gates of thy land with opening shall be opened, fire shall devour thy bars. {14} Draw thee water for the siege, build thy munitions: enter into the clay, and tread, making mortar hold the brick {15} There the fire shall eat thee: thou shalt perish by the sword, as a bruke it shall devour thee: be gathered together as the bruke, be multiplied as the locust. {16} Thou hast made thy merchandises more than are the stars of heaven: the bruke was spread, and flew away. {17} Thy keepers as the locusts: and thy little ones as it were the locusts of locusts, which swarm on the hedges in the day of cold: the sun arose, and they flew away, and their place was not known where they were. {18} Thy pastors slumbered, o king of Assur, thy princes shall be buried, thy people lay hid in the mountains, and there is none to gather them together. {19} Thy destruction is not obscure, thy plague is very sore: all that have heard the same of thee, have clapped the hand upon thee: for upon whom hath not thy malice passed always?

THE PROPHECY OF HABACUC

Chapter 1

The Prophet lamenteth the imminent ruin of the people, by the insolent cruelty of the Chaldees: 12. especially for that the holy city shall be ransacked by idolaters and most wicked men.

{1} THE burden that Habacuc the Prophet saw. {2} wilt not hear? Shall I cry out to thee How long o Lord shall I cry, and thou suffering violence, and thou wilt not save? {3} Why hast thou shewed me iniquity and labour, to see prey and injustice against me? And judgement is made, and contradiction more mighty. {4} For this cause is the law torn, and judgement came not to the end: because the impious prevaleth against the just, therefore doth there come forth perverse judgement. {5} Behold ye in the nations, and see: marvel, and be astonished: because a work is done in your days, which no man will believe when it shall be told. {6} Because lo I will raise up the Chaldees, a bitter and swift nation, walking upon the latitude of the earth, to possess tabernacles not their own. {7} It is horrible, & terrible: out of it self shall the judgement, & the burden thereof proceed. {8} His horses lighter than leopards, and swifter than evening wolves; and his horsemen shall be spread abroad, for his horsemen shall come from a far, they shall fly as an eagle hastening to eat. {9} All shall come to the prey, their faces a burning wind: and he shall gather together as the sand, captivity. {10} And he shall triumph over kings, and tyrants shall be his laughing stock, and he shall laugh upon every munition, and shall cast up a mount, and shall take it. {11} Then shall the spirit be changed, and he shall pass, and fall: this is his strength of his god. {12} Why wast thou not from the beginning o Lord my God, my holy one, & we shall not die? Lord thou hast appointed him for judgement: and strong to chastise, thou hast founded him. {13} Thine eyes are clean, from seeing evil, and thou canst not look toward iniquity. Why lookest thou not upon them that do unjust things, and holdest thy peace when the impious devoureth him that is more just than himself? {14} And thou wilt make them as the fishes of the sea, and as the creeping beast not having a prince. {15} He lifted up all in the hook, he drew it in his train, and gathered it into his net: upon this he will be glad and rejoice. {16} Therefore will he immolate to his train, and he will sacrifice to his net: because by them his portion is fat, & his meat chosen. {17} For this cause therefore spreadeth he his train, and always to kill the nations he will not spare.

Chapter 2

The captivity of the two tribes, their relaxation, Christ will assuredly come, though not quickly. 5. Their afflicters (the Chaldees) shall be destroyed: 18. and all other idolaters. I will stand upon my watch, and fix my step upon the munition: and I will behold, to see what may be said to me, and what I may answer to him that rebuketh me. {2} And our Lord answered me, and said: Write the vision, and make it plain upon tables: that he which runneth may read it over. {3} Because as yet the vision is far, and it shall appear at the end, and shall not lie: if he shall make tarriance, expect him: because coming he will come, and he will not slack. {4} Behold he that is incredulous, his soul shall not be right in himself: but the just shall live in his faith. {5} And as wine deceiveth him that drinketh: so shall the proud man be, and he shall not be beautified: who as it were hell, hath dilated his soul: and himself as death, and he is not filled: and he hath gathered together unto him all nations, and hath heaped together unto him all peoples. {6} Why, shall not all these take up a parable upon him, and a speech of obscure sayings of him: and it be said: Woe to him that multiplieth things not his own? How long also doth he aggravate against himself thick clay? {7} Why, shall they not rise suddenly, that shall bite thee? And they shall tear thee, be raised up, and thou be for a spoil to them? {8} Because thou hast spoiled many nations, all that shall be left of the peoples shall spott thee: for the blood of man, and the iniquity of the land, of the city, and of all that dwell therein. {9} Woe to him that gathereth together naughty avarice to his house, that his nest may be on high, and thinketh he is delivered out of the hand of evil. {10} Thou hast thought confusion to thy house, thou hast cut in sunder many peoples, and thy soul hath sinned. {11} Because the stone out of the wall shall cry: and the timber, that is between the junctures of the buildings, shall answer. {12} Woe to him that buildeth a city in bloods, and prepareth a city in iniquity. {13} Why, are not these things from the Lord of hosts? For the peoples shall labour in much fire: and the nations in vain, and they shall faint. {14} Because the earth shall be replenished, that they may know the glory of our Lord, a water covering the sea. {15} Woe to him that giveth drink to his friend, putting in his gall, and making drunk, that he may behold his nakedness. {16} Thou art filled with ignominy for glory, drink thou also, and be fast a sleep: the cup of the right hand of our Lord shall compass thee, and the vomit of ignominy upon thy glory. {17} Because the iniquity of Libanus shall cover thee, & the wasting of the beasts shall terrify them for the bloods of men, and the iniquity of the land, and of the city, and of all that dwell therein. {18} What profiteth the thing engraven, that the forger thereof hath graven it, a molten, and a false image? Because the forger thereof hath hoped in his forgery, to make dumb idols. {19} Woe unto him that saith to wood: Awake: Arise, to the dumb stone. Why, can it teach? Behold, this same is covered with gold, and silver: and there is no spirit in the bowels thereof. {20} But our Lord is in his holy temple: let all the earth be silent at his presence.

Chapter 3

1.

{1} THE PRAYER OF HABACUC THE PROPHET FOR IGNORANCES. All sins in some sort

proceed of ignorance: for remission whereof the Prophet prayeth in this Canticle, and that for the same Christ's coming may not be differed: 2. so prophesieth his Incarnation, 3. Nativity, 4. Miracles and Doctrine, 5. Passion, Resurrection, and conversion of Gentiles: 16. The general Judgement, Glory of the blessed, and Damnation of the reprobate.

{1} THE prayer of Habacuc the prophet for ignorances. and was afraid. Lord thy work in the midst {2} Lord I heard thy hearing, of years, quicken it: In the midst of years shalt thou make it known: when thou art angry, thou wilt remember mercy. {3} God will come from the South, and the holy one from mount Pharan: His glory shall cover the heavens, and the earth is full of his praise. {4} His brightness shall be as the light, horns in his hands: There is his strength hid. {5} Before his face shall death go, and the devil shall go forth before his feet. {6} He stood and measured the earth, he beheld, and dissolved the Gentiles: and the mountains of the world were broken. The hills of the world were bowed, by the ways of his eternity. {7} For iniquity I saw the tents of Aethiopia, the skins of the land of Madian shall be troubled. {8} Why, wast thou angry with the rivers o Lord? Or was thy fury in the rivers? Or thine indignation in the sea? Who wilt mount upon thy horses, and thy chariots, salvation. {9} Raising thou wilt raise up thy bow: the oath to the tribes which thou hast spoken. Thou wilt cut the rivers of the earth. {10} The mountains saw thee, and were sorry, the gulf of water passed. The depth gave his voice: the height lifted up his hands. {11} The sun and the moon stood in their habitation, in the light of thine arrows, they shall go in the brightness of thy glittering spear. {12} In fretting thou wilt tread down the earth: in fury thou wilt astonish the Gentiles. {13} Thou went forth the salvation of thy people: salvation with thy Christ. Thou struckest the head out of the house of the impious, thou hast discovered the foundation even to the neck. {14} Thou hast cursed his sceptres, the head of his warriors, them that come as a whirlwind to disperse me. Their exultation, as his that devoureth the poor in secret. {15} Thou madest a way in the sea for thy horses, in the midst of many waters. {16} I heard, and my belly was troubled: at the voice my lips trembled. Let rotteness enter in my bones, and swarm under me. That I may rest in the day of tribulation: that I may ascend to our girded people. {17} For the fig-tree shall not flourish: & there shall be no spring in the vines. The work of the olive-tree shall deceive: and the fields shall not yield meat: the cattle shall be cut off from the fold, and there shall be no herd in the stalls. {18} But I will joy in our Lord: and will rejoice in God my JESUS. {19} God our Lord is my strength: and he will make my feet as of the harts': and upon my high place he the conquerer will lead me singing in psalms.

THE PROPHECY OF SOPHONIAS

Chapter 1

For certain enormous sins, the captivity of the two tribes, is threatened, with admonition to repent, otherwise it shall be most terrible.

{1} THE word of our Lord that was made to Sophonie the son of Chusi, the son of Godolias, the son of Amarias, the son of Ezechias, in the days of Josias the son of Amon king of Juda. {2} Gathering I will gather together all things from the face of the earth, saith our Lord: {3} gathering man, and beast, gathering the fowls of the heaven, and fishes of the sea: and there shall be ruins of the impious: and I will destroy men from the face of the earth, saith our Lord. {4} And I will stretch forth my hand upon Juda, and upon all the inhabitants of Jerusalem: and I will destroy out of this place the remnant of Baal, and the names of the temple-wardens with the priests: {5} and them that adore upon the tops of houses the host of heaven, and adore, and swear by our Lord, and swear by Melchom. {6} And them that turn away from after the back of our Lord, and that have not sought our Lord, nor searched after

him. {7} Be silent before the face of our Lord God: because the day of our Lord is near, because our Lord hath prepared an host, he hath sanctified his called. {8} And it shall be: in the day of the host of our Lord I will visit upon the princes, and upon the king's sons, and upon all that are clothed with strange clothing: {9} and I will visit upon every one, that arrogantly entereth upon the threshold in that day, them that fill the house of our Lord their God with iniquity, & guile. {10} And it shall be in that day, saith our Lord, the voice of clamor from the gate of fishes, and howling from the second, and great destruction from the hills. {11} Howl ye inhabitants of the Morter. All the people of Chanaan is hush, all are perished that were wrapped in silver. {12} & it shall be in that time: I will search Jerusalem with lamps, and will visit upon the men that are fixed in their dregs: that say in their hearts: The Lord will not do good, and he will not do evil. {13} And their strength shall be into spoil, and their houses as a desert: and they shall build houses, and shall not inhabit them: and shall plant vineyards, & shall not drink the wine of them. {14} The great day of our Lord is near, it is near and exceeding swift: the voice of the day of our Lord is bitter, the strong shall there have tribulation. {15} That day a day of wrath, a day of tribulation and distress, a day of calamity and misery, a day of darkness and mist, a day of cloud & whirlwind: {16} a day of the trumpet and sound upon the fenced cities, & upon the high corners. {17} And I will afflict men, and they shall walk as blindmen, because they have sinned to our Lord: and their blood shall be poured out as dust, and their bodies as dung. {18} Yea and their silver, and their gold shall not be able to deliver them in the day of the wrath of our Lord: in the fire of his jealousy shall all the earth be devoured, because he will make consummation with speed to all that inhabit the earth.

Chapter 2

An exhortation to repent: 4. with prophecy of the destruction of the Philistines, 8. Moabites and Ammonites, 12. Aethiopians, 13. Assyrians: 15. with their chief city Nineve.

{1} COME together, be ye gathered together o nation not to be beloved: the commandment bring forth the day as {2} before that dust passing away, before the wrath of the fury of our Lord come upon you, before the day of the indignation of our Lord come upon you. {3} Seek our Lord all ye meek of the earth, which have wrought his judgement: seek the just, seek the meek: if by any means you may be hid in the day of the fury of our Lord. {4} Because Gaza is destroyed, and Ascalon as a desert, Azotus at noon they shall cast out, and Accaron shall be rooted out. {5} Woe to you that inhabit the cord of the sea, o nation of castaways: the word of our Lord upon you o Chanaan land of the Philistines, and I will destroy thee, so that there shall not be an inhabiter. {6} And the cord of the sea shall be the rest of pastors, and folds of cattle. {7} And it shall be the cord of him, that shall remain of the house of Juda, there they shall feed: in the houses of Ascalon at even they shall rest: because our Lord their God will visit them, and turn away their captivity. {8} I have heard the reproach of Moab, and the blasphemies of the children of Ammon, with which they have upbraided my people, and were magnified upon their borders. {9} Therefore live I, saith the Lord of hosts the God of Israel, that Moab shall be as Sodom, and the children of Ammon as Gomorrah, dryness of thorns, and heaps of salt, and a desert even for ever: the remnant of my people shall spoil them, and the residue of my nation shall possess them. {10} This shall befall them for their pride: because they have blasphemed, and have been magnified upon the people of the Lord of hosts. {11} Our Lord shall be dreadful upon them, and shall attenuate all the gods of the earth: and they shall adore him every man out of his own place, all the islands of the Gentiles. {12} Yea and you Aethiopians shall be slain with my sword. {13} And he will stretch forth his hand upon the North, and will destroy Assur: and he will lay the Beautiful as a wilderness, and as a place not passable, and as a desert. {14} And

flocks shall lie in the midst thereof, all the beasts of the Gentiles: and onocratus, and the irchin shall abide in the thresholds thereof: the voice of one singing in the window, the raven on the upper post, because I will attenuate her strength. {15} This is the glorious city dwelling in confidence: that said in her heart: I am, and beside me there is none other else: how is she become as a desert the couche for beasts? every one that passeth by her, shall hiss, and wag his hand.

Chapter 3

Jerusalem for rejecting God's admonitions shall be destroyed, 7. Christ being risen from death, the Jews persecuting the faithful shall be rejected, miserably destroyed, 9. and the Gentiles called. 11. So his Church shall flourish: 13. and at last the Jews shall be converted.

{1} WOE to thee thou provoking, and redeemed city, the dove. voice, and she hath not received {2} She hath not heard the discipline: she hath not trusted in our Lord, to her God she hath not approached. {3} Her princes in the midst of her as lions roaring: her judges, wolves in the evening, left nothing for the morning. {4} Her prophets mad, men unfaithful: her priests have polluted the holy, they have done unjustly against the law. {5} Our just Lord in the midst thereof will not do iniquity: in the morning, in the morning he will give his judgement into light, and it shall not be hid: but the wicked man hath not known the confusion. {6} I have destroyed the Gentiles, & their corners are dissipated: I have made their ways desert, whiles there is none that passeth by: their cities are desolate, not a man remaining, nor any inhabiter. {7} I said: Nevertheless thou shalt fear me, thou shalt receive discipline: and her habitation shall not perish for all things, wherein I have visited her: but yet rising early they corrupted all their cogitations. {8} Wherefore expect me, saith our Lord, in the day of my resurrection till hereafter, because my judgement to assemble the Gentiles, and to gather kingdoms: & to pour upon them mine indignation, all the wrath of my fury: for in the fire of my jealousy shall all the earth be devoured. {9} Because then will I restore to the peoples, a chosen lip, that all may invocate in the name of the Lord, & may serve him with one shoulder. {10} Beyond the rivers of Aethiopia, thence shall my suppliants the children of my dispersed bring me a gift. {11} In that day thou shalt not be confounded upon all thine inventions, wherein thou hast prevaricated against me: because then will I take away out of the midst of thee the lofty speakers of thy pride, & thou shalt add no more to be exalted in my holy mount. {12} And I will leave in the midst of thee a people poor and needy: & they shall hope in the name of our Lord. {13} The remnant of Israel shall not do iniquity, neither shall they speak leasing, and deceitful tongue shall not be found in their mouth: because they shall feed, and shall lie down, and there shall be none to make them afraid. {14} Praise o daughter of Sion: make jubilation Israel: be glad & rejoice in all thy heart o daughter of Jerusalem. {15} Our Lord hath taken away thy judgement, he hath turned away thine enemies: the king of Israel our Lord in the midst of thee, thou shalt fear evil no more. {16} In that day it shall be said to Jerusalem: Fear not: to Sion, let not thy hands be dissolved. {17} Our Lord thy God in the midst of thee strong, he will save: he will rejoice upon thee in gladness, he will be silent in his love, he will be joyful upon thee in praise. {18} The triflers that were departed from thee, I will gather together, because they were of thee: that thou mayst no more have reproach for them. {19} Behold I will kill all that have afflicted thee at that time: and I will save the halt, & her that was cast out I will gather: and I will make them into praise, and into name, in all the land of their confusion. {20} In that time, when I will bring you: and in the time, that I will gather you: for I will give you into a name, and into praise to all the people of the earth, when I shall convert your captivity before your eyes, saith our Lord.

THE PROPHECY OF AGGEUS

Chapter 1

The Jews building to themselves excellent houses, are justly reprehended for not building the Temple of God. 10. Which is the cause of the barrenness, sickness, and other evils. 12. Whereupon they undertake the holy work.

{1} IN the second year of Darius the king, the sixth month, in the first day of the month: the word of our Lord was made in the hand of Aggeus the Prophet, to Zorobabel the son of Salathiel, duke of Juda, and to Jesus the son of Josedec the grand Priest saying: {2} Thus saith the Lord of hosts, saying: This people saith: The time is not yet come of building the house of our Lord. {3} And the word of our Lord was made in the hand of Aggeus the Prophet, saying: {4} Why is it time for you to dwell in embowed houses, and this house desert? {5} And now thus saith the Lord of hosts? Set your hearts upon your ways. {6} You have sowed much, and brought in little: you have eaten, and have not been filled: you have drunk, and have not been inebriated: you have covered your selves, and have not been warmed: and he that hath gathered the wages, put them into a broken bag. {7} Thus saith the Lord of hosts: Set your hearts upon your ways: {8} go up into the mountain, carry timber, and build the house: and it shall be acceptable to me, & I shall be glorified, saith our Lord. {9} You have looked for more, and behold it became less, and you brought it into the house, and I puft at it: for what cause saith the Lord of hosts? Because my house is desert, and you hasten every man into his own house. {10} For this cause were the heavens stayed over you that they gave no dew, & the earth was prohibited that it yielded not her spring: {11} and I called a drought upon the earth, and upon the mountains, & upon the wheat, & upon the wine, and upon the oil, and what things soever the ground brought forth, and upon men, and upon beasts, and upon all the labour of the hands. {12} And Zorobabel the son of Salathiel, and Jesus the son of Josedec the high Priest, and all the remnant of the people heard the voice of their God, and the words of Aggeus the Prophet, as our Lord their God sent him to them: and the people feared at the face of our Lord. {13} And Aggeus the messenger of our Lord, of the messengers of our Lord spake, saying to the people: I am with you, saith our Lord. {14} And our Lord raised up the spirit of Zorobabel the son of Salathiel Duke of Juda, and the spirit of Jesus the son of Josedec the grand Priest, and the spirit of the rest of all the people: and they went in, and did the work in the house of the Lord of hosts their God.

Chapter 2

They are encouraged to proceed in building the temple: 6. with promise that Christ by his personal presence will bring more glory to this, than was in the former temple. 11. Their former slackness in this work was the cause of their wants: 19. and now they shall have abundance.

{1} IN the four and twentieth day of the month, in the sixth month, in the second year of Darius the king. {2} In the seventh month, the one & twentieth of the month, the word of our Lord was made in the hand of Aggeus the Prophet, saying: {3} Speak to Zorobabel the son of Salathiel the Duke of Juda, and to Jesus the son of Josedec the grand Priest, and to the rest of the people, saying: {4} Who among you is left, that saw this house in the first glory thereof? And what do you see this same now? Why, is it not so, as if it were not in your eyes? {5} And now take courage Zorobabel, saith our Lord, and take courage Jesus the son of Josedec grand Priest, and take courage all ye people of the land, saith the Lord of hosts: & do (because I am with you, saith the Lord of hosts) {6} the word that I did covenant with you when you came out of the Land of Aegypt: & my spirit shall be in the midst of you: fear not. {7} Because thus saith the Lord of hosts: As yet there is one little while, and I will move the heaven, and the earth, and the sea, and the dry land. {8} And I will move all nations: AND THE DESIRED OF ALL NATIONS SHALL COME: and I will fill this house with glory, saith the Lord of hosts. {9} Mine is the silver, & mine is the gold, saith the Lord of hosts. {10} Great shall be the

glory of this last house, more than of the first, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts. {11} In the four and twentieth of the ninth month, in the second year of Darius the king, the word of our Lord was made to Aggeus the Prophet, saying: {12} Thus saith the Lord of hosts: Ask the Priests the law, saying: {13} If a man take sanctified flesh in the skirt of his garment, and touch with the skirt thereof bread, or broth, or wine, or oil, or any meat: shall it be sanctified? And the Priests answering, said: No. {14} And Aggeus said: If one polluted on a soul touch any of all these, shall he be contaminated? And the Priests answered, and said: He shall be contaminated. {15} And Aggeus answered, and said: So this people, and so this nation before my face, saith our Lord, and so all the work of their hands: & all that they have offered there, shall be contaminated. {16} And now set your hearts, from this day & upward, before there was stone laid upon stone in the temple of our Lord. {17} When you went to an heap of twenty bushels, and they became ten: and entered into the press, to press out fifty flagons, & they became twenty. {18} I struck you with the burning wind, and with the blast, and with hail, all the works of your hands: and there was none among you, that returned to me, saith our Lord. {19} Set your hearts from this day, & henceforward, from the four & twentieth day of the ninth month: from the day that the foundations of the temple of our Lord were laid, lay it upon your hearts. {20} Is there the seed now abreward? And as yet the wine, and the fig-tree, and the pomegranate, and the olive-tree hath not flourished? From this day I will bless. {21} And the word of our Lord was made the second time to Aggeus in the four and twentieth of the month, saying: {22} Speak to Zorobabel the Duke of Juda, saying: I will move the heaven and also the earth. {23} And I will overthrow the throne of Kingdoms, and will destroy the strength of the Kingdom of the Gentiles: and I will overthrow the chariot, and the rider thereof: and the horses shall come down, and the riders of them, every one by the sword of his brother. {24} In that day, saith the Lord of hosts, I will take thee o Zorobabel son of Salathiel my servant, saith our Lord, and will put thee as a signet, because thee have I chosen, saith the Lord of hosts.

THE PROPHECY OF ZACHARIAS

Chapter 1

The Prophet exhorteth the people to convert to God, and not to imitate the evil examples of their fathers: 7. by a vision of an horseman, and diverse coloured horses he prophesieth bitter times: 18. confirming the same by an other vision of four horns.

{1} IN the eight month in the second year of king Darius the word of our Lord was made to Zachary the son of Barachias, the son of Addo the Prophet, saying: {2} Our Lord hath been wrath upon your fathers with wrath. {3} And thou shalt say to them: Thus saith the Lord of hosts: Convert to me, saith the Lord of hosts, and I will convert to you, saith the Lord of hosts. {4} Be not as your fathers, to whom the former Prophets cried, saying: Thus saith the Lord of hosts: Convert from your evil ways, and from your most wicked thoughts: and they heard not, neither attended to me, saith our Lord. {5} Your fathers where are they? And the Prophets shall they live for ever? {6} But yet my words, & mine ordinances, which I gave in commandment to my servants the Prophets, did they not take hold of your fathers, and they converted, and said: As the Lord of hosts thought to do to us according to our ways, & according to our inventions he hath done to us. {7} In the four and twentieth day of the eleventh month Sabath: in the second year of Darius, the word of our Lord was made to Zacharie the son of Barachias, the son of Addo, the Prophet, saying: {8} I saw by night, and behold a man mounting upon a red horse, and he stood among the myrtle-trees, that were in the bottom: and after him horses red, speckled, and

white. {9} And I said: What are these, my Lord? And the Angel that spake in me, said to me: I will shew thee what these things are. {10} And the man, that stood among the myrtle-trees answered, and said: These are they, whom our Lord sent to walk through the earth. {11} And they answered to the Angel of our Lord, which stood among the myrtle-trees, and said: We have walked through the earth, and lo all the earth is inhabited, & at rest. {12} And the Angel of our Lord answered, and said: o Lord of hosts, how long wilt thou not have mercy on Jerusalem, & on the cities of Juda, with which thou hast been angry? This now is the seventieth year. {13} And our Lord answered the Angel that spake in me, good words, comfortable words. {14} And the Angel that spake in me, said to me: Cry, saying: Thus saith the Lord of hosts: I have been zealous for Jerusalem, and Sion with great zeal. {15} And with great anger am I angry upon the wealthy nations: because I was angry a little, but they helped toward the evil. {16} Therefore thus saith our Lord: I will return to Jerusalem in mercies: my house shall be built in it, saith the Lord of hosts: & the plumb line shall be stretched forth upon Jerusalem. {17} As yet cry thou saying: Thus saith the Lord of hosts: As yet shall my cities flow with good things: and the Lord will yet comfort Sion, and he will yet choose Jerusalem. {18} And I lifted up mine eyes, and saw: and behold four horns. {19} And I said to the Angel that spake in me: What are these: And he said to me: These are the horns that have scattered Juda, and Israel, and Jerusalem. {20} And our Lord shewed me four artificers. {21} And I said: What come these to do? Who spake saying: These are the horns, that scattered Juda every man a-part, and none of them lifted his head: and these are come to fray them, to cast down the horns of the nations, that have lifted the horn upon the land of Juda to scatter it.

Chapter 2

Under the name of Jerusalem, he prophesieth the progress of the Church of Christ: 6. by the conversion of some Jews. 8. and many Gentiles.

{1} AND I lifted up mine eyes, and saw: and lo a man, and in his hand a cord of measurers. {2} And I said: Whither goest thou? And he said to me: To measure Jerusalem, and to see how great the breadth thereof is, and how great the length thereof. {3} And behold the Angel that spake in me, came forth, and an other Angel went out to meet him. {4} And he said to him: Run, speak to this young man saying: Without wall shall Jerusalem be inhabited for the multitude of men, and of beasts in the midst thereof. {5} And I will be to it, saith our Lord, a wall of fire round about: and I will be in glory in the midst thereof. {6} O fly ye out of the land of the North, saith our Lord, because into the four winds of heaven have I dispersed you, saith our Lord. {7} O Sion, fly thou that dwellest with the daughter of Babylon.: {8} because thus saith the Lord of hosts: After glory he sent me to the nations, that have spoiled you: for he that shall touch you, toucheth the apple of mine eye: {9} because lo I lift up my hand upon them, and they shall be a prey to those that served them: and you shall know that the Lord of hosts sent me. {10} Praise, and rejoice o daughter of Sion: because lo I come, & will dwell in the midst of thee, saith our Lord. {11} And many nations shall be joined to our Lord in that day, and they shall be my people, and I will dwell in the midst of thee: and thou shalt know that the Lord of hosts hath sent me to thee. {12} And our Lord will possess Juda his portion in the sanctified land: and he will yet choose Jerusalem. {13} Let all flesh be silent at the presence of our Lord: because he is risen up out of his holy habitation.

Chapter 3

In a vision the devil appeareth accusing the high Priest. 4. He is cleansed from his sins. 8. Christ is promised, and great fruit of his passion.

{1} AND our Lord shewed me Jesus the grand Priest standing

before the Angel of our Lord: and Satan stood on his right hand, to his adversary. {2} And our Lord said to Satan: The Lord give rebuke on thee Satan: and the Lord that chose Jerusalem give rebuke on thee: Why, is not this a fire-brand taken out of the fire? {3} And Jesus was clothed with filthy garments: and he stood before the face of the Angel. {4} Who answered, and said to them that stood before him, saying: Take away the filthy garments from him. And he said to him: Behold I have taken away thine iniquity, and have clothed thee with change of garments. {5} And he said: Put a clean mitre upon his head: and they put a clean mitre upon his head, and clothed him with garments: and the Angel of our Lord stood. {6} And the Angel of our Lord contested Jesus, saying: {7} Thus saith the Lord of hosts: If you will walk in my ways, and keep my watch, thou also shalt judge my house, and shalt keep my courts, and I will give thee walkers of them that now assist here. {8} Hear o Jesus thou grand Priest, thou and thy friends that dwell before thee, because they are portending men: for behold I WILL BRING MY SERVANT THE ORIENT. {9} Because lo the stone that I laid before Jesus: upon one stone there be seven eyes, behold I will grave the graving thereof, saith the Lord of hosts: and I will take away the iniquity of that land in one day. {10} In that day, saith the Lord of hosts, every man shall call his friend under the vine and under the fig-tree.

Chapter 4

In a vision of a candlestick and candles, 3. and of two olive-trees is prophesied the vocation of the Gentiles, 11. and lastly of the Jews.

{1} AND the Angel returned that spake in me: & he raised me up, as a man that is raised out of his sleep. {2} And he said to me: What seest thou? And I said: I saw, & lo a candlestick all of gold, & the lamp thereof upon the head of it: and the seven lights thereof upon it: and seven funnels for the lights, that were upon the head thereof. {3} And two olive-trees upon it: one on the right hand of the lamp, and one on the left hand thereof. {4} And I answered, and I said to the Angel that spake in me, saying: What are these things, my Lord? {5} And the Angel that spake in me answered, and said to me: Why, knowest thou not what these things are? And I said: No my Lord. {6} And he answered, & said to me, saying: This is the word of our Lord to Zorobabel, saying: Not in an host, nor in strength: but in my spirit, saith the Lord of hosts. {7} Who art thou o great mountain before Zorobabel? Into a plain: & he will bring forth the principal stone, and will make grace equal to the grace thereof. {8} And the word of our Lord was made to me, saying: {9} The hands of Zorobabel have founded this house, and his hands shall perfit it: and you shall know that the Lord of hosts hath sent me to you. {10} For who hath despised little days? And they shall rejoice, & shall see the stone of tin in the hand of Zorobabel. These are the seven eyes of our Lord, that run through out the whole earth. {11} And I answered, and said to him: What are these two olive-trees on the right hand of the candlestick, and on the left hand thereof? {12} And I answered the second time, and said to him: What are the two branches of olive-trees, that are beside the two beaks of gold, in which are the funnels of gold? {13} And he said to me, saying: Why, knowest thou not what these are? And I said: No, my Lord. {14} And he said: These are two sons of oil which assist the dominatour of the whole earth.

Chapter 5

In a vision of a flying Book, thieves and swearers are threatened: 5. in an other vision is foreshewed that the Jews shall be blind, and obdurate.

{1} AND I turned and lifted up mine eyes, and I saw, and behold a volume flying {2} And he said to me: What seest thou? And I said: I see a volume flying: the length thereof of twenty cubits, and the breadth thereof of ten cubits. {3} And he said to me: This is the malediction, that goeth forth upon the face of the earth: because

every thief, as is there written, shall be judged: and every swearer, by it in like manner shall be judged. {4} I will bring it forth, saith the Lord of hosts: and it shall come to the house of the thief, & to the house of him that sweareth by my name falsely: and it shall abide in the midst of his house, and shall consume it, & the timber thereof, and the stones thereof. {5} And the Angel went out that spake in me: and he said to me: Lift up thine eyes, and see what is this, that goeth forth. {6} And I said: What is it? And he said: This is an amphore going forth. And he said: This is their eye in all the earth. {7} And behold a talent of lead was carried, and lo one woman sitting in the midst of the amphore. {8} And he said: This is impiety. And he threw her in the midst of the amphore, and cast a lump of lead upon the mouth thereof. {9} And I lifted up mine eyes, and saw: and behold two women coming forth, and spirit in the wings of them, and they had wings as the wings of a kite: and they lifted up the amphore between the earth and the heaven. {10} And I said to the Angel that spake in me: Whither do these carry the amphore? {11} And he said to me: That a house may be built for it in the land of Sennaar, and it may be established, and set there upon the foundation thereof.

Chapter 6

In a vision of chariots is foreshewed the succession of four monarchies. 11. In crowns set on the high Priest's head, the Kingdom and Priesthood of Christ: 15. and the rewards of them that receive him.

{1} AND I turned, and lifted up mine eyes, and saw: and behold four chariots coming forth from the midst of two mountains, and the mountains, mountains of brass. {2} In the first chariot red horses, and in the second chariot black horses, {3} and in the third chariot white horses, and in the fourth chariot speckled horses, and strong. {4} And I answered, and said to the Angel, that spake in me: What are these things, my Lord? {5} And the Angel answered, and said to me: These are the four winds of heaven, which go forth to stand before the Dominatour of all the earth. {6} That, in which were the black horses went forth into the land of the North, and the white went forth after them: and the speckled went forth to the land of the South. {7} But they that were strongest, went out, and sought to go, and to run about through-out all the earth. And he said: Go walk through-out the earth, and they walked through-out the earth. {8} And he called me, & spake to me, saying: Behold, they that go forth into the land of the North, have made my spirit to rest in the land of the North. {9} And the word of our Lord was made to me, saying: {10} Take of the transmigration of Holdai, and of Tobias, and of Idaias: and thou shalt come in that day, and shalt enter into the house of Josias, the son of Sophonias, who came out of Babylon. {11} And thou shalt take gold and silver: and shalt make crowns, & thou shalt set on the head of Jesus the son of Josedec the grand Priest, {12} and thou shalt speak to him, saying: Thus saith the Lord of hosts, saying: BEHOLD A MAN, ORIENT IS HIS NAME: and under him shall spring up, & shall build a temple to our Lord. {13} And he shall build a temple to our Lord: and shall bear glory, and shall sit, and rule upon his throne: and he shall be a Priest upon his throne, and the counsel of peace shall be between them two. {14} And the crowns shall be to Helem, and Tobias, and Idaias, and Hem, the son of Sophonias, a memorial in the temple of our Lord. {15} And they that are far, shall come, and shall build in the temple of our Lord: and you shall know that the Lord of hosts sent me to you. But this shall be, if hearing you will hear the voice of our Lord your God.

Chapter 7

The fast of the fifth and seventh month observed in the captivity, being good, 8. was unperfect, 8. fasting from sin is always more necessary.

{1} AND it came to pass in the fourth year of Darius the king, the word of our Lord was made to Zacharie, in the fourth of the ninth

month, which is Casleu. {2} And Sarasar, and Rogommelech, and the men that were with him, sent to the house of God, to beseech the face of our Lord: {3} that they should say to the priests of the house of the Lord of hosts, and to the Prophets, saying: Must I weep in the fifth month, or must I sanctify myself as now I have done many years? {4} And the word of the Lord of hosts was made to me, saying: {5} Speak to all the people of the land, and to the Priests, saying: When you fasted, and mourned in the fifth and the seventh for these seventy years: did you fast a fast unto me? {6} And when you did eat & drink, did you not eat for your selves, & drink for your selves? {7} Why, are they not the words, which our Lord spake in the hand of the former Prophets, when Jerusalem as yet was inhabited, & was wealthy, it self and the cities round about it, & toward the South, & in the champion there was dwelling? {8} And the word of our Lord was made to Zacharie, saying: {9} Thus saith the Lord of hosts, saying: Judge ye true judgement, and do ye mercy, and miserations every man with his brother. {10} And the widow, and the pupil, and the stranger, and the poor do not calumniate: and let not a man think in his heart evil to his brother. {11} And they would not attend, and they turned away the shoulder departing: and they aggravated their ears, not to hear. {12} And they made their heart as the adamant, lest they should hear the law, and the words which the Lord sent in his spirit by the hand of the former Prophets: and there was great indignation made from the Lord of hosts. {13} And it came to pass as he spake, and they heard not: so shall they cry, and I will not hear, saith the Lord of hosts. {14} And I dispersed them throughout all kingdoms, which they knew not: and the land was left desolate of them, for that there was none passing and returning: and the land to be desired they laid into a desert.

Chapter 8

God will give abundance of spiritual benefits to all nations by Christ: 7. to whom shall be converted 13. many Jews, 20. but many more Gentiles.

{1} AND the word of the Lord of hosts was made, saying: hosts: I have been jealous for Sion with {2} Thus saith the Lord of great zeal, & with great indignation have I been jealous for it. {3} Thus saith the Lord of hosts: I am returned to Sion, & I will dwell in the midst of Jerusalem: & Jerusalem shall be called the City of truth, & the mount of the Lord of hosts, the sanctified mount. {4} Thus saith the Lord of hosts: As yet shall old men dwell, & old women in the streets of Jerusalem: & every man's staff in his hand for multitude of years. {5} And the streets of the city shall be filled with infants, & girls playing in the streets thereof. {6} Thus saith the Lord of hosts: If it shall seem hard in the eyes of the remnant of this people in those days: Why, shall it be hard in mine eyes, saith the Lord of hosts? {7} Thus saith the Lord of hosts: Behold I will save my people from the land of the East, and from the land of the going down of the sun. {8} And I will bring them, and they shall dwell in the midst of Jerusalem: & they shall be my people, & I will be their God in truth & in justice. {9} Thus saith the Lord of hosts: Let your hands be strengthened, you that hear in these days these words by the mouth of the Prophets in the day, that the house of the Lord of hosts was founded, that the temple might be built. {10} For before those days there was no hire for men, neither was there hire for beasts, neither was there peace to the comer in, nor goer out for tribulation: & I did let go all men, every one against his neighbour. {11} But now not according to the former days will I do to the remnant of this people, saith the Lord of hosts. {12} But the seed of peace shall be: the vine shall give his fruit, and the earth shall give her spring, & the heavens shall give their dew: & I will make the remnant of this people to possess all these things. {13} And it shall be: as you were a malediction among the Gentiles, o house of Juda, & house of Israel: so will I save you, & you shall be a benediction: fear not, let your hands be strengthened. {14} Because thus saith the Lord of hosts: As I purposed to afflict

you, when your fathers had provoked me to wrath saith our Lord, {15} and I had no mercy: so converting I have meant in these days to do good to the house of Juda, and Jerusalem: fear not. {16} These then are the words, which you shall do: Speak ye truth, every one with his neighbour: truth and judgement of peace judge ye in your gates. {17} And think ye not every man in your heart evil against his friend: & lying oath love ye not: for all these things are such as I hate, saith our Lord. {18} And the word of our Lord of hosts was made to me saying: {19} Thus saith the Lord of hosts: The fast of the fourth, & the fast of the fifth, & the fast of the seventh, & the fast of the tenth shall be to the house of Juda into joy, and gladness, & into goodly solemnities: truth only, and peace love ye. {20} Thus saith the Lord of hosts, until peoples come, & dwell in many cities, {21} and the inhabitants go, one to an other, saying: Let us go, & beseech the face of our Lord, & let us seek the Lord of hosts: I also will go. {22} And many peoples shall come, & strong nations to seek the Lord of hosts in Jerusalem, & to beseech the face of our Lord. {23} Thus saith the Lord of hosts: In those days, wherein ten men of all the tongue of the Gentiles shall take hold, & they shall take hold of the skirt of a man that is a Jew, saying: We will go with you: for we have heard that God is with you.

Chapter 9

The bordering enemies of the Jews shall believe in Christ: 9. who will first come to the Jews in meekness, yet in solemnity riding on an ass: 11. deliver the godly from the lake, 12. give great things to the faithful, 17. and one most excellent thing above the rest.

{1} THE burden of the word of our Lord in the land of Hadrach, & Damascus his rest: because our Lord is the eye of man, and of all the tribes of Israel. {2} Emath also in the borders thereof, & Tyre, & Sidon: for they have taken to themselves wisdom exceedingly. {3} And Tyre hath built her munitions, and heaped together silver as earth, and gold as the mire of the streets. {4} Behold our Lord shall possess her, and shall strike her strength in the sea, & she shall be devoured with fire. {5} Ascalon shall see, and shall fear, and Gaza, and shall be sorry exceedingly: & Accaron, because her hope is confounded: and the king shall perish out of Gaza, & Ascalon shall not be inhabited. {6} And the separator shall sit in Azotus, and I will destroy the pride of the Philistims. {7} And I will take away his blood out of his mouth, and his abominations out of the midst of his teeth: and he also shall be left to our God, and he shall be as a duke in Juda, & Accaron as a Jebuseite. {8} And I will environ my house of them, that serve me in warfare going and returning, & the exactor shall no more pass over them: because now I have seen with mine eyes. {9} Rejoice greatly, o daughter of Sion, make jubilation, o daughter of Jerusalem: BEHOLD THY KING will come to thee, the just & saviour: himself poor, and riding upon an ass, and upon a colt the foal of an ass. {10} And I will destroy chariot out of Ephraim, and horse out of Jerusalem, and the bow of war shall be dissipated: and he shall speak peace to the Gentiles, and his power from sea even to sea, and from the rivers even to the end of the earth. {11} Thou also in the blood of thy testament hast let forth thy prisoners out of the lake, wherein is no water. {12} Convert to the munition ye prisoners of hope, to day also declaring I will render thee double. {13} Because I have bent Juda for me as a bow, I have filled Ephraim: and I will raise up thy sons o Sion upon thy sons o Greece, and I will make thee as the sword of the strong. {14} And our Lord God shall be seen over them, and his dart shall go forth as lightning: and our Lord God will sound with trumpet, and will go in the whirlwind of the South. {15} The Lord of hosts will protect them: and they shall devour, and subdue with the stones of the sling: and drinking they shall be drunk as it were of wine, & they shall be filled as phials, and the horns of the altar. {16} And our Lord their God will save them in that day, as the flock of his people: because holy stones shall be elevated over his land. {17}

For what is his good thing, and what is his beautiful thing, but the corn of the elect, and wine springing virgins?

Chapter 10

The Jews are exhorted to ask good things of God: 4. of their nation cometh the Redeemer of all men, 5. and of the same are the Apostles, spiritual masters of the whole world. 6. The whole nation shall at last be converted.

{1} ASK of our Lord rain in the lateward time, and our Lord will make snows, and will give them rain of showers, to every one grass in the field. {2} Because the idols spake that which was unprofitable, and the diviners saw a lie, & the dreamers spake in vain: they comforted vainly: therefore are they led away as a flock: they shall be afflicted, because they have no Pastor. {3} Upon the Pastors my fury is wrath, and upon the buckgoats I will visit: because the Lord of hosts hath visited his flock, the house of Juda, and hath made them as the horse of his glory in the battle. {4} Of him the corner, of him the pin, of him the bow of battle, of him shall come forth every exactor together. {5} And they shall be as valiants, treading the mire of the ways in battle: and they shall fight, because our Lord is with them: and the riders of horses shall be confounded. {6} And I will strengthen the house of Juda, and the house of Joseph I will save: and I will convert them, because I will have mercy on them: and they shall be as they were when I had not cast them off, for I am the Lord their God, and will hear them. {7} And they shall be as the valiants of Ephraim, & their heart shall rejoice as it were of wine: and their children shall see, and shall rejoice, & their heart shall be joyful in our Lord. {8} I will hiss to them, and will gather them together, because I have redeemed them: and I will multiply them as they were multiplied before. {9} And I will sow them among peoples, & from a far they shall remember me: & they shall live with their children, and shall return. {10} And I will bring them back out of the Land of Aegypt, and out of the Assyrians I will gather them: and to the Land of Galaa & Libanus I will bring them, and there shall not be found place for them. {11} And he shall pass over in the strait of the sea, and shall strike the waves in the sea, & all the depths of the river shall be confounded, & the pride of Assur shall be humbled, and the sceptre of Aegypt shall depart. {12} I will strengthen them in the Lord, and in his name they shall walk, saith our Lord.

Chapter 11

Jerusalem shall be again most miserably destroyed. 4. the Jewish nation rejected and dispersed, 12. because Christ was sold by them to the Gentiles for thirty pence. 16. They will receive Antichrist, who shall be finally destroyed.

{1} OPEN thy gates o Libanus, and let fire devour thy cedars, because the cedar is fallen, because the {2} Howl thou fir-tree, magnifical are wasted: howl ye oaks of Basan, because the fenced forest is cut down. {3} The voice of the howling of Pastors, because their magnificence is wasted: the voice of the roaring of lions, because the pride of Jordan is wasted. {4} Thus saith our Lord my God: Feed thou the cattle of slaughter, {5} which they that possessed, slew, and were not sorry, & they sold them, saying: Blessed be our Lord, we are become rich: & their Pastors spared them not. {6} And I will spare no more upon the inhabitants of the earth, saith our Lord: behold I will deliver men, every one in his neighbour's hand, and in the hand of his king: and they shall cut the land in pieces, & I will not deliver it out of their hand. {7} And I will feed the cattle of slaughter for this, o ye poor of the stock: and I took unto me two rods, one I called Beauty, and the other I called Cord: and I fed the flock. {8} And I cut off three Pastors in one month, and my soul shrunk together at them: for their soul also varied on me. {9} And I said: I will not feed you: that which dieth, let it die: and that which is cut off, be it cut off: and let the rest devour every one his neighbour's flesh. {10} And I took my rod that was called beauty, & I cut it off to make void my covenant, which I made with all peoples. {11} And it was made void in that

day: and so the poor of the flock that keep for me, understood that it is the word of the Lord. {12} And I said to them: If it be good in your eyes, bring hither my hire: and if not, be quiet. And they weighed my hire thirty pieces of silver. {13} And our Lord said to me, cast it forth to the statuary, a goodly price, that I was priced at by them. And I took the thirty pieces of silver: & I threw them into the house of our Lord to the statuary. {14} And I cut off my second rod, that was called Cord, that I might dissolve the brotherhood between Juda and Israel. {15} And our Lord said to me: As yet take to thee the vessels of a foolish Pastor. {16} Because lo I will raise up a Pastor in the land which shall not visit things forsaken, the thing dispersed he shall not seek, and the broken he shall not heal, and that which standeth he shall not nourish, and he shall eat the flesh of the fat ones, and their hoofs he shall dissolve. {17} O pastor, and idol, leaving the flock: the sword upon his arm, & upon his right eye: his arm shall be dried with withering, and his right eye waxing dark shall be obscured.

Chapter 12

The Jews persecuting Christ and his Church, shall be sore afflicted. 6. The Church still prospering: 11. the incredulous shall be condemned.

{1} THE burden of the word of our Lord upon Israel. Saith our Lord extending the heaven, & founding the earth, & forming the spirit of man in him: {2} Behold I will make Jerusalem a lintel of surfeit to all peoples round about: yea and Juda shall be in the siege against Jerusalem. {3} And it shall be: In that day I will make Jerusalem a stone of burden to all peoples: all that shall lift it, shall be torn with tearing, and all the kingdoms of the earth shall be gathered against her. {4} In that day, saith our Lord: I will strike every horse into astonishment, and his rider into madness, and upon the house of Juda I will open mine eyes, and every horse of the peoples I will strike with blindness. {5} And the Dukes of Juda shall say in their heart: Let the inhabitants of Jerusalem be strengthened for me in the Lord of hosts their God. {6} In that day I will make the Dukes of Juda as a furnace of fire amongst sticks, & as a brand of fire in hay: & they shall devolve to the right hand, and to the left all people round about: & Jerusalem shall be inhabited again in her place in Jerusalem. {7} And our Lord shall save the tabernacles of Juda, as in the beginning: that the house of David glory not magnifically, and the gory of them that inhabit Jerusalem against Juda. {8} In that day shall our Lord protect the inhabitants of Jerusalem, & he that offended of them in that day shall be as David: & the house of David, as of God, as an Angel of our Lord in their sight. {9} And it shall be in that day: I will seek to destroy all Nations, that come against Jerusalem. {10} And I will pour out upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace, & of prayers: and they shall look toward me, whom they pierced: and they shall lament him with lamentation as it were upon an only begotten, and they shall sorrow upon him, as the manner is to be sorrowful in the death of the first begotten. {11} In that day shall be great lamentation in Jerusalem, as the lamentation of Adadremmon in the field of Mageddon. {12} And the land shall lament: families and families apart: the families of the house of David apart, and their women apart: {13} the families of the house of Nathan apart, and their women apart: the families of the house of Levi apart, & their women apart: the families of Semei apart, and their women apart. {14} All the rest of the families, families and families apart, and their women apart.

Chapter 13

In the Church of Christ all idolatry shall be abolished. 6. In his passion his Apostles shall be dispersed, and they and others shall be proved by tribulations.

{1} IN that day shall be a fountain lying open to the house of David, and to the inhabitants of Jerusalem: for the ablution of the

sinner, and of the monstrous woman. {2} And it shall be in that day, saith the Lord of hosts: I will destroy the names of idols out of the earth, and they shall be remembered no more: and the false Prophets, and the unclean spirit I will take away out of the earth. {3} And it shall be when any man shall prophesy any more, his father & his mother that begot him, shall say to him: Thou shalt not live: because thou hast spoken a lie in the name of our Lord. And his father, & his mother, his parents shall strike him, when he shall prophesy. {4} And it shall be: in that day the Prophets shall be confounded every one by his own vision, when he shall prophesy, neither shall they be covered with cloak of sackcloth, to lie: {5} But he shall say: I am no Prophet, an husbandman am I: because Adam my example from my youth. {6} And it shall be said to him: What are these wounds in the midst of thy hands? And he shall say: With these was I wounded in the house of them, that loved me. {7} Sword be thou raised up upon my Pastor, and upon the man that cleaveth to me, saith the Lord of hosts: Strike the Pastor, and the sheep shall be dispersed: and I will turn my hand to the little ones. {8} And there shall be in all the earth, saith our Lord: two parts in it shall be destroyed, and shall fail: and the third part shall be left in it. {9} And I will bring the third part through fire, and will burn them as silver is burnt: and I will try them as gold is tried. They shall call my name, and I will hear them. I will say: Thou art my people; and they shall say: our Lord my God.

Chapter 14

Jerusalem shall be destroyed, many Jews slain, the rest made captives: 3. Christ's Church shall flourish, 8. especially in the Gentiles. 12. Persecutors shall be finally punished: 20. and the godly proceed in grace.

{1} BEHOLD the days of our Lord shall come, and thy spoils shall be divided in the midst of thee. {2} And I will gather together all nations to Jerusalem into battle, and the city shall be taken, and the houses shall be wasted, and the women shall be defiled: and the half part of the city shall go forth into captivity, and the rest of the people shall not be taken away out of the city. {3} And our Lord will go forth, and will fight against those nations, as he fought in the day of conflict. {4} And his feet shall stand in that day upon the mount of olives, which is against Jerusalem toward the East: and the mount of olives shall be cloven by the half part thereof to the East, and to the West with a steep rupture exceeding great, and half of the mountain shall be separated to the North, and half thereof to the South. {5} And you shall fly to the valley of those mountains, because the valley of the mountains shall be joined even to the next, and you shall fly as you fled from the face of the earthquake in the days of Ozias king of Juda: and our Lord my God shall come, and all the saints with him. {6} And it shall be in that day: there shall be no light, but cold and frost. {7} And there shall be one day, which is known to our Lord, not day nor night: & in the time of the evening there shall be light. {8} And it shall be in that day: living waters shall issue forth out of Jerusalem: half of them the East sea, and half of them to the last sea: in summer and in winter shall they be. {9} And our Lord shall be King over all the earth: in that day there shall be one Lord, and his name shall be one. {10} And all the land shall return even to the desert, from the hill of Remmon to the South of Jerusalem: and it shall be exalted, and shall dwell in her place, from the gate of Benjamin even to the place of the former gate, and even to the gate of the corners: and from the tower of Hananeel even to the king's presses. {11} And they shall dwell in it, and there shall be anathema no more: but Jerusalem shall sit secure. {12} And this shall be the plague, wherewith our Lord shall strike all nations, that have fought against Jerusalem: the flesh shall pine away of every one standing upon his feet, and his eyes shall wear away in their holes, and their tongue shall consume away in their mouth. {13} In that day there shall be a great tumult of our Lord among them: and a man shall take the hand of his neighbour, & his hand shall be clasped upon

his neighbour's hand. {14} Yea and Judas shall fight against Jerusalem: and the riches of all nations round about shall be gathered together, gold, and silver, and garments exceeding many. {15} And so shall there be ruin of horse, and mule, and camel, and ass, and of all the beasts, that shall be in those tents, as is this ruin. {16} And all that shall be left of all Nations, that came against Jerusalem, shall go up from year to year, to adore the King, the Lord of hosts, and to celebrate the festivity of tabernacles. {17} And it shall be: he that shall not ascend of the families of the land of Jerusalem, to adore the King, the Lord of hosts, there shall be no shower upon them. {18} Yea and if the family of Aegypt shall not ascend, and shall not come: neither upon them shall it be, but ruin shall be, wherewith our Lord will strike all Nations that will not ascend to celebrate the festivity of tabernacles. {19} This shall be the sin of Aegypt, and this the sin of all Nations, that will not ascend to celebrate the festivity of tabernacles. {20} In that day shall that which is upon the bridle of the horse be holy to our Lord: and the caldrons in the house of our Lord shall be as the phials before the altar. {21} And every caldron in Jerusalem, and Juda shall be sanctified to the Lord of hosts: & all that immolate, shall come, and take of them, and shall seethe in them: and there shall be merchant no more in the house of the Lord of hosts in that day.

THE PROPHECY OF MALACHIE

Chapter 1

God shewed his especial love towards the Jews, in that he chose their progenitor Jacob, rather than Esau. 7. Priests are reprehended, for not offering the best things in sacrifice. 10. The old sacrifices shall be rejected, and new far more excellent shall be offered in all nations.

{1} THE burden of the word of our Lord to Israel in the hand of Malachie. loved you, saith our Lord: & you have said: {2} I have Wherein hast thou loved us? Was not Esau brother to Jacob, saith our Lord, and I loved Jacob, {3} but hated Esau? & I laid his mountains into a wilderness, and his inheritance unto the dragons of the desert. {4} But if Idumea shall say: We are destroyed, but returning we will build the things that are destroyed: thus saith the Lord of hosts: These shall build, and I will destroy: and they shall be called the borders of impiety, and the people with whom our Lord is angry for ever. {5} And your eyes shall see: and you shall say: Our Lord be magnified upon the border of Israel. {6} The son honoureth the father, and the servant his Lord: if then I be the father, where is my honour? And if I be the Lord, where is my fear: saith the Lord of hosts? {7} To you o Priests, that despise my name, & have said: Wherein have we despised thy name? You offer upon mine altar polluted bread: & you say: Wherein have we polluted thee? In that you say: The table of our Lord is contemptible. {8} If you offer the blind to be immolated, is it not evil? & if you offer the lame and the feeble is it not evil? Offer it to thy prince if it shall please him, or if he will receive thy face, saith the Lord of hosts. {9} And now beseech ye the face of God, that he may have mercy on you (for by your hand hath this been done) if by any means he will receive your faces, saith the Lord of hosts. {10} Who is there among you, that will shut the doors, & will kindle fire on my altar for naught? I have no will in you, saith the Lord of hosts: and gift I will not receive of your hand. {11} For from the rising of the sun even to the going down, great is my name among the Gentiles, and in every place there is sacrificing, and there is offered to my name a clean oblation: because my name is great among the Gentiles, saith the Lord of hosts. {12} And you have polluted it in that you say: The table of our Lord is contaminated: & that which is laid thereupon, is contemptible with the fire that devoureth it: {13} And you have said: Lo of labour, and you puffed at it, saith the Lord of hosts, & you brought in of

robberies the lame, & the sick, & brought in a gift: Why, shall I receive it of your hand, saith our Lord? {14} Cursed is the deceitful, that hath in his flock a male, & making a vow immolateth the feeble to our Lord: because I am a great King, saith the Lord of hosts, and my name is dreadful among the Gentiles.

Chapter 2

Priests are further reprehended because they discharged not well their great office. 10. Both they and others offended in marrying strangers. 14. They ought to love, and not lightly dismiss their wives.

{1} AND now to you this commandment o ye priests. will not set it upon the heart, to give glory {2} If you will not hear, and if you to my name, saith the Lord of hosts: I will send upon you poverty, and will curse your blessings, and I will curse them: because you have not set it upon the heart. {3} Behold I will cast forth to you the arm, and will sprinkle upon your face the dung of your solemnities, and it shall take you with it. {4} And you shall know that I sent you this commandment, that my covenant might be with Levi, saith the Lord of hosts. {5} My covenant was with him of life and peace: & I gave him fear: and he feared me, and at the face of my name he was afraid. {6} The law of truth was in his mouth, and iniquity was not found in his lips: in peace, and in equity he walked with me, and turned away many from iniquity. {7} For the lips of the Priest shall keep knowledge, and the law they shall require of his mouth because he is the angel of the Lord of hosts. {8} But you have departed out of the way, and have scandalized many in the law: you have made void the covenant of Levi, saith the Lord of hosts. {9} For which cause I also have made you contemptible and base to all peoples, as you have not kept my ways, and have accepted face in the law. {10} Why, is there not one father to us all? Hath not one God created us? Why then doth every one of us despise his brother, violating the covenant of our fathers? {11} Juda hath transgressed, and abomination was done in Israel, and in Jerusalem: because Judas hath contaminated the sanctification of our Lord, which he loved, and hath had the daughter of a strange god. {12} Our Lord will destroy the man, that hath done this, the master, and the scholar out of the tabernacles of Jacob, and him that offereth gift to the Lord of hosts. {13} And this again have you done, you covered the altar of the Lord with tears, with weeping, and howling, so that I have respect no more to sacrifice, neither do I accept any placable thing at your hand. {14} And you have said: For what cause? Because the Lord hath testified between thee, and the wife of thy youth, whom thou hast despised: and she thy partaker, and the wife of thy covenant. {15} Did not one make, and the residue of the spirit is his? And what doth one seek, but the seed of God? Keep ye then your spirit, and the wife of thy youth despise thou not. {16} When thou shalt hate, dismiss, saith our Lord the God of Israel: but iniquity shall cover his garment, saith the Lord of hosts, keep ye your spirit, and do not despise. {17} You have in your words made our Lord to labour: and you said: Wherein have we made him to labour? In that you say: Every one that doth evil, is good in the sight of our Lord, and such please him: or certes where is the God of judgement?

Chapter 3

A precursor shall come before Christ. 3. The Priesthood and Sacrifice of the new law are pure. 5. God who seeth all sinners will punish them: 10. but if they amend, they shall receive God's benefits. 13. Not evil men, but the good please God.

{1} BEHOLD I send mine Angel, and he shall prepare the way before my face. And forthwith shall come to his temple the Dominatour, whom you seek, and the Angel of the testament, whom you desire. Behold he cometh, saith the Lord of hosts: {2} And who shall be able to think the day of his advent? And who shall stand to see him? For he as it were purging fire, and as the herb of fullers: {3} and he shall sit purging, and cleansing the silver, and he shall purge the sons of Levi, and will strain them as

gold, and as silver, and they shall be offering sacrifices to our Lord in justice. {4} And the sacrifice of Juda and Jerusalem shall please our Lord, as the days of the world, and as the years of old. {5} And I will come to you in judgement, and will be a swift witness to sorcerers, and adulterers, and to the perjured, and them that calumniate the hire of the hired man, the widows, and pupils, and oppress the stranger, nor have feared me, saith the Lord of hosts. {6} For I, the Lord, and I am not changed: and ye sons of Jacob are not consumed. {7} For from the days of your fathers you have departed from mine ordinances, and have not kept them. Return to me, and I will return to you, saith the Lord of hosts. And you have said: Wherein shall we return? {8} Shall man fasten God, because you do fasten me? And you have said: Wherein do we fasten thee? In tithes, and in first fruits. {9} And in penury you are accursed, and you your whole nation fasten me. {10} Bring in all the tithe into the barn: and let there be meat in my house, and prove me upon this, saith our Lord: if I open not unto you the flood-gates of heaven, and pour you out blessing even to abundance, {11} and I will rebuke for you the devourer, and he shall not corrupt the fruit of your land: neither shall the vine in the field be barren, saith the Lord of hosts. {12} And all Nations shall call you blessed: for you shall be a land worthy to be desired, saith the Lord of hosts. {13} Your words have been forcible upon me, saith the Lord. {14} And you said: What have we spoken against thee? You have said: He is vain that serveth God, and what profit is it that we have kept his precepts, and that we have walked sorrowful before the Lord of hosts? {15} Therefore now we call the arrogant blessed, for they do impiety are builded, and they have tempted God and are made safe. {16} Then spake they that feared our Lord, every one with his neighbour: and our Lord attended, and heard: and a book of monument was written before him for them that fear our Lord, and think on his name. {17} And they shall be to me, saith the Lord of hosts, in the day that I do to my peculiar, and I will spare them, as a man sparing his son serving him. {18} And you shall convert, and shall see what is between the just & the impious: and between him that serveth God, and serveth him not.

Chapter 4

In the terrible day of judgement, the wicked shall be condemned, and the just eternally rewarded. 5. Before which time Elias shall return, and convert the Jews to Christ.

{1} FOR behold the day shall come kindled as a furnace: and all the proud, and all that do impiety shall be stubble: & the day coming shall inflame them, saith the Lord of hosts, which shall not leave them root, and spring. {2} And there shall rise to you that fear my name the Sun of justice, and health in his wings: and you shall go forth, and shall leap as calves of the herd. {3} And you shall tread the impious, when they shall be ashes under the sole of your feet in the day, that I do, saith the Lord of hosts. {4} Remember ye the law of Moyses my servant, which I commanded him in Horeb to all Israel precepts, and judgements. {5} Behold I will send you Elias the Prophet, before the day of our Lord come great and dreadful. {6} And he shall convert the heart of the fathers to the children, & the heart of the children to their fathers: lest perhaps I come, and strike the earth with anathema.

THE FIRST BOOK OF THE MACHABEES

Chapter 1

King Alexander conquering many countries, erecteth a new Monarchy: 6. who dying, his chief followers succeed in several kingdoms of the same Monarchy. 11. King Antiochus approveth that a profane school be set up in Jerusalem, 17. subdueth Aegypt; (21) invadeth Juda: entereth by force into Jerusalem; spoileth the temple, 25. and killeth many. 30. Two years after sendeth an other spoiler; who killing many, robbeth and burneth Jerusalem: 35. fortifieth the tower of David; 38. profaneth all holy things; 43. commandeth all to commit idolatry, 47. and to forsake the rites of God's law, 52. upon pain of death. 57. He setteth up an abominable idol in the Temple, 90.

persecuteth and murdereth those that conform not themselves to these innovations.

{1} AND it came to pass, after that Alexander Philip's son the Macedonian, that first reigned in Greece, being gone out of the land of Cethim, struck Darius king of the Persians and the Medes: {2} he made many battles, and obtained the munition of all, & slew the kings of the earth: {3} and he passed through even to the ends of the earth: and took the spoils of the multitude of the Gentiles: & the earth was silent in his sight. {4} And he gathered power, and an army exceeding strong: and his heart was exalted and elevated: {5} and he obtained the regions of the Gentiles, & the tyrants: and they were made tributaries to him. {6} And after these things, he fell down in his bed, and he knew that he should die. {7} And he called his servants the Nobles, that were brought up with him from his youth: & he divided his kingdom to them, when he yet lived. {8} And Alexander reigned twelve years, & he died. {9} And his servants possessed the kingdom, every one in his place {10} and they did all put crowns on them after his death, & their sons after them many years, & evils were multiplied in the earth. {11} And there came forth of them a sinful root Antiochus Illustr, the son of king Antiochus, that had been at Rome an hostage: & he reigned in the hundredth & seven & thirtieth year of the kingdom of the Greeks. {12} In those days there went forth of Israel wicked children, & persuaded many, saying: Let us go, and make a covenant with the Gentiles, that are about us: because since we departed from them many evils have found us. {13} And the talk seemed good in their eyes. {14} And some of the people determined, & went to the king: & he gave them leave to do the justice of the Gentiles. {15} And they built a school in Jerusalem, according to the laws of the Nations: {16} and they made to themselves prepuces, and revolted from the holy testament, and were joined to the Nations, and were sold to do evil. {17} And the kingdom was prepared in the sight of Antiochus, and he began to reign in the land of Aegypt, that he might reign over two kingdoms. {18} And he entered into Aegypt with great multitude, with chariots, and elephants, & horsemen, and a copious multitude of ships: {19} And he made war against Ptolomee the king of Aegypt, & Ptolomee was afraid at his presence, and fled, and many fell wounded. {20} And he took the fenced cities in the land of Aegypt: and he took the spoils of the land of Aegypt. {21} And Antiochus turned, after he struck Aegypt in the hundredth and three and fortieth year: and he went up to Israel, {22} and went up to Jerusalem with a great multitude. {23} And he entered into the sanctification with pride, & took the golden altar, & the candlestick of light, & all the vessels thereof, & the table of proposition, and the libatories, and the phials, and the little mortars of gold, and the veil, & the crowns, and the golden ornament, that was in the face of the temple: & he brake all into pieces. {24} And he took the silver and gold, & the desiderable vessels: and he took the hidden treasures which he found: & carrying away he departed into his own land. {25} And he made a slaughter of men, and spake in great pride. {26} And great lamentation was made in Israel, and in every place of theirs: {27} and the princes, and the ancients mourned, and the young men, and the virgins were weakened, & the beatifulness of the women was changed. {28} Every husband took lamentation: and the women that sat in the marriage bed mourned: {29} and the land was moved upon the inhabitants therein, & all the house of Jacob did put on confusion. {30} And after two years of days the king sent a Prince of tributes into the cities of Juda, and he came to Jerusalem with a great multitude. {31} And he spake unto them peaceable words in guile: and they believed him. {32} And he fell upon the city suddenly, and struck it with a great plague, & destroyed much people in Israel. {33} And he took the spoils of the city, and burnt it with fire, and destroyed the houses thereof, and the walls thereof round about: {34} and they led the women captive, and the children, and the cattle they possessed. {35} And they built the city of David with a great wall, and a strong, and with firm towers, and it was made a

castle for them: {36} and they placed there a sinful nation, wicked men, & they waxed strong therein: And they laid armour, and victuals, and gathered together the spoils of Jerusalem: {37} and laid them up there: & they became a great snare. {38} And this was made for an embushment of the sanctification, and to be an ill devil in Israel. {39} And they shed innocent blood round about the sanctification, and contaminated the sanctification. {40} And the inhabitants of Jerusalem fled by reason of them, and it became the habitation of strangers, and she became stranger to her own seed, and her children forsook her. {41} Her sanctification was desolate as a wilderness, her festival days were turned into mourning, her sabbaths into reproach, her honours into naught. {42} According to her glory was her ignominy multiplied, and her highness was turned into mourning. {43} And king Antiochus wrote to all his kingdom, that all the people should be one: and every one should leave his own law. {44} And all Nations consented according to the word of king Antiochus, {45} & many of Israel consented to his service, & they sacrificed to idols, & defiled the sabbath. {46} And the king sent books by the hands of messengers into Jerusalem, & into all the cities of Juda: that they should follow the law of the Nations of the earth, {47} and should prohibit holocausts & sacrifices, & placations to be made in the temple of God, {48} and should prohibit the sabbath to be celebrated, & the solemn days. {49} And he commanded the holy places to be defiled, & the holy people of Israel. {50} And he commanded altars to be built, and temples, and idols, & swine's flesh to be immolated, and common beasts, {51} and to leave their children uncircumcised, and their souls to be contaminated in all uncleannesses, and abominations, so that they should forget the law, and should change all the justifications of God. {52} And whosoever had not done according to the word of king Antiochus, they should die. {53} According to all these words wrote he to all his kingdom: & he appointed princes over the people, that should force these things to be done. {54} And they commanded the cities of Juda to sacrifice. {55} And many of the people were gathered to them, they that had forsaken the law of our Lord: and they did evils upon the land: {56} and they chased forth the people of Israel in hidden corners, and in the secret places of fugitives. {57} The fifteenth day of the month Casleu, the hundredth five and fortieth year king Antiochus built the abominable idol of desolation upon the altar of God, and throughout all the cities of Juda round about they builded altars: {58} and before the gates of houses, and in the streets they burnt frankincense, and sacrificed. {59} and the books of the law of God they burnt with fire, cutting them: {60} and with whomsoever were found the books of the testament of our Lord, and whomsoever observed the law of our Lord, they murdered him, according to the edict of the king. {61} In their power did they these things to the people of Israel that was found, in every month & month in the cities: {62} And the five and twentieth day of the month they sacrificed upon the altar that was against the altar. {63} And the women that circumcised their children, were murdered according to the commandment of king Antiochus, {64} and they hang up the children by the necks through out all their houses, and those that had circumcised them, they murdered. {65} And many of the people of Israel determined with themselves, that they would not eat the unclean things: and they chose rather to die, than to be defiled with unclean meats: {66} and they would not break the holy law of God, and they were murdered, {67} and there was made great wrath upon the people exceedingly.

Chapter 2

Mathathias with his five sons, lamenteth the calamities of the people, 8. and profanation of holy things, 15. resisteth the king's wicked decrees, 23. killeth an idolater, and the king's commissioner, so flyeth into the mountains with others. 31. Many are slain not resisting in battle on the sabbath days. 40. Upon further consideration the rest defend themselves in the sabbath; 45. kill their enemies, and destroy idolatry. 49. Mathathias dying exhorteth his sons to be zealous in the law: 65. appointing Simon their counselor, and Judas their captain.

{1} IN those days arose Mathathias the son of John, the son of Simeon, Priest of the sons of Joarib from Jerusalem, & he sat in the mountain of Modin: {2} and he had five sons, John who was surnamed Gaddis: {3} and Simon, who was surnamed Thasi: {4} and Judas, who was called Machabeus: {5} and Eleazar, who was surnamed Abaron: and Jonathan, who was surnamed Apphus. {6} These saw the evils, that were done in the people of Juda, and in Jerusalem. {7} And Mathathias said: Woe is me, wherefore was I born to see the affliction of my people, and the affliction of the holy city, and to sit there, when it is given in the hands of the enemies? {8} The holy places are come into the hand of strangers: the temple thereof as an ignoble man. {9} The vessels of her glory are carried away captive: her old men are murdered in the streets, and her young men are fallen by the sword of the enemies. {10} What nation hath not inherited her kingdom, and hath not obtained her spoils? {11} All her beauty is taken away. She that was free, is made a servant. {12} And lo our holies, and our beauty, and our glory is desolate, and the Nations have defiled them. {13} Where to them is it for us yet to live? {14} And Mathathias rent his garments, and his sons: and they covered themselves with hair-cloths, and lamented exceedingly. {15} And there came thither they that were sent from king Antiochus, to compel them that were fled into the city of Modin, to immolate and to burn frankincense, & to depart from the law of God. {16} And many of the people of Israel consenting came to them: but Mathathias, & his sons stood constantly. {17} And they that were sent from Antiochus answering said to Mathathias: Thou art the prince, and most honourable, and great in this city, and adorned with sons, and brethren. {18} Therefore come thou first, and do the king's commandment, as all Nations have done, and the men of Juda, and they that are remaining in Jerusalem: & thou shalt be & thy sons among the king's friends, and amplified with gold, and silver, and many gifts. {19} And Mathathias answered, & said with a loud voice: Although all Nations obey king Antiochus, that every man revolt from the service of the law of his fathers, and consent to his commandments: {20} I and my sons, & my brethren will obey the law of our fathers. {21} God be merciful unto us: it is not profitable for us to forsake the law, and the justices of God: {22} we will not hear the words of king Antiochus, neither will we sacrifice, transgressing the commandments of our law, to go an other way. {23} And as he ceased to speak these words, there came a certain Jew in the eyes of all to sacrifice to the idols upon the altar in the city of Modin, according to the king's commandment. {24} And Mathathias saw, & was sorry, and his reins trembled, and his fury was kindled according to the judgement of the law, and flying upon him he slew him upon the altar: {25} yea and the man, whom king Antiochus had sent, which compelled them to immolate, he slew in that very time, & destroyed the altar, {26} and sealed the law, as did Phinees to Zamri the son of Salomi. {27} And Mathathias cried out with a loud voice in the city, saying: Every one that hath zeal of the law, establishing his testament, let him come forth after me. {28} And he fled himself, & his sons into the mountains, and left all things whatsoever they had in the city. {29} Then came down many seeking judgement, and justice, into the desert: {30} and they sat there themselves, and their children, and their wives, & their cattle: because the evils overflowed upon them. {31} And it was reported to the king's men, and to the army that was in Jerusalem in the city of David, that certain men which dissipated the king's commandment, were departed into secret places in the desert, & many were gone after them. {32} And forthwith they went forwards towards them, & set battle against them in the day of the Sabbaths, {33} & they said to them: Do you resist now also as yet? Come forth: and do according to the word of king Antiochus, and you shall live. {34} And they said: We will not come forth, neither will we do the king's word, to pollute the day of the Sabbaths. {35} And they hastened battle against them. {36} And they answered

them not, neither did they cast a stone at them, nor stopped the secret places, {37} saying: Let us die all in our simplicity: and heaven & earth shall be witnesses, upon us that you unjustly destroy us. {38} And they gave them battle on the Sabbaths: & there died they, & their wives, & their children, & their cattle even to a thousand souls of men. {39} And Mathathias understood it and his friends, and they had lamentation upon them exceedingly. {40} And every man said to his neighbour: If we shall all do as our brethren have done, and shall not fight against the heathen for our lives, and our justifications: now will they quickly destroy us from the earth. {41} And they thought in that day, saying: Every man whosoever shall come unto us in battle on the day of the Sabbaths, let us fight against him: & we will not all die, as our brethren died in secret places. {42} Then was there gathered to them the synagogue of the Assideans strong of force out of Israel, every voluntary in the law: {43} and all that fled from the evils, were added to them, and were made a strength to them. {44} And they gathered an army, & struck the sinners in their wrath, and the wicked men in their indignation: & the rest fled to the nations to escape. {45} And Mathathias went round about, & his friends, and they destroyed the altars: {46} & they circumcised the uncircumcised children, as many as they found in the coasts of Israel: and in strength. {47} And they persecuted the children of pride, and the work prospered in their hands: {48} and they obtained the law out of the hands of the nations, and out of the hands of the kings: and they gave not the horn to the sinner. {49} And the days of Mathathias approached to die, & he said to his sons: Now is pride strengthened, & chastisement, & the time of subversion, & the wrath of indignation: {50} Now therefore o my sons, be ye emulators of the law, & give your lives for the testament of your fathers. {51} And remember the works of the fathers, which they have done in their generations, & you shall receive great glory, and an eternal name. {52} Abraham was he not in temptation found faithful, and it was reputed to him unto justice? {53} Joseph in the time of his distress kept the commandment, & he was made Lord of Aegypt. {54} Phinees our father, fervent in the zeal of God, received the testament of an everlasting Priesthood. {55} Jesus whilst he accomplished the word, was made the Duke in Israel. {56} Caleb whilst he testifieth in the Church, received an inheritance. {57} David in his mercy obtained the seat of the kingdom for ever. {58} Elias whilst he zealeth the zeal of the law, was received into heaven. {59} Ananias and Azarias & Misael believing, were delivered out of the flame. {60} Daniel in his simplicity was delivered out of the lions' mouth. {61} And so think ye through generation & generation: that all that hope in him, are not weakened. {62} And of the words of the sinful man be not afraid: because his glory is dung, and worm: {63} to day he is extolled, and to morrow he shall not be found: because he is turned into his earth, & his cogitation is perished. {64} You therefore my sons take courage, and do manfully in the law: because in it you shall be glorious. {65} And behold Simon your brother, I know that he is a man of counsel: hear ye him always, and he shall be a father to you. {66} And Judas Machabeus valiant of strength from his youth, let him be to you the prince of warfare, and he shall manage the battle of the people. {67} And you shall bring to you all the doers of the law: and revenge ye the revenge of your people. {68} Repay retribution to the Gentiles, & attend to the precept of the law. {69} And he blessed them, and was laid to his fathers. {70} And he died the hundredth & six and fortie year, and he was buried by his sons in the sepulchres of his fathers in Modin, and all Israel lamented him with great lamentation.

Chapter 3

Judas Machabeus punisheth the wicked: 10. killeth Apollonius in battle. 13. Seron braggeth, but is also overthrown. 25. Antiochus furiously incensed. 29. gathereth money in Persis. 32. leaving Lysias viceroy, 38. who sending a great army against the Israelites, 42. Judas and his brethren commanding the cause to God, by prayer and penance, 54. resolve to fight against their enemies.

{1} AND Judas, that was called Machabeus his son arose in his stead: brethren helped him, & all that had joined {2} and all his themselves to his father, and they fought the battle of Israel with joy. {3} And he dilated glory to his people, & put on him a brigantine as a giant, and girded about him his warly armour in battles, and protected the camp with his sword. {4} He became like a lion in his acts, and as a lion's whelp roaring in hunting. {5} And he persecuted the wicked enquiring them out, & such as troubled his people, them he burnt with fire: {6} and his enemies were repelled for fear of him, all the workers of iniquity were troubled: and salvation was directed in his hand. {7} And he exasperated many kings, & rejoiced Jacob in his works, & for ever his memory is in benediction. {8} And he walked through the cities of Juda, & destroyed the impious out of them, & turned away wrath from Israel. {9} And he was renowned even to the uttermost part of the earth, and he gathered them that perished. {10} And Apollonius gathered together the Gentiles, and from Samaria a power much and great, to make battle against Israel. {11} And Judas understood it, and went forth to meet him: and he struck, and killed him: and there fell many wounded, & the rest fled away. {12} And he took the spoils of them, and the sword of Apollonius, Judas took away, and he fought with it all his days. {13} And Seron captain of the army of Syria heard that Judas gathered a congregation of the faithful, and an assembly with him, {14} and he said: I will make me a name, and will be glorified in kingdom, and will overthrow Judas, and those that are with him that despised the word of the king. {15} And he prepared himself: and there went up with him a camp of the impious strong helpers, to do vengeance upon the children of Israel. {16} And they approached even as far as Bethoron: & Judas went forth to meet him with few. {17} But as they saw the army coming to meet them, they said to Judas: How shall we a few be able to fight against so great a multitude & so strong, and we are wearied with fasting to day? {18} And Judas said: It is an easy matter for many to be inclosed in the hand of few, & there is no difference in the sight of the God of heaven to deliver in many, & in few {19} Because not in the multitude of the army is the victory of battle, but from heaven is the strength. {20} They come to us in an obstinate multitude, & in pride, to destroy us, & our wives, & our children, and to spoil us. {21} But we will fight for our lives, & our laws: {22} & our Lord himself will destroy them before our face, but you, fear them not. {23} And as he ceased to speak, he flew upon them suddenly: & Seron was destroyed, & his host in his sight: {24} & he pursued him in the descent of Bethoron even to the plain, & there fell of them eight hundred men, & the rest fled into the land of the Philisthiims. {25} And the fear of Judas & of his brethren, & the dread fell upon all the nations round about them. {26} And his name came to the king, & all nations told of the battles of Judas. {27} And as king Antiochus heard these words he was wrath in his mind: & he sent, & gathered the army of all his kingdom, a camp exceeding strong: {28} and he opened his treasury, and gave wages to the army for a year: and he commanded them, that they should be ready at all assyses. {29} And he saw that money failed out of his treasures, & the tributes of the region small, because of the dissension, and the plague, that he had made in the land, to take away the ordinances, that were from the first days: {30} and he feared lest he should not have as once and twice, for costs & gifts, which he had given before with a large hand: & he had abounded above the kings, that had been before him. {31} And he was exceedingly astonished in mind, and purposed to go into Persis, and to take the tributes of the regions, and to gather much silver. {32} And he left Lysias a noble man of the blood royal, over the king's affairs, from the river Euphrates even to the river of Aegypt: {33} and that he should bring up Antiochus his son, till he returned. {34} And he delivered to him half the army, and Elephants: and he gave him commandment concerning all things that he would, and concerning the inhabitants of Jurie, and Jerusalem: {35} and that he should

send an army to them, to destroy and root out the power of Israel, and the remnant of Jerusalem, and to take away the memory of them out of the place, {36} and that he should appoint inhabitants in all their coasts, children strangers, & should by lot distribute their land. {37} And the king took the part of the army that remained, & went forth from Antioch the city of his kingdom in the year an hundred and seven and forty: and he passed over the river Euphrates, & walked through the higher countries. {38} And Lysias chose Ptolomee the son of Doryminus, and Nicanor, and Gorgias, mighty men of the king's friends. {39} And he sent with them forty thousand men, and seven thousand horsemen: that they should come into the land of Juda, and should destroy it according to the word of the king. {40} And they went forth with all their power, and came, and joined near to Emmaum in the champion country. {41} And the merchants of the countries heard the name of them: and they took silver and gold exceeding much, and servants: and they came into the camp, to take the children of Israel for slaves, & there were added to them the army of Syria, & of the land of the strangers. {42} And Judas saw, & his brethren, that the evils were multiplied, and the armies approached to their borders: and they knew the king's words, which he commanded to do to the people unto destruction and consummation: {43} and they said every one to his neighbour: Let us set up the abasing of our people, & let us fight for our people, and our holies. {44} And an assembly was gathered, that they should be ready unto battle: & that they should pray and desire mercy & miseras. {45} And Jerusalem was not inhabited, but was a desert: there was none that came in and went out of her children: and the holy place was conculed: and the children of strangers were in the castle, there was the inhabitation of the Gentiles, and pleasure was taken away from Jacob, & there failed their pipe and harp. {46} And they gathered together, and came into Maspha against Jerusalem: because the place of prayer in Israel was in Maspha before. {47} And they fasted that day, and clothed themselves with haircloths, and put ashes on their head: and they rent their garments: {48} and they laid open the books of the law, out of which the Gentiles searched the similitude of their idols: {49} and they brought the ornaments of Priests, and first-fruits, & tithes, & raised up Nazareites, that had fulfilled their days: {50} and they cried with a loud voice to heaven, saying: What shall we do with these, & whither shall we carry them? {51} And thy holies are conculed, and they are contaminated, and thy Priests are brought into mourning, & into humiliation. {52} And behold the Nations are come together against us to destroy us: thou knowest what things they intend against us. {53} How shall we be able to stand before their face, unless thou o God do help us? {54} And with trumpets they cried out with a loud voice. {55} And after these things Judas appointed captains of the people, tribunes, and centurions, and sergeants, and decurions. {56} And he said to them, that built houses, and despoiled wives, and planted vineyards, and to the fearful, that every one should return into his house, according to the law. {57} And they removed the camp, and pitched at the South of Emmaum. {58} And Judas said: Gird up your selves, and be mighty sons, and be ready against the morning, that you may fight against these nations, which are assembled against us to destroy us, and our holies, {59} because it is better for us to die in battle, than to see the evils of our nation, and of the holies: {60} but as it shall be the will in heaven, so be it done.

Chapter 4

Gorgias with six thousand soldiers well appointed, intending suddenly to destroy the Israelite's army of three thousand not well armed. 8. is defeated: half of his men slain, the rest running away. 16. Judas staying his men from spoiling, till the enemies were out of sight, then they take rich preys; and render thanks to God. 28. The next year, Lysias with three score thousand foot, and six thousand horsemen invading Jery, Judas with ten thousand (making his prayer to God) killleth five thousand: 35. the rest flying, Lysias gathereth more soldiers. 36. Judas with his brethren, and others cleanse the temple, and renew holy things. 55. Offer Sacrifice, 58. and institute a feast of the dedication of a new Altar.

{1} AND Gorgias took five thousand men, & a thousand chosen horsemen: & they removed the camp by night, {2} that they might approach to the camp of the Jews, and might strike them suddenly: & the children that were of the castle, were their guides. {3} And Judas heard, & arose, he and the mighties to strike the power of the king's army, that were in Emmaum. {4} For as yet the army was dispersed from the camp. {5} And Gorgias came into the camp of Judas by night, and found no man, & he sought them in the mountains: because he said: These fly from us. {6} And when the day was come, Judas appeared in the field with three thousand men only, which had not harness and swords as they would: {7} and they saw the camp of the Gentiles strong, and the men in brigantines, and horsemen round about them, and these were skilful to battle. {8} And Judas said to the men that were with him: Fear not the multitude of them, & of their assault be not afraid. {9} Remember in what sort our fathers were saved in the red sea, when Pharao with a great army followed them. {10} And now let us cry towards heaven: and our Lord will have mercy on us, and will be mindful of the testament of our fathers, and will destroy this army, before our face this day: {11} and all Nations shall know that there is one that redeemeth and delivereth Israel. {12} And the aliens lifted up their eyes, and saw them coming against them. {13} And they went out of the camp into battle, and these that were with Judas, sounded with the trumpet. {14} And they met together: and the Gentiles were discomfited, and fled into the plain. {15} But all the hindmost fell by the sword, and they pursued them as far as Gezeron, and even to the plains of Idumea, and of Azotus, and of Jamnia: and there fell of them even to three thousand men. {16} And Judas returned, and his army following him. {17} And he said to the people: Covet not the spoils: because there is battle against us, {18} and Gorgias & his army are near us in the mount: but stand ye now against our enemies, and overthrow them, and you shall take the spoils afterwards secure. {19} And as Judas was speaking these words, lo a certain part appeared looking forth from the mountain. {20} And Gorgias saw that his men were turned to flight, & that they burnt the camp: for the smoke that was seen declared what was done. {21} Which things seen they feared exceedingly, beholding withal both Judas, and the army in the plain ready to battle. {22} And they did all fly into the plain of the aliens: {23} & Judas returned to the spoils of the camp, & they took much gold, and silver, and hyacinth, and purple of the sea, and great riches. {24} And turning they sung an hymn, & blessed God towards heaven, because he is good, because his mercy is for ever. {25} And great salvation was made in Israel in that day. {26} And whosoever escaped of the aliens, they came and told Lysias all things that had chanced. {27} Which when he heard being amazed he fainted in mind: that such things chanced not in Israel, as he would, & such as the king commanded. {28} And the year following Lysias gathered of chosen men three score thousand, & of horsemen five thousand, to overthrow them. {29} And they came into Jery, and pitched the camp in Bethoron, and Judas met them with ten thousand men. {30} And they saw the army strong, and he prayed, and said: Blessed art thou o saviour of Israel, which brakest the assault of the mighty by the hand of thy servant David, & didst deliver the camp of the aliens into the hand of Jonathas Saul's son, and of his esquire. {31} shut up this army in the hand of thy people Israel, and let them be confounded in their army and horsemen. {32} Give them fear, and consume the boldness of their strength, and let them be shaken with their contrition, {33} cast them down with the sword of them that love thee: & let all that know thy name, praise thee in hymns. {34} And they joined battle: and there fell of the army of Lysias five thousand men. {35} And Lysias seeing the flight of his men, and the boldness of the Jews, & that they are ready either to live or to die manfully, he went to Antioch, and chose soldiers, that being multiplied they might come again into Jery. {36} But Judas, and his brethren said: Behold our enemies are discomfited: let us go up now to cleanse the holy

places, & to renew them. {37} And all the army assembled together, and they went up into mount Sion. {38} And they saw the sanctification desert, and the altar profaned, and the gates burnt, and in the courts shrubs grown up as in a forest, or on the mountains, and the chambers thrown down. {39} And they rent their garments, and lamented with a great Lamentation, and laid ashes upon their head: {40} and they fell on their face upon the earth, & cried out with trumpets of significations, & cried towards heaven. {41} Then Judas ordained men to fight against them that were in the castle, till they cleansed the holy places. {42} And he chose Priests without spot, having their will in the law of God: {43} and they cleansed the holy places, and took away the stones of contamination into an unclean place. {44} And he considered of the altar of holocausts, that was profaned, what he should do with it. {45} And good counsel came to their minds, to destroy it: lest perhaps it might be a reproach to them, because the Gentiles contaminated it, and they threw it down. {46} And they laid up the stones in the mount of the house in a place convenient, till their should come a Prophet, & give answer concerning them. {47} And they took whole stones according to the law, and builded a new altar according to that which was before: {48} and they built the holy places, and the things that were within the temple inward: and the temple, and the courts they sanctified. {49} And they made the holy vessels new, {990} and brought in the candlestick, and the altar of incenses, and the table into the temple. {50} And they put incense upon the altar, and lighted the lamps, that were upon the candlestick, and they gave light in the temple. {51} And they set loaves upon the table, and hung up the veils, and finished all the works, that they had made. {52} And before the morning they arose the five and twentieth day of the ninth month (this is the month of Casleu) of the hundred & eight and fortieth year: {53} and they offered sacrifice according to the law upon the new altar of holocausts, which they made. {54} According to the time and according to the day, wherein the heathen contaminated it, in the same was it renewed in canticles, & harps, and lutes, and in cymbals. {55} And all the people fell on their face, and they adored toward heaven, and blessed him that prospered them. {56} And they made the dedication of the altar eight days, and they offered holocausts with joy, and sacrifice of salvation, and of praise. {57} And they adorned the face of the temple with gold crowns, and little shields: & they dedicated the gates, and the chambers, and hanged doors upon them. {58} And there was made exceeding great joy in the people, and the reproach of the Gentiles was turned away. {59} And Judas decreed, and his brethren, and all the Church of Israel, that the day of the dedication of the altar be kept in the times thereof from year to year for eight days, from the five & twentieth day of the month Casleu, with joy and gladness. {60} And they builded at that time mount Sion, and round about high walls, and strong towers, lest sometime the Gentiles should come, and conciliate it as they did before. {61} And he placed an army there, to keep it, & he fenced it to keep Bethsura, that the people might have a munition against the face of Idumea.

Chapter 5

Judas and his brethren expunge their bordering enemies, 9. deliver them that were distressed. 17. Simon prospereth in Galilee, 24. Judas in Galaad, 45. taketh Ephron, and all return safe into Jerusalem. 55. Josephus and Azarias attempting ambitiously without order to fight against their enemies, are defeated. 63. And Judas hath more victories.

{1} AND it came to pass, as the Gentiles round about heard that the altar was builded up, and the sanctuary as before, they were exceeding angry: {2} and they thought to take away the stock of Jacob, that were among them, and they began to kill of the people, and to persecute. {3} And Judas fought against the children of Esau in Idumea, & them that were in Acrabathane: because they beset the Israelites round about, and he struck them with a great plague. {4} And he remembered the malice of the children of Bean,

which were to the people a snare and a scandal, lying in wait for them in the way. {5} And they were shut up by him in towers, and he came near to them, and anathematized them, and burnt their towers with fire, with all that were in them. {6} And he passed to the children of Ammon, and found a strong band, and a copious people, and Timothee their captain: {7} and he made many battles with them, and they were discomfited in their sight, & he struck them: {8} and he took Gazer the city, and her daughters, and returned into Jewry. {9} And the Gentiles that are in Galaad, gathered together against the Israelites, that were in their coasts to dispatch them: and they fled into the fortress of Batheman. {10} And they sent letters to Judas, and his brethren, saying: The heathen round about are gathered together against us, to dispatch us: {11} and they prepare to come, and to occupy the fortress into which we are fled: and Timothee is the captain of their host. {12} Now therefore come, & deliver us, out of their hands, because a multitude of us is fallen. {13} And all our brethren, that were in the places of Tubin, are slain: and they led away their wives captives, and the children, and the spoils, and they have slain there almost a thousand men. {14} And the epistles were yet in reading, and lo other messengers came out of Galilee their coats rent, reporting according to these words: {991} {15} saying that there were assembled against them from Ptolemais, and Tyre, and Sidon, and all Galilee is replenished with aliens, to consume us. {16} And as Judas and the people heard these words, a great assembly assembled together to consider what they should do for their brethren, that were in tribulation, and were expugned of them. {17} And Judas said to Simon his brother: Choose thee men, and go, and deliver thy brethren in Galilee: and I, and my brother Jonathas will go into the country of Galaad. {18} And he left Joseph the son of Zacharie, and Azarias, captains of the people with the residue of the army in Jurie to keep it: {19} and he commanded them, saying: Be ye over this people: & make no battle against the heathen, till we return. {20} And there were parted to Simon three thousand men, to go into Galilee: but to Judas eight thousand to go into the country of Galaad. {21} And Simon went into Galilee, & made many battles with the heathen: and the heathen were discomfited before his face, and he pursued them even to the gate of Ptolemais. {22} And there fell of the heathen almost three thousand men, & he took the spoils of them, {23} and he took them that were in Galilee & in Arbatis with their wives, and children, & all things that they had, and he brought them into Jurie with great joy. {24} And Judas Machabeus, and Jonathas his brother passed over Jordan, and went three days' journey through the desert. {25} And the Nabutheians met them, & received them peaceably, & told them all things, that had happened to their brethren in the country of Galaad, {26} and that many of them were comprehended in Barasa, and Bosor, and in Alimin, and in Casphor, & Mageth, & Carnaim, all these cities fenced, & great. {27} Yea and in the rest of the cities of Galaad they are held captive, & on the morrow they appointed to remove the army near to these cities, and to take them, & to dispatch them in one day. {28} And Judas turned & his army the way into Bosor suddenly, and took the city: and he slew every male in the edge of the sword, & took all their spoils, & burnt it with fire. {29} And they arose thence by night, & went even to the fortress. {30} And it came to pass early in the morning, when they had lifted up their eyes, & behold much people, whereof there was no number, carrying ladders, & engines to take the fortress, and they expugned them. {31} And Judas saw that the battle began and the cry of the battle ascended to heaven as a trumpet, and a great cry out of the city: {32} & he said to his host: Fight ye to day for your brethren. {33} And he came with three ranks behind them & they cried out with trumpets, & cried in prayer. {34} And the camp of Timothee understood that it was Machabeus, and they fled back from his presence: and they struck them with a great plague: and there fell of them in that day almost eight thousand men. {35} And Judas turned aside into Maspha, and expugned, & took it, and he

slew every male thereof, & he took the spoils thereof, & burnt it with fire. {36} From thence he marched, and took Casbon, and Mageth, and Bosor, & the rest of the cities of Galaad. {37} But after these words Timothee gathered an other army, and camped against Raphon beyond the torrent. {38} And Judas send to view the army: and they reported unto him, saying: That all nations, that are round about us, are assembled against us, an army exceeding great: {39} and they have hired the Arabians to help them, & they have camped beyond the torrent, being ready to come unto thee into battle. And Judas went to meet them. {40} And Timothee said to the princes of his army: When Judas shall approach, & his army to the torrent of water: if he pass over unto us first, we shall not be able to sustain him: because prevailing he will prevail against us. {41} But if he be afraid to pass over, and camp without the river, let us pass over to them, and we shall prevail against them. {42} But as Judas approached to the torrent of water, he set the scribes of the people by the torrent, & commanded them, saying: Leave not a man: but let all come into the battle. {43} And he passed over to them first, & all the people after him, & all the heathen were discomfited at their presence, & they threw away their weapons, & fled to the temple, that was in Carnaim. {44} And he took the city it-self, & the temple he burnt with fire, with all things that were therein: & Carnaim was subdued, & could not stand against the face of Judas. {45} And Judas gathered together all the Israelites, that were in the country of Galaad, from the least even to the greatest, and their wives, and children, and an army exceeding great, to come into the land of Juda. {46} And they came as far as Ephron: and this city was great, situate in the entrance, fenced exceedingly, and there was no means to decline from it on the right hand or on the left, but the way was through the midst. {47} And they that were in the city, shut in themselves, and stopped the gates with stones: & Judas sent to them in peaceable words, {48} saying: Let us pass through your land, and go into our country: and no man shall hurt you, only on foot we will pass. And they would not open unto them. {49} And Judas commanded proclamation to be made in the camp, that they should approach every man in the place, wherein he was. {50} and the men of strength approached, and he assaulted that city all the day, and all the night, and the city was delivered into his hand: {51} & they slew every male in the edge of the sword, and he rooted it up, and took the spoils thereof, & passed through all the city upon the slain. {52} And they passed over Jordan in the great plain, against the face of Bethsan. {53} And Judas gathered together the hindmost, & he exhorted the people throughout all the way, till they came into the land of Juda: {54} and they went up into mount Sion with joy and gladness, and offered holocausts because none of them was fallen till they returned in peace. {55} And in the days that Judas & Jonathas were in the land of Galaad, & Simon his brother in Galilee against the face of Ptolomais, {56} Joseph the son of Zacharie heard, & Azarias, the princes of the band, the things well achieved, and the battles that were made, {57} and he said: Let us also make us a name, and let us go fight against the heathen, that are round about us. {58} And he commanded them that were in his army, and they went to Jamnia. {59} And Gorgias went forth out of the city, and his men to meet them into battle. {60} And Joseph and Azarias were chased in flight even unto the borders of Jurie: and there fell that day of the people of Israel about two thousand men, and there was made a great tumult in the people: {61} because they heard not Judas, & his brethren, thinking that they should do manfully. {62} But they were not of the seed of those men by whom salvation was made in Israel. {63} And the men of Juda were magnified exceedingly in the sight of all Israel, and of all nations where their name was heard. {64} And they came together unto them, with acclamations for their good success. {65} And Judas went out, and his brethren, and they expugned the children of Esau in the land, that is toward the South, and they struck Chebron, and her daughters: and the walls thereof and the towers he burnt with

fire round about. {66} And he removed the camp to go into the land of the aliens, and he walked through Samaria. {67} In that day fell the Priests in battle, whilst they will do manfully, whilst they go forth without counsel into battle. {68} And Judas declined to Azotus into the land of the aliens, and he threw down their altars, and the sculptiles of their gods he burnt with fire: and he took the spoils of the cities, and returned into the land of Juda.

Chapter 6

Antiochus repulsed from Elymais, 5. and hearing of the overthrow of his army in Jury, falleth vehemently sick: 11. and acknowledging his calamities to have happened for the evils he hath done against the Jews, dieth. 17. His young son Antiochus Eupator succeedeth. 18. Judas besiegeth the Macedonian's fortress. 21. Relapsed Jews solicit the King, 28. and he cometh with a terrible huge army. 32. Judas therefore leaving the siege meeteth the enemy. 43. Eleazar going under an elephant killed him, and so himself is also slain. 47. The King taketh Bethsura by composition. 51. and benthid his forces against Jerusalem. 55. By Lysias advise the King maketh peace with the Jews; 62. but breaking his oath destroyeth the wall of Sion; 63. and returning recovereth Antioch from Philippe.

{1} AND king Antiochus walked through the higher countries, and he heard that there was a city Elymais in Persis, most noble, and plentiful in silver & gold, {2} and a temple therein exceeding rich: and coverings thereof gold, and brigantines, and shields, which Alexander Philip's son the king of Macedonia that reigned first in Greece left there. {3} And he came, and sought to take the city, and to spoil it, and he could not, because the word was known to them that were in the city. {4} And they rose up into battle, and he fled from thence, and departed with great sorrow, and returned into Babylonia. {5} And there came one that told him in Persis, that the camps that were in the land of Juda, were put to flight: {6} and that Lysias went with great power with the first, and was put to flight before the face of the Jews, and they grew strong with armour, and force, and many spoils: which they took out of the camps, which they destroyed: {7} and that they threw down the abomination which they had builded upon the altar that was in Jerusalem, and the sanctification they compassed about as before with high walls, yea and Bethsura his city, {8} And it came to pass as the king heard these words, he was sore afraid, and was moved exceedingly: and he lay down upon his bed, and fell into sickness for sorrow, because it was not chanced to him as he thought. {9} And he was there for many days: because there was renewed in him great sorrowfulness, and he made account to die. {10} And he called all his friends, & said to them: sleep is departed from mine eyes, and I am fallen away, and my heart is gone for pensiveness: {11} and I said in my heart: Into how great tribulation am I come, & into what waves of sorrow, wherein now I am: who was pleasant, and beloved in my power! {12} But now I remember the evils, that I have done in Jerusalem, from whence also I took away all the spoils of gold, and of silver, that were in it, and I sent to take away the inhabitants of Jewry, without cause. {13} I know therefore that for this cause have these evils found me: and lo I perish with great sorrow in a strange country. {14} And he called Philip, one of his friends, & he made him chief over all his kingdom. {15} And he gave him the crown, and his robe, and ring, that he should bring Antiochus his son, and should bring him up to reign. {16} And Antiochus the king died there in the year an hundredth forty nine. {17} And Lysias understood that the king was dead, and he appointed Antiochus his son to reign, who he brought up a young man: and he called his name Eupator. {18} And they that were in the castle, had inclosed Israel round about the holy places: and they sought them evils always, and the strengthening of the Gentiles. {19} And Judas thought to destroy them: and he called together all the people, to besiege them. {20} And they came together, and besieged them in the year an hundredth fifty, and they made balists and engines. {21} And certain of them that were besieged, went forth: and some impious men of Israel joined themselves unto them, {22} and they went to the king, & said: How long doest thou not judgements, & revengest our brethren? {23} We decreed to serve thy father, and to walk in his precepts, and obey his edicts: {24}

and the children of our people for this alienated themselves from us, & whosoever were found of us, they were slain, and our inheritances were spoiled. {25} And not to us only have they extended the hand, but also into all our coasts. {26} and behold they have approached this day to the castle in Jerusalem to take it, and they have fortified a fortress in Bethsura: {27} and unless thou prevent them more speedily, they will do greater things than these, and thou shalt not be able to win them. {28} And the king was angry, as he heard these things: & he called together all his friends, & the princes of his army, and them that were over the horsemen. {29} Yea and of other realms, and of the islands by the sea there came unto him hired armies. {30} And the number of his army was an hundred thousand footmen, and twenty thousand horsemen, and elephants thirty two, taught to battle. {31} And they came through Idumea, and approached to Bethsura, and fought many days, and they made engines and came forth, and burnt them with fire, and fought manfully. {32} And Judas departed from the castle, & removed the camp to Bethzacaram against the king's camp. {33} And the king arose before it was light, and stirred the bands into fierceness against the way to Bethzacaram: and the armies made themselves ready to the battle, and they sounded with trumpets: {34} and to the elephants they shewed the blood of the grape, and of the mulberry, to provoke them to the battle. {35} And they divided the beasts by the legions: & there stood by every elephant a thousand men in coats of mail, and helmets of brass on their heads: and five hundred horsemen set in order were chosen for every beast. {36} These before the time wheresoever the beast was, there were they: & whither soever it went, they went, & they departed not from it. {37} Yea and upon them were strong wooden towers protecting every beast: and upon them engines, and upon every one thirty two men of strength which fought from above: and within the master of the beast. {38} And the residue of the horsemen he placed on this side and on that side into two parts, with trumpets to stir up the army, and to urge them that stood thick together in the legions thereof. {39} And as the sun did shine upon the bucklers of gold, and of brass, the mountains glistened therewith, & they glistened as lamps of fire. {40} And part of the king's army was severed by the high mountains, & an other part by the low places: & they marched warily and orderly. {41} And all the inhabitants of the land were moved at the voice of the multitude of them, and the marching of the troop, and the rattling of the armour, for it was an army exceeding great and strong. {42} And Judas approached, and his army into battle: and there fell of the king's army six hundred men. {43} And Eleazar the son of Saura saw one of the beasts harnessed with the king's harness: & it was eminent above the other beasts; & it seemed to him that the king was on it: {44} and he gave himself to deliver his people, and to get himself an everlasting name. {45} And he ran to it boldly in the midst of the legion, killing on the right hand, & on the left, and they were slain of him on this side and that side. {46} And he went under the feet of the elephant, and put himself under him, and slew him: and it fell to the ground upon him, and he died there. {47} And they seeing the king's power, and the fierceness of his army, turned themselves aside from them. {48} But the king's camp went up against them unto Jerusalem: and the king's camp approached to Jurie and mount Sion. {49} And he made peace with them that were in Bethsura: & they came forth out of the city, because there were no victuals for them there being shut up, because it was the sabbath of the land. {50} And the king took Bethsura: and he placed there a garrison to keep it. {51} And he turned the place of the sanctification many days: and he placed there arbalists, and engines, and instruments to cast fire, & pieces to cast stones, and arrows, & scorpions to shoot arrows, and slings. {52} And they also made engines against their engines, and they fought many days. {53} But there were no victuals in the city, for that it was the seventh year: and they that had remained in Jury of the Gentiles, had consumed their remains, that had been laid up. {54} And there

remained in the holies few men, because famine had prevailed over them: and they were dispersed every man into his place. {55} And Lysias heard that Philip, whom king Antiochus when he lived, had appointed to bring up his son to reign, {56} was returned from Persis, and Media, and the army that went with him, and that he sought to take upon him the affairs of the kingdom: {57} and he hastened to go, and to say to the king, & to the princes of the army: We decay daily, and there is little victual for us, and the place that we besiege, is fenced, and it lieth upon us to take order for the kingdom. {58} Now therefore let us give the right hands to these men, and make peace with them, and with all their nation. {59} And let us decree for them, that they walk in their own ordinances as before. For, because of their ordinances which we despised, they have been wrath, and have done all these things. {60} And the word was liked in the sight of the king, and of the princes: and he sent unto them to make peace: and they received it. {61} And the king and the princes swore to them: & they came out of the fortress. {62} And the king entered mount Sion, and saw the munition of the place: and he brake quickly the oath which he sware, and commanded to destroy the wall round about. {63} And he departed in haste, and returned to Antioch, and found Philip ruling over the city: and he fought against him and won the city.

Chapter 7

Demetrius commandeth to kill Antiochus and Lysias being captives. 5. Alcimus and other wicked Jews solicit the king, 8. and he sendeth a great army into Jury: appointeth Bacchides general, and Alcimus high priest. 10. Who falsely pretending peace, Judas doth not credit them, but the Assidians are deceived: 16. and many are slain. 23. Judas resisting, the persecutors depart. 26. Whereupon Nicanor is sent with an other army, fighteth, and loseth many men: 33. parteth in great rage, 39. assaulteth Bethoron, 42. is slain; and his army flying is all destroyed. 48. They celebrate that day with joy, and have peace for a while.

{1} IN the year an hundred fifty first went forth Demetrius the son of Seleucus from the city of Rome, and he ascended with few men into a city by the sea side, & reigned there. {2} And it came to pass, as he entered into the house of the kingdom of his fathers, the army took Antiochus, and Lysias, to bring them unto him. {3} And the king was known to him: & he said: Shew me not their face. {4} And the army slew them. And Demetrius sat upon the seat of his kingdom: {5} and there came to him the wicked and impious men of Israel: and Alcimus the captain of them, who would be made the Priest. {6} And they accused the people to the king, saying: Judas and his brethren have destroyed all thy friends, & us he hath destroyed out of our land. {7} Now therefore send a man, whom thou doest credit, that he may go, and see all the destruction, that he hath done to us, and to the king's countries: and let him punish all his friends, & their aiders. {8} And the king chose of his friends Bacchides, that ruled beyond the great river in the kingdom, and was faithful to the king: & he sent him {9} to see the destruction that Judas hath made: and Alcimus the impious man he appointed to the Priesthood, and gave him in commandment to make revenge upon the children of Israel. {10} And they arose, and came with a great army into the land of Juda: and they sent messengers, and spake to Judas, and his brethren with peaceable words in guile. {11} And they attended not to their words: for they saw that they came with a great army. {12} And there assembled to Alcimus and Bacchides a congregation of the scribes to require the things that are just: {13} and first, the Assideans that were in the children of Israel, and they sought peace of them. {14} for they said: A man that is a Priest of the seed of Aaron is come, he will not deceive us. {15} And he spake with them peaceable words: and he sware to them, saying: We will do you no harm, nor your friends. {16} And they believed him. And he took of them threescore men, & slew them in one day, according to the word that is written: {17} The flesh of thy saints, and the blood of them they have shed round about Jerusalem, and there was none to bury them. {18} And there fell fear, and trembling upon all the people, because they said: There is no truth and judgement in them: for they have transgressed the appointment & the oath which they sware. {19}

And Bacchides removed the camp from Jerusalem, and approached to Bethzecha: and he sent, and took many of them that were fled from him, and certain of the people he killed, & threw them into a great pit. {20} And he committed the country to Alcimus, and left with him aid to help him. And Bacchides went away to the king: {21} & Alcimus did what he could for the principality of his Priesthood: {22} and there gathered together unto him all that disturbed their people, & they obtained the land of Juda, & made a great plague in Israel. {23} And Judas saw all the evils that Alcimus did, and they that were with him, to the children of Israel, much more than the Gentiles. {24} And he went out into all the coasts of Jurie round about, & did vengeance upon the men that revolted, & they ceased to go forth any more into the country. {25} But Alcimus saw that Judas prevailed, & they that were with him: & he knew that he could not stand with them, and he went back to the king, & accused them of many crimes. {26} And the king sent Nicanor, one of his nobler princes: that practised enmities against Israel: and he commanded him to destroy the people. {27} And Nicanor came into Jerusalem with a great army, and he sent to Judas & to his brethren in peaceable words with guile, {28} saying: Let there be no fighting between me and you: I will come with few men, to see your faces with peace. {29} And he came to Judas, & they saluted one an other peaceably: & the enemies were ready to catch Judas. {30} And the thing was known to Judas that he was come with guile: and he was sore afraid of him, and would not see his face any more. {31} And Nicanor knew that his counsel was disclosed: and he went forth to Judas into battle beside Capharsalama. {32} And there fell of Nicanor's army almost five thousand men, & they fled into the city of David. {33} And after these words Nicanor went up into mount Sion: and there went forth of the Priests of the people to salute him in peace, and to shew him the holocausts, that were offered for the king. {34} And scorning he contemned them, & polluted them: and he spake proudly, {35} and sware with anger, saying: Unless Judas be delivered, & his army into my hands, incontinent when I shall return in peace I will burn this house. And he went out with great anger: {36} and the Priests entered in, and stood before the face of the altar and the temple: and weeping they said: {37} Thou o Lord hast chosen this house for thy name to be invoked therein, that it might be a house of prayer, and obsecration for thy people. {38} Take vengeance upon this man, and his army, and let them fall by the sword: remember their blasphemies, and grant not unto them to be permanent. {39} And Nicanor went out from Jerusalem, & moved the camp, near to Bethhoron: and the army of Syria met him. {40} And Judas approached in Adarsa with three thousand men: and Judas prayed, and said: {41} They that were sent by king Sennacherib, o Lord, because they blasphemed thee, an angel came forth, and struck of them an hundred eighty five thousand: {42} so destroy this army in our sight to day, and let the rest know that he hath spoken it upon the holy places: and judge thou him according to his malice. {43} And the armies joined battle the thirteenth day of the month Adar: and the camp of Nicanor was discomfited, & himself was slain first in the battle. {44} And as his army saw that Nicanor was slain, they threw away their weapons, & fled: {45} and they pursued them one day's journey from Adazer, even till ye come into Gazara, & with trumpets they sounded after them with significations. {46} And they went forth out of all the towns of Jurie round about, and they pushed them with the horns, and they turned again to them, and they were all slain with the sword, and there was not left of them so much as one. {47} And they took the spoils of them for a prey: and Nicanor's head they cut off, and his right hand, which he had proudly stretched forth, & they brought it, & hung it up against Jerusalem. {48} And the people rejoiced exceedingly, & they spent that day in great gladness. {49} And he ordained that this day should be kept every year the thirteenth of the month Adar. {50} And the land of Juda was quiet for a few days.

Chapter 8

Judas knowing the Romans to be a most renowned nation, reciing their worthy acts, 17. sendeth Ambassadors to enter league with them: 21. Whereto they agreeing confirm a perpetual amity with mutual conditions.

{1} AND Judas heard of the name of the Romans, that they are mighty of power, and agree unto all things that are requested of them: and whosoever have come unto them, they have made amity with them, and that they are mighty of power. {2} And they heard of their battles, and goodly acts, which they did in Galatia, that they overcame them, and brought them under tribute: {3} and how great things they did in the country of Spain, & that they brought into their power the metals of silver and gold, that are there, and possessed every place by their counsel and patience: {4} and destroyed the places that were very far off from them, and the kings that came upon them from the ends of the earth, and struck them with a great plague: and the rest give them tribute every year. {5} And Philip and Perses the king of the Ceteans, & the rest that had borne weapon against them, they discomfited in battle, and overcame them: {6} and that Antiochus the great king of Asia, who made battle against them, having an hundred and twenty elephants, and horsemen, and chariots and army exceeding great was discomfited by them: {7} and that they took him alive, and appointed him that himself and they that should reign after him, should give a great tribute, and he should give hostages, and the thing appointed him. {8} and the region of the Indes, and the Medes, and the Lydians of their best countries: and the same being taken of them, they gave to Eumenes the king. {9} And that they which were in Hellada, would have gone to dispatch them: and the word was known to them, {10} and they sent unto them one captain, and they fought against them, and many of them were slain, and they led away their wives captive, and their children, and spoiled them, and possessed their land, and destroyed their walls, and brought them into bondage even until this day: {11} and the residue of kingdoms, and isles that some time had resisted them, they spoiled, and brought under their power. {12} But with their friends, and those that rested in them, they kept amity, and obtained the kingdoms, that were next, and that were far off: that whosoever heard their name, feared them. {13} But such as they would help to reign, those reigned: and whom they would, they deposed from the kingdom: and they were exalted exceedingly. {14} And in all these none bare a crown, nor was clothed with purple, to be magnified therein. {15} And that they made themselves a court, and consulted daily three hundred and twenty, that sat in counsel always for the multitude, that they might do the things that were convenient: {16} and they commit their government to one man every year to rule over all their land, and all they obey one, and there is no envy, nor emulation amongst them. {17} And Judas chose Eupolemus the son of John, the son of Jacob, and Jason the son of Eleazar, & he sent them to Rome to make amity and society with them: {18} and that they should take from them the yoke of the Greeks, because they saw that they pressed the kingdom of Israel unto bondage. {19} And they went to Rome, a way exceeding great, and they entered into the court, and said: {20} Judas Machabeus, and his brethren, and the people of the Jews have sent us unto you to make society and peace with you, and to write us your fellows and friends. {21} And the word was liked in their sight. {22} And this is the rescript that they wrote again in tables of brass, and sent into Jerusalem, that it might be with them there a memorial of peace and society. {23} BE IT WELL TO THE ROMANS, and to the nation of the Jews by sea, and by land for ever: and sword and enemy be far from them. {24} But and if war be toward the Romans first, or all their fellows in all their dominion: {25} the nation of the Jews shall give aid, according as the time shall appoint, with full heart: {26} and to them fighting, they shall not give nor allow wheat, armour, money,

ships, as it hath pleased the Romans: & they shall keep their charge, taking nothing of them. {27} In like manner also & if war shall happen first to the nation of the Jews, the Romans shall help with all their heart, according as the time shall permit them: {28} & to them helping shall not be given wheat, armour, money, ships, as it hath pleased the Romans: and they shall keep their charge without guile. {29} According to these words did the Romans agree to the people of the Jews. {30} And if after these words these or they will add to these, or take away any thing, they shall do it at their pleasure: and whatsoever they shall add, or take away, shall be ratified. {31} Yea and concerning the evils, that Demetrius the king hath done against them, we have written to him, saying: Why hast thou aggravated the yoke upon our friends and fellows the Jews? {32} If therefore they come again unto us against thee, we will do judgement for them, and will fight with thee by sea and land.

Chapter 9

Bacchides and Alcimus returning into Juri make great slaughter. 5. More than two parts of Judas' small troop flying away, he with eight hundred, setteth upon the enemy. 14. overthroweth the strongest part of their army: 16. but an other part coming at his back, with great slaughter on both parties. Judas is slain: 19. and most honourably buried. 23. Much evil increaseth in Israel. 28. Jonathas is made captain general. 36. The children of Iambric kill his brother, which he revengeth. 43. Being environed by Bacchides chaseth him away to his fenced places, killing many. 54. Alcimus beginning to deface the temple, is striken with a palsy, and dieth miserably. 57. So they have peace two years. 58. Bacchides coming with a new army: 62. Jonathas and Simon retire into Bethbessen. 65. there defend themselves, and annoy the enemy. 69. who blaming his counsellors, maketh peace, and departeth.

{1} IN the mean time as Demetrius heard that Nicanor was fallen and his army in the battle, he added to send Bacchides and Alcimus again into Juri, and the right wing with them. {2} And they went the way, that leadeth into Galgal, and camped in Masaloth, which is in Arbellis: and they won it, and slew of men many souls. {3} In the first month of the year an hundredth and fifty two they brought the army near to Jerusalem: {4} and they arose, and went into Beraea twenty thousand men, and two thousand horsemen. {5} And Judas had camped in Laisa, and three thousand chosen men with him: {6} and they saw the multitude of the army that they were many, and they feared exceedingly: and many withdrew themselves out of the camp, and there remained of them but eight hundred men. {7} And Judas saw that his army shrank away, and the battle pressed upon him, and his heart was broken: because he had not time to gather them together, and he was discouraged. {8} And he said to them that were remaining: Let us rise, and go to our adversaries, if we may be able to fight against them. {9} And they dissuaded him saying: We are not able, but let us save our lives now, and return to our brethren, and then we will fight against them: and we are few. {10} And Judas said: God forbid we should do this thing, to fly from them: & if our time be near, let us die manfully for our brethren, and let us not stain our glory. {11} And the army moved out of the camp, and they stood to meet them: and the horsemen were divided into two parts, and the slingers, and the archers went before the army, & of the forward all mighty. {12} And Bacchides was in the right wing, and the legion approached on two sides, & they sounded with trumpets: {13} and they also cried out that were on Judas' side, even they also, & the earth was moved at the voice of the armies: and the battle was fought from morning even until the evening. {14} And Judas saw that the stronger part of the army was on the right hand, and all the stout of heart came together with him: {15} and the right side was discomfited of them, & he pursued them even to the mount of Azotus. {16} And they that were in the left wing, saw that the ring wing was discomfited, and they followed after Judas, and them that were with him at the back: {17} and the battle grew sore, and there fell many wounded of these and of them. {18} And Judas was slain, and the rest fled. {19} And Jonathas and Simon took Judas their brother, and buried him in the sepulchre of their fathers in the city Modin. {20} And all the people of Israel

lamented him with great lamentation, and they mourned many days, {21} and said: How is the mighty fallen, that saved the people of Israel! {22} And the rest of the words of Judas' battles, and of the valiant acts that he did, and of his greatness are not described: for they were exceeding many. {23} And it came to pass: after the death of Judas, there came forth the wicked men in all the coasts of Israel, & there arose all that wrought iniquity. {24} In those days was made an exceeding great famine, and all their countries with themselves yielded to Bacchides. {25} And Bacchides chose the impious men, & appointed them lords of the country: {26} and they sought out, & searched for the friends of Judas, & brought them to Bacchides, and he took revenge on them, and scorned them. {27} And there was made great tribulation in Israel, such as was not since the day, that there was no Prophet seen in Israel. {28} And all the friends of Judas gathered, & said to Jonathas: {29} Since thy brother Judas died, there is not a man like unto him, to go forth against the enemies, Bacchides, & them that are the enemies of our nation. {30} Now therefore thee have we chosen this day to be for him our prince, and captain to wage our battle. {31} And Jonathas took upon him at that time the princedom, & arose in the place of Judas his brother. {32} And Bacchides understood it, and sought to kill him. {33} And Jonathas understood it, and Simon his brother, and all that were with them: and they fled into the desert of Thecuia, and they pitched by the water of the lake Asphar. {34} And Bacchides understood it, and in the day of the Sabbaths came himself, and all his army over Jordan. {35} And Jonathas sent his brother captain of the people, to desire the Nabutheians his friends, that they would lend him their provision, which was copious. {36} And the children of Jambri issued forth of Madaba, and took John, & all things that he had, and went away having them. {37} After these words, it was told Jonathas and Simon his brother, that the children of Jambri make a great marriage, & bring the bride out of Madaba, the daughter of one of the great princes of Chanaan with great pomp. {38} And they remembered the blood of John their brother: and they went up, and hid themselves under the covert of the mountain. {39} And they lifted up their eyes, and saw: and lo a tumult, a great preparation: and the bridegroom came forth, and his friends, and his brethren to meet them with timbrels, and musical instruments, and many weapons. {40} And they rose upon them out of the embushment, and slew them, and there fell many wounded, & the rest fled into the mountains, and they took all the spoils of them: {41} and the marriage was turned into mourning, and the voice of their musical instruments into lamentation. {42} And they took revenge of the blood of their brother: and they returned to the bank of Jordan. {43} And Bacchides heard it, and he came on the day of the Sabbaths even to the brink of Jordan with a great power: {44} And Jonathas said to his company: Let us arise, and fight against our enemies: for it is not to day as yesterday, and the day before. {45} For lo battle directly against us, and the water of Jordan on this side and on that side, and banks, and marshes, & forests: and there is no place to turn aside. {46} Now therefore cry ye unto heaven, that you may be delivered out of the hand of your enemies. And battle was joined. {47} And Jonathas stretched forth his hand to strike Bacchides, & he turned aside from him backwards. {48} And Jonathas leapt aside, and they that were with him into Jordan, & they swam over Jordan to them: {49} and there fell of Bacchides' part that day a thousand men: and they returned into Jerusalem, {50} and built fenced cities in Juri, the fortress that was in Jericho, and in Ammaum, and in Betheron, and in Bethel, and Thammata, and Phara, and Thopo with high walls, and gates, & locks. {51} And he placed a garrison in them, that they might exercise enmities against Israel: {52} and he fenced the city Bethsura, and Gazara, and the castle, and set garrisons in them, & provision of victuals: {53} & he took the sons of the princes of the country for hostages, and put them in the castle in Jerusalem into ward. {54} And in the year an hundred fifty three, the second

month, Alcimus commanded the walls of the inner holy house to be destroyed, and the works of the Prophets to be destroyed: & he began to destroy. {55} In that time was Alcimus stricken: and his works were stayed, and his mouth was stopped, and he was dissolved with the palsy, neither could he speak a word any more, and give commandment touching his house. {56} And Alcimus died at that time with great torment. {57} And Bacchides saw that Alcimus was dead: and he returned to the king, & the land was quiet for two years. {58} And all the wicked thought saying: Behold Jonathas, and they that are with him, dwell in silence securely: now therefore let us bring Bacchides, and he shall take them all in one night. {59} And they went, and gave him counsel. {60} And he arose to come with a great army: and he sent secretly epistles to his fellows that were in Jurie, to take Jonathas, and them that were with him: but they could not, because their counsel was known to them. {61} And he apprehended of the men of the country, that were the principal of the mischief, fifty men, and he slew them. {62} And Jonathas retired aside, and Simon, and they that were with him into Bethbessen, which is in the desert: and he built up the ruins thereof, and they fortified it. {63} And Bacchides understood it, and gathered together all his multitude, and sent word to them that were of Jurie. {64} And he came, and camped above Bethbessen, and assaulted it many days, and made engines. {65} And Jonathas left Simon his brother in the city, and went forth into the country, & came with a number, {66} and struck Odares, and his brethren, and the children of Phaseron in their tabernacles, and he began to slay, and to grow in forces. {67} But Simon and they that were with him, went out of the city, and burnt the engines, {68} and they fought against Bacchides, & he was discomfited by them: and they afflicted him exceedingly, because his counsel, and his conflict was in vain. {69} And being angry against the wicked men, that had given him counsel to come into their country, he slew many of them: but himself thought with the rest to depart into their country. {70} And Jonathas understood it, and he sent unto him legates to make peace with him, and to render unto him the captives. {71} And he took it gladly, and did according to his words, and swore that he would do him no harm all the days of his life. {72} And he rendered unto him the captives, which he before had taken for a prey, out of the land of Juda: & returning he departed into his own country, and he added no more to come into their coasts. {73} And the sword ceased out of Israel: and Jonathas dwelt in Machmas, and Jonathas began there to judge the people, and he destroyed the impious out of Israel.

Chapter 10

Demetrius invaded by Alexander, 3. seeketh help of Jonathas: 15. but he joineth with Alexander, a surer friend: 22. though Demetrius solicit him again, offering rewards, with remission of tributes, 31. and great privileges, 46. All which he suspecting to be feigned, persisteth with Alexander: 48. who in battle killeth Demetrius: 52. espouseth the King's daughter of Aegypt: 59. calleth Jonathas to the marriage: 62. and honoureth him as a King. 67. Demetrius (the son) coming into Syria, sendeth Apollonius against Jonathas: 70. provoketh him, 74. and is overthrown (79. notwithstanding his ambushing of a thousand horsemen) 83. Jonathas burneth Azotus, with their idol Dagon: 86. so returneth by Ascalon to Jerusalem with great glory.

{1} AND in the year an hundredth threescore came up Alexander the son of Antiochus, that was surnamed Noble: and he took Ptolemais, and they received him, and he reigned there. {2} And Demetrius the king heard it, and he gathered together an exceeding great army, and went forth to meet him into battle. {3} And Demetrius sent an epistle to Jonathas in peaceable words, to magnify him. {4} For he said: Let us prevent to make peace with him, before he make with Alexander against us: {5} for he will remember all the evils, that we have done against him, and against his brother, and against his nation. {6} And he gave him authority to gather an army, and to make weapons, and to be himself his fellow: and the hostages that were in the castle, he commanded to be delivered to him. {7} And Jonathas came into Jerusalem, and read the epistles in the hearing of all the people, and of them that were in the castle. {8} And they feared with great fear, because

they heard that the king gave him authority to gather an army. {9} And the hostages were delivered to Jonathas, and he rendered them to their parents. {10} And Jonathas dwelt in Jerusalem, and began to build, & to renew the city. {11} And he spake to them that made the works, that they should build the walls, and mount Sion round about with square stones for munition: and so they did. {12} And the Aliens fled that were in the holds, which Bacchides had built: {13} and every man left his place, & departed into his own country: {14} only in Bethsura there remained some of them, that had forsaken the law, and the precepts of God: for this was for a refuge to them. {15} And Alexander the king heard of the promises, that Demetrius had promised to Jonathas: and they told him the battles, & the worthy acts that he did, and his brethren, and the labours, that they endured: {16} and he said: Why, shall we find any such man? And now we will make him a friend, and our fellow. {17} And he wrote an epistle, and sent it to him according to these words, saying: {18} KING Alexander to his brother Jonathas greeting. {19} We have heard of thee, that thou art mighty of power, and art meet to be our friend: {20} and now we make thee this day high Priest of thy nation, that thou be called the king's friend (& he sent him purple, and a crown of gold) & in our affairs thou be of one mind with us, and keep amity towards us. {21} And Jonathas put on him the holy stole the seventh month, in the year an hundredth threescore in the solemn day of Scenopegia: and he gathered an army, and made very many weapons. {22} And Demetrius heard these words, and was exceeding sorry, and said: {23} What is this that we have done, that Alexander hath prevented us to take the friendship of the Jews for his strength? {24} I also will write to them words of request, and dignities, and gifts: that they may be with me to aid me. {25} And he wrote to them in these words: KING Demetrius to the nation of the Jews greeting. {26} Because you have kept covenant towards us, and have continued in our amity, and have not joined to our enemies, we have heard of it, and are glad. {27} And now persevere still to keep fidelity towards us, & we will reward you with good things, for that you have done with us. {28} And we will remit you many charges, and will give you many gifts. {29} And now I release you, and all the Jews from tributes, & I pardon you the prices of salt, & remit the crowns, & the thirds of the seed: {30} and the half of the fruit of trees, which is my portion, I leave to you from this day forward, that it be not taken of the land of Juda, and of the three cities that are added thereto of Samaria, & Galilee from this day & for ever: {31} & let Jerusalem be holy, and free with the coasts thereof: & the tithes, & tributes be they to it. {32} I release also the authority of the castle, that is in Jerusalem, and I give it to the high priest, to place therein men whomsoever he shall choose, that may keep it. {33} And every soul of the Jews, that is captive from the land of Juda in all my kingdom, I dismiss free for nothing, that all may be discharged also from tributes of their cattle. {34} And all the solemn days, & the sabbaths, & the new moons, & the days appointed, and three days before the solemn day, and three days after the solemn day let them all be of immunity & remission, to all the Jews that are in my kingdom: {35} & no man shall have power to do any thing, & to make businesses against any of them in any cause. {36} And let there be enrolled of the Jews in the king's army to the number of thirty thousand men: & allowance shall be given them as behoveth to all the king's bands, & of them there shall be ordained certain, that shall be in the fortresses of the great king: {37} and of these there shall be appointed over the affairs of the kingdom, {1002} that are done of trust, and let there be princes of them, and let them walk in their own laws, as the king hath commanded in the land of Juda. {38} And the three cities that are added to Jury of the country of Samaria, let them be accounted with Jury: that they may be under one, and obey no other power, but the high priest's: {39} Ptolomais, and the confines thereof, which I have given for a gift to the holies, that are in Jerusalem, to the necessary charges of the holy things. {40} And I give every

year fifteen thousand sicles of silver of the king's accounts, that belong to me: {41} & all that is above which they had not rendered, that were over the affairs the years before, from this time they shall give it to the works of the house. {42} And beside these five thousand sicles of silver, which they received of the account of the holies every year: & let these pertain to the priests, that execute the ministry. {43} And whosoever fly into the temple that is in Jerusalem, and in all the coasts thereof, in the king's danger for matter, let them be dismissed, & all things, that they have in my kingdom, let them have it free. {44} And to build or repair the works of the holy places, the charges shall be given of the king's account: {45} and to build the walls in Jerusalem, and to fortify them round about, the charges shall be given of the king's account, and to build the walls in Jurie. {46} But as Jonathas, & the people heard these words, they believed them not, nor received them: because they remembered the great mischief, that he had done in Israel, and had afflicted them exceedingly. {47} And their liking was toward Alexander, because he had been the first mover of the words of peace unto them, & him they aided all days. {48} And king Alexander gathered a great army, & moved the camp near to Demetrius. {49} And the two kings joined battle, and the army of Demetrius fled, & Alexander pursued him, & urged them sore. {50} And the battle grew very sore, till the sun went down: & Demetrius was slain in that day. {51} And Alexander sent legates to Ptolomee king of Aegypt according to these words, saying: {52} BECAUSE I am returned into my Kingdom, and am set in the seat of my fathers, & have obtained the princedom, & have destroyed Demetrius, & possessed our country, {53} and have joined battle with him, and he is destroyed himself, & his camp by us, and we sit in the seat of his kingdom: {54} and now let us make amity one with an other: & give me thy daughter to wife, and I will be thy son in law, & I will give thee gifts, and to her dignity. {55} And king Ptolomee answered, saying: HAPPY is the day wherein thou art returned to the land of thy fathers, and art set in the seat of their kingdom. {56} And now I will do to thee that which thou hast written: but meet me at Ptolomais, that we may see one an other, and I may despouse her to thee as thou hast said. {57} And Ptolomee went out of Aegypt, he & Cleopatra his daughter, & he came to Ptolomais in the year an hundred threescore and two. {58} And Alexander the king met him, & he gave him Cleopatra his daughter: and he made her marriage at Ptolomais, as kings in great glory. {59} And king Alexander wrote to Jonathas, that he should come to meet him. {60} And he went with glory to Ptolomais, & he met there the two kings, & he gave them much silver, & gold, & gifts: & he found grace in their sight. {61} And there assembled against him pestilent men of Israel, wicked men soliciting against him: & the king attended not to them. {62} And he commanded Jonathas to be changed of his garments, & that he should be clothed with purple: and so they did. And the king placed him to sit with himself. {63} And he said to his princes: Go ye out with him into the midst of the city, & proclaim, that no man solicit against him for any matter, & that no man be troublesome unto him for any cause. {64} And it came to pass, as they that solicited saw his glory that was published, & him covered with purple, they all fled: {65} & the king magnified him, & wrote him amongst his chief friends, & made him Duke, & partaker of the princedom. {66} And Jonathas returned into Jerusalem with peace & joy. {67} In the year an hundredth sixty five came Demetrius the son of Demetrius from Crete into the land of his fathers. {68} And Alexander the king heard it, & he was very sorry, & returned to Antioch. {69} And Demetrius the king made Apollonius general, who was ruler of Coesiria: & he gathered a great army, & came to Jammia: & he sent Jonathas the high priest, {70} saying: Thou only resistest us, & I am brought into derision, & into reproach, because thou doest exercise power against us in the mountians. {71} Now therefore if thou trust in thy forces, come down to us in the plain, let us compare there one with an other: because with me is

the force of battles. {72} Ask, & learn who I am, & the rest, that aid me, who also say that your foot can not stand before our face, because twice have thy fathers been put to flight in their own land: {73} and now how wilt thou be able to abide the horsemen, & so great an army in the plain, where is no stone, nor rock, nor place to fly? {74} But as Jonathas heard the words of Apollonius, he was moved in mind: & he chose ten thousand men, & went forth from Jerusalem, & Simon his brother met him to aid him. {75} And they moved the camp to Joppe, & it shut him out of the city: because the garrison of Apollonius was in Joppe, & he assaulted it. {76} And they that were in the city being put in great fear, opened to him, & Jonathas obtained Joppe. {77} And Apollonius heard it, & he took three thousand horsemen, & a great army. {78} And he went to Azotus as making journey, and immediately he went forth into the plain: because he had a multitude of horsemen, and he trusted in them. And Jonathas pursued him unto Azotus, and they joined battle. {79} And Apollonius left in the camp a thousand horsemen behind them secretly. {80} And Jonathas understood that there was an embuscade behind him, and they compassed his camp, and they threw darts upon the people from morning even unto evening. {81} But the people stood, as Jonathas had commanded: and their horses laboured. {82} And Simon put forth his army, and joined it against the legion: for the horsemen were wearied: and they were discomfited by him, and fled. {83} And they that were scattered by the plain, fled into Azotus, and entered into Bethdagon their idol house, there to save themselves. {84} And Jonathas burnt Azotus, and the cities that were round about it, and he took the spoils of them, and the temple of Dagon: and all that fled into it, he burnt with fire. {85} And there were slain by the sword, with these that were burnt, almost eight thousand men. {86} And Jonathas removed the camp from thence, and brought it to Ascalon: and they went out of the city to meet him in great glory. {87} And Jonathas returned into Jerusalem with his company, having many spoils. {88} And it came to pass: as Alexander the king heard these words, he added yet to glorify Jonathas. {89} And he sent him a chain of gold, as the custom is to be given to the cousins of kings. And he gave him Accaron and all the borders thereof in possession.

Chapter 11

Ptolomeus King of Aegypt deceiptfully coming into Syria, 8. surpriseth certain cities, and taking his daughter from Alexander giveth her to Demetrius. 15. Alexander flying away. 17. is treacherously slain. 18. Ptolomeus dieth the third day, and Demetrius reingneth. 20. Jonathas besiegeth the fortress which resisted him in Jerusalem. 24. obtaineth of Demetrius remission of tributes, and other privileges. 38. Demetrius dismissing his army, the soldiers conspire with Tryphon against him. 43. Jonathas aideth him with three thousand men, who kill an hundred thousand mutineers. 53. Demetrius breaking league with Jonathas, is overthrown by Tryphon. 57. Young Antiochus reneweth league with Jonathas: as he (65. as likewise his brother Simon) prospereth: 67. in great danger prayeth and prevaleth.

{1} AND the king of Aegypt gathered an army, as the sand that is about the sea shore, and many ships: and he sought to win the kingdom of Alexander by guile, and to add it to his own kingdom. {2} And he went out into Syria with peaceable words, & they opened to him the cities, {1004} and met him: because Alexander the king had commanded them to go forth to meet him, for that he was his father in law. {3} But when Ptolomee entered the cities, he put garrisons of soldiers in every city. {4} And as he approached to Azotus, they shewed him the temple of Dagon burnt with fire, and Azotus, & the rest thereof thrown down, and the bodies cast forth, & the graves of them that were slain in the battle, which they had made near the way. {5} And they told the king that Jonathas did these things: to raise envy against him: and the king held his peace. {6} And Jonathas came to meet the king into Joppe with glory, and they saluted one an other, and they slept there. {7} And Jonathas went with the king even to the river, that was called Eleutherus, and he returned into Jerusalem. {8} And king Ptolomee obtained the dominion of the cities even to Seleucia by the sea side, and he purposed evil purposes against Alexander. {9} And sent legates to

Demetrius, saying: Come, let us make a league between us, and I will give thee my daughter that Alexander hath, and thou shalt reign in the kingdom of thy father. {10} For it repenteſt me that I have given him my daughter: for he hath ſought to kill me. {11} And he diſpraised him, for that he coveteth his kingdom, {12} and he took away his daughter, & gave her to Demetrius, and alienated himſelf from Alexander, and his enmities were made manifest. {13} And Ptolomee entered into Antioch, & he put two crowns upon his head, of Aegypt, & of Asia. {14} But Alexander the king was in Cilicia at that time: because they rebelled that were in those places. {15} And Alexander heard it, and came to him into battle: and Ptolomee the king brought forth an army, and met him with a ſtrong power, and put him to flight. {16} And Alexander fled into Arabia, there to be protected: and king Ptolomee was exalted. {17} And Zabdiel an Arabian took off Alexander's head, & ſent it to Ptolomee. {18} And king Ptolomee died the third day: & they that were in the fortresses, perished by them that were within the camp. {19} And Demetrius reigned the year an hundredth ſixty seven. {20} In those days Jonathas gathered together them, that were in Jurie, to win the castle in Jerusalem: and they made engines againſt it. {21} And certain that hated their own nation wicked men, went to king Demetrius, and told him that Jonathas besieged the castle. {22} And as he heard it, he was wrath: and forthwith he came to Ptolemais, and wrote to Jonathas, that he ſhould not besiege the castle, but ſhould meet him to talk together in haste. {23} But as Jonathas heard it, he bade them besiege it: and he chose of the ancients of Israel, and of the Priests, and put himſelf in hazard. {24} And he took gold, & ſilver, and raiments, & many other presents, & went to the king to Ptolemais, and he found grace in his ſight. {25} And certain wicked men of his nation ſolicited againſt him. {26} And the king did to him, as they had done to him which had been before him: and he exalted him in the ſight of all his friends, {27} and he established to him the chief Priesthood, & whatſoever other things he had before precious, & he made him the chief of his friends. {28} And Jonathas requested of the king that he would make Jury free, & the three toparchies, and Samaria, & the confines thereof: and he promised him three hundred talents. {29} And the king conſented: and he wrote to Jonathas epistles of all these things, containing this tenure. {30} KING Demetrius to his brother Jonathas greeting, and to the nation of the Jews. {31} A copy of the epiftle, which we have written to Lasthenes our parent concerning you, we have ſent to you that you might know it. {32} KING Demetrius to Lasthenes his parent greeting. {33} We have determined to do good to the nation of the Jews our friends, & that keep the things that are just with us, for their gentleness which they bear towards us. {34} We have ordained therefore unto them all the coasts of Jurie, & the three cities, Apherema, Lyda, & Ramatha, which are added to Jurie of Samaria, & all their confines, to be ſequeſtered to all them that ſacrifice in Jerusalem, for these things, which the king received of them every year, and for the fruits of the land, and of the trees. {35} And other things, that pertained to us of the tithes, and of the tributes, from this time we remit to them: & the ſalt floors, and the crowns, that were presented to us, {36} we grant all to them, & nothing of these shall be broken from this time, and for ever. {37} Now therefore provide to make a copy of these, and let it be given to Jonathas, & let it be laid in the holy mount, and in a ſolemn place. {38} And Demetrius the king ſeeing that the land was quiet in his ſight, & nothing resisted him, he diſmissed all his army, every man to his place, except the foreign army, which he brought from the iſles of the Gentiles: and all the bands of his fathers were enemies to him. {39} And there was one Tryphon of Alexander's part before: and he ſaw that all the army murmured againſt Demetrius, & he went to Emalchuel the Arabian, that brought up Antiochus the ſon of Alexander: {40} And he lay upon him, to deliver this Antiochus unto him, to reign in his father's place: and he declared unto him what great things Demetrius did, and the enmities of his hosts againſt him. And he

tarried there many days. {41} And Jonathas ſent to Demetrius the king, that he would cast out them, that were in the castle in Jerusalem, and that were in the holds: because they impugned Israel. {42} And Demetrius ſent to Jonathas, ſaying: I will not only do these things for thee, & for thy nation, but with glory I will honour thee, & thy nation, when it ſhall be time convenient. {43} Now therefore thou ſhalt do well if thou wilt ſend men to help me: because all mine army is departed. {44} And Jonathas ſent him three thousand valiant men to Antioch: and they came to the king, & the king was delighted at their coming. {45} And there assembled they that were of the city, an hundred twenty thousand men, and they would have ſlain the king. {46} And the king fled into the court: & they that were of the city kept the ways of the city, and began to fight. {47} And the king called the Jews for aid: & they came together to him all at once, & they were all dispersed through the city. {48} And they ſlew in that day an hundred thousand men, & they burnt the city, & took many ſpoils in that day, & delivered the king. {49} And they that were of the city ſaw, that the Jews had obtained the city as they would: and they were discomfited in their mind, an cried to the king with petitions, ſaying: {50} Give us the right hand, and let the Jews ceafe to oppugn us & the city. {51} And they threw away their weapons, & made peace, & the Jews were glorified in the king's ſight, & were renowned in the ſight of all that were in his kingdom, & returned into Jerusalem with many ſpoils. {52} And king Demetrius ſat in the ſeat of his kingdom: and the land was at rest in his ſight. {53} And he feigned all things whatſoever he ſaid, & alienated himſelf from Jonathas, and he requited him not according to the benefits, that he had given him, and he vexed him exceedingly. {54} And after these things Tryphon returned, & with him Antiochus the young boy, who reigned, and put the crown upon him. {55} And there gathered unto him all the bands, which Demetrius had dispersed, and they fought againſt him: & he fled, and turned the back. {56} And Tryphon took the beasts, and won Antioch. {57} And Antiochus the young man wrote to Jonathas, ſaying: I appoint to thee the priesthood, & I place thee over the four cities, that thou mayſt be of the king's friends. {58} And he ſent him vessels of gold for his ſervice, and he gave him leave to drink in gold, and to be in purple, & to have a chain of gold: {59} And he appointed Simon his brother governor from the borders of Tyre even to the coasts of Aegypt. {60} And Jonathas went forth, & walked through the cities beyond the river: and all the band of Syria gathered unto him to help him, and he came to Ascalon, & they met him honourably out of the city. {61} And he went from thence to Gaza: and they that were in Gaza shut in themſelves: and he besieged it, & burnt the things that were round about the city, and he ſpoiled it. {62} And the men of Gaza besought Jonathas, and he gave them the right hand: and he took their ſons for hostages, & ſent them into Jerusalem: and he walked through the country even to Damascus. {63} And Jonathas heard that the princes of Demetrius prevaricated in Cades, which is in Galilee, with a great army meaning to remove him from the affairs of the kingdom: {64} and he went againſt them: but his brother Simon he left within the Province. {65} And Simon approached to Bethsura, and expugned it many days, and inclosed them. {66} And they requested of him to take the right hands, and he gave it them: and he cast them out from thence, and took the city, & placed therein a garrison. {67} And Jonathas and his camp approached to the water of Genesar, and before it was light they watched in the plain Asor. {68} And lo the camp of the aliens met him in the plain, and they laid embuſhments for him in the mountains: but he went againſt them. {69} And the embuſhments roſe out of their places, & they joined battle. {70} And all fled that were on Jonathas' part, and none was left of them, but Mathathias the ſon of Absolom, and Judas the ſon of Calphi, chief captain of the chivalry of the host. {71} And Jonathas rent his garments, and put earth upon his head, and prayed. {72} And Jonathas returned to them into battle, and he put

them to flight, and they fought. {73} And they of his part that fled saw, and returned to him, and pursued with him even to Cades to their camp, and they came even thither. {74} And there fell of the aliens in that day three thousand men: and Jonathas returned into Jerusalem.

Chapter 12

Jonathas confirmeth league with the Romans and Spartiates, by letters: 19. with mention of letters received before. 24. By diligent guard he defendeth the country from the enemy's invasions, putting them to flight: 31. subdueth the Arabians, and returneth by Damascus (33. Simon prospering in other places.) fortifieth Jerusalem. 39. Finally is deceived by Tryphon. 48. and all his men are slain.

{1} AND Jonathas saw that the time helped him, he chose men & sent them to Rome, to establish and to renew amity with them: {2} and to the Spartiates, & to other places he sent epistles according to the same tenure. {3} And they went to Rome, and entered into the court, and said: Jonathas the high priest, and the nation of the Jews have sent us to renew the amity and society according as before. {4} And they gave them epistles unto them by place and place, to conduct them into the land of Juda with peace. {5} And this is a copy of the epistles which Jonathas wrote to the Spartiates: {6} JONATHAS the high Priest, and the ancients of the nation, and the Priests, and the rest of the people of the Jews, to the Spartiates their brethren greeting. {7} Long ago were epistles sent to Onias the high-Priest from Arius who reigned with you, that you are our brethren, as the writing containeth, that here beneath followeth. {8} And Onias received the man that was sent with honour: and he received the epistles, wherein there was signification of the society and amity. {9} We whereas we needed none of these, having for our comfort the holy books, that are in our hands, {10} chose rather to send unto you to renew the fraternity, lest perhaps we be made aliens from you: for much time is passed, since you sent to us. {11} We therefore at all time without intermission in the solemn days, and the rest wherein we should, are mindful of you in the sacrifices, that we offer, and in the observances, as it is meet, and becometh to remember brethren. {12} We rejoice therefore of your glory. {13} But many tribulations have compassed us, and many battles, and the kings that are round about us, have impugned us. {14} We therefore would not be troublesome to you, nor to the rest our fellows & friends in these battles. {15} For we have had aid from heaven, and we are delivered, and our enemies are humbled. {16} We have chosen therefore Numenius the son of Antiochus, and Antipater the son of Jason, and have sent to the Romans to renew with them the old amity and society. {17} We therefore have commanded them that they come unto you also, and salute you, and deliver you our epistles, concerning the renewing of our fraternity. {18} And now you shall do well in answering us to these things. {19} And this is the rescript of the epistles, which he had sent to Onias: {20} ARIUS the king of the Spartians to Onias the grand Priest greeting. {21} It is found in scripture of the Spartians, and the Jews, that they are brethren, & that they are of the stock of Abraham. {22} And now since we understood these things, you do well in writing to us of your peace. {23} Yea and we have written again to you, Our cattle, and our possessions, are yours: and yours, ours. We therefore have commanded that these things be told you. {24} And Jonathas heard that the princes of Demetrius were come again with a great army more than before to fight against him. {25} And he went out from Jerusalem, & met them in the country of Amathis: for he gave them not space to enter into his country. {26} And he sent spies into their camp, and they returning reported that they appointed to come upon them in the night. {27} And when the sun was set, Jonathas commanded his men to watch, and to be in armour ready to fight all night, and he set watchmen round about the camp. {28} And the adversaries heard that Jonathas with his company was prepared to battle: & they feared & were afraid in their heart: and they kindled fires in their camp. {29} But Jonathas,

& they that were with him, knew it not till the morning, and they saw light burning, {30} and Jonathas followed them, & overtook them not: for they had passed the river Eleutherus. {31} And Jonathas turned aside to the Arabians, that were called Zabadeans, & he struck them, & took the spoils of them. {32} And he joined, & came to Damascus, & walked through all that country. {33} But Simon went forth, and came even to Ascalon, and to the next holds, and he declined into Joppe, and took it. {34} (For he heard that they would deliver the hold to Demetrius' part) and he put a garrison there to keep it. {35} And Jonathas returned, and called together the ancients of the people, & he consulted with them to build fortresses in Jurie, {36} & to build the walls in Jerusalem, and to rear a mount of a great height between the castle and the city, to separate it from the city, that it might be alone, and they might neither buy nor sell: {37} And they came together to build the city: and the wall fell that was upon the torrent toward the rising of the sun, and he repaired it, which is called Caphetetha: {38} and Simon built Adiada in Sephela, and fortified it, and hanged on gates & locks. {39} And when Tryphon had purposed to reign over Asia, and to take the crown, and to extend his hand against Antiochus the king: {40} fearing lest perhaps Jonathas would not permit him, but would fight against him, he sought to take him and to kill him. And rising up he went into Bethsan. {41} And Jonathas went forth to meet him with forty thousand chosen men into battle, and came to Bethsan. {42} And Tryphon saw that Jonathas came with a great army, to extend his hands upon him: and he feared: {43} and received him with honour, & commanded him to all his friends, and gave him gifts: and he commanded his hosts to obey him, as himself. {44} And he said to Jonathas: Why hast thou troubled all the people, whereas we have no war? {45} And now send them back to their houses, but choose thee a few men, that may be with thee, and come with me to Ptolomais, and I will deliver it to thee, and the other holds, and the army, and all the overseers of the affairs, and returning I will depart: for therefore I came. {46} And Jonathas believed him, and did as he said: and dismissed his army, and they departed into the land of Juda: {47} but he retained with him three thousand men: of whom he sent back two thousand into Galilee, and a thousand came with him. {48} But as Jonathas entered into Ptolomais, they of Ptolomais shut the gates of the city, and they took him, and all that had entered with him they slew with the sword. {49} And Tryphon sent an army and horsemen into Galilee, and into the great plain to destroy all Jonathas' fellows. {50} But they when they understood that Jonathas was taken, & was perished, and all that were with him, they encouraged themselves, and went forth ready to battle. {51} And these that had pursued, seeing that the matter stood upon their life, they returned. {52} But they came all with peace into the land of Juda. And they lamented Jonathas, & them that were with him exceedingly: and Israel mourned with great mourning. {53} And all the heathen that were round about them, sought to destroy them, for they said: {54} They have no prince, and helper: now therefore let us expugn them, and take away from men the memory of them.

Chapter 13

Simon exhorteth the people to defend themselves, and religion: 7. is made general captain. 14. Tryphon demandeth an hundred talents of silver, and hostages for Jonathas, 17. which are sent (to satisfy the people.) Tryphon receiveth the ransom; 23. killeth Jonathas, and his sons. 25. Simon erecteth a memory to his parents and brethren. 31. Tryphon murdereth his young King. 33. Simon fortifieth the country, obtaineth peace, and liberties of Demetrius: 42. subdueth the city Gaza, and the rebellious castle within Jerusalem.

{1} AND Simon heard that Tryphon gathered a very great army, to come into the land of Juda, and to destroy it. {2} Seeing that the people was in dread, and in fear, he went up to Jerusalem, and assembled the people: {3} and exhorting he said: You know what great battles I and my brethren, and the house of my father have made for the laws, and the holies, and the distresses that we have

seen: {4} by reason of these are all my brethren perished for Israel, and I only am left. {5} And now let it not fall to me to spare my life in all time of tribulation: for I am not better than my brethren. {6} I will avenge therefore my nation and the holies, our children also, and wives: because all the heathen are gathered together to destroy us of enmity. {7} And the spirit of the people was kindled as soon as they heard these words: {8} and they answered with a loud voice, saying: Thou art our captain in the place of Judas, and Jonathas thy brother: {9} fight thou our battle, and we will do all things whatsoever thou shalt say to us. {10} And gathering together all the men of war, he hastened to finish all the walls of Jerusalem, and fortified it round about. {11} And he sent Jonathas the son of Absalom, and with him a new army into Joppe, and they that were in the castle being cast out, he remained there. {12} And Tryphon removed from Ptolemais with a great army, to come into the land of Juda, and Jonathas with him in ward. {13} But Simon pitched in Addus against the face of the plain. {14} And as Tryphon understood that Simon was risen in the place of his brother Jonathas: and that he would join battle with him, he sent legates to him, {15} saying: For the silver, that thy brother Jonathas owed in the king's account, for the affairs which he had, we have stayed him. {16} And now send an hundred talents of silver, and his two sons for hostages, that being dismissed he fly not from us, and we will release him. {17} And Simon knew that with guile he spake with him, nevertheless he commanded the silver, and the children to be given: lest he should get great enmity with the people of Israel, saying: {18} Because he sent not the silver, and the children, therefore is he perished. {19} And he sent the children, and the hundred talents: and he lied, and dismissed not Jonathas. {20} And after these things came Tryphon within the country, to destroy it, and they compassed by the way that leadeth to Addar, and Simon, & his camp marched into every place whither soever they went. {21} And they that were in the castle sent legates to Tryphon, that he should hasten to come through the desert, and should send them victuals. {22} And Tryphon prepared all the horsemen to come that night: but there was an exceeding great snow, and he came not into the country of Galaad. {23} And when he had approached to Bascama, he slew Jonathas and his sons there. {24} And Tryphon returned, and went into his country. {25} And Simon sent and took the bones of Jonathas his brother, and buried them in Modin the city of his fathers. {26} And all Israel lamented him with great lamentation: and they mourned for him many days. {27} And Simon built over the sepulchre of his father and of his brethren a building high to behold, of stone polished behind and before: {28} and he erected seven spires one against one, to his father and mother, and to his four brethren: {29} and about these he set great pillars: and upon the pillars armour for an eternal memory: and by the armour ships graven, which might be seen of all that sailed the sea. {30} This is the sepulchre, that he made in Modin even until this day. {31} But Tryphon when he journeyed with Antiochus the king, being but a young man, by guile he slew him. {32} And he reigned in his place, & put the crown of Asia upon himself, and made a great plague in the land. {33} And Simon built the fortresses of Jurie, fortifying them with high towers, & great walls, and gates, and locks: and he put victuals in the fortresses. {34} And Simon chose men & sent to Demetrius the king, that he would make a release to the country: because all Tryphon's acts had been done by spoil. {35} And Demetrius the king according to these words answered him, and wrote an epistle in this manner: {36} KING Demetrius to Simon the High-Priest, and the friend of kings, and to the ancients, and to the nation of the Jews, greeting. {37} The crown of gold, and the bahem, which you sent, we have received: and we are ready to make with you great peace, and to write to the king's chief officers to release you the things that we have released. {38} For whatsoever things we have decreed unto you, stand in force. The holds that you have built, let them be to you. {39} We remit also

the ignorances, and offences even until this day, and the crown which you owed: and if any other thing was tributary in Jerusalem, now let it not be tributary. {40} And if any of you be fit to be enrolled among ours, let them be enrolled and let there be peace between us. {41} In the year an hundredth seventy was the yoke of the Gentiles taken away from Israel. {42} And the people of Israel began to write in the tables, and public instruments. The first year under Simon the High-Priest, the great Duke, and the Prince of the Jews: {43} In these days Simon approached to Gaza, and compassed it with camps, and he made engines, and set them to the city, and he struck one tower, and took it. {44} And they that were within the engine, brake out into the city: and there was made a great stir in the city. {45} And they that were in the city went up with their wives and children upon the wall their coats rent, and they cried with a loud voice, desiring of Simon that the right hands might be given them, {46} and they said: Requite us not according to our malices, but according to thy mercies. {47} And Simon yielding destroyed them not: but yet he cast them out of the city, and cleansed the houses, wherein there had been idols, and then he entered into it with hymns blessing our Lord: {48} and all filthiness being cast out of it, he placed in it men that should do the law: and he fortified it, and made it his habitation. {49} But they that were in the castle of Jerusalem, were prohibited to go out and to come into the country, and to buy and sell: and they were exceeding hungry, and many of them perished for famine, {50} and they cried to Simon to receive the right hands, and he gave it them: and he cast them out from thence, and cleansed the castle from the contaminations: {51} and they entered into it the three and twentieth day of the second month, the year an hundredth seventy one, with praise, and boughs of palm trees, and harps, and cymbals, and nables, and hymns, and canticles, because the great enemy was destroyed out of Israel. {52} And he ordained that every year these days should be kept with gladness. {53} And he fortified the mount of the temple, that was by the castle, and he dwelt there himself, & they that were with him. {54} And Simon saw John his son, that he was a valiant man of war: and he made him captain of all the hosts: and he dwelt in Gazara.

Chapter 14

Demetrius invading Media is taken captive: 4. and Jury is in peace. 14. Simon cherisheth the godly, and punishment the wicked: 16. receiveth friendly letters from the Romans, and Spartiates: 20. Whereof the copy is recited: 24. sendeth a legate to Rome with a present. 25. And is established high priest, and governor by public consent.

{1} IN the year an hundredth seventy two, king Demetrius gathered his army, and went into Media to get him aids to expugn Trypon. {2} And Arsaces the king of Persia, and Media heard, that Demetrius was entered his confines, and he sent one of his princes to take him alive. {3} And he went, and struck the camp of Demetrius: and took him, and brought him to Arsaces, and he put him into ward. {4} And all the land of Juda was at rest all the days of Simon, and he sought good to his nation: & his power, and his glory pleased them all days. {5} And with all his glory he took Joppe for an haven, and made it an entrance unto the isles of the sea. {6} And he enlarged the borders of his nation, and obtained the country: {7} And gathered a great captivity, and had dominion of Gazara, and of Bethsura, and of the castle: and took away the uncleanness out of it, and there was none that resisted him. {8} And every man tilled his land with peace: and the land of Juda yielded her fruits, and the trees of the fields their fruit. {9} The ancients sat all in the streets, and treated of the good things of the land, and the youngmen did on them glory, and the stoles of war. {10} And he gave victuals to the cities, and he appointed them that they should be vessels of munition, till the name of his glory was renowned even to the end of the earth. {11} He made peace upon the land, and Israel rejoiced with great joy. {12} And every man sat under his vine, and under his figtree: and there was none to make them afraid. {13} There was none left that impugned them

upon the earth: kings were discomfited in those days. {14} And he confirmed all the humble of his people, and sought the law, & took away every wicked and evil man: {15} he glorified the holies, and multiplied the vessels of the holy places. {16} And it was heard at Rome that Jonathas was dead, & even unto the Spartiates: and they were very sorry. {17} But as they heard that Simon his brother was made the High-Priest in his place, and he obtained all the country, and the cities therein; {18} they wrote to him in brazen tables, to renew the amities and society, which they had made with Judas, & with Jonathas his brethren. {19} And they were read in the sight of the Church in Jerusalem. And this is a copy of the epistles, that the Spartiates sent. {20} THE PRINCES and the cities of the Spartans to Simon the grand Priest, & to the ancients, and the Priests, and the rest of the people of the Jews their brethren, greeting. {21} The legates, that were sent to our people, have told us of your glory, and honour, and joy: and we rejoiced at their entrance. {22} And we wrote that, which was said of them in the counsels of the people, thus: Numenius the son of Antiochus, and Antipater the son of Jason, legates of the Jews, came to us, renewing with us old amity. {23} And it pleased the people to receive the men gloriously, and to put a copy of their words in the severed book of the people, to be for a memory to the people of the Spartiates. And a copy of these we have written to Simon the grand Priest. {24} And after these things Simon sent Numenius to Rome, having a great buckler of gold, of the weight of thousand pounds, to establish amity with them. But when the people of Rome had heard {25} these words, they said: What thanks giving shall we render to Simon & his children? {26} For he hath restored his brethren, and hath expugned the enemies of Israel from them: and they decreed him liberty, & registered it in tables of brass, & put it in titles in mount Sion. {27} And this is a copy of the writing.

{1} THE EIGHTEENTH day of the month Elul, in the year an hundredth seventy two, the third year under Simon the grand-Priest in Asaramel, {28} in a great assembly of the Priests, and of the people & the Princes of the nation, and the ancients of the country, these things were notified: that there have often been battles made in our country. {29} But Simon the son of Mathathias of the children of Jarib, & his brethren put themselves in danger, and resisted the adversaries of their nation, that their holies and law might stand: and with great glory have they glorified their nation. {30} And Jonathas gathered together his nation, & was made their grand Priest, & he was laid to his people. {31} And their enemies would conciliate, and destroy their country, and extend their hands against the holies. {32} Then Simon, resisted and fought for his nation, and bestowed much money, and armed the valiant men of his nation, and gave them wages: {33} and he fortified the cities of Jurie, and Bethsura, that was in the borders of Jurie, where the armour of the enemies was before: and he placed there Jews for a garrison. {34} And he fortified Joppe, which was by the sea: and Gazara, which is in the borders of Azotus, wherein the enemies dwelt before, and he placed Jews there: and whatsoever was fit for their correction, he put in them. {35} And the people saw the fact of Simon, and the glory that he meant to do to his nation, and they made him their duke, and grand Priest, for that he had done all these things, and for the justice, and faith, which he kept to his nation, and for that he sought by all means to advance his people. {36} And in his days it prospered in his hands, so that the heathen were taken away out of their country, and they that were in the city of David in Jerusalem in the castle, out of which they came forth, and contaminated all things that were round about the holies, and they brought great plague upon chastity: {37} and he placed in it men of Jurie to the defence of the country, and of the city, and he raised the walls of Jerusalem. {38} And king Demetrius appointed him the high priesthood. {39} According to these things he made him his friend, and glorified him with great glory. {40} For he heard that the Jews were called of the Romans, friends, & fellows,

& brethren, & that they received Simon's legates gloriously: {41} and that the Jews, and their Priests consented that he should be their duke, & high-Priest for ever, till there rise the faithful Prophet: {42} and that he be duke over them, and that he should have the care of the holies, and that he should appoint rulers over their works, and over the country, and over the armour, and over the holds. {43} And that he have care of the holies: and that he be heard of all, and that all writings in the country be written in his name: and that he be clothed with purple and gold: {44} and that it be not lawful for any of the people, and of the Priests to disannul any of these, and to gainsay those things, that are said of him, or to call together an assembly in the country without him: & to be clothed with purple, & to wear a chain of gold. {45} But he that shall do beside these things, or shall make frustrate any of these, he shall be guilty. {46} And it pleased all the people to appoint Simon, and to do according to these words. {47} And Simon took it upon him, and it pleased him to execute high Priest-hood, and to be duke & prince of the nation of the Jews, and of the Priests, and to be chief over all. {48} And this writing they bade them put in tables of brass, and to set them in the circuit of the holies, in a famous place: {49} and to put a copy thereof in the treasury, that Simon may have it, and his children.

Chapter 15

Antiochus by his letters granteth great privileges to Simon: 10. pursueth Tryphon, and environeth him. 15. The Romans commend the Jews to other nations. 25. Antiochus refusing aid sent by Simon, breaketh league, 30. and exacteth certain cities, and tribute. 37. Tryphon escapeth, and other of the King's forces invade and spoil Judea.

{1} AND king Antiochus the son of Demetrius sent epistles from the isles of the sea to Simon the priest, and prince of the nation of the Jews, and to all the nation: {2} and they contained this tenure: KING Antiochus to Simon the grand-Priest, and to the nation of the Jews greeting. {3} Because certain pestilent men have obtained the kingdom of our fathers, and I mean to challenge the kingdom, and to restore it as it was before: and I have chosen a great army, and have made ships of war. {4} And I will march through the country, that I may take revenge of them, that have destroyed our country, and that have made many cities desolate in my realm {5} Now therefore I establish unto thee all the oblations, which all the kings before me remitted unto thee, & what other gifts soever they remitted thee: {6} and I permit thee to make a coin of thy own money in thy country: {7} and Jerusalem to be holy and free, and all the armour that is made, and the fortresses which thou hast built, and which thou dost hold, let them remain to thee. {8} And all that is due to the king, and the things that are to be the king's hereafter, from this present and for all time, they are remitted to thee. {9} And when we shall have obtained our kingdom, we will glorify thee, and thy nation, & the temple with great glory, so that your glory shall be made manifest in all the earth. {10} In the year an hundredth seventy four went forth Antiochus into the land of his fathers, and all the hosts assembled unto him, so that there were few left with Tryphon. {11} And Antiochus the king pursued him, and he came to Dora flying by the sea coast. {12} For he knew that evils were heaped upon him, and the army forsook him. {13} And Antiochus camped upon Dora with an hundred twenty thousand men of war, & eight thousand horsemen: {14} and he compassed the city, and the ships approached to the sea: & they vexed the city by land & by sea, and suffered none to come in, or to go out. {15} And Numenius came, and they that had been with him, from the city of Rome, having epistles written to kings, and countries, wherein were contained these words: {16} LUCIUS the Consul of the Romans, to Ptolemei the king greeting. {17} The Ambassadors of the Jews our friends came to us, renewing the old amity, and society, being sent from Simon the prince of the priests, and the people of the Jews. {18} And they brought also a buckler of gold of a thousand pounds. {19} It hath pleased us therefore to write to the kings, & countries, that they do them no harm, nor impugn

them, & their cities, and their countries: and that they give no aid to them that fight against them. {20} And it hath seemed good unto us to take the buckler of them. {21} If therefore any pestilent men are fled out of their country to you, deliver them to Simon the Prince of the Priests, that he may punish them according to their law. {22} These self same things were written to Demetrius the king, and to Attalus, and to Ariarathes, and to Arsaces, {23} and into all countries: and to Lampsaces, & to the Spartiates, and to Delus, and to Myndus, and to Sicyon, & to Caria, and to Samus, & Pamphilia, and Lycia, and Alicarnassus, and Coo, & Siden, & Aradon, and Rhodes, and Phaselis, & Gortyna, and Gnidus, and Cypress, & Cyrene. {24} And a copy thereof they wrote to Simon the prince of the priests and people of the Jews. {25} But king Antiochus moved his camp unto Dora the second time, setting hands always upon it, and making engines: & he shut up Tryphon, that he could not go forth. {26} And Simon sent unto him two thousand chosen men for aid, and silver, & gold, and abundance of furniture. {27} And he would not take them, but brake all things that he covenanted with him before, and alienated himself from him. {28} And he sent to him Athenobius one of his friends, to treat with him, saying: You hold Joppe, and Gazara, and the castle, that is in Jerusalem, cities of my kingdom: {29} their borders you have made desolate, and you have made a great plague in the land, and have ruled in many places in my kingdom. {30} Now therefore deliver the cities, that you have taken, and the tributes of the places, wherein you have ruled without the borders of Jurie. {31} But if not, give you for them five hundred talents of silver, and for the destruction, that you have made, & the tributes of cities other five hundred talents: but if not, we will come and expunge you. {32} And Athenobius the king's friend came into Jerusalem, and saw the glory of Simon, and his magnificence in gold, and silver, and furniture abundant, and he was astonished, & told him the king's words. {33} And Simon answered him, and said to him: Neither have we taken other men's land, neither do we hold that is other men's: but the inheritance of our fathers, which was a certain season unjustly possessed of our enemies. {34} But we having opportunity challenge the inheritance of our fathers. {35} For concerning Joppe, and Gazara, that thou complainest they made a great plague among the people, and in our country: for these we given an hundred talents. And Athenobius answered him not a word. {36} But with anger returning to the king, he reported unto him these words, and the glory of Simon, and all things that he saw, and the king was wrath with great anger. {37} And Tryphon fled by ship to Orthosias {38} And the king appointed Cendebaeus captain by the sea coast, and gave him an army of foot men and horsemen. {39} And he commanded him to move the camp against the face of Jurie: and he commanded him to build Cedron, and to fortify the gates of the city, and to conquer the people. But the king pursued Tryphon. {40} And Cendebaeus came to Jamnia, and began to provoke the people, and to conciliate Jurie, & to take the people captive, and to kill, and to build Cedron. {41} And he placed there horsemen, and an host: that going forth they might walk by the way of Jurie, as the king appointed him.

Chapter 16

Simon sendeth two of his sons to fight against Cendebaeus, 8. whom they overthrow. 11. Ptolomee Simon's son in law, inviting him to a feast treacherously killeth him, and his sons Judas and Matthias: 19. sendeth also men to kill John, but he being warned of the treason, killeth them: 23. and succeedeth to his father in the government.

{1} AND John went up from Gazara, and told Simon his father what Cendebaeus did among their people. {2} And Simon called his two elder sons, Judas and John, and he said to them: I and my brethren, and the house of my father, have expugned the enemies of Israel from our youth even to this day: and it hath prospered in our hands to deliver Israel oftentimes. {3} And now I am old, but be you in place of me, and my brethren, and going forth fight for our nation: and the help from heaven be with you. {4} And he

chose out of the country twenty thousand fighting men and horsemen, and they went forth to Cendebaeus: and they slept in Modin. {5} And they arose in the morning, and went into the plain field: and lo a mighty great army coming to meet them of foot men, and horsemen, & there was a running river between them. {6} And he camped against the face of them, himself and his people, and he saw the people fearful to pass through the torrent, and he passed through first: and the men saw him, and they passed over after him. {7} And he divided the people, and the horsemen in the midst of the footmen: and the horsemen of the adversaries were exceeding many. {8} And they sounded with the holy trumpets: and Cendebaeus was put to flight, and his camp: and there fell many of them wounded, & the rest fled into the hold. {9} Then was Judas, John's brother wounded: But John pursued them, till he came to Cedron, which he built: {10} and they fled even to the towers, that were in the fields of Azotus, and he burnt them with fire. And there fell of them two thousand men, and he returned into Jurie in peace. {11} And Ptolomee the son of Abobus was appointed captain in the plain of Jericho, and he had much silver, & gold. {12} For he was the son in law of the high-Priest. {13} And his heart was exalted, and he would gain the country, and he purposed treachery against Simon and his sons to dispatch them. {14} And Simon walking through the cities, that were in the country of Jurie, and being careful of them, went down into Jericho, he and Mathathias his son, and Judas, the year an hundredre seventy seven, the eleventh month: this is the month Sabath. {15} And the son of Abobus received them with guile into a little fortress, that is called Doch, which he built, and he made them a great feast, and hid men there. {16} And when Simon was inebriated & his sons, Ptolomee arose with his company, and they took their weapons, and entered into the feast, and slew him, and his two sons, and certain of his servants. {17} And he did great deceit in Israel, and rendered evil for good. {18} And Ptolomee wrote these things, and sent to the king that he should send him an army for aid, and he would deliver him the country, and their cities, and tributes. {19} And he sent others into Gazara to dispatch John: and to the tribunes he sent epistles, that they should come to him, and he would give them silver, and gold, and gifts. {20} And he sent others to take Jerusalem, and the mount of the temple. {21} And one running before told John in Gazara, that his father was perished, and his brethren, and that he hath sent that thou also mayst be slain. {22} But as he heard it, he was exceedingly afraid: and he apprehended the men, that came to destroy him, and he slew them: for he knew that they sought to destroy him. {23} And the rest concerning the words of John, and his battles, and the valiant acts, which he did manfully, and the building of the walls, which he built, and the things that he did: {24} lo these are written in the book of the days of his priesthood, from the time that he was made prince of the priests after his father.

THE SECOND BOOK OF THE MACHABEES

Chapter 1

The Jews in Jerusalem write to the Jews in Aegypt, 7. signifying that they had writ before of many afflictions past: 9. and now write again, rendering thanks to God for their delivery from Antiochus: 18. exhorting their brethren to keep the feast of Scenopegia: reciting the miracle of water returning into fire: 24. when Nehemias prayed: 33. and that the king built a temple in memory thereof.

{1} TO the brethren, the Jews that are throughout Aegypt, the brethren, the Jews that are in Jerusalem, and that are in the country of Jurie, send health, & good peace. {2} God do good to you, and remember his testament, that he spake to Abraham, and Isaac, and Jacob, his faithful servants: {3} and give he unto you all an heart to worship him, and to do his will with a great heart, and a willing

mind. {4} Open he your heart in his law, and in his precepts, and make peace. {5} Hear he your prayers, and be he reconciled unto you, neither forsake he you in the evil time. {6} And now here we are praying for you. {7} When Demetrius reigned, in the year one hundredth sixty nine, we Jews wrote unto you in the tribulation, and violence, that came upon us in these years, since Jason revolted from the holy land, and from the kingdom. {8} They burnt the gate and shed innocent blood: and we prayed to our Lord, & were heard, & we offered sacrifice, and fine flour, and lighted the lamps, and set forth there breads. {9} And now celebrate ye the days of Scenopegia of the month Casleu. {10} In the year one hundredth eighty eight, the people that is at Jerusalem, and in Jurie, and the senate, and Judas, to Aristobolus the master of Ptolomee the king, who is of the stock of the anointed Priests, and to those Jews that are in Aegypt, health and welfare. {11} Being delivered by God out of great dangers, we give him thanks magnifically, as who have fought against such a king. {12} For he made them swarm out of Persis, that have fought against us, & the holy city. {13} For when he was captain in Persis, & with him a very great army, he fell in the temple of Nania, being deceived by the counsel of Naneae's priests. {14} For Antiochus, and his friends came to the place as to dwell with her, & that he might receive much money under the title of a dowry. {15} And when Naneae's priests had laid it forth, and he with a few was entered within the compass of the temple, they shut the temple, {16} when Antiochus was entered in: & a secret entrance of the temple being opened, casting stones they struck the duke, and them that were with him, and divided them in pieces, and cutting off their heads they threw them forth. {17} Blessed be the God in all things, who hath delivered up the impious. {18} We therefore meaning to keep the purification of the temple the five and twentieth day of the month Casleu, thought it necessary to signify unto you: that you also may keep the day of Scenopegia, and the day of the fire that was given, when Nehemias, after the temple was built & the altar, offered sacrifice. {19} For when our fathers were carried into Persis, the Priests that then were the worshippers of God, taking the fire from the altar, hid it secretly in a valley where there was a pit deep, & dry, & therein they saved it, so that the place was unknown to all men. {20} But when many years had passed, and it pleased God that Nehemias should be sent of the king of Persis: {1016} he sent the nephews of those Priests, that had hid it, to seek out the fire: and as they told us, they found not fire, but thick water. {21} And he bade them draw, and bring unto him: and the sacrifices, that were laid on, the Priest Nehemias commanded to be sprinkled with the same water, and the wood, and the things that were laid thereupon. {22} And as this was done, and the time was come that the sun shone forth, which before was in a cloud, there was kindled a great fire, so that all marveled. {23} And all the Priests made prayer, whilst the sacrifice was consuming, Jonathas beginning, and the rest answering. {24} And the prayer of Nehemias was in this manner: O LORD God creator of all, dreadful, & strong, just, & merciful, which only art the good King, {25} only giver, only just, and omnipotent, and eternal: which deliverest Israel from all evil, which madest the fathers elect, and didst sanctify them. {26} Receive the sacrifice for all thy people Israel, & keep thy part, and sanctify it. {27} Gather together our dispersion, deliver them, that serve the Gentiles, and regard the contemned & abhorred: that the Gentiles may know that thou art our God. {28} Afflict them that oppress us, and that do contumely in pride. {29} Place thy people in thy holy place, as Moyses said. {30} And the Priests sang hymns, till the sacrifice was consumed. {31} And when the sacrifice was consumed, of the rest of the water Nehemias commanded the greater stones to be thoroughly washed. {32} Which thing as it was done, out of them was kindled a flame: but by light also, that shined from the altar, it was consumed. {33} And as the thing was made manifest, it was told the king of the Persians, that in the place, wherein those Priests that were

transported, had hid fire, there appeared water, with the which Nehemias, and they that were with him, purified the sacrifices. {34} And the king considering, and diligently examining the matter, made a temple for it, that he might approve that which was done. {35} And when he had approved it, he gave to the Priests many good things, and diverse gifts, and taking them with his own hand, he gave to them. {36} And Nehemias called this place Nephthar, which is interpreted purification. But it is called with many Nephi.

Chapter 2

Holy fire, and the Book of the law were conserved by Jeremy the Prophet, in the transmigration into Babylon. 4. Likewise the Tabernacle of Moyses, the Ark, and Altar of incense in a secret place. 8. As Moyses had dedicated the Tabernacle, and Salomon the Temple: 14. so Judas Machabeus cleansing the Temple, and making a new Altar, instituted a feast of the Dedication thereof. 20. The Preface of the Author abridging the history of the Machabees written by Jason in five Books.

{1} AND it is found in the descriptions of Jeremie the Prophet, that he commanded them that went in transmigration, to take the fire, as it was signified, and as he commanded them that were carried away in transmigration. {2} And he gave them a law that they should not forget the precepts of our Lord, and that they should not err in their minds, seeing the idols of gold, & silver, & the ornaments of them. {3} And saying other like things, he exhorted them that they would not remove the law from their heart. {4} And it was in the same writing, how the Prophet commanded by the divine answer made to him, that the tabernacle, and the ark should follow in company with him, till he came forth into the mount in which Moyses ascended, and saw the inheritance of God. {5} And Jeremie coming thither found a place of a cave: and he brought the tabernacle, and the ark, & the altar of incense in thither and stopped the door. {6} And there came certain withal, that followed, to mark the place for themselves: and they could not find it. {7} And as Jeremy understood it, blaming them he said: that the place shall be unknown, till God gather together the congregation of the people, and become propitious: {8} and then our Lord will shew these things, and the majesty of our Lord shall appear, and there shall be a cloud as it was also made manifest to Moyses, and as when Salomon prayed that the place might be sanctified to the great God, he did manifest these things. {9} For he handled wisdom magnifically: as having wisdom, did he offer the sacrifice of the dedication, and of the consummation of the temple. {10} As Moyses also prayed to our Lord, and as Salomon prayed, and fire came down from heaven, and consumed the holocaust. {11} And Moyses said: Because that which was for sin, was not eaten, it was consumed. {12} In like manner Salomon also eight days celebrated the dedication. {13} And these self same things were put in the descriptions and commentaries of Nehemias: & after what sort he making a library gathered together Books of the Prophets, and of David, and the epistles of the kings, and concerning the donaries. {14} And in like manner Judas also such things as were fallen away by the war that happened to us, gathered them all together, and they are with us. {15} If therefore you desire these things, send some that may fetch them unto you. {16} We therefore meaning to keep the purification have written unto you: You shall do well then, if you keep these days. {17} And God that hath delivered his people, and rendered the inheritance to all, the kingdom, and the priesthood, and the sanctification, {18} as he promised in the law, we hope that he will quickly have mercy upon us, and will gather us together from under heaven into the holy place. {19} For he hath delivered us out of great perils, and hath purged the place. {20} Concerning Judas Machabeus, and his brethren, and of the purification of the great temple, and of the dedication of the altar, {21} Yea and of the battles that pertain to Antiochus the Noble, and his son Eupator: {22} and of the apparitions, that were made from heaven to them, that did manfully for the Jews, so that being few they revenged the whole country, and put to flight the barbarous multitude: {23} and repaired the

most famous temple in all the world, and delivered the city, and the laws that were abolished, were restored, our Lord with all clemency being made propitious unto them. {24} Also the things which by Jason the Cyrenean are comprised in five Books, we have attempted to abridge in one volume. {25} For considering the multitude of Books, & the difficulty to them, that will attempt the narrations of histories, because of the multitude of matters: {26} We have been careful for them that are willing to read, that there might be delectation of the mind: and for the studious, that they may more easily commit it to memory: and that profit might ensue to all that read it. {27} And to our own selves indeed, which have taken upon us this work, to make an abridgment, we have taken in hand no easy labour, yea rather a business full of watching and sweat. {28} As they that prepare a feast, & seek to condescend to other men's will: for many men's sakes we do willingly sustain the labour. {29} The verity certes concerning every particular, leaving to the authors, & our selves according to the form that is given, studying to be brief. {30} For as the builder of a new house must have care of the whole building: but he that hath the care to paint must seek out the things that are apt for garnishing: so must it be esteemed also in us. {31} For to gather together the understanding, to order the speech, and curiously to discuss every particular part, agreeeth to the author of an history: {32} but to pursue the brevity of speech, and to avoid the exact declarations of things, is to be granted to him that abridgeth. {33} From hence then will we begin the narration: of the preface let it be sufficient to have said thus much: for it is a foolish thing before the history to flow over, and in the history to be short.

Chapter 3

When Jerusalem was in peace, and good order, by the care of Onias high Priest, and King Seleucus favoured pious works. 4. Simon a wicked churchwarden, betrayeth the treasure of the Sanctuary. 7. Whereupon Heliodorus sent by the King, and after courteous entertainment, declaring that he must carry all the money to the King, is resisted by Onias with others, devoutly commanding the cause to God. 23. He nevertheless attempting the sacrilege, is terrified by a vision, sore beaten, and in desperate misery. 31. By Onias' sacrifice and prayers is restored to health: 31. and returning home confesseth the power of God.

{1} THEREFORE when the holy city was inhabited in all peace, the laws also as yet were very well kept, because of Onias the high Priest his piety, and mind that hated evils, {2} it came to pass that kings also themselves, and princes esteemed the place worthy of high honour, & glorified the temple with very great gifts: {3} so that Seleucus the king of Asia of his revenues allowed all the charges pertaining to the ministry of the sacrifices. {4} But Simon of the tribe of Benjamin, being appointed overseer of the temple, contended, the Prince of the Priests resisting him, to work some wicked thing in the city. {5} And when he could not overcome Onias, he came to Apollonius the son of Tharsaeas, who at that time was governor of Caelesyria, and Phaenicia: {6} and told him, that the treasury at Jerusalem was full of innumerable deal of money, and the common store to be infinite, which pertain not to the account of the sacrifices: and that it is possible, all might fall into the king's power. {7} And when Apollonius had made relation to the king, concerning the money that he was told of, he calling for Heliodorus, who was over his affairs, sent him with commission to transport the foresaid money. {8} And forthwith Heliodorus began to take his journey, in shew indeed as if he would go visit the cities throughout Caelesyria and Phaenicia, but in very deed to accomplish the king's purpose. {9} But when he was come to Jerusalem, and was courteously received in the city by the high Priest, he told of the advertisement given of the money: and opened for what cause he was come: and asked if these things were so in very deed. {10} Then the high-Priest shewed that these were deposita, and the livelihoods of widows & pupils: {11} but certain of them to belong unto Hircanus of Tobie very noble man, among these things, which impious Simon had promoted, and the whole to be of silver four hundred talents, and of gold two hundred. {12} And that they should be deceived which had committed it to

the place, and the temple, that is honoured throughout the whole world, to be a thing, for the reverence and holiness thereof altogether unpossible. {13} But he by reason of those things, which he had in commission of the king, said in any wise that they must be carried to the king. {14} And on a day appointed, Heliodorus entered in to take order concerning these things. But there was no small trembling throughout the whole city. {15} And the Priests cast themselves before the altar with their Priests' stoles, and invoked him from heaven, which made the law of deposita, that he would keep the things safe, from them that had deposed them. {16} But now he that saw the countenance of the high-Priest, was wounded in mind: for his face and colour being changed declared the inner sorrow of the mind. {17} For there was a certain pensiveness poured about the man, and horror of the body, whereby the sorrow of his heart was made manifest to them that beheld him. {18} Others also came flocking together out of their houses: praying with public supplication, for that the place was to come into contempt. {19} And the women having their breast girded with hair-cloths came together through the streets. Yea and the virgins that were shut up, came forth to Onias, and some to the walls, but some looked through the windows: {20} and all stretching forth their hands unto heaven, prayed. {21} For the expectation of the confuse multitude, and of the grand Priest being in an agony, was miserable. {22} And these certes invocated almighty God, that the things committed to them, might be performed with all integrity for them that had committed the same of trust. {23} But Heliodorus exercised that which he had decreed in the same place himself present with his guard about the treasury. {24} But the spirit of almighty God made great evidence of his appearing, so that all which had presumed to obey him, falling by the virtue of God, {1019} were turned into dissolution and fear. {25} For there appeared to them a certain horse having a terrible rider, adorned with very rich harness: and he with fierceness struck Heliodorus with his forefoot, and he that sat upon him, seemed to have armour of gold. {26} There appeared also two other young men comely for strength, excellent of glory, and beautiful in attire: which stood about him, and on both sides whipped him, beating him with many stripes without intermission. {27} And Heliodorus suddenly fell on the ground, and they took him being covered round about with much darkness, and being set in a seat portative, they thrust him forth. {28} And he that with many couriers, and men of his guard entered into the foresaid treasury, was carried no man giving him succourse, the manifest power of God being known. {29} And he indeed by the power of God lay dumb, and deprived of all hope, and health. {30} But they blessed our Lord, because he magnified his place: and the temple, that a little before was full of fear and tumult, almighty God appearing, was filled with joy and gladness. {31} And then certain of the friends of Heliodorus forthwith desired Onias, that he would invoke the highest to give him life, who was at the very last gasp. {32} And the high-Priest considering lest perhaps the king might suspect some malice on the Jews' part done about Heliodorus, offered for the health of the man an healthful host. {33} And when the high-Priest by prayer obtained, the self same young men, clothed with the same garments, standing by Heliodorus, said: Give thanks to Onias the Priest: for him hath our Lord given thee life. {34} But thou being scourged of God, declare unto all men the great works and the power of God. And these things being said, they appeared no more. {35} And Heliodorus having offered an host to God, and having promised great vows to him, that granted him to live, and giving thanks to Onias, taking his army again returned to the king. {36} And he testified to all men those works of the great God, which he had seen before his own eyes. {37} And when the king had asked Heliodorus; who was meet to be sent yet once more to Jerusalem, he said: {38} If thou have any enemy, or traitor to thy kingdom, send him thither, and thou shalt receive him again scoured, if yet he escape: because there is undoubtedly in the

place a certain power of God. {39} For he that hath his dwelling in the heavens, is the visiter, and helper of that place, and them that come to do evil, he striketh, and destroyeth. {40} Therefore concerning Heliodorus, and the keeping of the treasury so the matter standeth.

Chapter 4

Onias defamed and molested by Simon, repaireth to the King to procure peace. 7. Seleucus dying, and Antiochus reigning, Jason by promising money to the King, getteth the office of high-Priest from his brother Onias: 10. and perverteth religion: 12. setteth up a wicked school, whereby many are corrupted: 8. sendeth money for sacrifice to be offered to Hercules, which is employed in making gallies. 21. Antiochus is received with great pomp into Jerusalem. 23. Menelaus by promise of more money getteth the high priesthood from Jason. 29. He also is deposed, and his brother Lysimachus putteth in his place. 32. Andronicus treacherously murdereth Onias. 36. and for the same is slain by the King's commandment: 39. and Lysimachus by the people. 43. Menelaus justly accused escapeth by bribing, and the innocent are slain.

{1} BUT Simon the foresaid betrayer of the money, and of his country, spake ill of Onias, as though he had stirred up Heliodorus to these things, and had been the mover of the evils: {2} and the provider for the city, and defender of his nation, and the emulator of the law of God, he presumed to call a secret betrayer of the kingdom: {3} But when the enmities proceeded so far, that murders also were committed by certain of Simon's familiars: {4} Onias considering the peril of the contention, and that Apollonius being governor of Caelesyria, & Phoenicia, was outrageous, which increased the malice of Simon, went to the king. {5} not as an accuser of the citizens, but considering with himself the common profit of the whole multitude. {6} For he saw that without the king's providence it was unpossible that peace should be made in those matters, and that Simon would not cease from his folly. {7} But after Seleucus' departure out of life, when Antiochus that was called the Noble, had taken the kingdom upon him, Jason the brother of Onias ambitiously sought the high-priesthood: {8} going to the king, promising him three hundred three score talents of silver, & of other revenues four score talents, {9} above this he promised also an hundred fifty more, if leave might be granted him to make a school, and a place for youth, and to entitle them, that were at Jerusalem, Antiochians. {10} Which when the king had granted, and he had obtained the princedom, forthwith he began to transport his country men to the heathen rite. {11} And these things being taken away, which of favour had been decreed by kings unto the Jews, and through John the father of the Eupolemus, who was ambassador with the Romans concerning amity and society, he disannulling the lawful rites of the citizens, made wicked ordinances. {12} For he presumed under the very castle to set up a school, and to put all the goodliest youths in brothel houses. {13} And this was not the beginning, but a certain increase, and going forward of the heathen and strange conversation, through the abominable never heard before, of Jason the impious and not a priest. {14} So that the Priests were not now occupied about the offices of the altar, but the temple being contemned, & the sacrifices neglected, they hastened to be partakers of the game of wrestling, & of the unjust maintenance thereof, & in the exercise of the coyte. {15} And setting nought by the honours of their fathers, they esteemed the Greek glories for the best: {16} by reason whereof they had dangerous contention, & they had emulation toward their ordinances, and in all things they coveted to be like to them, whom they had enemies & murderers. {17} For to do impiously against the laws of God escapeth not unpunished, but this the time following will declare. {18} And when the game used every fifth year was kept at Tyre, & the king was present, {19} the wicked Jason sent from Jerusalem sinful men, carrying three hundred didrachmaes of silver for the sacrifice of Hercules, which they that carried it, requested that it might not be bestowed on the sacrifices, because it ought not, but that it might be depputed for other charges. {20} And these were offered indeed by him that sent them, unto the sacrifice of Hercules: but because of them that were present they were given to the making of gallies. {21} And

Apollonius the son of Mnestheus being sent into Aegypt because of the nobles of Ptolomee Philometor the king, when Antiochus understood that himself was made an alien from the affairs of the kingdom, providing for his own commodities, departing thence he came to Joppe, and from thence to Jerusalem. {22} And being magnificently received of Jason, and the city, entered in with torch lights, and with praises: and from thence he turned his army into Phoenicia. {23} And after the time of three years, Jason sent Menelaus brother of the foresaid Simon, carrying money to the king, and to bring answers of necessary affairs. {24} But he being commended to the king, when he had magnified the presence of his power, wrested the high-Priesthood upon himself, over bidding Jason three hundred talents of silver. {25} And having received commission from the king, he came, having in deed nothing worthy of the priesthood: but bearing the mind of a cruel tyrant, and the wrath of a wild beast. {26} And Jason indeed, who had circumvented his own brother, being himself deceived was driven out a fugitive into the country of the Ammanites. {27} And Menelaus obtained the princedom: but concerning the money promised to the king he did nothing, whereas Sostratus that was governor of the castle exacted it. {28} For to him pertained the exacting of the tributes: for which cause they were both called out to the king. {29} And Menelaus was removed from the Priest-hood, Lysimachus his brother succeeding: {30} and Sostratus was made governor of the Cyprians. {30} And when these things were a doing, it chanced the Tharsians, and the Mallotians to move sedition, because they were given for a gift to king Antiochus' concubine. {31} The king therefore came in haste to pacify them, one of his companions Andronicus being left substitute. {32} But Menelaus supposing that he had taken a convenient time, stealing certain vessels of gold out of the temple, gave them to Andronicus, and others he had sold at Tyre, and in their near cities: {33} Which thing when Onias understood most certainly, he rebuked him, keeping himself in a safe place at Antioch beside Daphne. {34} Whereupon Menelaus coming to Andronicus, desired him to kill Onias. Who when he was come to Onias, and right hands being given with an oath (although he was suspected of him) had persuaded him to come out of the sanctuary, immediately he slew him, not reverencing justice. {35} For which cause not only the Jews, but also other nations likewise were offended, & took it grievously for the unjust murder of so great a man. {36} But when the king was returned out of the places of Cilicia, the Jews went unto him at Antioch, and also the Greeks: complaining of the unjust murder of Onias. {37} Antiochus therefore was sorry in his mind for Onias, & being inclined to pity, he shed tears, remembering the sobriety and modesty of the deceased. {38} And his heart being incensed, he commanded Andronicus being spoiled of the purple, to be led about all the city: and that in the same place, wherein he had committed the impiety upon Onias, the sacrilegious person should be deprived of his life, our Lord repaying him worthy punishment. {39} And many sacrileges being committed of Lysimachus in the temple by the counsel of Menelaus, and the rumour being bruted abroad, the multitude gathered together against Lysimachus, much gold being now carried out. {40} But the multitudes making insurrection, & their minds replenished with anger, Lysimachus arming almost three thousand began to use unjust hands, a certain tyrant being captain far grown in age, and also in madness. {41} But as they understood the endeavour of Lysimachus, some took stones, some strong clubs, & certain threw ashes. {42} And many indeed were wounded, and certain also thrown to the ground, but all were put to flight: the sacrilegious person also himself they slew beside the treasury. {43} Concerning these things therefore judgement began to be commenced against Menelaus. {44} And when the king was come to Tyre, three men sent from the ancients, put up the matter unto him. {45} And when Menelaus was overcome, he promised Ptolomee to give much money to persuade the king. {46} Ptolomee therefore went to the

king being in a certain court, as it were to cool himself, and brought him from his purpose: {47} and Menelaus certes being guilty of all the evil was quitted of the crimes: and the poor wretches, who if they had pleaded the cause even before Scythians should be judged innocent, them he commanded to death. {48} Quickly then did they unjustly suffer, which prosecuted the cause for the city, and the people, and the sacred vessels. {49} For the which thing the Tyrians also being offended, were very liberal towards the burial of them. {50} But Menelaus because of their avarice that were in power, continued in authority, increasing in malice to the betraying of the citizens.

Chapter 5

Visions of armies fighting in the air appear in Jerusalem forty days. 5. Jason with a thousand men surpriseth the city, killeth many citizens, but is expulsed and dieth miserably. 11. Antiochus persecuteth the Jews, 15. spoileth the temple, and profaneth holy things. 27. Judas with others fly into the desert.

{1} AT the same time Antiochus prepared a second journey into Aegypt. to pass: that throughout the whole city of {2} And it came Jerusalem were seen for forty days in the air horsemen running hither and thither, having golden stoles, and spears, as it were companies armed, {1022} {3} and coursing of horses set in orders by ranks, & that there were encounterings together near hand, and shakings of shields, and a multitude of men in helmets with swords drawn, & throwing of darts, & the glittering of golden armour, and of all kind of harness. {4} Wherefore all prayed that the wonders might be turned to good. {5} But when there was a false rumour gone forth, as though Antiochus had been parted this life, Jason taking unto him no less than a thousand men, suddenly set upon the city: and the citizens flying together to the wall, at the last the city being taken, Menelaus fled into the castle. {6} But Jason spared not his citizens in murder, nor considered, that prosperity against kinsmen is a very great evil, supposing that he should take the victorious spoils of the enemies, and not of his citizens. {7} And the princedom verily he obtained not, but received confusion, the end of his treachery, and went again a fugitive into the country of the Ammanites. {8} At last to his own destruction being inclosed of Aretas the tyrant of the Arabians, flying from city to city, odious to all men, as an apostata from the laws, and execrable, as an enemy of his country and citizens, he was thrust out into Aegypt: {9} and he that had expelled many out of their country, perished in a strange place, going to the Lacedemonians, as being like for kindred sake to have refuge there: {10} but he that cast away many unburied, himself both unlamented, and unburied is cast forth, neither enjoying foreign burial, nor partaker of the sepulchre of his fathers. {11} These things therefore being done, the king suspected that the Jews would forsake the society: & for this departing out of Aegypt with a furious mind, he took the city by arms. {12} And he bade the soldiers kill, and not spare them that came in their way, to murder them that went up into the houses. {13} Slaughters therefore were made of young men & old, and destructions of women and children, & murders of virgins and little ones. {14} And there were in the whole three days four score thousand slain, forty thousand prisoners, and no less sold. {15} But neither do these things suffice, he presumed also to enter into the temple, in all the earth the most holy, Menelaus being his leader, who was betrayer of the laws, and his country. {16} And with wicked hands taking the holy vessels, which by other kings & cities were set for the ornament and the glory of the place, he unworthily handled and contaminated them. {17} So Antiochus being alienated in mind, considered not, that for the sins of them that inhabit the city, God had been angry a little: for the which also happened the contempt about the place: {18} otherwise unless it had chanced them to have been wrapped in many sins, as Heliodorus, who was sent of Seleucus the king to spoil the treasury, this man also immediately as he came had been scourged, and repelled verily from his boldness. {19} But not the nation for the

place, but the place for the nation hath God chosen. {20} And therefore the place also it self is made partaker of the people's evils: but afterward it shall be partaker of the good things, and it that was forsaken in the wrath of almighty God, shall be exalted again with great glory in the reconciliation of the great Lord. {21} Therefore Antiochus having taken away out of the temple a thousand & eight hundred talents, speedily went back to Antioch, thinking through pride, that he might bring the land to sail upon, & the sea to go upon, through haughtiness of mind. {22} And he left also rulers to afflict the nation: at Jerusalem, Philip a Phrygian born, more cruel of manners than he himself by whom he was appointed: {23} and in Garizim Andronicus & Menelaus, who lay more grievously upon the citizens than the rest. {24} And whereas he was set against the Jews, he sent the odious prince Apollonius with an army of two and twenty thousand, commanding him to kill all of perfect age, to sell the women and the young ones. {25} Who when he was come to Jerusalem, feigning peace, rested until the holy day of the Sabbath: and then the Jews keeping holy day, he commanded his men to take weapons. {26} And he murdered all that were gone forth to behold the games: and running through the city with armed men, he slew a very great multitude. {27} But Judas Machabeus, who was the tenth, was retired into a desert place, and there amongst wild beasts he led his life in the mountains with his company: and they abode eating meat of grass, that they might not be partakers of the contamination.

Chapter 6

The law of God is abolished, the temple profaned, and named of Jupiter Olympius. 7. The feast of Bacchus is kept, 10. women with their circumcised children are slain, 11. others for celebrating the sabbath, (12. an admonition to the reader) 18. old Eleazar constantly observing the law suffereth glorious death.

{1} BUT not long after the king sent a certain ancient man of Antioch, that should compel the Jews to remove themselves from the laws of their fathers and of God: {2} to contaminate also the temple that was in Jerusalem, & to call it by the name of Jupiter Olympius: and in Garizim, according as they were that inhabited the place, of Jupiter Hospitalis. {3} And the invasion of the evils was sore & grievous to all: {4} for the temple was full of the lechery & gluttony of the Gentiles: & of them that played the harlots with whores. And women thrusting themselves of their own accord into the sacred houses, bringing in those things which were not lawful. {5} The altar also was full of unlawful things which were forbidden by the laws. {6} And neither were the Sabbaths kept, nor the solemn days of the fathers observed, neither plainly did any man confess himself to be a Jew. {7} But they were led with bitter necessity in the king's birth day to sacrifices: & when the feast of Bacchus was kept, they were compelled to go about crowned with Ivy unto Bacchus. {8} And there went forth a decree into the next cities of the Gentiles, the Ptolomeans giving the advise, that they also in like manner should do against the Jews, that they might sacrifice: {9} and them that would not pass to the ordinances of the heathens, they should kill. A man then might see the misery. {10} For two women were accused to have circumcised their children: whom, the infants hanging at their breasts, when they had openly led them about through the city, they threw down headlong by the walls. {11} And others coming together to the next caves, and secretly keeping the day of the Sabbath, when they were discovered to Philip, were burnt with fire, because they feared for religion and observance, to help themselves with their hand. {12} But I beseech them that shall read this Book, that they abhor not for the adversities, but that they account those things, which have happened, not to be for the destruction, but for the chastening of our stock. {13} For not to suffer sinners a long time to do as they will, but forthwith to punish, is a token of a great benefit. {14} For, not as in other nations our Lord patiently expecteth, that when the day of judgement shall come, he may punish them in the fullness of sins: {15} so also

doth he determine in us, that our sins being come to the end, so at length he may punish us. {16} For which cause he never certes removeth away his mercy from us: but chastening his people by adversity, he forsaketh them not. {17} But let these things be said of us in few words for an admonition of the readers. And now we must come to the story. {18} Therefore, Eleazarus one of the chief of the Scribes, a man striken in age, and comely of countenance, with open mouth gaping was compelled to eat swine's flesh. {19} But he embracing rather a most glorious death than an hateful life, went before voluntarily to the punishment. {20} And considering how he ought to come patiently sustaining, he determined not to commit unlawful things for love of life. {21} But they that stood by, moved with unlawful pity, for the old friendship of the man, taking him in secret, desired that flesh might be brought, which it was lawful for him to eat, that he might feign to have eaten, as the king had commanded, of the flesh of the sacrifice: {22} that by this fact he might be delivered from death: and for the old friendship of the man, they did him this courtesy. {23} But he began to think upon the worthy preeminence of his age and ancientness, and the hoar hairs of natural nobility, and his doings from a child of very good conversation, and according to the ordinances, and the holy law made of God, he answered quickly, saying: that he would rather be sent unto hell. {24} For it is not meet, quoth he, for our age to feign: that many young men thinking, that Eleazarus of four score year and ten is passed to the life of Aliens: {25} they also through my dissimulation, and for a little time of corruptible life, may be deceived, and hereby I may purchase a stain, and a curse to mine old age. {26} For although at this present time I be delivered from the punishments of men, yet neither alive nor dead shall I escape the hand of the Almighty. {27} Wherefore in departing manfully out of this life, I shall appear worthy of mine old age: {28} & to young men I shall leave a constant example, if with ready mind and stoutly I suffer an honest death, for the most grave and most holy laws. These things being spoken, forthwith he was drawn to execution. {29} And they that led him, and had been a little before more mild, were turned into wrath for the words spoken of him, which they thought were uttered through arrogancy. {30} But when he was now in killing with the strokes, he groaned, and said: O Lord, which hast the holy knowledge, thou knowest manifestly that whereas I might be delivered from death, I do sustain sore pains of the body: but according to the soul, for thy fear I do willingly suffer these things. {31} And this man certes in this manner departed this life, leaving not only to young men, but also to the whole nation the memory of his death for an example of virtue and fortitude.

Chapter 7

the noble Martyrdom of seven brethren, refusing to eat swine's flesh: and boldly admonishing King Antiochus of his damnable state. 41. Lastly the mother (having encouraged her sons) likewise dieth gloriously.

{1} AND it came to pass, that seven brethren together with their mother being apprehended, to be compelled by the king to eat against the law, swine's flesh, were tormented with whips and scourges. {2} But one of them which was the first, said thus: What seekest thou, and what wilt thou learn of us? We are ready to die rather than to transgress the laws of God, coming from our fathers. {3} The king therefore being wrath commanded frying pans, and brazen pots to be heated: {4} the which forthwith being heated, he commanded his tongue, that had spoken first, to be cut out: and the skin of his head being drawn off, the ends also of his hands and feet to be chopped off, the rest of his brethren, and his mother looking on. {5} And when he was now made in all parts unprofitable, he commanded fire to be put unto him, and that breathing as yet he should be fried in the frying pan: wherein when he was long tormented, the rest together with the mother exhorted one an other to die manfully, {6} saying: Our Lord God will

behold the truth, and will take pleasure in us, as Moyses declared in the profession of the Canticle: And in his servants he will take pleasure. {7} The first therefore being dead in this manner, they brought the next to make him a mocking stock: & the skin of his head with the hairs being drawn off, they asked if he would eat, before that he were punished throughout the whole body in every member. {8} But he answering in his country speech, said: I will not do it. Wherefore this also in the next place, received the torments of the first: {9} and being at the very last gasp, thus he said: Thou indeed, o most wicked man, in this present life destroyest us: but the King of the world will raise us up which die for his laws, in the resurrection of eternal life. {10} After him the third is had in derision, and being demanded his tongue, he quickly put it forth, and constantly stretched out his hands: {11} & with confidence he said: From heaven do I possess these, but for the laws of God now do I contemn these self same, because I hope that I shall receive them again of him. {12} So that the king, and they that were with him marveled at the young man's courage, because he esteemed the torments as nothing. {13} And this being thus dead, the fourth they vexed in like manner tormenting him. {14} And when he was now even to die, thus he said: It is better for them that are put to death by men to expect hope of God, that they shall be raised up again by him. For to thee there shall not be resurrection unto life. {15} And when they had brought the fifth, they tormented him. But he looking upon him, {16} said: Thou having power among men, whereas thou art corruptible doest what thou wilt: but think not that our stock is forsaken of God. {17} And do thou patiently abide, and thou shalt see his great power, in what sort he will torment thee, and thy seed. {18} After him they brought the sixth, and he beginning to die, said thus: Be not deceived vainly: for we suffer this for our own sakes, sinning against our God, and things worthy of admiration are done in us: {19} but do not think that thou shalt escape unpunished, for that thou hast attempted to fight against God. {20} But the mother above measure marvelous, & worthy of good men's memory, which beholding her seven sons perishing in one day's space, bare it with a good heart, for the hope that she had in God: {21} exhorted every one of them in their country language manfully, being replenished with wisdom: and joining a man's heart to a woman's cogitation, {22} she said to them: I know not how you appeared in my womb: for neither did I give you spirit and soul and life, and the members of every one I my self framed not. {23} But indeed the Creator of the world, that hath formed the nativity of man, and that invented the origin of all, and he will restore again with mercy unto you spirit and life, as now you despise your selves for his laws. {24} But Antiochus thinking himself contemned, and withal despising the voice of the upbraider, when the younger was yet alive, he did not only exhort with words, but also with oath he affirmed that he would make him rich and happy, & being turned from the laws of his fathers, he would account him a friend, & give him things necessary. {25} But when the young man was not inclined to these things, the king called the mother, and counselled her to deal with the young man to save his life. {26} And when he had exhorted her in many words, she promised that she would counsel her son. {27} Therefore bending towards him, mocking the cruel tyrant, she said in her country language: My son have pity on me which have borne thee in my womb nine months, and gave thee milk for three years, and nourished thee, and brought thee unto this age. {28} I beseech thee my son, that thou look to heaven and earth, and to all things that are in them: and understand that God of nothing made them & mankind: {29} so shall it come to pass, that thou wilt not fear this tormenter, but being made a worthy partaker with thy brethren, take thou death, that in that mercy I may receive thee again with thy brethren. {30} When she as yet was saying these things the young man said: For whom stay you? I obey not the commandment of the king, but the commandment of the law, which was given us by Moyses. {31}

But thou that art become the inventor of all malice against the Hebrews, shall not escape the hand of God. {32} For we for our sins do suffer these things. {33} And if the Lord our God hath been angry with us a little for rebuke & correction: yet he will be reconciled again to his servants. {34} But thou o wicked, and of all men most flagitious, be not in vain extolled with vain hopes, inflamed against his servants. {35} For thou hast not yet escaped the judgement of the almighty God, and him that beholdest all things. {36} For my brethren having now sustained short pain, are become under the testament of eternal life: but thou by the judgement of God shalt receive just punishment for thy pride. {37} And I as also my brethren do yield my life and my body for the laws of our fathers: invoking God to be propitious to our nation quickly, and that thou with torments and stripes mayst confess that he only is God. {38} But in me and in my brethren shall the wrath of the Almighty cease, which hath justly been brought upon all our stock. {39} Then the king incensed with anger, raged against him more cruelly above all the rest, taking it grievously that he was mocked. {40} And this same therefore died unspotted, wholly trusting in our Lord. {41} And last of all after the sons the mother also was consumed. {42} Therefore of the sacrifices, and of the exceeding cruelties there is enough said.

Chapter 8

Judas Machabeus with six thousand men, commanding their cause to God, 6. prospereth in battle. 8. Philippe soliciting for more help, Nicanor and Gorgias are sent with twenty thousand men against Judas. 12. Whose men beginning to fear, and some flying, he encourageth the rest, 19. reciting many examples of God's assistance. 22. disposeth his army, and prevaleth, 30. killing many of Timothee's and Bacchides' men. 34. The principal hardly escaping by flight, acknowledge that God protecteth the Jews.

{1} BUT Judas Machabeus and they that were with him, went in secretly into the towns: and calling together their kinsmen and taking unto them those that continued in Judaism, they brought out to them six thousand men. {2} And they invoked our Lord, that he would have respect unto his people that was trodden of all, and would have mercy on the temple, that was contaminated of the impious: {3} he would have pity also upon the destruction of the city, which was forthwith to be made flat with the ground, and would hear the voice of the blood crying to him: {4} he would remember also the most unjust deaths of innocent children, & the blasphemies done to his name, and would take indignation for them. {5} But Machabeus having gathered a multitude, became intolerable to the heathen: for the wrath of our Lord was turned into mercy. {6} And coming upon the castles and cities unlooked for, he burnt them: and taking commodious places, he made not few slaughters of the enemies: {7} and especially in the nights he was carried to such excursions, and the same of his manliness was spread abroad every where. {8} But Philip seeing the man to come forward by little & little, & that things for the more part succeeded with him prosperously, wrote to Ptolomee the governor of Coeserya & Phoenicia, to give aid to the king's affairs. {9} And he with speed sent Nicanor the son of Patroclus, of the principals of his friends, giving him of the nations mingled together, no less than twenty thousand armed men, to destroy utterly all the stock of the Jews, adjoining also unto him Gorgias a man of war, and in martial affairs of very great experience. {10} And Nicanor appointed, that he would supply unto the king the tribute that was to be given to the Romans, two thousand talents out of the captivity of the Jews: {11} and forthwith he sent to the cities by the sea side, calling men together to the buying of the Jewish slaves, promising that he would sell ninety slaves for a talent, not looking to the vengeance, which was to follow him from the Almighty. {12} But Judas when he understood it, shewed to those Jews that were with him, the coming of Nicanor. {13} Of whom certain fearing, and not crediting the justice of God, fled away: {14} and others if they had any thing left sold it, & withal besought our Lord, that he would deliver them from the impious Nicanor who

had sold them before he came near them: {15} and if not for them, yet for the testament that was with their fathers, & for the invocation of his holy & magnificil name upon them. {16} But Machabeus calling together seven thousand, that were with him, desired that they would not be reconciled to the enemies, nor fear the multitude of the enemies coming against them unjustly, but would fight manfully: {17} having before their eyes the contumely, that was unjustly done by them to the holy place, & moreover the injury also of the city being made a laughing stock, besides also the ordinances of the ancestors broken. {18} For they indeed trust to their weapons, said he, and to their boldness also: but we trust in the Almighty Lord, who can utterly destroy both them coming against us, and the whole world with one beck. {19} And he admonished them also of the aids of God, that were given to their fathers: & that under Sennacherib an hundred four score five thousand perished. {20} And of the battle, that they had against the Galatians in Babylonia, how all they, when it came to the point, the Macedonians their fellows staggering, being only six thousand slew an hundred twenty thousand, by reason of the aid given them from heaven, and for these things obtained very many benefits. {21} With these words they were made constant, & ready to die for the laws, and their country. {22} He appointed therefore his brethren captains over both orders, Simon, and Joseph, and Jonathas, under every one putting a thousand and five hundredeth. {23} Beside this also the holy Book being read unto them by Esdras, {24} and a sign of God's help being given, in the forward the duke himself joined battle with Nicanor. And the Almighty being made their helper, they slew above nine thousand men: and the greater part of Nicanor's army being made weak with wounds, they forced to fly. {25} And taking away their money that came to buy them, they pursued them on every hand, {26} but they returned being taken short with the time: for it was the day before the Sabbath: for the which cause they continued not pursuing them {27} But gathering together the armour and spoils of them, they kept the Sabbath: blessing our Lord that delivered them this day, distilling the beginning of mercy upon them. {28} But after the Sabbath they divided the spoils to the feeble and to orphans, & to widows: and the rest, themselves had with their fellows. {29} These things therefore being done, and obsecration being made in common of all, they desired our merciful Lord, that he would be reconciled to his servants unto the end. {30} And of them that were with Timothee and Bacchides fighting against them, they slew above twenty thousand, and won the high holds: and they divided many preys, making equal portion to the feeble, pupils, and widows, yea and to the elder men. {31} And when they had diligently gathered together their armour, they laid all together in convenient places, and the residue of the spoils they carried to Jerusalem: {32} and Philarches that was with Timothee, they slew, a wicked man, which in many things had afflicted the Jews. {33} And when they kept the feast of victory in Jerusalem, him that had burnt the holy gates, that is, Callisthenes, when he was fled into a certain house, they burnt, a worthy reward being repaid him for his impieties: {34} But the most impious Nicanor, who had brought a thousand merchants to the sale of the Jews, {35} being humbled through the help of our Lord by them, whom he esteemed no body, laying aside his garment of glory, flying by the midland, came alone to Antioch, having gotten great infelicity by the destruction of his army. {36} And he that had promised that he would render tribute to the Romans of the captivity of Jerusalem, now professed that the Jews had God their protector, and that for him they could not be wounded, because they followed the laws appointed by him.

Chapter 9

Antiochus repulsed from Persepolis, 3. and hearing that his army is overthrown in Jury: 9. worms issuing from his body intolerably stinking: 11. acknowledgeth his wicked deserts: 14. promiseth amendment, 18. wrieth to the Jews, praying them to obey him, and his son, 28. and dieth miserably.

{1} AT that time Antiochus returned out of Persis dishonourably. entered into the city which is called {2} For he had Persepolis, and he attempted to spoil the temple, and to oppress the city: but the multitude running together to arms, they were put to flight: and so it chanced that Antiochus after his flight returned with dishonour. {3} And when he was come about Ecbatana, he understood the things that were done to Nicander and Timothee. {4} And swelling in anger, he thought that he might wreak the injury of them, that had put him to flight, upon the Jews. And therefore he commanded his chariot to be driven,{1028} journeying without intermission, the heavenly judgement urging him forward, because he spoke so proudly, that he would come to Jerusalem, & make it an heap of the sepulchre of the Jews. {5} But he that seeth all things our Lord the God of Israel, struck him with an uncurable and invisible plague. For as he ended this very speech, a cruel plague of the bowels took him, and bitter torments of the inner parts: {6} and indeed very justly, as who had tormented the bowels of others with many & new torments, albeit he by no means ceased from his malice. {7} And beside this replenished with pride, breathing fire in his mind against the Jews, & commanding the matter to be hastened, it chanced him going with violence to fall from the chariot, & his limbs to be vexed with a grievous bruising of the body. {8} And he that seemed to himself to rule even over the waves of the sea, replenished with pride above the measure of man, & to weigh the heights of mountains in a balance, now being humbled to the ground was carried in a portative seat, testifying the manifest power of God in himself: {9} so that out of the body of the impious man, worms crawled abundantly, and his live flesh fell off for pains, with his smell also & stink the army was annoyed. {10} And he that a little before thought to touch the stars of heaven, him no man could carry for the intolerable stink. {11} Hereby therefore he began, being brought from his great pride, to come to the knowledge of himself, admonished by the plague of God, his pains increasing every moment. {12} And when neither himself now could abide his own stink, thus he said: It is reason to be subject to God, and a mortal man not to think of himself equally with God. {13} And this wicked man prayed to our Lord, of whom he was not to obtain mercy. {14} And the city to the which he came in haste to have brought it to the ground, and to have made it a sepulchre of bodies heaped together, now wisheth to make it free: {15} And the Jews whom he said he would not vouchsafe worthy, no not of burial, but would give them to birds and wild beasts to be spoiled, and destroy them with the little ones, now he promiseth to make them equal with the Athenians. {16} The holy temple also, which before he had spoiled, he would adorn with goodly donaries, & would multiply the holy vessels, and of his revenues would allow the charges pertaining to the sacrifices. {17} Besides these things, that he would be a Jew also, and would walk through every place of the earth, & would declare the power of God. {18} But the pains ceasing not (for the just judgement of God was come upon him) despairing he wrote to the Jews by the manner of a supplication an epistle containing these words: {19} TO HIS VERY GOOD SUBJECTS the Jews the king and prince Antiochus, much health, and welfare, and to be happy. {20} If you and your children farewell, and if things be with you to your mind, we give very great thanks. {21} And I being in infirmity, & mindful of you benignly, being returned out of the places of Persis, & taken with a grievous infirmity, have thought it necessary to have a care for the common profit: {22} not despairing of myself, but having great hope to escape the sickness. {23} But considering that my father also, at what times he led his army in the higher places, he shewed who should take the princedom after him: {24} that if any mishap should chance, or hard tidings be told, they that were in the countries, knowing to whom the whole government was committed, might not be troubled. {25} Besides this, considering that all the potestates, and bordering neighbours wait for times, and expect the event, I have appointed my son Antiochus king, whom, I having

recourse oftentimes to the higher kingdoms did command to many of you: and I have written to him that which is set down here beneath. {26} I pray you therefore, and desire you mindful of the benefits both public and private, that every one keep his fidelity to me, and to my son. {27} For I trust that he will deal modestly and gently, and following my purpose, and that he will be common unto you. {28} Therefore the murderer and blasphemer being very sore stricken,{1029} & as himself had handled others, in a strange country among the mountains, with a miserable death departed this life. {29} But Philip his foster brother removed his body: who fearing the son of Antiochus, went to Ptolomee Philometor into Aegypt.

Chapter 10

Judas Machabeus cleanseth the temple, and instituteth the feast of dedication. 10. Young Antiochus Eupator reigning. Ptolemeus of Gorgias, taketh certain holds from the Idumeans, punisheth traitors, and killeth many enemies. 24. In his battle against Timothee is miraculously assisted from heaven: 37. and finally killeth him.

{1} BUT Machabeus, & they that were with him, our Lord protecting them, recovered the temple and the city again: {2} but the altars, which the aliens had set up through the streets, and also the temples he threw down. {3} And having purged the temple, they made an other altar: and out of fired stones taking fire they offered sacrifices after two years, and set incense, and lamps, & the breads of proposition. {4} Which things being done, they besought our Lord prostrate on the ground, that they might no more fall into such evils: but and if they had sometime sinned, that they might be chastened of him more mildly, & not be delivered to barbarous, & blasphemous men. {5} And what day the temple had been polluted of the aliens, it happened that on the same day was made the purification, the five & twentieth of the month, which was Casleu. {6} And with joy eight days they kept in manner of tabernacles, remembering that a little before they had kept the solemn day of Tabernacles in the mountains, & in dens after the manner of beasts. {7} For the which cause they bare before them stalks of herbs, & green boughs, and palms to him, that gave success to clean his place. {8} And they decreed by common precept & decree to all the nation of the Jews every year to keep these days. {9} And Antiochus that was called the Noble, his departure out of life was after this sort. {10} But now of Eupator the son of Antiochus the impious, we will tell the things that have been done, abridging the evils that were done in the wars. {11} For he having taken upon him the kingdom, appointed over the affairs of the king one Lysias general of the host of Phoenicia and Syria. {12} For Ptolomee who was called Macer, determined to be a keeper of justice towards the Jews, & especially for the iniquity, that was done against them, and to deal peacefully with them. {13} But being accused for this of his friends to Eupator, when he was called oftentimes traitor, because he had left Cypres committed unto him by Philometor, and removing to Antiochus the Noble, had revolted also from him, he made an end of his life with poison. {14} But Gorgias being captain of the places, taking unto him strangers often warred against the Jews. {15} And the Idumeans that kept the commodious holds, received them that were chased from Jerusalem, and attempted to make battle. {16} And they that were with Machabeus, beseeching our Lord by prayers that he would be their helper, made an assault upon the holds of the Idumeans: {17} and sticking to it with great force, they won the places, killed them that came in the way, & slew together no less than twenty thousand. {18} And whereas certain were fled into two towers very strong, having all provision to make resistance, {19} Machabeus for the expugning of them, leaving Simon and Joseph, & also Zachaeus, and such as were with them very many, himself turned to those battles which forced more. {20} But they that were with Simon, being led with covetousness, were persuaded with money by certain that were in the towers: and taking seventy thousand

didrachmaes, they let certain escape. {21} But when it was told Machabeus what was done, assembling the princes of the people he accused them, that they had sold their brethren for money, their adversaries being let go. {22} These therefore being become traitors he slew, {1030} and forthwith he took the two towers. {23} And with weapons and hands doing all things prosperously, in the two holds he slew more than twenty thousand. {24} And Timothee, who before had been overcome of the Jews, having called together an army of foreign multitude, and gathering horsemen of Asia, came as to take Jury by arms. {25} But Machabeus and they that were with him, when he approached, besought our Lord, sprinkling their head with earth, and being girded about the loins with haircloths, {26} lying flat at the brim of the altar, that he would be propitious to them, and an enemy to their enemies, and an adversary to their adversaries, as the law saith. {27} And so after prayer taking weapons, going forth somewhat far out of the city, & being come very near the enemies they pitched. {28} And at the very first rising of the sun both joined battle: these indeed having our Lord the surety of victory, & prosperity with virtue: but they had courage for the captain of the battle. {29} But when there was a sore fight, there appeared to the adversaries from heaven five men upon horses, comely with golden bridles, conducting the Jews: {30} of whom two having Machabeus between them, compassing him round about with their armour, kept him safe: and against the adversaries they threw darts, and fire balls, whereby both confounded with blindness, and filled with perturbation they fell. {31} And there were slain twenty thousand five hundred, and horsemen six hundred. {32} But Timothee fled into Gazara a strong hold, whereof Chaereas was the captain. {33} And Machabeus, and they that were with him joyfully besieged the hold four days. {34} But they that were within, trusting to the place, blasphemed above measure, & cast forth abominable words. {35} But when the fifth day appeared, twenty young men of them that were with Machabeus, incensed in their minds because of the blasphemy, went manfully to the wall, and with fierce courage going on, they scaled to the top: {36} Yea and the others also mounting up, attempted to set the towers and the gates on fire, and to burn the blasphemers themselves alive. {37} And the hold being sacked for two days together, they slew Timothee that was found hiding himself in a certain place: and his brother Chaereas, and Apollophanes they killed. {38} Which things being done, they blessed our Lord in hymns and confessions, who did great things in Israel, and gave them the victory.

Chapter 11

Lysias supposing with his army of fourscore thousand footmen, and a great band of horsemen to subdue Jerusalem: 6. Judas with his few praying God, and going to fight, an Angel, in form of an horseman, goeth before them: 10. so they setting upon the enemies kill many, & the rest fly. 13. Lysias perceiving God's power, offereth to procure peace. 22. Whereto the King agreeeth, writing to him, 27. and to the Jews. 34. The Romans also write to the Jews.

{1} BUT a little after procurator, and cousin, and chief over the affairs, being greatly offended with these, Lysias the king's things, that had happened, {2} having gathered four score thousand, & all the horsemen, came against the Jews, thinking that taking the city, he should make it an habitation for the Gentiles: {3} and he should have the temple to make gain of money, as the rest of the temples of the Gentiles, & every year the priesthood to be sold: {4} never recounting the power of God, but furious in mind, he trusted in the multitude of foot men, and thousands of horsemen, & in four score elephants. {5} And he entered into Jury, and approaching to Bethsura, which was in a narrow place from Jerusalem the space of five furlongs, he expugned that hold. {6} But as Machabeus, and they that were with him, understood that the holds were expugned, they besought our Lord with weeping and tears, and all the multitude together, that he would send a good Angel to the saving of Israel. {7} And Machabeus himself first taking weapons, exhorted the rest together with him, to adventure, and to give aid to

their brethren. {8} And when they went forth together with prompt courage, at Jerusalem there appeared going before them an horseman in white clothing, with armour of gold, shaking a spear. {9} Then all they together blessed our merciful Lord, and took great courage: being ready to penetrate not only men, but also most fierce beasts, and walls of iron. {10} They went therefore promptly having an helper from heaven, and our Lord having pity upon them. {11} And like lions running violently upon the enemies, they overthrew of them eleven thousand footmen, and of horsemen a thousand six hundred: {12} and they put to flight all, & very many of them being wounded scaped away naked. Yea and Lysias himself shamefully flying escaped. {13} And because he was not senseless recounting with himself, the diminution made on his side, & understanding the Hebrews to be invincible, because they rested upon the help of the almighty God, he sent unto them: {14} & promised that he would consent to all things, that are just, and that he would force the king to be their friend. {15} And Machabeus granted to Lysias' requests, in all things having respect to the commonwealth and whatsoever Machabeus wrote to Lysias, concerning the Jews, the king granted it. {16} For there were epistles written to the Jews from Lysias, containing this tenure: LYSIAS to the people of the Jews, health. {17} John and Absalom that were sent from you, delivering the writings, requested that I would accomplish those things which by them were signified. {18} Therefore whatsoever might be brought to the king I declared unto him: & that which the matters permitted I granted. {19} If therefore you keep fidelity in the affairs & henceforward, also will endeavour to be a cause of doing you good. {20} And concerning the rest, word for word I have given commandment both to these, and to them that are sent of me, to commune with you. {21} Fare ye well. In the year an hundred forty eight, of the month Dioscorus the four and twentieth day. {22} But the king's epistle contained these things: King Antiochus to Lysias his brother, health. {23} Our father being translated amongst the gods, we being willing that they that are in our kingdom should live without trouble, and employ diligence to their own matters, {24} we have heard that the Jews consented not to my father to turn to the rite of the Greeks, but that they would keep their own institution, and therefore that they request us their rites to be granted them. {25} Being therefore desirous that this nation also be quiet, ordaining we have decreed, that the temple be restored unto them, that they might do according to the custom of their ancestors. {26} Thou shalt do well therefore if thou send to them, & give the right hand, that our pleasure being known they may be of good cheer, & look to their own commodities. {27} But to the Jews the king's epistle was in this manner: KING Antiochus to the senate of the Jews, and to the rest of the Jews, health. {28} If you fare well, you are so as we would: yea our selves also fare well. {29} Menelaus came to us, saying that you would come down to your country men, that are with us. {30} To them therefore that come & go, until the thirtieth day of the month Xanthicus, we give the right hands of security, {31} that the Jews may use their own meats, & their own laws, as also before: & that none of them by any means suffer molestation for these things, which have been done by ignorance. {32} And we have sent also Menelaus to speak to you. {33} Fare ye well. In the year an hundred forty eight, of the month Xanthicus the fifteenth day. {34} And the Romans also sent an epistle, which is thus: Quintus Memmius, and Titus Manilius legates of the Romans, to the people of the Jews, health. {35} Concerning these things which Lysias the king's cousin hath granted you, we also have granted. {36} But touching the things which he thought good to be referred to the king, send ye forthwith some body, conferring diligently among your selves, that we may decree as is convenient for you: for we go to Antioch. {37} And therefore make haste to write again, that we also may know of what mind you are. {38} Fare ye well. In the year an hundred forty eight the fifteenth day of the month Xanthicus.

Chapter 12

Whilst the Jews have peace with the King, others still persecute them: 5. which Judas revengeth: 13. and in Caspin maketh great slaughter, and reposeth in Characa. Ten thousand of Timothee's men are slain. 20. whom Judas pursuing killeth many in Carnion: 34. taketh him, but releaseth him again: 27. the like in Ephron. 32. Some Jews are slain in battle against Gorgias. 38. Judas and his men are purified, and gathering the dead bodies, find that some had taken unlawful spoils. 42. For whose souls he prayeth, and causeth sacrifice to be offered.

{1} THESE covenants being made, Lysias went forward to the king, and the Jews gave themselves to husbandry. {2} But they that stayed there, Timothee and Apollonius the son of Gennadius, & also Jerom, & Demophon, besides these also Nicanor the governor of Cyprus, did not suffer them to live in rest and quietness. {3} And the Joppites committed a certain flagitious fact, which was this: They desired the Jews with whom they dwelt, to go into the boats, which they had prepared, with their wives & children, as though no secret enmities were between them. {4} Therefore according to the common decree of the city, & they agreeing thereto, & because of the peace suspecting nothing: when they were gone forward into the depth, they drowned no less than two hundred. {5} Which cruelty Judas as he understood to be done upon the men of his nation, commanded the men that were with him: and invoking God the just judge, {6} he came against the murderers of his brethren, & the haven he set on fire in the night, the boats he burnt, & them that fled from the fire he slew with the sword. {7} And when he had thus done these things, he departed as to return again, & to root out all the Joppites. {8} But when he understood that they also, which were at Jamnia, would do in like manner to the Jews dwelling with them, {9} he came upon the Jamnites also by night, & set the haven on fire with the ships, so that the light of the fire appeared at Jerusalem two hundred forty furlongs off. {10} When they were now departed thence nine furlongs, and made their journey towards Timothee, the Arabians five thousand men, & five hundred horsemen joined battle with them. {11} And when there was a mighty battle, and by the help of God it had succeeded prosperously, the rest of the Arabians that were overcome, besought Judas that the right hand might be given them, promising that they would give pastures, and profit them in other things. {12} And Judas thinking in very deed that they might be profitable in many things, promised peace: and right hands being taken, they departed to their tabernacles. {13} And he set also upon a certain city strong with bridges, & environed with walls, which was inhabited with multitudes of heathen of all sorts, the name whereof is Caspin. {14} But they that were within, trusting in the firmness of the walls, and the provision of victuals, dealt the more slackly, with reviling words provoking Judas, & blaspheming, & speaking such things as is not lawful to speak. {15} But Machabeus invoking the great Prince of the world, who without rams & engines in Jesus' time threw down Jerico, fiercely assaulted the walls. {16} And the city being taken by the will of our Lord he made innumerable slaughters, so that the pool adjoining of two furlongs in breadth, seemed to run died with blood. {17} From thence they departed seven hundred fifty furlongs, & they came to Characa to those Jews, that are called Tubianeians: {18} and in those places they took not Timothee, & nothing being done he went back, having left in a certain place a very strong garrison. {19} But Dositheus and Sosipater, who were captains with Machabeus, slew them that were left of Timothee in the hold, ten thousand men. {20} And Machabeus ordaining about him six thousand, & placing them by bands, went forth against Timothee, who had with him an hundred twenty thousand footmen, and of horsemen two thousand five hundred. {21} And the coming of Judas being known, Timothee sent the women and children, and the other baggage before into the fortress, that is called Carnion: for it was invincible, and hard to come by, by reason of the straits of the places. {22} And when the first band of Judas had appeared, fear was strucken into the

enemies, by the presence of God, who seeth all things, and they were put to flight one of an other, so that they were rather overthrown of their own company, and were weakened with the strokes of their own swords. {23} But Judas was exceeding earnest punishing the profane men, and he overthrew of them thirty thousand men. {24} And Timothee himself fell into the hands of Dositheus & Sosipater's parts, & with many prayers he besought that he might be let go alive, because he had parents & brethren of many of the Jews, whom it might happen by his death to be deceived. {25} And when he had given his faith that he would restore them according to the appointment, they let him go without harm, for the safety of their brethren. {26} And Judas came back from Carnion, having slain twenty five thousand. {27} After the flight & slaughter of these, he moved his army to Ephron a strong city, wherein a multitude dwelt of diverse nations: and strong young men standing before the walls resisted manfully, & in this were many engines, and provision of darts. {28} But when they had invoked the Almighty, who with his power breaketh the forces of the enemies, they took the city: and of them that were within they overthrew twenty five thousand. {29} From thence they departed to a city of the Scythians, which was distant from Jerusalem six hundred furlongs. {30} But those Jews that were with the Scythopolitans testifying that they were used courteously of them, even in the times of misery that they dealt modestly with them: {31} giving them thanks, and exhorting them also thence forward to be favourable toward their stock, they came to Jerusalem the solemn day of the weeks approaching. {32} And after Pentecost they went against Gorgias the governor of Idumea. {33} And he went forth with footmen three thousand, and horsemen four hundred. {34} Who buckling together, it chanced few of the Jews to be slain. {35} But Dositheus one of the Bacenors an horseman, a valiant man, held Gorgias: and whereas he would have taken him alive, a certain horseman of the Thracians came upon him, and cut off his shoulder: and so Gorgias escaped into Maresa. {36} But they that were with Esdrin, fighting long, and being wearied, Judas invoked our Lord to be their helper and captain of the battle: {37} beginning in his country language and with hymns raising a cry, drove Gorgias' soldiers into flight. {38} And Judas having gathered an army came into the city Odollam: and when the seventh day came on, being purified according to the custom, they kept the Sabbath in the same place. {39} And the day following Judas came with his company, to take away the bodies of them that were overthrown, and with their kinsmen to lay them in the sepulchres of their fathers. {40} And they found under the coats of the slain some of the donaries of the idols, that were in Jamnia, from which the law forbiddeth the Jews: therefore it was made plain to all, that for that cause they were slain. {41} All therefore blessed the just judgement of our Lord, who had made manifest the hidden things. {42} And so turning to prayers, they besought him, that the same offence, which was committed, might be forgotten. But the most valiant Judas exhorted the people to keep themselves without sin, seeing before their eyes what was done, because of the sins of them that were overthrown. {43} And making a gathering, he sent twelve thousand drachmes of silver to Jerusalem for sacrifice to be offered for sin, well and religiously thinking of the resurrection. {44} (For unless he hoped that they that were slain should rise again, it should seem superfluous and vain to pray for the dead.) {45} And because he considered that they, which had taken their sleep with godliness, had very good grace laid up for them. {46} It is therefore a holy, and healthful cogitation to pray for the dead, that they may be loosed from sins.

Chapter 13

Menelaus a fugitive Jew is put to death. 9. Antiochus with his great army is defeated twice, with loss of many men. 23. Philippe rebelling, peace is renewed. 24. And Judas is made Lord of Ptolemais.

{1} IN the year an hundred forty nine Judas understood, that Antiochus Eupator came with a multitude against Jurie. {2} and with him Lysias the procurator, and chief over the affairs having with him of footmen an hundred ten thousand, and of horsemen five thousand, and elephants twenty two, chariots with hooks three hundred. {3} And Menelaus also joined himself with them: & with much deceit besought Antiochus, not for the weal of his country, but hoping that he should be appointed to the principality. {4} But the King of kings stirred up Antiochus' mind against the sinner, and Lysias suggesting that he was the cause of all the evils, he commanded (as the custom is with them) that being apprehended he should be killed in the same place. {5} And there was in the same place a tower of fifty cubits, having an heap of ashes on every side: this had a prospect steep down. {6} From thence he commanded the sacrilegious person to be thrown down into the ashes, all thrusting him forward to death. {7} And by such law it chanced the transgressor of the law to die: and Menelaus not to be put into the earth. {8} And in deed very justly, because he committed many offences toward the altar of God, the fire and ashes whereof was holy: himself was condemned into the death of ashes. {9} But the king furious in mind, came to shew himself worse to the Jews than his father. {10} Which things when Judas understood, he commanded the people that day and night they should invoke our Lord, that as always now also he would help them: {11} as who were afraid to be deprived of the law, and their country, and the holy temple: and that he would not suffer the people that had of late taken breath a little while, to be again subdued to the blasphemous nations. {12} All therefore doing it together, and craving mercy of our Lord with weeping and fastings, being prostrate for three days continually, Judas exhorted them to prepare themselves. {13} But he with the ancients consulted, before the king should bring his army to Jury, and win the city, to go out, and to commit the event of the thing to the judgement of our Lord. {14} Committing therefore the power and charge of all to God, the creator of the world, and having exhorted his company to fight manfully, and to stand even to death for the laws, the temple, the city, their country, and citizens: he placed his army about Modin. {15} And having given a sign to his company of the victory of God, with most valiant young men picked out, by night setting upon the king's court, in the camp he slew four thousand men, and the greatest of the elephants, with them that had been placed thereupon, {16} & he filled the camp of the enemies with exceeding fear & perturbation, & the things being prosperously achieved, they departed. {17} And this was done when the day appeared, the protection of our Lord helping him. {18} But the king having taken a taste of the hardness of the Jews, attempted the difficulty of the places by policy: {19} & he moved his camp to Bethsura, which was a strong hold of the Jews: but he was put to flight, he fell, he was diminished. {20} And to them that were within Judas sent necessities. {21} But one Rhodocus of the Jew's army uttered the secrets to the enemies, who being sought for was apprehended, and shut up. {22} Again the king had talk with them that were in Bethsura: he gave the right hand: he took it: he went away. {23} He joined battle with Judas, he was overcome. And as he understood that Phillippe rebelled at Antioch, who was left over the affairs, dismayed in mind entreating the Jews, and yielding unto them, he sweareth concerning all things that seemed reason, and being reconciled he offered sacrifice, honoured the temple, and gave hosts. {24} He embraced Machabeus, and made him governor and prince from Ptolemais even to the Gerrenians. {25} But after, as he came to Ptolemais the Ptolemaians took grievously the covenant of amity, being offended lest perhaps they would break their league. {26} Then Lysias went up to the judgement seat, and declared the reason, and appeased the people, and returned to Antioch: and in this manner the king's journey and return proceeded.

Chapter 14

Demetrius having taken certain holds from Antiochus, 3. Alcimus lately deposed from the office of high Priest, 6. accuseth good men of disloyalty, 11. others also incense Demetrius. 12. Whereupon Nicanor being sent into Jury, maketh Alcimus again high-priest: 18. hath peace with Judas, conversing with him most familiarly. 26. But by Alcimus suggestion, seeketh to deliver him into the king's hands: 30. otherwise threateneth to profane the temple, 34. The Priests pray God to protect them. 37. Razias being accused, and pursued, 41. in extreme distress killeth himself with marvelous courage of spirit.

{1} BUT after the space of three years Judas understood, and they that were with him, that Demetrius the son of Seleucus with a strong multitude, & with ships was come up by the port of Tripolis to commodious places, {2} and held the countries against Antiochus, and his governor Lysias. {3} And one Alcimus that had been highpriest, but voluntarily was contaminated in the time of the confusion, considering that there was safety for him by no means, nor access to the altar, {4} came to king Demetrius in the year an hundred fifty, offering him a crown of gold, & a palm, & besides these, Talloes, which seemed to be of the temple. And that same day in deed he held his peace. {5} But having gotten a commodious time for his madness, being called of Demetrius to counsel, and asked on what thing and counsels the Jews rested, he answered: {6} They of the Jews that are called Assidians, of whom Judas Machabeus is captain, nourish battles, and move seditions, neither do they suffer the realm to be quiet. {7} For I also being defrauded of my ancestor's glory (I mean of the high priesthood) am come hither: {8} principally in deed keeping fidelity to the king's commodities, but secondly also providing for my citizens, for by their naughtiness all our stock is not a little vexed. {9} But all these things being known, o king, provide I pray thee, both for the country, and for our stock according to thy humanity published to all men. {10} For as long as Judas is alive, it is impossible that there be peace to the affairs. {11} And such things being said of him, the other friends also behaving themselves as enemies against Judas, incensed Demetrius. {12} Who forthwith sent Nicanor, chief over the elephants captain into Jurie: {13} giving him commission, that he should take Judas himself: but them that were with him, he should disperse, & make Alcimus the high priest of the greatest temple. {14} Then the nations, which had fled from Judas out of Jurie, joined themselves by troops with Nicanor, esteeming the miseries and calamities of the Jews the prosperities of their own affairs. {15} The Jews therefore having heard of Nicanor's coming, and the assembly of the nations, being sprinkled with earth besought him, that ordained his people to keep them for ever, & that protecteth his portion by evident signs. {16} And the captain commanding forthwith they removed from thence, and they came together to the castle of Dessau. {17} And Simon the brother of Judas had joined battle with Nicanor: but he was made afraid with the sudden coming of the adversaries. {18} Nevertheless Nicanor hearing the manliness of Judas' companions, & greatness of courage, that they had for the conflicts of their country, was afraid to make trial by blood. {19} Wherefore he sent Posidonius, and Theodotius, and Matthias before to give and take the right hands. {20} And when there was long consultation of these things, and the captain himself had moved it to the multitude, there was one sentence of them all to accord unto amity. {21} Therefore they appointed a day, wherein they might secretly deal among themselves, and seats were brought forth & set for every one. {22} But Judas commanded armed men to be in places convenient, lest perhaps some mischief might suddenly arise from the enemies: and they made agreeable communication. {23} Nicanor abode at Jerusalem, and did nothing unjustly, and the flocks of the multitudes, that had been gathered together he diminished. {24} And he esteemed Judas always dear from the heart, and he was inclined to the man. {25} And he desired him to marry a wife, and to beget children. He made a marriage, he lived quietly, and they lived in common. {26} But Alcimus seeing their charity one towards an other, and the covenants, came to

Demetrius, and said that Nicanor assented to foreign matters, and that he meant to make Judas being a traitor to the kingdom, his successor. {27} Therefore the king being exasperated with this man's most wicked criminations, wrote to Nicanor, saying, that he indeed was greatly displeased for the covenant of their amity: nevertheless that he commanded him to send Machabeus quickly prisoner to Antioch. {28} Which things being known Nicanor was amazed, and took it grievously, if he should undo those things which they had covenanted, being nothing hurt of the man. {29} But because he could not resist the king, he observed opportunity whereby to accomplish the commandment. {30} But Machabeus seeing that Nicanor dealt with him more austere, and that he exhibited his accustomed meeting more sternly, understanding this austerity not to be of good, a few of his company gathered together, he hid himself from Nicanor. {31} Which when he understood that he was stoutly prevented of the man, he came to the most great and most holy temple: and the Priests offering the accustomed hosts, he commanded the man to be delivered unto him. {32} Who saying with an oath, that they knew not where he was, that was demanded, stretching out his hand to the temple, {33} he sware, saying: Unless you will deliver Judas prisoner unto me, I will beat down this temple of God to the flat ground, and will dig down the altar, and this temple I will consecrate to Liber pater. {34} And when he had said these things, he departed. But the Priests stretching forth their hands unto heaven, invoked him that was always the defender of their nation, saying thus: {35} Thou o Lord of all, which lackest nothing, wouldest a temple of thy habitation to be made among us. {36} And now o Lord holy of all holies, preserve for ever this house impolluted, which of late hath been cleansed. {37} And Razias one of the ancients of Jerusalem, was accused to Nicanor, a man that was a lover of the city, and well reported of, who for his affection was called father of the Jews. {38} This man long time kept the purpose of continity in Judaism, and content to give his body and life for perseverance. {39} But Nicanor willing to manifest the hatred that he had against the Jews, sent five hundred soldiers to take him. {40} For he thought if he had intrapped him, that he should do the Jews very great hurt. {41} But the multitudes coveting to rush into his house, and to break open the gate, and to set fire thereto, when he was in taking, he struck himself with a sword: {42} choosing to die nobly rather than to be made subject to sinners, and against his noble birth to suffer unworthy injuries. {43} But whereas for haste he had not made the wound with a sure struck, and the multitudes brake in within the doors, running back boldly to the wall, he threw down himself manfully headlong unto the multitudes: {44} who quickly giving place to his fall he fell upon his neck. {45} And when he had breathed, incensed in mind he arose: and when his blood ran with a great stream, and he was wounded with most grievous wounds, running he passed through the multitude: {46} and standing upon a certain steep rock, and now being become without blood, griping his bowels, with both hands he cast them upon multitudes, invoking the dominatour of life and spirit, that he would restore these to him again: and so he departed this life.

Chapter 15

Nicanor intending to assault Judas on the sabbath day 5. blasphemeth most proudly. 7. Judas with all confidence in God encourageth his men, 11. confirming them with the relation of a vision in sleep. 21. So he with fervent prayer, the enemy trusting his own strength, jometh battle, 27. and killeth thirty five thousand, and Nicanor amongst the rest. Whose head, and hand cut off with the shoulder are hanged up in Jerusalem: 33. his tongue given to the birds, and a festival day observed. 38. And herewith the Author (of second Book) concludeth the whole history.

{1} BUT Nicanor as he understood that Judas was in the places of Samaria, he purposed with all violence to join battle the day of the Sabbath. {2} But the Jews that of necessity followed him, saying do not so fiercely and barbarously, but give honour to the day of the sanctification, and honour him that beholdeth all things: {3} that unhappy man asked, if there were a power in heaven, that

commanded the Sabbath day to be kept. {4} And they answering: There is the living Lord himself in heaven, the potent, that commanded the seventh day to be kept. {5} But he said. And I am potent upon the earth, that commanded arms to be taken, and the king's affairs to be accomplished. Nevertheless he obtained not to accomplish his counsel. {6} And Nicanor in deed puffed up with exceeding pride, had thought to have set up a common victorious memory of Judas. {7} But Machabeus always trusted with all hope that there would come aid from God to them. {8} And exhorted his company, that they should not fear at the coming of the nations, but should have in mind the aids given unto them from heaven, and now should hope that they should have the victory from the Almighty. {9} And speaking unto them out of the law, and the Prophets, admonishing them also of the conflicts, that they had made before, he made them the more prompt: {10} and so their hearts being encouraged, withal he shewed the fraud of the Gentiles, and their breaking of oaths. {11} And he armed every one of them not with fence of buckler and spear, but with very good words, and exhortations, declaring a dream worthy to be credited, whereby he rejoiced them all. {12} And the vision was in this manner: Onias who had been the high-Priest, a good and benign man, reverent to behold, modest of manners, and comely of speech, and who from a child was exercised in virtues, that he stretching forth the hands prayed for all the people of the Jews. {13} After this that there appeared also an other man marvelous for age, and glory, and for the port of great dignity about him. {14} And that Onias answering said: This is a lover of his brethren, and of the people of Israel: this is he that prayeth much for the people, and for the whole city, Jeremy the Prophet of God. {15} And that Jeremy put forth his right hand, and gave unto Judas a sword of gold, saying: {16} Take the holy sword a gift from God, wherewith thou shalt overthrow the adversaries of my people Israel. {17} Being exhorted therefore with the words of Judas exceeding good, by which the courages might be stirred up, & the hearts of the young men strengthened, they resolved to fight, and to encounter manfully: that manhood might decide the matter, because the holy city, and the temple were in danger. {18} For there was less care for their wives, and children, and also for their brethren, and kinsmen: but the greatest and principal fear was for the holiness of the temple. {19} And they also that were in the city, took no little care for them that were to join battle. {20} And when they did all hope that judgement would be given, and the enemies were present, and the army was set in array, the beasts & horsemen disposed in convenient place, {21} Machabeus considering the coming of the multitude, and the variety of the provision of armour, and the fierceness of the beasts, stretching forth his hands unto heaven, he invoked our Lord, that worketh wonders, who not according to the might of arms, but according as it pleaseth him, giveth victory to the worthy. {22} And he said invoking in this manner: Thou Lord which didst send thy Angel in the time of Ezechias king of Juda, and didst kill an hundred eighty five thousand of the camp of Sennacharib: {23} and now o Dominatour of the heavens send thy good Angel before us, in fear and trembling of the greatness of thine arm, {24} that they may be afraid, which with blasphemy come against thine holy people. And he indeed ended his prayer thus. {25} But Nicanor, and they that were with him, with trumpets & songs came near. {26} But Judas, & they that were with him, invoking God by prayers joined battle: {27} with the hand indeed fighting, but in their hearts praying to our Lord, they overthrew no less than five and thirty thousand, being greatly delighted with the presence of God. {28} And when they had ceased, and returned with joy, they understood that Nicanor was slain, for all his armour. {29} A shout therefore being made, and a great cry, they blessed the Almighty Lord in their country language. {30} And Judas, who by all means was in body and mind ready to die for his citizens, commanded that Nicanor's head, & hand with the shoulder being cut off, should be carried to

Jerusalem. {31} Whither when he was come, having called his countrymen, and the Priests to the altar, he sent also for them that were in the castle. {32} And shewing them the head of Nicanor, and the wicked hand, which he stretching forth against the holy house of Almighty God, had mightily bragged. {33} The tongue also of impious Nicanor being cut out, he commanded to be given piecemeal to the birds: and the hand of the furious man to be hanged up against the temple. {34} All therefore blessed the Lord of heaven, saying: Blessed be he, that hath kept his place undefiled. {35} And he hung up Nicanor's head in the top of the castle, that it might be an evident, and manifest sign of the help of God. {36} Therefore all by common counsel decreed, by no means to let pass this day without solemnity: {37} but to keep the solemnity the thirteenth day of the month Adar, which is called in the Syrian language, the day before Mardocheus' day. {38} These things therefore being done concerning Nicanor, and from that time the city being possessed of the Hebrews, I also in these will make an end of speaking. {39} And if well, and as is competent for a story, that, myself also would: but if not so worthily, it resteth to be pardoned me. {40} For as to drink always wine, or always water is hurtful, but to use now one now an other is delectable: so to the readers, if the speech be always exact, it will not be grateful. Here therefore it shall be ended.

New Testament

THE HOLY GOSPEL ACCORDING TO S. MATTHEW

Chapter 1

The pedigree of Jesus, to shew that he is Christ, promised to Abraham and David. 18. That he was conceived and born of a Virgin, as Esay prophesied of him.

{1} THE book of the generation of JESUS Christ, the son of David, the son of Abraham. {2} Abraham begat Isaac, And Isaac begat Jacob. And Jacob begat Judas and his brethren: {3} And Judas begat Phares and Zaram of Thamar. And Phares begat Esron. And Esron begat Aram. {4} And Aram begat Aminadab. And Aminadab begat Naasson. And Naasson begat Salmon. {5} And Salmon begat Booz of Rahab. And Booz begat Obed of Ruth. And Obed begat Jesse. {6} And Jesse begat David the king. And David the king begat Salomon of her that was the wife of Urias. {7} And Salmon begat Roboam. And Roboam begat Abia. And Abia begat Asa. {8} And Asa begat Josaphat. And Josaphat begat Joram. And Joram begat Ozias. {9} And Ozias begat Joatham. And Joatham begat Achaz. And Achaz begat Ezechias. {10} And Ezechias begat Manasses. And Manasses begat Amon. And Amon begat Josias. {11} And Josias begat Jechonias and his brethren in the Transmigration of Babylon. {12} And after the Transmigration of Babylon, Jechonias begat Salathiel. And Salathiel begat Zorobabel. {13} And Zorobabel begat Abiud. And Abiud begat Eliacim. And Eliacim begat Azor. {14} And Azor begat Sadoc. And Sadoc begat Achim. And Achim begat Eliud. {15} And Eliud begat Eleazar. And Eleazar begat Mathan. And Mathan begat Jacob. {16} And Jacob begat Joseph the husband of MARY: of whom was born JESUS, who is called CHRIST. {17} Therefore all the generations from Abraham unto David, fourteen generations. And from David to the Transmigration of Babylon, fourteen generations. And from the Transmigration of Babylon unto CHRIST, fourteen generations. {18} And the generation of CHRIST was in this wise. When his mother MARY was spoused to Joseph, before they came together, she was found to be with child, by the Holy Ghost. {19} Whereupon Joseph her husband for that he was a just man, & would not put her to open shame: was minded secretly to dismiss

her. {20} But as he was thus thinking, behold the Angel of our Lord appeared to him in sleep saying: Joseph son of David, fear not to take MARY thy wife, for that which is born in her, is of the Holy Ghost. {21} And she shall bring forth a Son: and thou shalt call his name JESUS. For he shall save his people from their sins. {22} And all this was done that it might be fulfilled which our Lord spake by the Prophet saying. {23} Behold a Virgin shall be with child, & bring forth a Son, and they shall call his name Emmanuel, which being interpreted is, God with us. {24} And Joseph rising up from sleep, did as the Angel of our Lord commanded him, & took his wife. {25} And he knew her not till she brought forth her first born Son: & called his name JESUS.

Chapter 2

The Gentiles come unto Christ with their offerings, and that so openly, that the Jews can not pretend ignorance. {3} The Jews with Herod conspire against him. {13} He thereupon fleeth from them into Aegypt. {16} They afterward, seeing their subtlety prevailed not, {1042} imagined to oppress him by open persecution. {19} But they at length died, and he returneth to the land of Israel: all according to the Scriptures.

{1} WHEN JESUS therefore was born in Bethlehem of Juda in the days of Herod the king, behold there came Sages from the East to Jerusalem, {2} Saying, where is he that is born King of the Jews? For we have seen his star in the East, and are come to adore him. {3} And Herod the king Hearing this, was troubled, & all Jerusalem with him. {4} And assembling together all the high Priests and the Scribes of the people, he inquired of them where Christ should be born. {5} But they said to him: In Bethlehem of Juda. For so it is written by the Prophet: {6} And thou Bethlehem the land of Juda, art not the least among the Princes of Juda: for out of thee shall come forth the Captain that shall rule my people Israel. {7} Then Herod secretly calling the Sages, learned diligently of them the time of the star which appeared to them; {8} and sending them into Bethlehem, said: Go, & inquire diligently of the child; and when you shall find him, make report to me, that I also may come and adore him. {9} Who having heard the king, went their way; and behold the star which they had seen in the East, went before them, until it came and stood over, where the child was. {10} And seeing the star they rejoiced with exceeding great joy. {11} And entering into the house, they found the child with MARY his mother, & falling down adored him; and opening their treasures, they offered to him gifts: gold, frankincense, and myrrh. {12} And having received an answer in sleep that they should not return to Herod, they went back an other way into their country. {13} And after they were departed, Behold an Angel of our Lord appeared in sleep to Joseph, saying: Arise, & take the child and his mother, and fly into Aegypt; and be there until I shall tell thee. For it will come to pass that Herod will seek the child to destroy him. {14} Who arose, & took the child and his mother by night, and retired into Aegypt: and he was there until the death of Herod: {15} that it might be fulfilled which was spoken of our Lord by the Prophet, saying: Out of Aegypt have I called my Son. {16} Then Herod perceiving that he was deluded by the Sages, was exceeding angry; and sending, murdered all the men children that were in Bethlehem, & in all the borders thereof, from two year old and under, according to the time which he had diligently sought out of the Sages. {17} Then was fulfilled that which was spoken by Jeremy the Prophet saying: {18} A voice in Rama was heard, crying out & much wailing: Rachel bewailing her children, & would not be comforted, because they are not. {19} But when Herod was dead, behold an Angel of our Lord appeared in sleep to Joseph in Aegypt. {20} saying: Arise, and take the child & his mother, and go into the land of Israel. For they are dead that sought the life of the child. {21} Who arose, & took the child and his mother, and came into the land of Israel. {22} But hearing that Archelaus reigned in Jewry for Herod his father, he feared to go thither: and being warned in sleep retired into the quarters of Galilee. {23} And coming he dwelt in a city called Nazareth: that

it might be fulfilled which was said by the Prophets: That he shall be called a Nazarite.

Chapter 3

John Baptist by his Eremite's life, by his preaching and baptism, calleth all unto penance, to prepare them to Christ. {10} He preacheth to the Pharisees and Sadducees, threatening to them (unless they truly do penance) reprobation here and damnation hereafter: and for salvation sendeth them to Christ and his baptism. Which being far more excellent than John's, yet Christ him self among those penitents vouchsafeth to come unto John's baptism. Where he hath testimony from heaven also.

{1} AND in those days cometh John the Baptist preaching in the desert of Jewry, saying: Do penance: for the Kingdom of {2} & Heaven is at hand. {3} For this is he that was spoken of by Esay the Prophet, saying: A voice of one crying in the desert, prepare ye the way of our Lord, make straight his paths. {4} And the said John had his garment of camels' hair, and a girdle of a skin about his loins: and his meat was locusts & wild honey. {5} Then went forth to him Jerusalem and all Jewry, and all the country about Jordan: {6} & were baptized of him in Jordan, confessing their sins. {7} And seeing many of the Pharisees and Sadducees coming to his Baptism, he said to them. Ye viper's brood, who hath shewed you to flee from the wrath to come? {8} Yield therefore fruit worthy of penance. {9} And delight not to say within your selves, we have Abraham to our father. For I tell you that God is able of these stones to raise up children to Abraham. {10} For now the axe is put to the root of the trees. Every tree therefore that doth not yield good fruit, shall be cut down, & cast into the fire. {11} I indeed baptize you in water unto penance, but he that shall come after me, is stronger than I, whose shoes I am not worthy to bear, he shall baptize you in the Holy Ghost & fire. {12} Whose fan is in his hand, and he shall clean purge his floor: and he will gather his wheat into the barn, but the chaff he will burn with unquenchable fire. {13} Then cometh JESUS from Galilee to Jordan, unto John, to be baptized of him. {14} But John stayed him, saying: I ought to be baptized of thee, and comest thou to me? {15} And JESUS answering, said to him: Suffer me for this time. For so it becometh us to fulfill all justice. Then he suffered him. {16} And JESUS being baptized, forthwith came out of the water: and lo the Heavens were opened to him: & he saw the Spirit of God descending as a dove, & coming upon him. {17} And behold a voice from Heaven saying: This is my beloved Son, in whom I am well pleased.

Chapter 4

Christ going into the desert to prepare him self before his Manifestation, overcometh the Devil's temptations. {12} Beginning in Galilee, as the Prophet said he should: {18} he calleth four Disciples: and with his preaching and miracles draweth unto him innumerable followers.

{1} THEN JESUS was led of the Spirit into the desert, to be tempted of the devil. {2} And when he had fasted forty days and forty nights, afterward he was hungry. {3} And the tempter approached and said to him: If thou be the Son of God, command that these stones be made bread. {4} Who answered and said: It is written, Not in bread alone doth man live, but in every word that proceedeth from the mouth of God. {5} Then the devil took him up into the holy city, and set him upon the pinnacle of the Temple, {6} and said to him: If thou be the Son of God, cast thyself down, for it is written: That he will give his Angels charge of thee, & in their hands shall they hold thee up, lest perhaps thou knock thy foot against a stone. {7} JESUS said to him again: It is written, Thou shalt not tempt the Lord thy God. {8} Again the devil took him up into a very high mountain: and he shewed him all the kingdoms of the world, and the glory of them, {9} and said to him: All these will I give thee, if falling down thou wilt adore me. {10} Then JESUS saith to him: Avaunt Satan; for it is written, The Lord thy God shalt thou adore, and him only shalt thou serve. {11} Then the devil left him; and behold Angels came, and ministered to him.

{12} And when JESUS had heard that John was delivered up, he retired into Galilee: {13} and leaving the city Nazareth, came and dwelt in Capharnaum a sea town, in the borders of Zabulon & Nephthali; {14} that it might be fulfilled which was said by Esay the Prophet. {15} Land of Zabulon & land of Nephthali, the way of the sea beyond Jordan of Galilee, of the Gentiles: {16} the people that sat in darkness, hath seen great light: & to them that sat in a country of the shadow of death, light is risen to them. {17} From that time JESUS began to preach, and to say: Do penance, for the Kingdom of Heaven is at hand. {18} And JESUS walking by the sea of Galilee, saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers) {19} and he saith to them: Come ye after me, and I will make you to be fishers of men. {20} But they incontinent leaving the nets, followed him. {21} And going forward from thence, he saw other two brethren, James of Zebedee, and John his brother, in a ship with Zebedee their father, repairing their nets: and he called them. {22} And they forthwith left their nets and father and followed him. {23} And JESUS went round about all Galilee, teaching in their Synagogues, & preaching the Gospel of the Kingdom: and healing every malady, and every infirmity, in the people. {24} And the bruit of him went into all Syria, and they presented to him all that were ill at ease, diversely taken with diseases and torments, and such as were possest, and lunatics, and sick of the palsy, and he cured them: {25} And much people followed him from Galilee, and Decapolis, and Jerusalem, and from Jury and from Jordan.

Chapter 5

First, {3} he promiseth rewards, {13} and he layeth before the Apostles their office. {17} Secondly, he protesteth unto us that we must keep the commandments, and that more exactly than the Scribes and Pharisees, whose justice was counted most perfid: but yet that it was unsufficient, he sheweth in the precepts of {21} Murder, {27} Adultery, {31} Divorce, {33} Swearing, {38} Revenge, {42} Usury, {43} Enemies.

{1} AND much people followed him from Galilee, and Decapolis, and Jerusalem, and from Jury and from beyond Jordan. {2} and opening his mouth he taught them, saying, {3} Blessed are the poor in spirit: for theirs is the Kingdom of Heaven. {4} Blessed are the meek: for they shall possess the land. {5} Blessed are they that mourn: for they shall be comforted. {6} Blessed are they that hunger and thirst after justice: for they shall have their fill. {7} Blessed are the merciful: for they shall obtain mercy. {8} Blessed are the clean of heart: for they shall see God. {9} Blessed are the peace-makers: for they shall be called the children of God. {10} Blessed are they that suffer persecution for justice: for theirs is the Kingdom of Heaven. {11} Blessed are ye when they shall revile you, and persecute you, & speak all that naught is, against you, untruly, for my sake: {12} be glad & rejoice, for your reward is very great in Heaven. For so they persecuted the Prophets, that were before you. {13} You are the salt of the earth. {14} But if the salt leese his virtue, wherewith shall it be salted? It is good for nothing any more but to be cast forth, and to be trodden of men. {15} You are the light of the world. A city cannot be hid, situated on a mountain. {16} Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house. {17} So let your light shine before men, that they may see your good works, and glorify your Father which is in Heaven. {18} Do not think that I am come to break the Law, or the Prophets. I am not come to break, but to fulfill. {19} For assuredly I say unto you, till Heaven and earth pass, one jot, or one tittle shall not pass of the Law, till all be fulfilled. {20} He therefore that shall break one of these least commandments, and shall so teach men, shall be called the least in the Kingdom of Heaven. But he that shall do and teach, he shall be called great in the Kingdom of Heaven. {21} For I tell you, that unless your justice abound more than that of the Scribes and Pharisees, you shall not enter into the Kingdom of Heaven. {22} You have heard that it was said to them

of old: Thou shalt not kill. And whoso killeth, shall be in danger of judgement. {23} But I say to you, that whosoever is angry with his brother, shall be in danger of judgment. And whosoever shall say to his brother, Raca, shall be in danger of a council. And whosoever shall say, Thou fool, shall be guilty of the Hell of fire. {24} If therefore thou offer thy gift at the Altar, and there thou remember that thy brother hath ought against thee; {25} leave there thy offering before the Altar, and go first to be reconciled to thy brother: and then coming thou shalt offer thy gift. {26} Be at agreement with thy adversary betimes, {1045} whiles thou art in the way with him; lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. {27} Amen I say to thee, thou shalt not go out from thence till thou repay the last farthing. {28} You have heard that it was said to them of old: Thou shalt not commit adultery. {29} But I say to you, that whosoever shall see a woman to lust after her, hath already committed adultery with her in his heart. {30} And if thy right eye scandalize thee, pluck it out, & cast it from thee. For it is expedient for thee that one of thy limbs perish, rather than thy whole body be cast into hell. {31} And if thy right hand scandalize thee, cut it off, and cast it from thee: for it is expedient for thee that one of thy limbs perish rather than that thy whole body go into Hell. {32} It was said also, whosoever shall dismiss his wife, let him give her a bill of divorce. {33} But I say to you, whosoever shall dismiss his wife, excepting the cause of fornication, maketh her to commit adultery: And he that shall marry her that is dismissed; committeth adultery. {34} Again you have heard that it was said to them of old, Thou shalt not commit perjury: but thou shall perform thy oaths to our Lord. {35} But I say to you not to swear at all: neither by heaven, because it is the throne of God: neither by the earth, because it is the foot-stool of his feet: neither by Jerusalem, because it is the city of the great King. {36} Neither shalt thou swear by thy head, because thou canst not make one hair white or black. {37} Let your talk be yea, yea: no, no: and that which is over & above these, is of evil. {38} You have heard that it was said, An eye for an eye, and a tooth for a tooth. {39} But I say to you not to resist evil: but if one strike thee on thy right cheek, turn to him also the other: {40} and to him that will contend with thee in judgement, and take away thy coat, let go thy cloak also unto him. {41} and whosoever will force thee one mile, go with him other twain. {42} He that asketh of thee, give to him: and to him that would borrow of thee, turn not away. {43} You have heard that it was said, Thou shalt love thy neighbour, & hate thine enemy. {44} But I say to you, love your enemies, do good to them that hate you: and pray for them that persecute and abuse you: {45} that you may be the children of your father which is in heaven, who maketh his sun to rise upon good & bad, and raineth upon just and unjust. {46} For if you love them that love you, what reward shall you have? Do not also the Publicans this? {47} And if you salute your brethren only, what do you more, do not also the Heathen this? {48} Be you perfect therefore, as also your heavenly Father is perfect.

Chapter 6

In this second

Chapter of his Sermon, he Controlleth the Pharisee's justice (that is, their alms, prayer, and fasting) for the scope and intention thereof, which was vain glory. {19} Their end also was to be rich, but ours must not be so much as in necessaries.

{1} TAKE good heed that you do not your justice before men, to be seen of them: otherwise reward, you shall not have with your father which is in heaven. {2} Therefore when thou doest an alms-deed, sound not a trumpet before thee, as the Hypocrites do in the Synagogues and in the streets, that they may be honoured of men: Amen I say to you, they have received their reward. {3} But when thou doest an alms-deed, let not thy left hand know what thy right hand doeth: {4} that thy alms-deed may be in secret, and thy father

which seeth in secret, will repay thee. {5} And when ye pray, you shall not be as the hypocrites, that love to stand and pray in the Synagogues & corners of the streets, that they may be seen of men: Amen I say to you, they have received their reward. {6} But thou, when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy father in secret: and thy father which seeth in secret, will repay thee. {7} And when you are praying, speak not much, as the Heathen. For they think that in their much-speaking they may be heard. {8} Be not you therefore like to them, for your father knoweth what is needful for you, before you ask him. {9} Thus therefore shall you pray.

{1} OUR FATHER which art in heaven, sanctified be thy name. {10} Let thy Kingdom come. Thy will be done, as in heaven, in earth also. {11} Give us today our supersubstantial bread. {12} And forgive us our debts, as we also forgive our debtors, {13} And lead us not into temptation. But deliver us from evil. Amen. {14} For if you will forgive men their offences, your heavenly father will forgive you also your offences. {15} But if you will not forgive men, neither will your father forgive you your offences. {16} And when you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, that they have received their reward. {17} But thou when thou dost fast, anoint thy head, and wash thy face: {18} that thou appear not to men to fast, but to thy father which is in secret: and thy father which seeth in secret, will repay thee. {19} Heap not up to your selves treasures on the earth: where the rust and moth do corrupt, & where thieves dig through and steal. {20} But heap up to your selves treasures in heaven: where neither the rust nor moth doth corrupt, and where thieves do not dig through nor steal. {21} For where thy treasure is, there is thy heart also. {22} The candle of thy body is thine eye. If thine eye be simple, thy whole body shall be lightsome. {23} But if thine eye be naught: thy whole body shall be darksome. If then the light that is in thee, be darkness: the darkness it self how great shall it be? {24} No man can serve two masters. For either he will hate the one, and love the other: or he will sustain the one, and contemn the other. You cannot serve God and Mammon. {25} Therefore I say to you, be not careful for your life, what you shall eat, neither for your body what raiment you shall put on. Is not the life more than the meat: and the body more than the raiment? {26} Behold the fowls of the air, that they sow not, neither reap, nor gather into barns: and your heavenly father feedeth them. {27} And which of you by caring, can add to his stature one cubit? {28} And for raiment why are you careful? Consider the lilies of the field how they grow: they labour not, neither do they spin. {29} But I say to you, that neither Salomon in all his glory was arrayed as one of these. {30} And if the grass of the field, which to day is, and to morrow is cast into the oven, God doth so clothe: how much more you, O ye of very small faith? {31} Be not careful therefore, saying, what shall we eat, or what shall we drink, or wherewith shall we be covered? {32} for all these things the Heathen do seek after. For your father knoweth that you need all these things. {33} Seek therefore first the Kingdom of God, and the justice of him, and all these things shall be given you besides. {34} Be not careful therefore for the morrow; for the morrow day will be careful for it self. Sufficient for the day is the evil thereof.

Chapter 7

In this third and last

Chapter of his Sermon, because we know not men's ends, he biddeth us beware of judging: {6} and nevertheless to take open dogs (so he calleth them) as they be. {7} If these works of justice seem too hard, we must pray instantly to him that giveth them. {12} In the conclusion, he giveth one short rule of all justice. {13} and then he exhorteth with all vehemency to the strait way both of the Catholic faith, {21} and also of good life: because only faith will not suffice.

{1} JUDGE not, that you be not judged. {2} shall be judged: and in what measure you For in what judgement you judge, you mete,

it shall be measured to you again. {3} And why seest thou the mote that is in thy brother's eye: and the beam that is in thine own eye thou seest not? {4} Or how sayest thou to thy brother: Let me cast out the mote of thine eye; and behold a beam is in thine own eye? {5} Hypocrite, cast out first the beam out of thine own eye; and then shalt thou see to cast out the mote out of thy brother's eye. {6} Give not that which is holy to dogs: neither cast ye your pearls before swine, lest perhaps they tread them with their feet, & turning, all to tear you. {7} Ask, and it shall be given you: seek, and you shall find, knock, & it shall be opened to you. {8} For every one that asketh, receiveth: and that seeketh, findeth: and to him that knocketh, it shall be opened. {9} Or what man is there of you, whom if his child shall ask bread, will he reach him a stone? {10} Or if he shall ask him fish, will he reach him a serpent? {11} If you then being naught, know how to give good gifts to your children: how much more will your Father which is in Heaven, give good things to them that ask him? {12} All things therefore whatsoever you will that men do to you, do you also to them. For this is the Law and the Prophets. {13} Enter ye by the narrow gate: because broad is the gate, and large is the way that leadeth to perdition, and many there be that enter by it. {14} How narrow is the gate, and strait is the way that leadeth to life: & few there are that find it! {15} Take ye great heed of false Prophets, which come to you in the clothing of sheep, but inwardly are ravening wolves. {16} By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? {17} Even so every good tree yieldeth good fruits, and the evil tree yieldeth evil fruits. {18} A good tree can not yield evil fruits, neither an evil tree yield good fruits. {19} Every tree that yieldeth not good fruit, shall be cut down, and shall be cast into fire. {20} Therefore by their fruits you shall know them. {21} Not every one that sayeth to me, Lord, Lord, shall enter into the Kingdom of Heaven: but he that doth the will of my Father which is in Heaven, he shall enter into the Kingdom of Heaven. {22} Many shall say to me in that day: Lord, Lord, have not we prophesied in thy name, and in thy name cast out devils, and in thy name wrought many miracles? {23} And then I will confess unto them, That I never knew you: depart from me you that work iniquity. {24} Every one therefore that heareth these words, and doeth them, shall be likened to a wise man that built his house upon a rock, {25} and the rain fell, and the floods came, and the winds blew, and they beat against that house, and it fell not, for it was founded upon a rock. {26} And every one that heareth these my words, and doeth them not, shall be like a foolish man that built his house upon the sand. {27} and the rain fell, and the floods came, and the winds blew, and they beat against that house, and it fell, & the fall thereof was great. {28} And it came to pass, when JESUS had fully ended these words, the multitude were in admiration upon his doctrine. {29} For he was teaching them as having power, and not as their Scribes and Pharisees.

Chapter 8

Immediately after his Sermon (to confirm his doctrine with a miracle) he cureth a Leper. 5. But above him and all other Jews, he commendeth the faith of the Centurion, who was a Gentile: and foretelleth by that occasion, the vocation of the Gentiles, and reprobation of the Jews. [14] In Peter's house he sheweth great grace. [18] In the way to the sea he speaketh with two, of following him: [23] and upon the sea commandeth the tempest: [28] and beyond the sea he manifesteth the devil's malice against man, in an herd of swine.

{1} AND when he was come down from the mountain, great multitudes followed him: {2} And behold a Leper came and adored him saying: Lord, if thou wilt, thou canst make me clean. {3} And JESUS stretching forth his hand, touched him, saying: I will. Be thou made clean. And forthwith, his leprosy was made clean. {4} And JESUS saith to him: See thou tell no body: but go, shew thy self to the Priest, and offer the gift which Moyses commanded for a testimony to them. {5} And when he was entered into Capharnaum, there came to him a Centurion, beseeching him, {6} and saying: Lord my boy lieth at home sick of

the palsy, and is sore tormented. {7} And JESUS saith to him: I will come, and cure him. {8} And the Centurion making answer, said: Lord, I am not worthy that thou shouldest enter under my roof: but only say the word, & my boy shall be healed. {9} For I also am a man subject to authority, having under me soldiers; {10} And JESUS hearing this, marveled: and said to them that followed him: Amen I say to you, I have not found so great faith in Israel. {11} And I say to you that many shall come from the East and West, and shall sit down with Abraham, and Isaac, & Jacob in the Kingdom of Heaven: {12} but the children of the Kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. {13} And JESUS said to the Centurion: Go, and as thou hast believed, be it done to thee. And the boy was healed in the same hour. {14} And when JESUS was come into Peter's house, he saw his wife's mother laid, and in a fit of a fever: {15} and he touched her hand, and the fever left her, and she arose, and ministered to him. {16} And when evening was come, they brought to him many that had devils: and he cast out the spirits with a word: and all that were ill at ease, he cured: {17} that it might be fulfilled, which was spoken, by Esay the Prophet, saying: He took our infirmities, and bare our diseases. {18} And JESUS seeing great multitudes about him, commanded to go beyond the water. {19} And a certain Scribe came, and said to him: Master, I will follow thee whithersoever thou shalt go. {20} And JESUS saith to him: The foxes have holes, and the fowls of the air nests: but the Son of man hath not where to lay his head. {21} And an other of his Disciples said to him: Lord, permit me first to go and bury my father. {22} But JESUS said to him: Follow me, and let the dead bury the dead. {23} And when he entered into the boat, his Disciples followed him: {24} and lo a great tempest arose in the sea, so that the boat was covered with waves, but he slept. {25} And they came to him, and raised him, saying: Lord, save us, we perish. {26} And he saith to them: Why are you fearful, O ye of little faith? Then rising up he commanded the winds, and the sea, and there ensued a great calm. {27} Moreover the men marveled, saying: What an one is this, for the winds and the sea obey him. {28} And when he was come beyond the water, into the country of the Gerasens, there met him two that had devils, coming forth out of the sepulchres, exceeding fierce, so that none could pass by that way. {29} And behold they cried saying: What is between us & thee JESUS the Son of God? art thou come hither to torment us before the time. {30} And there was not far from them an herd of many swine feeding. {31} And the devils besought him saying: If thou cast us out, send us into the herd of swine. {32} And he said to them: Go. But they going forth went into the swine, and behold the whole herd went with a violence, headlong into the sea: and they died in the waters. {33} And the swineherds fled: and coming into the city, told all, and of them that had been possessed of devils. {34} And behold the whole city went out to meet JESUS, and when they saw him, they besought him that he would pass from their quarters.

Chapter 9

The Masters of the Jews he confuteth both with reasons and miracles: {2} defending his remitting of sins, {9} his eating with sinners, {14} and his condescending to his weak Disciples until he have made them stronger. {18} shewing also in two miracles, the order of his providence about the Jews and Gentiles, leaving the one when he called the other. {27} he cureth two blind men, and one possessed. {35} And having with so many miracles together confuted his enemies, and yet they worse and worse, upon pity toward the people, he thinketh of sending true pastors unto them.

{1} AND entering into a boat, he passed over the water, and came into his own city. {2} And behold they brought to him one sick of the palsy lying in bed. And JESUS seeing their faith, said to the sick of the palsy: Have a good heart son, thy sins are forgiven thee. {3} And behold certain of the Scribes said within them selves: He blasphemeth. {4} And JESUS seeing their thoughts, said:

Wherefore think you evil in your hearts? {5} Whether is easier, to say, thy sins are forgiven thee: or to say, arise and walk. {6} But that you may know that the Son of man hath power in earth to forgive sins, (then said he to the sick of the palsy,) Arise, take up thy bed, and go into thy house. {7} And he arose, and went into his house. {8} And the multitudes seeing it, were afraid, and glorified God that gave such power to men. {9} And when JESUS passed forth from thence, he saw a man sitting in the custom-house, named Matthew; And he saith to him: Follow me. And he arose up, and followed him. {10} And it came to pass as he was sitting at meat in the house, behold many Publicans and sinners came, and sat down with JESUS and his Disciples. {11} And the Pharisees seeing it, said to his disciples: why doth your master eat with Publicans and sinners? {12} But JESUS hearing it, said: They that are in health, need not a physician, but they that are ill at ease. {13} But go your ways & learn what it is, I will mercy, & not sacrifice. For I am not come to call the just, but sinners. {14} Then came to him the Disciples of John, saying: Why do we and the Pharisees fast often, but thy Disciples do not fast? {15} And JESUS said to them: Can the children of the Bridegroom mourn, as long as the Bridegroom is with them? But the days will come when the Bridegroom shall be taken away from them, and then they shall fast. {16} And no body putteth a piece of raw cloth to an old garment. For he taketh away the piecing thereof from the garment, and there is made a greater rent. {17} Neither do they put new wine into old bottles. Otherwise the bottles break, and the wine runneth out, and the bottles perish. But new wine they put into new bottles: and both are preserved together. {18} As he was speaking this unto them, behold a certain Governor approached, and adored him, saying: Lord, my daughter is even now dead; but come, lay thy hand upon her, and she shall live. {19} And JESUS rising up followed him, and his Disciples. {20} And behold a woman which was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment. {21} For she said within herself: If I shall touch only his garment, I shall be safe. {22} But JESUS turning and seeing her, said: Have a good heart daughter, thy faith hath made thee safe. And the woman became whole from that hour. {23} And when JESUS was come into the house of the Governor, & saw minstrels and the multitude keeping a stir, {24} he said: Depart, for the wench is not dead, but sleepeth. And they laughed him to scorn. {25} And when the multitude was put forth, he entered in, and held her hand. And the maid arose. {26} And this bruit went forth into all that country. {27} And as JESUS passed forth from thence, there followed him two blind men crying and saying: Have mercy on us, O Son of David. {28} And when he was come to the house, the blind came to him. And JESUS saith to them: Do you believe, that I can do this unto you? They say to him: Yea Lord. {29} Then he touched their eyes, saying: According to your faith, be it done to you. {30} And their eyes were opened, and JESUS threatened them, saying: See that no man know it. {31} But they went forth, and bruited him in all that country. {32} And when they were gone forth, behold they brought him a dumb man, possessed with a devil. {33} And after the devil was cast out, the dumb man spake, and the multitudes marveled saying: Never was the like seen in Israel. {34} But the Pharisees said: In the prince of devils he casteth out devils. {35} And JESUS went about all the cities, and towns, teaching in their Synagogues, and preaching the Gospel of the Kingdom, and curing every disease, and every infirmity. {36} And seeing the multitudes, he pitied them; because they were vexed, and lay like sheep that have not a shepherd. {37} Then he saith to his Disciples: The harvest surely is great, but the workmen are few. {38} Pray therefore the Lord of the harvest, that he send forth workmen into his harvest.

Chapter 10

*He giveth to the Twelve the power of Miracles, and so sendeth them to the lost sheep of the Jews.
{5} with instructions accordingly: {10} and by occasion of the sending foretelleth of the*

persecutions after his Ascension, arming them and all other against the same, {40} and also exhorting the people to harbour his servants in such times of persecution.

{1} AND having called his twelve disciples together, he gave them power over unclean spirits, that they should cast them out, & should cure all manner of disease, & all manner of infirmity. {2} And the names of the twelve Apostles be these: The first, Simon who is called Peter, and Andrew his brother, {3} James of Zebedee, and John his brother, Philip and Bartholemew, Thomas and Matthew the publican, and James of Alphaeus, and Thaddaeus, {4} Simon Cananaeus, & Judas Iscariote, who also betrayed him. {5} These twelve did JESUS send; commanding them, saying: Into the way of the Gentiles go ye not, and into the cities of the Samaritans enter ye not: {6} but go rather to the sheep that are perished of the house of Israel. {7} And going, preach, saying: That the Kingdom of Heaven is at hand. {8} Cure the sick, raise the dead, cleanse the lepers, cast out devils: gratis you have received, gratis give ye. {9} Do not possess gold, nor silver, nor money in your purses: {10} not a scrip for the way, neither two coats, neither shoes, neither rod. For the workman is worthy of his meat. {11} And into whatsoever city or town you shall enter, inquire who in it is worthy: and there tarry till you go forth. {12} And when ye enter into the house, salute it, saying: Peace be to this house. {13} And if so be that house be worthy, your peace shall come upon it. But if it be not worthy, your peace shall return to you. {14} And whosoever shall not receive you, nor hear your words; going forth out of the house or the city shake off the dust from your feet. {15} Amen I say to you, it shall be more tolerable for the land of the Sodomites and Gomorreans in the day of judgement, than for that city. {16} Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents, and simple as doves. {17} And take heed of men. For they will deliver you up in Councils, and in their Synagogues they will scourge you. {18} And to presidents and to kings shall you be led for my sake, in testimony to them and the Gentiles. {19} But when they shall deliver you up, take no thought how or what to speak: for it shall be given you in that hour what to speak. {20} For it is not you that speak, but the Spirit of your Father that speaketh in you. {21} The brother also shall deliver up the brother to death, and the father the Son: and the children shall rise up against the parents, and shall work their death, {22} and you shall be odious to all men for my name: but he that shall persevere unto the end, he shall be saved. {23} And when they shall persecute you in this city, flee into an other. Amen I say to you, you shall not finish all the cities of Israel, till the Son of man come. {24} The disciple is not above the master, nor the servant above his lord. {25} It sufficeth the disciple that he be as his master, and the servant as his lord. If they have called the goodman of the house Beelzebub, how much more them of his household? {26} Therefore fear ye not them. For nothing is hid, that shall not be revealed: and secret, that shall not be known. {27} That which I speak to you in the dark, speak ye in the light: and that which you hear in the ear, preach ye upon the house tops. {28} And fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body into Hell. {29} Are not two sparrows sold for a farthing: and not one of them shall fall upon the ground without your father? {30} But your very hairs of the head are all numbered. {31} Fear not therefore: better are you than many sparrows. {32} Every one therefore that shall confess me before men, I also will confess him before my Father which is in Heaven. {33} But he that shall deny me before men, I also will deny him before my Father which is in Heaven. {34} Do not ye think that I came to send peace into the earth: I came not to send peace, but the sword. {35} For I came to separate man against his father, and the daughter against her mother, and the daughter in law against her mother in law. {36} And a man's enemies, they of his own household. {37} He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter above me, is not worthy of me. {38} And he that taketh not his cross, and followeth me, is not worthy of

me. {39} He that hath found his life, shall lose it: and he that hath lost his life for me, shall find it. {40} He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me. {41} He that receiveth a Prophet in the name of a Prophet, shall receive the reward of a Prophet, and he that receiveth a just man in the name of a just man, shall receive the reward of a just man. {42} And whosoever shall give drink to one of these little ones a cup of cold water, only in the name of a disciple, amen I say to you, he shall not lose his reward.

Chapter 11

John the Baptist in prison also doing his diligence, sendeth some of his disciples to Christ: that as they heard, so they might also see his miracles with their eyes. [7] Afterward Christ declareth how worthy of credit John's testimony was: [16] and inveigheth against the Jews, who with neither of their manners of life could be won: [20] no nor with Christ's infinite miracles: [25] praying God's wisdom in this behalf, [27] and calling to him self all such as feel their own burdens.

{1} AND it came to pass: when JESUS had done commanding his twelve Disciples, he passed from thence, to teach & preach in their cities. {2} And when John had heard in prison the works of Christ; sending two of his Disciples, he said to him: {3} Art thou he that art to come, or look we for an other? {4} And JESUS making answer said to them: Go and report to John what you have heard and seen. {5} The blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the Gospel is preached. {6} and blessed is he that shall not be scandalized in me. {7} And when they went their way, JESUS began to say to the multitudes, of John: What went you out into the desert to see? a reed shaken with the wind? {8} But what went you out to see? A man clothed in soft garments? Behold they that are clothed in soft garments, are in king's houses. {9} But what went you out to see? A Prophet? Yea I tell you and more than a Prophet. {10} For this is he of whom it is written: Behold I send mine Angel before thy face, which shall prepare thy way before thee. {11} Amen I say to you, there hath not risen among the born of women a greater than John the Baptist: yet he that is the lesser in the Kingdom of Heaven, is greater than he. {12} And from the days of John the Baptist until now, the Kingdom of Heaven suffereth violence, and the violent bear it away. {13} For all the Prophets and the Law prophesied unto John: {14} and if you will receive it, he is Elias that is for to come. {15} He that hath ears to hear, let him hear. {16} And whereunto shall I esteem this Generation to be like? It is like to children sitting in the market place, {17} which crying to their companions, say: we have piped to you, and you have not danced: we have lamented, and you have not mourned. {18} For John came neither eating nor drinking; and they say: He hath a devil. {19} The Son of man came eating and drinking, and they say: Behold a man that is a glutton and a wine-drinker, a friend of Publicans and sinners. And wisdom is justified of her children. {20} Then began he to upbraid the cities, wherein were done the most of his miracles, for that they had not done penance. {21} Woe be to thee Corozain, woe be to thee Beth-saida: for if in Tyre & Sidon had been wrought the miracles that have been wrought in you, they had done penance in hair-cloth & ashes long ago. {22} But nevertheless, I say to you, it shall be more tolerable for Tyre and Sidon in the day of judgement, than for you. {23} And thou Capharnaum, shalt thou be exalted up to Heaven? thou shalt come down even unto Hell. For if in Sodom had been wrought the miracles that have been wrought in thee, perhaps it had remained unto this day. {24} But notwithstanding I say to you, that it shall be more tolerable for the land of Sodom in the day of judgement, than for thee. {25} At that time JESUS answered and said: I confess to thee O Father Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones. {26} Yea Father; for so hath it well pleased thee. {27} All things are delivered me of my Father. And no man knoweth the Son but the Father: neither doth any know the Father,

but the Son, and to whom it shall please the Son to reveal. {28} Come ye to me all that labour, and are burdened, and I will refresh you. {29} Take up my yoke upon you, and learn of me, because I am meek, and humble of heart: and you shall find rest to your souls. {30} For my yoke is sweet, and my burden light.

Chapter 12

The blindness of the Pharisees about the Sabbath he reproveth by Scriptures, by reason, and by a miracle. [14] and his death being therefore sought by them, he meekly goeth out of the way, according as Esay had prophesied of him. [22] His casting out of devils also he defendeth against them, [31] and setteth forth the danger they stand in for their horrible blasphemy. [38] And because they ask yet for a sign, he sheweth how worthily they shall be damned, as foretelling how the devil shall possess their Nation. [46] and testifying that although he be of their blood, yet not they for this, but such as keep his commandments are dear unto him.

{1} AT that time JESUS went through the corn on the Sabbath: and his Disciples being hungry, began to pluck the ears, and to eat. {2} And the Pharisees seeing them, said to him: Lo, thy Disciples do that which is not lawful for them to do on the Sabbath-days. {3} But he said to them: Have you not read what David did when he was an hungered, and they that were with him: {4} how he entered into the house of God, and did eat the loaves of proposition, which it was not lawful for him to eat, nor for them that were with him, but for Priests only? {5} Or have ye not read in the Law, that on Sabbath-days the Priests in the temple do break the Sabbath, & are without blame? {6} But I tell you that there is here a greater than the temple. {7} And if you did know what it is, I will mercy, and not Sacrifice: you would never have condemned the innocents. {8} For the Son of man is Lord of the Sabbath also. {9} And when he had passed from thence, he came into their Synagogue. {10} And behold there was a man which had a withered hand, and they asked him saying: Whether is it lawful to cure on the Sabbath? that they might accuse him. {11} But he said to them: What man shall there be of you, that shall have one sheep: and if the same fall into a ditch on the Sabbath, will he not take hold and lift it up? {12} How much better is a man more than a sheep? Therefore it is lawful on the Sabbath to do a good deed. {13} Then he saith to the man: Stretch forth thy hand, and he stretched it forth, and it was restored to health even as the other. {14} And the Pharisees going forth made a consultation against him, how they might destroy him. {15} But JESUS knowing it, retired from thence: and many followed him, and he cured them all. {16} and he charged them that they should not disclose him. {17} That it might be fulfilled which was spoken by Esay the Prophet, saying: {18} Behold my servant whom I have chosen, my beloved in whom my soul hath well liked. I will put my spirit upon him, and judgement to the Gentiles shall he shew. {19} He shall not contend, nor cry out, neither shall any man hear in the streets his voice. {20} The reed bruised he shall not break, & smoking flax he shall not extinguish: till he cast forth judgement unto victory. {21} And in his name the Gentiles shall hope. {22} Then was offered to him one possessed with a devil, blind and dumb: and he cured him, so that he spake and saw. {23} And all the multitudes were amazed, and said: Whether this be the Son of David? {24} But the Pharisees hearing it, said: This fellow casteth not out devils but in Beelzebub the prince of the devils. {25} And JESUS knowing their cogitations, said to them: Every kingdom divided against itself shall be made desolate: and every city or house divided against itself, shall not stand. {26} And if Satan cast out Satan, he is divided against himself: how then shall his kingdom stand? {27} And if I in Beelzebub cast out devils, your children in whom do they cast out? Therefore they shall be your judges. {28} But if I in the Spirit of God do cast out devils, then is the Kingdom of God come upon you. {29} Or how can a man enter into the house of the strong, and rifle his vessel, unless he first bind the strong? and then he will rifle his house. {30} He that is not with me, is against me: and he that gathereth not with me, scattereth. {31} Therefore I say to you: Every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven. {32} And whosoever

shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy-Ghost, it shall not be forgiven him neither in this world, nor in the world to come. {33} Either make the tree good, and his fruit good: or make the tree evil, and his fruit evil. For of the fruit the tree is known. {34} You vipers' broods, how can you speak good things, whereas you are evil? For of the abundance of the heart the mouth speaketh. {35} A good man out of a good treasure bringeth forth good things: and an evil man out of an evil treasure bringeth forth evil things. {36} But I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgement. {37} For of thy words thou shalt be justified, and of thy words thou shalt be condemned. {38} Then answered him certain of the Scribes and Pharisees, saying: Master, we would see a sign from thee. {39} Who answered, and said to them: The wicked and adulterous Generation seeketh a sign: and a sign shall not be given it, but the sign of Jonas the Prophet. {40} For as Jonas was in the whale's belly three days and three nights; so shall the Son of man be in the heart of the earth three days and three nights. {41} The men of Nineve shall rise in the judgement with this Generation, and shall condemn it: because they did penance at the preaching of Jonas. And behold more than Jonas here. {42} The queen of the South shall rise in the judgement with this Generation, and shall condemn it: because she came from the ends of the earth to hear the wisdom of Salomon, and behold more than Salomon here. {43} And when an unclean spirit shall go out of a man, he walketh through dry places, seeking rest, and findeth not. {44} Then he saith: I will return into my house whence I came out. And coming he findeth it vacant, swept with besoms, and trimmed. {45} Then goeth he, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last of that man be made worse than the first. So shall it be also to this wicked Generation. {46} As he was yet speaking to the multitudes, behold his mother and his brethren stood without, seeking to speak to him. {47} And one said unto him: Behold thy mother and thy brethren stand without, seeking thee. {48} But he answering him that told him, said: Who is my mother, and who are my brethren? {49} And stretching forth his hand upon his Disciples, he said: Behold my mother and my brethren. {50} For whosoever shall do the will of my Father, that is in Heaven: he is my brother, and sister, and mother.

Chapter 13

Speaking in parables (as the Scripture foretold of him, and as meet was for the reprobate Jews: he sheweth by the parable of the Sower, that in the labours of his Church, three parts of four do perish through the fault of the hearers. {24} and yet, by the parable of good seed and cockle (as also of the Net) that his servants must not for all that, never while the world lasteth, make any schism or separation. {31} And by parables of the little mustard seed and leaven, that notwithstanding the three parts perishing, and oversowing of cockles, yet that fourth part of the good seed shall spread over all the world. {44} And withal, what a treasure, and pearl it is. {53} After all which, yet his own country will not honour him.

{1} THE same day JESUS going out of the house, sat by the sea side. multitudes were gathered together unto {2} And great him, in so much that he went up into a boat & sat: and all the multitude stood in the shore; {3} and he spake to them many things in parables, saying: Behold the Sower went forth to sow. {4} And whiles he soweth, some fell by the way side, and the fowls of the air did come and eat it. {5} Other some also fell upon rocky places, where they had not much earth: and they shot up incontinent, because they had not deepness of earth, {6} and after the sun was up, they parched: and because they had not root, they withered. {7} And other fell among thorns: and the thorns grew and choked them. {8} And other some fell upon good ground: and they yielded fruit, the one an hundredfold, the other threescore, and an other thirty. {9} He that hath ears to hear, let him hear. {10} And his Disciples came and said to him: Why speakest thou to them in parables? {11} Who answered and said unto them: Because to you it is given to know the mysteries of the Kingdom of Heaven: but to them it is

not given. {12} For he that hath, to him shall be given, and he shall abound: but he that hath not, from him shall be taken away that also which he hath. {13} Therefore in parables I speak to them: because seeing they see not, and hearing they hear not, neither do they understand: {14} and the Prophecy of Esay is fulfilled in them, which saith: With hearing shall you hear; and you shall not understand: and seeing shall you see, and you shall not see. {15} For the heart of this people is waxed gross, and with their ears they have heavily heard, and their eyes they have shut: lest at any time they may see with their eyes, and hear with their ears, and understand with their heart and be converted, and I may heal them. {16} But blessed are your eyes because they do see, and your ears because they do hear. {17} For amen I say to you, that many Prophets and just men have desired to see the things that you see, and have not seen them: and to hear the things that you hear, and have not heard them. {18} Hear you therefore the parable of the sower. {19} Every one that heareth the word of the Kingdom and understandeth not, there cometh the wicked one, and catcheth away that which was sown in his heart: this is he that was sown by the way side. {20} And he that was sown upon rocky places: this is he that heareth the word, and incontinent receiveth it with joy, {21} yet hath he not root in him self, but is for a time: and when there falleth tribulation and persecution for the word, he is by and by scandalized. {22} And he that was sown among thorns, this is he that heareth the word, and the carefulness of this world and the deceitfulness of riches choket up the word, and he becometh fruitless. {23} But he that was sown upon good ground: this is he that heareth the word, and understandeth, and bringeth fruit, and yieldeth some an hundred-fold, and an other threescore, and an other thirty. {24} An other parable he proposed to them, saying: The Kingdom of Heaven is resembled to a man that sowed good seed in his field. {25} But when men were a sleep, his enemy came and oversowed cockle among the wheat, and went his way. {26} And when the blade was shot up, and had brought forth fruit, then appeared also the cockle. {27} And the servants of the goodman of the house coming said to him: Sir, didst thou not sow good seed in thy field? Whence then hath it cockle? {28} And he said to them: The enemy-man hath done this. And the servants said to him: Wilt thou we go and gather it up? {29} And he said: No lest perhaps gathering up the cockle, you may root up the wheat also together with it. {30} Suffer both to grow until the harvest, and in the time of harvest I will say to the reapers: Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn. {31} An other parable he proposed unto them, saying: The Kingdom of Heaven is like to a mustard-seed, which a man took and sowed in his field. {32} Which is the least surely of all seeds: but when it is grown, it is greater than all herbs, and is made a tree, so that the fowls of the air come, and dwell in the branches thereof. {33} An other parable he spake to them: The Kingdom of Heaven is like to leaven, which a woman took and hid in three measures of meal,{1055} until the whole was leavened. {34} All these things JESUS spake in parables to the multitudes, and without parables he did not speak to them: {35} that it might be fulfilled which was spoken by the Prophet saying: I will open my mouth in parables, I will utter things hidden from the foundation of the world. {36} Then having dismissed the multitudes, he came into the house, and his Disciples came unto him, saying: Exound us the parable of the cockle of the field. {37} Who made answer & said to them: He that soweth the good seed, is the Son of man. {38} And the field, is the world. And the good seed: these are the children of the kingdom. And the cockle: are the children of the wicked one. {39} And the enemy that sowed them, is the devil. But the harvest, is the end of the world. And the reapers, are the Angels. {40} Even as cockle therefore is gathered up, and burnt with fire: so shall it be in the end of the world. {41} The Son of man shall send his Angels, and they shall gather out of his Kingdom all scandals, and them that work iniquity: {42} and shall cast them into the furnace of fire:

There shall be weeping & gnashing of teeth. {43} Then shall the just shine as the sun, in the Kingdom of their Father. He that hath ears to hear, let him hear. {44} The Kingdom of Heaven is like a treasure hidden in a field. Which a man having found, did hide it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field. {45} Again the Kingdom of Heaven is like to a merchant man, seeking good pearls. {46} And having found one precious pearl, he went his way, and sold all that he had, and bought it. {47} Again the Kingdom of Heaven is like to a net cast into the sea, and gathering together of all kind of fishes. {48} Which, when it was filled, drawing it forth, and sitting by the shore, they chose out the good, into vessels, but the bad they did cast out. {49} So shall it be in the consummation of the world. The Angels shall go forth, and shall separate the evil from among the just. {50} And shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth. {51} Have ye understood all these things? They say to him, Yea. {52} He said unto them: Therefore every Scribe instructed in the Kingdom of Heaven, is like to a man that is an householder, which bringeth forth out of his treasure new things and old. {53} And it came to pass: when JESUS had ended these parables, he passed from thence. {54} And coming into his own country, he taught them in their Synagogues, so that they marveled, and said: How came this fellow by this wisdom and virtues? {55} Is not this the carpenter's son? Is not his mother called MARY, and his brethren James, and Joseph, and Simon, and Jude: {56} and his sisters, are they not all with us? Whence therefore hath he all these things? {57} And they were scandalized in him. But JESUS said to them: There is not a Prophet without honour but in his own country, and in his own house. {58} And he wrought not many miracles there because of their incredulity.

Chapter 14

Hearing the unworthy decollation of John Baptist by Herod, {13} he betaketh him to his usual solitariness in the desert, and there feedeth {5000} with five loaves. {23} And then after the night spent in the mountain in prayer, he walketh upon the sea (signifying the wide world) {28} yea and Peter also: whereupon they adore him as the son of God. {35} And with the very touch of his garment's hem he healeth innumerable.

{1} AT that time Herod the Tetrarch heard the fame of JESUS: This is John the Baptist: he is risen from {2} and said to his servants: the dead, & therefore virtues work in him. {3} For Herod apprehended John and bound him, & put him into prison because of Herodias, his brother's wife. {4} For John said unto him: It is not lawful for thee to have her. {5} And willing to put him to death, he feared the People: because they esteemed him as a Prophet. {6} But on Herod's birth-day, the daughter of Herodias danced before them: and pleased Herod. {7} Whereupon he promised with an oath, to give her whatsoever she would ask of him. {8} But she being instructed before of her mother saith: Give me here in a dish the head of John the Baptist. {9} And the king was stroken sad: yet because of his oath, and for them that sat with him at table, he commanded it to be given. {10} And he sent, and beheaded John in the prison. {11} And his head was brought in a dish: and it was given to the damsel, and she brought it to her mother. {12} And his Disciples came and took the body, and buried it and came and told JESUS. {13} Which when JESUS had heard, he retired from thence by boat, into a desert place apart, and the multitudes having heard of it, followed him on foot out of the cities. {14} And he coming forth saw a great multitude, and pitied them, and cured their diseased. {15} And when it was evening, his Disciples came unto him, saying: It is a desert place, and the hour is now past: dismiss the multitudes, that going into the towns, they may buy them selves victuals. {16} But JESUS said to them: They have no need to go: give ye them to eat. {17} They answered him: We have not here, but five loaves, and two fishes. {18} Who said to them: Bring them hither to me. {19} And when he had commanded the multitude to sit down upon the grass, he took the five loaves and the two fishes, and looking up unto Heaven he blessed, and brake,

and gave the loaves to his Disciples, and the Disciples to the multitudes. {20} And they did all eat, and had their fill. And they took the leavings, twelve full baskets of the fragments. {21} And the number of them that did eat was, five thousand men, beside women and children. {22} And forthwith JESUS commanded his Disciples to go up into the boat, and to go before him over the water, till he dismissed the multitudes. {23} And having dismissed the multitude, he ascended into a mountain alone to pray. And when it was evening, he was there alone. {24} But the boat in the midst of the sea was tossed with waves: for the wind was contrary. {25} And in the fourth watch of the night, he came unto them walking upon the sea. {26} And seeing him upon the sea walking, they were troubled saying: That it is a ghost: & for fear they cried out. {27} And immediately JESUS spake unto them, saying: Have confidence: it is I, fear ye not. {28} And Peter making answer said: Lord if it be thou, bid me come to thee upon the waters. {29} And he said, Come. And Peter descending out of the boat, walked upon the water to come to JESUS. {30} But seeing the wind rough, he was afraid: and when he began to be drowned, he cried out saying: Lord, save me. {31} And incontinent JESUS stretching forth his hand took hold of him, and said unto him: O thou of little faith, why didst thou doubt? {32} And when they were gone up into the boat, the wind ceased. {33} And they that were in the boat, came and adored him, saying: In deed thou art the Son of God. {34} And having passed the water, they came into the country of Genesar. {35} And when the men of that place understood of him, they sent into all that country, and brought unto him all that were ill at ease: {36} and they besought him that they might touch but the hem of his garment, and whosoever did touch, were made whole.

Chapter 15

The Pharisees of Hierusalem coming so far to carp him, he chargeth with a tradition contrary to God's commandment. {10} And to the people he yieldeth the reason of that which they reprove: {15} and again to his Disciples, shewing the ground of the Pharisaical washing (to wit, that meats otherwise defile the soul) to be false. {21} then he goeth aside to hide him self among the Gentiles: where, in a woman finideth such faith, that he is faine lest the Gentiles should before the time extort the whole bread, as she had a crumb, to return to the Jews. {34} where (all contrary to those Pharisees) the common people seek wonderfully unto him, and he after he hath cured their diseased, feedeth {4000} of them with seven loaves.

{1} THEN came to him from Jerusalem Scribes and Pharisees, saying: Disciples transgress the tradition of the {2} Why do thy Ancients? For they wash not their hands when they eat bread. {3} But he answering said to them: Why do you also transgress the commandment of God for your tradition? For God said: {4} Honour father and mother. And: He that shall curse father or mother, dying let him die. {5} But you say: whosoever shall say to father or mother, the gift whatsoever proceedeth from me, shall profit thee: {6} And shall not honour his father or his mother: & you have made frustrate the commandment of God for your own tradition. {7} Hypocrites, well hath Esay Prophesied of you, saying: {8} This People honourth me with their lips: but their heart is far from me. {9} And in vain do they worship me, teaching doctrines and commandments of men. {10} And having called together the multitudes unto him, he said to them: Hear ye and understand. {11} Not that which entereth into the mouth, defileth a man: but that which proceedeth out of the mouth, that defileth a man. {12} Then came his Disciples, and said to him: Dost thou know that the Pharisees, when they heard this word, were scandalized? {13} But he answering said: All planting which my Heavenly Father hath not planted, shall be rooted up. {14} Let them alone: blind they are, guides of the blind. And if the blind be guide to the blind, both fall into the ditch. {15} And Peter answering said to him: Exound us this parable. {16} But he said: Are you also as yet without understanding? {17} Do you not understand, that all that entereth into the mouth, goeth into the belly, and is cast forth into the privy? {18} But the things that proceed out of the mouth, come forth from the heart, and those things defile a man. {19} For from the heart come forth evil

cogitations, murders, adulteries, fornications, thefts, false testimonies, blasphemies. {20} These are the things that defile a man. But to eat with unwashed hands, doth not defile a man. {21} And JESUS went forth from thence and retired into the quarters of Tyre and Sidon. {22} And behold a woman of Chanaan came forth out of those coasts, & crying out, said to him: Have mercy upon me, O Lord the Son of David: my daughter is sore vexed of a devil. {23} Who answered her not a word. And his Disciples came and besought him saying: Dismiss her, because she crieth out after us. {24} And he answering said: I was not sent but to the sheep that are lost of the house of Israel. {25} But she came and adored him, saying: Lord, help me. {26} Who answering, said: It is not good to take the bread of the Children, and to cast it to the dogs. {27} But she said: Yea Lord; for the whelps also eat of the crumbs that fall from the table of their masters. {28} Then JESUS answering said to her: O woman, great is thy faith: be it done to thee as thou wilst: And her daughter was made whole from that hour. {29} And when JESUS was passed from thence, he came beside the sea of Galilee: & ascending into the mountain, sat there. {30} And there came to him great multitudes, having with them dumb persons, blind, lame, feeble, and many others: and they cast them down at his feet, and he cured them: {31} So that the multitudes marveled seeing the dumb speak, the lame walk, the blind see: and they magnified the God of Israel. {32} And JESUS called together his Disciples, and said: I pity the multitude because three days now they continue with me, & have not what to eat: and dismiss them fasting I will not, lest they faint in the way. {33} And the Disciples say unto him: whence then may we get so many loaves in the desert as to fill so great a multitude? {34} And JESUS said to them: How many loaves have you? But they said: Seven, & a few little fishes. {35} And he commanded the multitude to sit down upon the ground. {36} And taking the Seven loaves & the fishes, and giving thanks, he brake, & gave it to his Disciples, and the Disciples gave to the people. {37} And they did all eat, and had their fill. And that which was left of the fragments they took up, seven baskets full. {38} And there were that did eat, four thousand men, beside children & women. {39} And having dismissed the multitude, he went up into a boat, and came into the coasts of Magedan.

Chapter 16

The obstinate Pharisees and Sadducees, as though his foresaid miracles were not sufficient to prove him to be Christ, require to see some one from heaven. {5} Whereupon forsaking them, he warneth his disciples to beware of the leaven of their doctrine: {13} and Peter (the time now approaching for him to go into Jewry to his Passion) for confessing him to be Christ, he maketh the Rock of his Church, giving fullness of Ecclesiastical power accordingly. {21} And after, he so rebuketh him for dissuading his Cross and Passion. That he also affirmeth the like suffering in every one to be necessary to salvation.

{1} AND there came to him the Pharisees and Sadducees tempting: and they demanded him to shew them a sign from Heaven. {2} But he answered & said to them: When it is evening, you say: It will be fair-weather, for the element is red. {3} And in the morning: This day there will be a tempest, for the element doth glow and lower. The face therefore of the element you have skill to discern: & the signs of times can you not? {4} The naughty and adulterous Generation seeketh for a sign: and there shall not a sign be given it, but the sign of Jonas the Prophet. And he left them and went away. {5} And when his Disciples were come over the water, they forgot to take bread. {6} Who said to them: Look well and beware of the leaven of the Pharisees & Sadducees. {7} But they thought within them selves saying: Because we took not bread. {8} And JESUS knowing it, said: Why do you think within your selves, O ye of little faith, for that you have not bread? {9} Do you not yet understand, neither do you remember the five loaves among five thousand men, and how many baskets you took up? {10} neither the seven loaves, among four thousand men, and how many mounds you took up? {11} Why do you not understand that I said not of bread to you: Beware of the leaven of the Pharisees, & Sadducees? {12} Then they understood that he said not they

should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees. {13} And JESUS came into the quarters of Caesarea Philippi: and he asked his Disciples, saying: whom say men that the Son of man is? {14} But they said: Some John the Baptist, & othersome Elias, and others Jeremie, or one of the Prophets. {15} JESUS saith to them: But whom do you say that I am? {16} Simon Peter answered & said: Thou art Christ the Son of the living God. {17} And JESUS answering, said to him: Blessed art thou Simon Bar-Jona: because flesh & blood hath not revealed it to thee, but my Father which is in Heaven. {18} And I say to thee: That thou art Peter; and upon this Rock will I build my Church, and the gates of Hell shall not prevail against it. {19} And I will give to thee the keys of the Kingdom of Heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in the Heavens: and whatsoever thou shalt loose in earth, it shall be loosed also in the Heavens. {20} Then he commanded his Disciples, that they should tell no body that he was JESUS CHRIST. {21} From that time JESUS began to shew his Disciples, that he must go to Jerusalem, & suffer many things of the Ancients & Scribes and Chief-Priests, and be killed, and the third day rise again. {22} And Peter taking him unto him, began to rebuke him, saying: Lord, be it far from thee, this shall not be unto thee. {23} Who turning said to Peter: Go after me Satan, thou art a scandal unto me: because thou savourest not the things that are of God, but the things that are of men. {24} Then JESUS said to his Disciples: If any man will come after me, let him deny himself, and take up his cross, and follow me. {25} For he that will save his life, shall lose it, and he that shall lose his life for me, shall find it. {26} For what doth it profit a man, if he gain the whole world, and sustain the damage of his soul? Or what permutation shall a man give for his soul? {27} For the Son of man shall come in the glory of his Father with his Angels: and then will he render to every man according to his works. {28} Amen I say to you, there be some of them that stand here, that shall not taste death, till they see the Son of man coming in his Kingdom.

Chapter 17

As he promised, he giveth them a sight of the glory, unto which suffering doth bring: {9} and then again doth inculcate his Passion. {14} A devil also he casteth out which his Disciples could not for their incredulity and lack of praying and fasting. {22} being yet in Galilee, he revealeth more about his Passion. {24} and the tribute that the Collectors exacted for all, he payeth for him self and Peter: declaring yet withhold his freedom both by word and miracle.

{1} AND after six days Peter, and James, & John his brother, & bringeth them into a high mountain apart: , JESUS taketh unto him {2} And he was transfigured before them. And his face did shine as the sun: & his garments became white as snow. {3} And behold there appeared to them Moyses and Elias talking with him. {4} And Peter answering, said to JESUS: Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moyses, and one for Elias. {5} And as he was yet speaking, behold a bright cloud overshadowed them. And lo a voice out of the cloud, saying: This is my wellbeloved Son, in whom I am well pleased: hear ye him. {6} And the Disciples hearing it, fell upon their face, and were sore afraid. {7} And JESUS came and touched them: and he said to them: Arise, and fear not. {8} And they lifting up their eyes, saw no body, but only JESUS. {9} And as they descended from the mount, JESUS commanded them, saying: Tell the vision to no body, till the Son of man be risen from the dead. {10} And his Disciples asked him, saying: what say the Scribes then, that Elias must come first? {11} But he answering, said to them: Elias in deed shall come, and restore all things. {12} And I say to you, that Elias is already come, and they did not know him, but wrought on him whatsoever they would. So also the Son of man shall suffer of them. {13} Then the Disciples understood, that of John the Baptist he had spoken to them. {14} And when he was come unto the multitude, there came to him a man falling down upon his knees before him, saying: Lord

have mercy upon my Son, for he is lunatic, and sore vexed: for he falleth often into the fire, and often into the water. {15} And I offered him to thy Disciples, and they could not cure him. {16} JESUS answered and said: O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? Bring him hither to me. {17} And JESUS rebuked him, and the devil went out of him, and the lad was cured from that hour. {18} Then came the Disciples to JESUS secretly, and said: Why could we not cast him out? {19} JESUS said to them, because of your incredulity: For, Amen I say to you, if you have faith as a mustard seed, you shall say to this mountain, Remove from thence thither, and it shall remove; and nothing shall be impossible to you. {20} But this kind is not cast out but by prayer and fasting. {21} And when they conversed in Galilee, JESUS said to them: The Son of man is to be betrayed into the hands of men: {22} and they shall kill him, and the third day he shall rise again. And they were stroken sad exceedingly. {23} And when they were come to Capharnaum, there came they that received the didrachmes, unto Peter, and said to him: Your master doth he not pay the didrachmes? {24} He saith, Yes. And when he was entered into the house, JESUS prevented him, saying: What is thy opinion Simon? The kings of the earth, of whom receive they tribute or cense? Of their children, or of strangers? {25} And he said: Of strangers.

{1} JESUS said to him: Then the children are free. {26} But that we may not scandalize them, go thy ways to the sea, and cast a hook: and that fish which shall first come up, take: and when thou hast opened his mouth, thou shalt find a stater: take that, and give it them for me and thee.

Chapter 18

To his Disciples he preacheth against ambition the mother of Schism: {7} foretelling both the author whosoever he be, and also his followers, of their woe to come. {10} and shewing on the contrary side, how precious Christian souls are to their Angels, to the son of man, and to his Father. {15} charging us therefore to forgive our brethren, when also we have just cause against them, be it never so often, and to labour their salvation by all means possible.

{1} AT that hour the Disciples came to JESUS, saying: Who, thinkest thou, is the greater in the Kingdom of Heaven? {2} And JESUS calling unto him a little child, set him in the midst of them, {3} and said: Amen I say to you, unless you be converted, and become as little children, you shall not enter into the Kingdom of Heaven. {4} Whosoever therefore shall humble himself as this little child, he is the greater in the Kingdom of Heaven. {5} And he that shall receive one such little child in my name, receiveth me. {6} And he that shall scandalize one of these little ones that believe in me, it is expedient for him that a millstone be hanged about his neck, and that he be drowned in the depth of the sea. {7} Woe be to the world for scandals. For it is necessary that scandals do come: but nevertheless woe to that man by whom the scandal cometh. {8} And if thy hand, or thy foot scandalize thee, cut it off, and cast it from thee. It is good for thee to go into life maimed or lame, rather than having two hands or two feet, to be cast into everlasting fire. {9} And if thine eye scandalize thee, pluck him out, and cast him from thee: It is good for thee having one eye to enter into life, rather than having two eyes to be cast into the Hell of fire. {10} See that you despise not one of these little ones: for I say to you, that their Angels in Heaven always do see the face of my Father which is in Heaven. {11} For the Son of man is come to save that which was perished. {12} How think you? If a man have an hundred sheep, and one of them shall go astray; doth he not leave ninety nine in the mountains, and goeth to seek that which is strayed? {13} And if it chance that he find it: Amen I say to you, that he rejoiceth more for that, than for the ninety nine that went not astray. {14} Even so it is not the will of your Father, which is in Heaven, that one perish of these little ones. {15} But if thy brother shall offend against thee, go, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother.

{16} And if he will not hear thee, join with thee besides, one or two: that in the mouth of two or three witnesses every word may stand. {17} And if he will not hear them, tell the Church. And if he will not hear the Church, let him be to thee as the Heathen and the Publican. {18} Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in Heaven: and whatsoever you shall loose upon earth, shall be loosed also in Heaven. {19} Again I say to you, that if two of you shall consent upon earth, concerning every thing whatsoever they shall ask, it shall be done to them of my Father which is in Heaven. {20} For where there be two or three gathered in my name, there am I in the midst of them. {21} Then came Peter unto him and said: Lord, how often shall my brother offend against me, & I forgive him? Until seven times? {22} JESUS said to him: I say not to thee until seven times but until seventy times seven times. {23} Therefore is the Kingdom of Heaven likened to a man being a king, that would make an account with his servants. {24} And when he began to make the account, there was one presented unto him that owed him ten thousand talents. {25} And having not whence to repay it, his Lord commanded that he should be sold, and his wife and children, and all that he had, and it to be repaid. {26} But that servant falling down, besought him, saying: Have patience toward me, and I will repay thee all, {27} And the Lord of that servant moved with pity, dismissed him, and the debt he forgave him. {28} And when that servant was gone forth, he found one of his fellow-servants that did owe him an hundred pence: and laying hands upon him throttled him, saying: Repay that thou owest. {29} And his fellow-servant falling down, besought him, saying: Have patience toward me, and I will repay thee all. {30} And he would not: but went his way, and cast him into prison, till he repaid the debt. {31} And his fellow-servants seeing what was done, were very sorry, and they came, and told their Lord all that was done. {32} Then his Lord called him; and he said unto him: Thou ungracious servant, I forgave thee all the debt, because thou besoughtest me: {33} oughtest not thou therefore also to have mercy upon thy fellow-servant, even as I had mercy upon thee? {34} And his Lord being angry, delivered him to the tormenters, until he repaid all the debt. {35} So also shall my Heavenly Father do to you, if you forgive not every one his brother from your hearts.

Chapter 19

He answereth the tempting Pharisees, that the ease of a man with his wife shall be in the first institution it was) utterly indissoluble, though for one cause he may be divorced. {10} And thereupon to his Disciples he highly commendeth Single life for heaven. {13} He will have children come unto him. {16} He sheweth what is to be done to enter into life everlasting: {20} What also, for a rich man to be perfect: {27} As also what passing reward they shall have which follow that his counsel of perfection: {29} yea though it be but in some one piece.

{1} AND it came to pass, when JESUS had ended these words, he departed from Galilee, and came into the coasts of Jury beyond Jordan, {2} and great multitudes followed him; and he cured them there. {3} And there came to him the Pharisees tempting him, and saying: Is it lawful for a man to dismiss his wife for every cause? {4} Who answering, said to them: Have ye not read, that he which did make from the beginning, made them male & female? And he said: {5} For this cause, man shall leave father & mother, & shall cleave to his wife, and they two shall be in one flesh. {6} Therefore now they are not two, but one flesh. That therefore which God hath joined together, let not man separate. {7} They say to him: Why then did Moyses command to give a bill of divorce, and to dismiss her? {8} He saith to them: Because Moyses for the hardness of your heart permitted you to dismiss your wives: but from the beginning it was not so. {9} And I say to you, that whosoever shall dismiss his wife, but for fornication, and shall marry an other, doth commit adultery: and he that shall marry her that is dismissed, committeth adultery. {10} His Disciples say unto him: If the case of a man with his wife be so, it is not expedient to marry. {11} Who said to them: Not all take this word, but they to

whom it is given. {12} For there are Eunuchs which were born so from their mother's womb: and there are Eunuchs, which were made by men: and there are Eunuchs, which have gelded themselves for the Kingdom of Heaven. He that can take, let him take. {13} Then were little children presented to him, that he should impose hands upon them & pray. And the Disciples rebuked them. {14} But JESUS said to them: Suffer the little children, and stay them not from coming unto me: for the Kingdom of Heaven is for such. {15} And when he had imposed hands upon them, he departed from thence. {16} And behold one came and said to him: Good Master, what good shall I do that I may have life everlasting? {17} Who said to him: What asketh thou me of good? One is good, God. But if thou wilt enter into life, keep the commandments. {18} He saith to him, which? And JESUS said: Thou shalt not murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness. {19} Honour thy father & thy mother, Thou shalt love thy neighbour as thyself. {20} The young man saith to him: All these have I kept from my youth; what is yet wanting unto me? {21} JESUS said to him: If thou wilt be perfect, go, sell the things that thou hast, & give to the poor, and thou shalt have treasure in Heaven: and come, follow me. {22} And when the young man had heard this word, he went away sad: for he had many possessions. {23} And JESUS said to his Disciples: Amen I say to you, that a rich man shall hardly enter into the Kingdom of Heaven. {24} And again I say to you, it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the Kingdom of Heaven. {25} And when they had heard this, the Disciples marveled very much, saying: Who then can be saved? {26} And JESUS beholding, said to them: With men this is impossible: but with God all things are possible. {27} Then Peter answering, said to him: Behold we have left all things, & have followed thee: what therefore shall we have? {28} And JESUS said to them: Amen I say to you, that you which have followed me, in the regeneration, when the Son of man shall sit in the seat of his majesty, you also shall sit upon twelve seats, judging the twelve Tribes of Israel. {29} And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake: shall receive an hundred-fold, & shall possess life everlasting. {30} And many shall be first, that are last; and last, that are first.

Chapter 20

To shew how through God's grace the Jews shall be overrun of the Gentiles, although they begin after, he bringeth a parable of men working sooner and later in the vineyard, but the later rewarded in the end even as the first. {17} He reveleth more to his Disciples touching his passion: {20} Bidding the ambitious two suitors to think rather of suffering with him: {24} And teaching us in the rest of his Disciples not to be grieved at our Ecclesiastical Superiors, considering they are (as he was him self) to toil for our Salvation. {29} Then going out of Jericho, he giveth sight unto two blind.

{1} THE Kingdom of Heaven is like to a man that is an householder which went forth early in the morning to hire workmen into his vineyard. {2} And having made covenant with the workmen for a penny a day, he sent them into his vineyard. {3} And going forth about the third hour, he saw other standing in the market place idle, {4} and he said to them: Go you also into the vineyard, and that which shall be just, I will give you. {5} And they went their way. And again he went forth about the sixth & the ninth hour: and did likewise. {6} But about the eleventh hour he went forth and found other standing, & he saith to them: What stand you here all the day idle? {7} They say to him: Because no man hath hired us. He saith to them: Go you also into the vineyard. {8} And when evening was come, the Lord of the vineyard saith to his bailiff, Call the workmen, and pay them their hire, beginning from the last even to the first. {9} Therefore when they were come that came about the eleventh hour, they received every one a penny. {10} But when the first also came, they thought that they should receive more: and they also received every one a penny. {11} And receiving it they murmured against the good-man of the house. {12}

Saying: These last have continued one hour, and thou hast made them equal to us that have borne the burden of the day & the heats. {13} But he answering said to one of them, Friend, I do thee no wrong: didst thou not covenant with me for a penny? {14} Take that is thine, and go: I will also give to this last even as to thee also. {15} Or, is it not lawful for me to do that I will? Is thine eye naught, because I am good? {16} So shall the last be first, and the first, last. For many be called, but few elect. {17} And JESUS going up to Jerusalem, took the twelve Disciples secretly, and said to them: {18} Behold we go up to Jerusalem, and the Son of man shall be delivered to the chief Priests and to the Scribes, and they shall condemn him to death, {19} and shall deliver him to the Gentiles to be mocked, and scourged, and crucified, and the third day he shall rise again. {20} Then came to him the mother of the sons of Zebedee with her sons, adoring and desiring some thing of him. {21} Who said to her: What wilt thou? She saith to him: Say that these my two sons may sit, one at thy right hand, & one at thy left hand in thy Kingdom. {22} And JESUS answering, said: You know not what you desire. Can you drink of the cup that I shall drink of? They say to him: We can. {23} He saith to them: My cup indeed you shall drink of: but to sit at my right hand and left, is not mine to give to you: but to whom it is prepared of my Father. {24} And the ten hearing it, were displeased at the two brethren. {25} And JESUS calleth them unto him,{1063} and said: You know that the princes of the Gentiles overrule them: and they that are the greater, exercise power against them. {26} It shall not be so among you, but whosoever will be the greater among you, let him be your minister: {27} And he that will be first among you, shall be your servant. {28} Even as the Son of man is not come to be ministered unto, but to minister, and to give his life a redemption for many. {29} And when they went out from Jericho, a great multitude followed him. {30} And behold two blind men sitting by the way side, heard that JESUS passed by, and they cried out saying: Lord, have mercy upon us, Son of David. {31} And the multitude rebuked them that they should hold their peace. But they cried out the more, saying: Lord, have mercy upon us, Son of David. {32} And JESUS stood, and called them, and said: What will ye that I do to you? {33} They say to him: Lord, that our eyes may be opened. {34} And JESUS having compassion on them, touched their eyes. And immediately they saw, and followed him.

Chapter 21

Being now come to the place of his Passion, he entereth with humility and triumph together: {12} Sheweth his zeal for the house of God joined with great marvels. {15} And to the Rulers he boldly defendeth the acclamations of the children. {18} He curseth also that fruitless leafy tree: {23} avoucheth his power by the witness of John: {28} and foretelleth his in two parables their reprobation (with the Gentile vocation) for their wicked deserts. {42} and consequently their irreparable damnation that shall ensue thereof.

{1} AND when they drew nigh to Jerusalem, and were come to Beth-phagee unto Mount-olivet, then JESUS sent two Disciples, {2} saying to them: Go ye into the town that is against you, and immediately you shall find an ass tied and a colt with her: loose them & bring them to me: {3} And if any man shall say ought unto you, say ye, that our Lord hath need of them: and forthwith he will let them go. {4} And this was done that it might be fulfilled which was spoken by the Prophet, saying: {5} Say ye to the daughter of Sion: Behold thy King cometh to thee, meek, & sitting upon an ass and a colt the foal of her that is used to the yoke. {6} And the Disciples going, did as JESUS commanded them. {7} And they brought the ass and the colt: and laid their garments upon them, and made him to sit thereon. {8} And a very great multitude spread their garments in the way: and others did cut boughs from the trees, and strawed them in the way: {9} and the multitudes that went before and that followed, cried, saying: Hosanna to the Son of David: Blessed is he that cometh in the name of our Lord. Hosanna in the highest. {10} And when he was entered Jerusalem, the whole city was moved, saying: Who is this? {11} And the People

said: This is JESUS the Prophet, of Nazareth in Galilee. {12} And JESUS entered into the temple of God, and cast out all that sold and bought in the temple, and the tables of the bankers, & the chairs of them that sold pigeons he overthrew: {13} and he saith to them: It is written, My house shall be called the house of prayer: but you have made it a den of thieves. {14} And there came to him the blind, and the lame in the temple; and he healed them. {15} And the chief Priests & Scribes seeing the marvelous things that he did, and the children crying in the temple, & saying, Hosanna to the Son of David; they had indignation, {16} and said to him: Hearest thou what these say? And JESUS said to them: Very well. Have you never read: That out of the mouth of infants and sucklings thou hast perfited praise? {17} And leaving them, he went forth out of the city into Bethania, and remained there. {18} And in the morning returning into the city, he was an hungered. {19} And seeing a certain figtree by the way side, he came to it, and found nothing on it but leaves only, and he saith to it: Never grow there fruit of thee for ever. And incontinent the figtree was withered. {20} And the Disciples seeing it, marveled saying: How is it withered incontinent? {21} And JESUS answering said to them: Amen I say to you, if you shall have faith, and stagger not, not only that of the figtree shall you do, but and if you shall say to this mountain, Take up and throw thyself into the sea, it shall be done. {22} And all things whatsoever you shall ask in prayer believing, you shall receive. {23} And when he was come into the temple, there came to him as he was teaching, the chief Priests and ancients of the people, saying: In what power doest thou these things? and who hath given thee this power? {24} JESUS answering said to them: I also will ask you one word, which if you shall tell me, I also will tell you in what power I do these things. {25} The Baptism of John whence was it? from Heaven, or from men? But they thought within themselves, saying: {26} If we shall say from Heaven, he will say to us, why then did you not believe him? But if we shall say from men, we fear the multitude, for all hold John as a Prophet. {27} And answering to JESUS they said: We know not. He also said to them: Neither do I tell you in what power I do these things. {28} But what is your opinion? A certain man had two sons, and coming to the first, he said: Son, go work to day in my vineyard. {29} And he answering, said: I will not. But afterward moved with repentance he went. {30} And coming to the other, he said likewise. And he answering, said: I go Lord, and he went not: {31} Which of the two did the father's will? They say to him: The first.

{1} JESUS saith to them: Amen I say to you, that the Publicans and whores go before you into the Kingdom of God. {32} For John came to you in the way of justice, and you did not believe him. But the Publicans and whores did believe him: but you seeing it, neither have ye had repentance afterward, to believe him. {33} An other parable hear ye: A man there was, an householder who planted a vineyard, and made a hedge round about it, and digged in it a press, and builded a tower, and let it out to husbandmen: and went forth into a strange country. {34} And when the time of fruits drew nigh, he sent his servants to the husbandmen, to receive the fruits thereof. {35} And the husbandmen apprehending his servants, one they beat, an other they killed, and an other they stoned. {36} Again he sent other servants more than the former: and they did to them likewise. {37} And last of all he sent to them his son, saying: They will reverence my son. {38} But the husbandmen seeing the son, said within themselves This is the heir, come, let us kill him, and we shall have his inheritance. {39} And apprehending him they cast him forth out of the vineyard, & killed him. {40} When therefore the Lord of the vineyard shall come, what will he do to those husbandmen? {41} They say to him: The naughty men he will bring to naught: and his vineyard he will let out to other husbandmen, that shall render him the fruit in their seasons. {42} JESUS saith to them: Have you never read in the

Scriptures: The stone which the builders rejected, the same is made into the head of the corner? By our Lord was this done, and it is marvelous in our eyes. {43} Therefore I say to you, that the Kingdom of God shall be taken away from you, and shall be given to a Nation yielding the fruits thereof. {44} And he that falleth upon this stone, shall be broken: and on whom it falleth, it shall all to bruise him. {45} And when the chief Priests and Pharisees had heard his parables, they knew that he spake of them. {46} And seeking to lay hands upon him, they feared the multitudes: because they held him as a Prophet.

Chapter 22

Yet by one other parable he foresheweth the most deserved reprobation of the earthly and persecuting Jews, and the gracious vocation of the Gentiles in their place. {15} Then he defeateth the snare of the Pharisees and Herodians about paying tribute to Caesar. {23} He answereth also the invention of the Sadducees against the Resurrection: {34} and a question that the Pharisees ask to pose him: turning and posing them again, because they imagined that Christ should be no more than a man: {46} and so he putteth all the busy Sects to silence.

{1} AND JESUS answering, spake again in parables to them, saying: {2} The Kingdom of Heaven is likened to a man being a king, which made a marriage to his son. {3} And he sent his servants to call them that were invited to the marriage: and they would not come. {4} Again he sent other servants, saying: Tell them that were invited, Behold I have prepared my dinner; my beeves & fatlings are killed, and all things are ready: come ye to the marriage. {5} But they neglected and went their ways, one to his farm, and an other to his merchandise: {6} and the rest laid hands upon his servants, and spitefully entreating them, murdered them. {7} But when the king had heard of it, he was wroth, and sending his hosts, destroyed those murderers, and burnt their city. {8} Then he saith to his servants: The marriage indeed is ready: but they that were invited, were not worthy. {9} Go ye therefore into the high ways; and whosoever you shall find, call to the marriage. {10} And his servants going forth into the ways, gathered together all that they found, bad and good: and the marriage was filled with guests. {11} And the king went in to see the guests: and he saw there, a man not attired in a wedding garment. {12} And he saith to him: Friend, how camest thou in hither not having a wedding garment? But he was dumb. {13} Then the king said to the waiters: Bind his hands and feet, and cast him into the utter darkness: there shall be weeping & gnashing of teeth. {14} For many be called, but few elect. {15} Then the Pharisees departing, consulted among them selves for to entrap him in his talk. {16} And they send to him their disciples with the Herodians, saying: Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man. For thou dost not respect the person of men: {17} Tell us therefore what is thy opinion, is it lawful to give tribute to Caesar, or not? {18} But JESUS knowing their naughtiness, said: What do you tempt me Hypocrites? {19} Shew me the tribute coin. And they offered him a penny. {20} And JESUS saith to them: Whose is this image and superscription? {21} They say to him, Caesar's. Then he saith to them: Render therefore the things that are Caesar's, to Caesar: and the things that are God's, to God. {22} And hearing it they marveled, and leaving him went their ways. {23} That day there came to him the Sadducees, that say there is no resurrection, and asked him, {24} saying: Master, Moyses said, If a man die, not having a child, that his brother marry his wife, and raise up seed to his brother. {25} And there were with us seven brethren: and the first having married a wife, died; and not having issue, left his wife to his brother. {26} In like manner the second and the third even to the seventh. {27} And last of all, the woman died also. {28} In the Resurrection therefore whose wife of the seven shall she be? For they all had her. {29} And JESUS answering, said to them: You do err, not knowing the Scriptures, nor the power of God. {30} For in the resurrection neither shall they marry nor be married: but are as the Angels of God in Heaven. {31} And concerning the

resurrection of the dead, have you not read that which was spoken of God saying to you. {32} I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not God of the dead, but of the living. {33} And the multitudes hearing it, marveled at his doctrine. {34} But the Pharisees hearing that he had put the Sadducees to silence, came together: {35} and one of them a doctor of law asked of him, tempting him: {36} Master, which is the great commandment in the law? {37} JESUS said to him: Thou shalt love the Lord thy God from thy whole heart, and with thy whole soul, and with thy whole mind. {38} This is the greatest & the first commandment. {39} And the second is like to this: Thou shalt love thy neighbour as thy self. {40} On these two commandments dependeth the whole Law and the Prophets. {41} And the Pharisees being assembled, JESUS asked them {42} saying: What is your opinion of Christ? whose son is he? They say to him, David's. {43} He saith to them: How then doth David in spirit call him Lord, saying: {44} The Lord said to my Lord, sit on my right hand, until I put thine enemies the foot-stool of thy feet? {45} If David therefore call him Lord, how is he his son? {46} And no man could answer him a word: neither durst any man from that day ask him any more.

Chapter 23

The Scribes and Pharisees after all this, continuing still incorrigible, although he will have the doctrine of their Chair obeyed, yet against their works (and namely their ambition) he openly inveigleth, crying to them eight woes for their eightfold hypocrisy and blindness: {34} and so concluding with the most worthy reprobation of that persecuting generation and their mother-city Jerusalem with her Temple.

{1} THEN JESUS spake to the multitudes and to his Disciples, Moyses have sitten the Scribes and the {2} saying: Upon the chair of Pharisees. {3} All things therefore whatsoever they shall say to you, observe ye and do ye: but according to their works do ye not, for they say and do not. {4} For they bind heavy burdens & importable: & put them upon men's shoulders: but with a finger of their own they will not move them. {5} But they do all their works for to be seen of men. For they make broad their phylacteries, and enlarge their fringes. {6} And they love the first places at suppers, and the first chairs in the Synagogues, {7} and salutations in the market-place, and to be called of men, Rabbi. {8} But be not you called Rabbi. For one is your Master, and all you are brethren. {9} And call none Father to yourself upon earth: for one is your Father, he that is in Heaven. {10} Neither be ye called Masters: for one is your Master, Christ. {11} He that is the greater of you, shall be your servitor. {12} And he that exalteth himself, shall be humbled: and he that humbleth himself, shall be exalted. {13} But woe to you Scribes & Pharisees, hypocrites: because you shut the Kingdom of Heaven before men. For your selves do not enter in: & those that are going in, you suffer not to enter. {14} Woe to you Scribes and Pharisees, hypocrites: because you devour widows' houses, praying long prayers. For this you shall receive the greater judgement. {15} Woe to you Scribes and Pharisees, hypocrites: because you go round about the sea and the land, to make one proselyte: and when he is made, you make him the child of hell double more than yourselves. {16} Woe to you blind guides, that say, whosoever shall swear by the temple, it is nothing: but he that shall swear by the gold of the temple, is bound. {17} Ye foolish and blind; for whether is greater, the gold, or the temple that sanctifieth the gold? {18} And whosoever shall swear by the Altar, it is nothing: but whosoever shall swear by the gift that is upon it, is bound. {19} Ye blind; for whether is greater, the gift, or the Altar that sanctifieth the gift? {20} He therefore that sweareth by the Altar, sweareth by it, and by all things that are upon it: {21} And whosoever shall swear by the temple, sweareth by it and by him that dwelleth in it: {22} And he that sweareth by Heaven, sweareth by the throne of God, and by him that sitteth thereon. {23} Woe to you Scribes and Pharisees, hypocrites: because you tithe mint, and anise, and cummin, and have left the weightier things of

the law, judgement, and mercy, and faith. These things you ought to have done, & not to have omitted those. {24} Blind guides, that strain a gnat, and swallow a camel. {25} Woe to you Scribes and Pharisees, Hypocrites: because you make clean that, on the outside of the cup and dish, but within you are full of rapine and uncleanness. {26} Thou blind Pharisee, first make clean the inside of the cup and the dish that the outside may become clean. {27} Woe to you Scribes and Pharisees, Hypocrites: because you are like to whitened sepulchres, which outwardly appear unto men beautiful, but within are full of dead men's bones, and all filthiness. {28} So you also outwardly indeed appear to men just; but inwardly you are full of hypocrisy and iniquity. {29} Woe to you Scribes and Pharisees, Hypocrites: because you build the Prophets' sepulchres, and garnish the monuments of just men, {30} and say: If we had been in our fathers' days, we had not been their fellows in the blood of the Prophets. {31} Therefore you are a testimony to your own selves, that you are the sons of them that killed the Prophets. {32} And fill you up the measure of your fathers. {33} You serpents, viper's broods, how will you flee from the judgement of Hell? {34} Therefore behold I send unto you Prophets, and wise men, and Scribes, and of them you shall kill & crucify, and of them you shall scourge in your Synagogues, and persecute from city into city: {35} that upon you may come all the just blood that was shed upon the earth, from the blood of Abel the just, even unto the blood of Zacharias the son of Barachias, whom you murdered between the temple & the altar. {36} Amen I say to you, all these things shall come upon this generation. {37} Jerusalem, Jerusalem, which killest the Prophets, and stonest them that were sent to thee, how often would I gather together thy children as the hen doth gather together her chickens under her wings, and thou wouldest not? {38} Behold, your house shall be left desert to you. {39} For I say to you, you shall not see me from hence forth till you say: Blessed is he that cometh in the name of our Lord.

Chapter 24

To his Disciples (by occasion of Hierusalem and the Temple's destruction) he foretelleth {4} what things shall before the consummation of the world, as specially, {14} the Churches full preaching unto all nations: {15} then, what shall be in the very consummation, to wit, Antichrist with his passing great persecution and seduction, but for a short time: {29} then incontinent, the Day of judgement to our great comfort in those miseries under Antichrist. {35} As for the moment, to us it pertaineth not to know it, {37} but rather every man to watch, that we be not unprovided when he cometh to each one particularly by death.

{1} AND JESUS being gone out of the temple, went. And his Disciples came to shew him the buildings of the temple. {2} And he answering said to them: Do you see all these things? Amen I say to you, there shall not be left here a stone upon a stone that shall not be destroyed. {3} And when he was sitting upon Mount-olivet, the Disciples came to him secretly, saying: Tell us, when shall these things be? and what shall be the sign of thy coming, and of the consummation of the world? {4} And JESUS answering, said to them: Beware that no man seduce you: {5} for many shall come in my name saying, I am Christ; and they shall seduce many. {6} For you shall hear of wars, & bruits of wars. See that ye be not troubled. For these things must be done, but the end is not yet. {7} For Nation shall rise against Nation, and Kingdom against Kingdom; and there shall be pestilences, and famines, and earthquakes in places; {8} and all these things are the beginnings of sorrows. {9} Then shall they deliver you into tribulation, and shall kill you: and you shall be odious to all Nations for my name's sake. {10} And then many shall be scandalized: and they shall deliver up one an other: and they shall hate one an other. {11} And many false-prophets shall rise, and shall seduce many. {12} And because iniquity shall abound, the charity of many shall wax cold. {13} But he that shall persevere to the end, he shall be saved. {14} And this Gospel of the Kingdom shall be preached in the whole world, for a testimony to all nations, and then shall come the consummation. {15} Therefore when you shall see the abomination of desolation,

which was spoken of by Daniel the Prophet, standing in the holy place (he that readeth, let him understand) {16} then they that are in Jewry, let them flee to the mountains: {17} and he that is on the house-top let him not come down to take any thing out of his house: {18} and he that is in the field, let him not go back to take his coat. {19} And woe to them that are with child, and that give suck in those days. {20} But pray that your flight be not in the winter, or on the Sabbath, {21} For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. {22} And unless those days had been shortened, no flesh should be saved: but for the Elect the days shall be shortened. {23} Then if any man shall say unto you: Lo here is Christ, or there; do not believe him. {24} For there shall rise false Christs and false-Prophets, and shall shew great signs and wonders, so that the Elect also (if it be possible) may be induced into error. {25} Lo I have foretold you. {26} If therefore they shall say unto you: Behold he is in the desert; go ye not out: Behold in the closets, believe it not. {27} For as lightning cometh out of the east, and appeareth even into the west, so shall also the advent of the Son of man be. {28} Wheresoever the body is, thither shall the Eagles also be gathered together. {29} And immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from Heaven, and the powers of Heaven shall be moved: {30} and then shall appear the sign of the Son of man in Heaven: and then shall all tribes of the earth bewail: and they shall see the Son of man coming in the clouds of Heaven with much power and majesty. {31} And he shall send his Angels with a trumpet, and a great voice: and they shall gather together his Elect from the four winds, from the furthest parts of Heaven even to the ends thereof. {32} And of the figtree learn a parable: When now the bough thereof is tender, and the leaves come forth, you know that summer is nigh. {33} So you also, when you shall see these things, know ye that it is nigh even at the doors. {34} Amen I say to you, that this generation shall not pass, till all these things be done. {35} Heaven and earth shall pass, but my words shall not pass. {36} But of that day and hour no body knoweth, neither the Angels of Heaven, but the Father alone. {37} And as in the days of Noe, so shall also the coming of the Son of man be. {38} For as they were in the days before the flood, eating and drinking, marrying and giving to marriage, even unto that day in which Noe entered into the ark, {39} and knew not till the flood came, & took them all: so also shall the coming of the Son of man be. {40} Then two shall be in the field: one shall be taken, & one shall be left. {41} Two women grinding in the mill: one shall be taken, & one shall be left. {42} Watch therefore because you know not what hour your Lord will come. {43} But this know ye, that if the good-man of the house did know what hour the thief would come, he would surely watch, and would not suffer his house to be broken up. {44} Therefore be you also ready, because at what hour you know not, the Son of man will come. {45} Who, thinkest thou, is a faithful and wise servant, whom his Lord hath appointed over his family, to give them meat in season? {46} Blessed is that servant, whom when his Lord cometh, he shall find so doing. {47} Amen I say to you, that over all his goods shall he appoint him. {48} But if that naughty servant shall say in his heart: My Lord is long a coming: {49} and shall begin to strike his fellow-servants, and eateth, & drinketh with drunkards: {50} the Lord of that servant shall come in a day that he hopeth not, & an hour that he knoweth not, {51} and shall divide him, & appoint his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Chapter 25

Continuing his Sermon, he bringeth two parables, of ten Virgins, and of Talents, to shew how it shall be in Domesday with the Faithful that prepare, and that prepare not them selves. {31} Then also without parables he sheweth that such Faithful as do works of mercy, shall have for them life everlasting: and such as do not, everlasting damnation.

{1} THEN shall the Kingdom of Heaven be like to ten virgins,

which taking their lamps went forth to meet the bridegroom and the bride. {2} And five of them were foolish, and five wise. {3} But the five foolish, having taken their lamps, did not take oil with them: {4} but the wise did take oil in their vessels with the lamps. {5} And the bridegroom tarrying long, they slumbered all and slept. {6} And at midnight there was a clamour made: Behold the bridegroom cometh, go ye forth to meet him. {7} Then arose all those virgins, and they trimmed their lamps. {8} And the foolish said to the wise: Give us of your oil, because our lamps are going out. {9} The wise answered, saying: Lest peradventure there suffice not for us and you, go rather to them that sell, and buy for your selves. {10} And whiles they went to buy, the bridegroom was come: and they that were ready, entered with him to the marriage, and the gate was shut. {11} But last of all came also the other virgins saying: Lord, Lord, open to us. {12} But he answering said: Amen I say to you, I know you not. {13} Watch ye therefore, because you know not the day nor the hour. {14} For even as a man going into a strange country, called his servants, and delivered them his goods. {15} And to one he gave five talents, and to an other two, and to an other one, to every one According to his proper faculty: and immediately he took his journey. {16} And he that had received the five talents, went his way, and occupied with the same, and gained other five. {17} Likewise also he that had received the two, gained other two. {18} But he that had received the one, going his way digged into the earth, and hid his lord's money. {19} But after much time the lord of those servants cometh, & made account with them. {20} And there came he that had received the five talents, & offered other five talents, saying: Lord, five talents thou didst deliver me, behold I have gained other five besides. {21} His lord said unto him: Well-fare thee good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter into the joy of thy lord. {22} And there came also he that had received the two talents, & said: Lord, two talents thou didst deliver me: behold I have gained other two. {23} His lord said to him: Well-fare thee good & faithful servant: because thou hast been faithful over a few things, I will place thee over many things, enter into the joy of thy lord. {24} And he also that had received the one talent, came forth, and said: Lord, I know that thou art a hard man; thou reapest where thou didst not sow, and gatherest where thou strawed not: {25} and being afraid I went, and hid thy talent in the earth: behold lo here thou hast that which thine is. {26} And his lord answering, said to him: Naughty and slothful servant, thou didst know that I reap where I sow not, & gather where I strawed not: {27} thou oughtest therefore to have committed my money to the bankers, and coming I might have received mine own with usury. {28} Take ye away therefore the talent from him, and give it him that hath ten talents. {29} For to every one that hath shall be given, and he shall abound: but from him that hath not, that also which he seemeth to have, shall be taken away from him. {30} And the unprofitable servant, cast ye out into the utter darkness. There shall be weeping and gnashing of teeth. {31} And when the Son of man shall come in his majesty, and all the Angels with him, then shall he sit upon the seat of his majesty: {32} and all nations shall be gathered together before him, and he shall separate them one from an other, as the pastor separateth the sheep from the goats: {33} and shall set the sheep at his right hand, but the goats at his left. {34} Then shall the King say to them that shall be at his right hand: Come ye blessed of my Father, possess you the Kingdom prepared for you from the foundation of the world. {35} For I was an hungered, and you gave me to eat: I was a thirst, and you gave me to drink. {36} I was a stranger, and you took me in: naked, and you covered me: sick, and you visited me. I was in prison, and you came to me. {37} Then shall the just answer him, saying: Lord, when did we see thee an hungered, and fed thee, a thirst, and gave thee drink? {38} and when did we see thee a stranger, and took thee in? Or naked, and covered thee? {39} Or when did we see thee sick or in prison, and

came to thee? {40} And the King answering, shall say to them: Amen I say to you, as long as you did it to one of these my least brethren, you did it to me. {41} Then he shall say to them also that shall be at his left hand: Get ye away from me you cursed into fire everlasting, which was prepared for the devil and his angels. {42} For I was an hungered, & you gave me not to eat, I was a thirst, {1070} & you gave me not to drink. {43} I was a stranger, and you took me not in: naked, and you covered me not: sick, & in prison, and you did not visit me. {44} Then they also shall answer him, saying: Lord, when did we see thee an hungered, or a thirst, or a stranger, or naked, or sick, or in prison, & did not minister to thee? {45} Then he shall answer them, saying, Amen I say to you, as long as you did it not to one of these lesser, neither did you it to me. {46} And these shall go into punishment everlasting: but the just, into life everlasting.

Chapter 26

To the Council of the Jews, Judas by occasion of Mary Magdalene's ointment, doth sell him for little. {17} After the Paschal lamb, {26} he giveth them that bread of life (promised Io. {6}.), in a mystical Sacrifice or Separation of his Body and Blood. {31} And that night he is after his prayer {47} taken of the Jew's men, Judas being their captain: and forsaken of the other eleven for fear: {57} is falsely accused, and impiously condemned of the Jew's Council, {67} and shamefully abused of them: {69} and thrice denied of Peter: All, even as the Scriptures and him self had often foretold.

{1} AND it came to pass, when JESUS had ended all these words, he said to his Disciples: {2} You know that after two days shall be Pasche, and the Son of man shall be delivered to be crucified. {3} Then were gathered together the chief Priests and Ancients of the people into the court of the high Priest, who was called Caiphas: {4} and they consulted how they might by some wile apprehend JESUS, and kill him. {5} But they said: Not on the festival day, lest perhaps there might be a tumult among the people. {6} And when JESUS was in Bethania in the house of Simon the Leper {7} there came to him a woman having an alabaster-box of precious ointment, and poured it out upon his head as he sat at the table. {8} And the Disciples seeing it, had indignation saying: Whereto is this waste? {9} For this might have been sold for much, and given to the poor. {10} And JESUS knowing it, said to them: Why do you molest this woman? For she hath wrought a good work upon me. {11} For the poor you have always with you: but me you have not always. {12} For she in pouring this ointment upon my body hath done it to bury me. {13} Amen I say to you, wheresoever this Gospel shall be preached in the whole world, that also which she hath done, shall be reported for a memory of her. {14} Then went one of the Twelve, which was called Judas Iscarioth, to the chief Priests, {15} & said to them: What will you give me, and I will deliver him unto you? But they appointed unto him thirty pieces of silver. {16} And from thenceforth he sought opportunity to betray him. {17} And the first day of the Azymes the Disciples came to JESUS saying: Where wilt thou that we prepare for thee to eat the Pasche? {18} But JESUS said: Go ye into the city to a certain man, and say to him: The Master saith, my time is at hand, with thee do I make the Pasche with my Disciples. {19} And the Disciples did as JESUS appointed them, and they prepared the Pasche. {20} But when it was even, he sat down with his twelve Disciples. {21} And while they were eating, he said: Amen I say to you, that one of you shall betray me. {22} And they being very sad, began every one to say: Is it I Lord? {23} But he answering said: He that dippeth his hand with me in the dish, he shall betray me. {24} The Son of man indeed goeth as it is written of him: but woe be to that man, by whom the Son of man shall be betrayed. It were good for him, if that man had not been born. {25} And Judas that betrayed him, answering said: Is it I Rabbi? He saith to him: Thou hast said. {26} And whiles they were at supper, JESUS took bread, and blessed, and brake: and he gave to his Disciples, and said: Take ye, and eat: THIS IS MY BODY. {27} And taking the chalice, he gave thanks: and gave to them, saying: Drink ye all of this. {28} FOR THIS IS MY BLOOD OF THE NEW TESTAMENT, WHICH SHALL BE

SHED FOR MANY UNTO REMISSION OF SINS. {29} And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the Kingdom of my Father. {30} And an hymn being said, they went forth unto Mount-olivet. {31} Then JESUS saith to them: All you shall be scandalized in me in this night. For it is written: I will strike the Pastor, and the sheep of the flock shall be dispersed. {32} But after I shall be risen again, I will go before you into Galilee. {33} And Peter answering, said to him: Although all shall be scandalized in thee, I will never be scandalized. {34} JESUS said to him: Amen I say to thee, that in this night before the cock crow, thou shalt deny me thrice. {35} Peter saith to him: Yea though I should die with thee, I will not deny thee. Likewise also said all the Disciples. {36} Then JESUS cometh with them into a village called Gethsemani: and he said to his Disciples: Sit you here till I go yonder, and pray. {37} And taking to him Peter and the two sons of Zebedee, he began to wax sorrowful and to be sad. {38} Then he saith to them: My soul is sorrowful even unto death: stay here, and watch with me. {39} And being gone forward a little, he fell upon his face, praying, and saying: My Father, if it be possible, let this chalice pass from me. Nevertheless not as I will, but as thou. {40} And he cometh to his Disciples, and findeth them sleeping, and he saith to Peter: Even so? Could you not watch one hour with me? {41} Watch ye, & pray that ye enter not into temptation. The Spirit in deed is prompt, but the flesh weak. {42} Again the second time he went, and prayed, saying: My Father, if this chalice may not pass, but I must drink it, thy will be done. {43} And he cometh again, and findeth them sleeping, for their eyes were become heavy. {44} And leaving them, he went again: and he prayed the third time, saying the selfsame word. {45} Then he cometh to his Disciples, and saith to them: Sleep ye now and take rest. Behold the hour approacheth, and the Son of man shall be betrayed into the hands of sinners. {46} Rise, let us go: behold he approacheth that shall betray me. {47} As he yet spake, behold Judas one of the Twelve came, and with him a great multitude with swords and clubs, sent from the chief Priests and the ancients of the people. {48} And he that betrayed him, gave them a sign, saying: Whomsoever I shall kiss, that is he, hold him. {49} And forthwith coming to JESUS, he said: Hail Rabbi. And he kissed him. {50} And JESUS said to him: Friend, whereto art thou come? Then they drew near, and laid hands on JESUS, and held him. {51} And behold one of them that were with JESUS, stretching forth his hand, drew out his sword; and striking the servant of the high Priest, cut off his ear. {52} Then JESUS saith to him: Return thy sword into his place: for all that take the sword shall perish with the sword. {53} Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of Angels? {54} How then shall the scriptures be fulfilled, that so it must be done? {55} In that hour JESUS said to the multitudes: You are come out as it were to a thief, with swords and clubs to apprehend me. I sat daily with you teaching in the temple, and you laid no hands on me. {56} And all this was done, that the scriptures of the Prophets might be fulfilled. Then the Disciples all leaving him, fled. {57} But they taking hold of JESUS, led him to Caiphas the high Priest, where the Scribes and ancients were assembled. {58} And Peter followed him a far off, even to the court of the high Priest. And going in he sat with the servants, that he might see the end. {59} And the chief Priests and the whole Council sought false witness against JESUS, that they might put him to death: {60} and they found not, whereas many false witnesses had come in. And last of all there came two false witnesses; {61} and they said: This man said, I am able to destroy the temple of God, and after three days to re-edify it. {62} And the high Priest rising up, said to him: Answerest thou nothing to the things which these do testify against thee? {63} But JESUS held his peace. And the high Priest said to him: I adjure thee by the living God, that thou tell us if thou be Christ the Son of God. {64} JESUS saith to him: Thou hast said. Nevertheless I say to you,

hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of Heaven. {65} Then the high Priest rent his garments, saying: He hath blasphemed, what need we witnesses any further? Behold, now you have heard the blasphemy; {66} how think you? But they answering said: He is guilty of death. {67} Then did they spit on his face, and buffeted him, & other smote his face with the palms of their hands. {68} saying: Prophesy unto us O Christ; who is he that strook thee? {69} But Peter sat without in the court; and there came to him one wench, saying: Thou also wast with JESUS the Galilean. {70} But he denied before them all, saying: I wot not what thou sayest. {71} And as he went out of the gate, an other wench saw him, and she saith to them that were there: And this fellow also was with JESUS the Nazarite. {72} And again he denied with an oath: That I know not the man. {73} And after a little they came that stood by, and said to Peter: Surely thou also art of them: for even thy speech doth bewray thee. {74} Then he began to curse and to swear that he knew not the man. And incontinent the cock crew. {75} And Peter remembered the word of JESUS which he had said: Before the cock crow, thou shalt deny me thrice. And going forth, he wept bitterly.

Chapter 27

The chief of the Jews accuse him to Pilate the Gentile (his betrayer, and the Judge, and the Judge's wife, testifying in the mean time manifoldly his innocency:) {20} and persuade the common people also not only to prefer the murderer Barabbas, but also to cry, CRUCIFIGE: (All, to the reprobation of their whole nation, and nothing but fulfilling the Scriptures.) {27} After many illusions, {31} he is crucified by the Gentiles. {38} which the Jews seeing, do triumph as if they had now the victory. {45} But even then by many wonderful works he declareth his might, to their confusion {57} Finally being buried, they to make all sure, set soldiers to keep his sepulcher.

{1} AND when morning was come; all the chief Priests and ancients of the people consulted together against JESUS, that they might put him to death. {2} And they brought him bound and delivered him to Ponce Pilate the President. {3} Then Judas that betrayed him, seeing that he was condemned, repenting him, returned the thirty silver pieces to the chief Priests and ancients, {4} saying: I have sinned, betraying just blood. But they said: What is that to us? look thou to it. {5} And casting down the silver pieces in the temple, he departed: and went and hanged himself with an halter. {6} And the chief Priests having taken the silver pieces, said: It is not lawful to cast them into the Corbana, because it is the price of blood. {7} And after they had consulted together, they bought with them the potter's field, to be a burying place for strangers. {8} For this cause that field was called Haceldama, that is, the field of blood, even to this present day. {9} Then was fulfilled that which was spoken by Jeremie the Prophet, saying: And they took the thirty pieces of silver, the price of the priced, whom they did price of the children of Israel. {10} And they gave them into the potter's field, as our Lord did appoint to me. {11} And JESUS stood before the President, and the President asked him, saying: Art thou the King of the Jews? JESUS saith to him: Thou sayest. {12} And when he was accused of the chief Priests and Ancients, he answered nothing. {13} Then Pilate saith to him: Doest thou not hear how many testimonies they allege against thee? {14} And he answered him not to any word: so that the President did marvel exceedingly. {15} And upon the solemn day the President had accustomed to release unto the People one prisoner, whom they would. {16} And he had then a notorious prisoner, that was called Barabbas. {17} They therefore being gathered together, Pilate said: Whom will you that I release to you, Barabbas, or JESUS that is called Christ? {18} For he knew that for envy they had delivered him. {19} And as he was sitting in place of judgement, his wife sent unto him, saying: Have thou nothing to do with that just man. For I have suffered many things this day in my sleep for him. {20} But the chief Priests and ancients persuaded the people, that they should ask Barabbas, and make JESUS away. {21} And the President answering, said to them: Whether will you

of the two to be released unto you? But they said, Barabbas. {22} Pilate saith to them: What shall I do then with JESUS that is called Christ? They say all: Let him be crucified. {23} The President said to them: Why, what evil hath he done? But they cried the more, saying: Let him be crucified. {24} And Pilate seeing that he nothing prevailed, but rather tumult was toward; taking water he washed his hands before the People, saying: I am innocent of the blood of this just man: look you to it. {25} And the whole people answering, said: His blood be upon us, and upon our children. {26} Then he released to them Barabbas, and having scourged JESUS, delivered him unto them for to be crucified. {27} Then the President's soldiers taking JESUS into the Palace, gathered together unto him the whole band: {28} and stripping him, put a scarlet cloak about him. {29} and plattting a crown of thorns, put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Hail King of the Jews. {30} And spitting upon him, they took the reed, and smote his head. {31} And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him. {32} And in going they found a man of Cyrene, named Simon: him they forced to take up his Cross. {33} And they came into the place that is called Golgotha, which is, the place of Calvary. {34} And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink. {35} And after they had crucified him; they divided his garments, casting lots; that it might be fulfilled which was spoken by the Prophet, saying: They divided my garments among them; and upon my vesture they did cast lots. {36} And they sat and watched him. {37} And they put over his head his cause written: THIS IS JESUS THE KING OF THE JEWS. {38} Then were crucified with him two thieves; one on the right hand, and one on the left. {39} And they that passed by, blasphemed him, wagging their heads, {40} and saying: Vah, thou that destroyest the Temple of God and in three days doest re-edify it; save thine own self: if thou be the Son of God, come down from the Cross. {41} In like manner also the chief Priests with the Scribes and ancients mocking, said: {42} He saved other; himself he can not save: if he be the King of Israel, let him now come down from the Cross, and we will believe him. {43} He trusted in God; let him now deliver him if he will: for he said, that I am the Son of God. {44} And the self same thing the thieves also that were crucified with him, reproached him withal. {45} And from the sixth hour, there was darkness made upon the whole earth, until the ninth hour. {46} And about the ninth hour JESUS cried with a mighty voice, saying: Eli, Eli, lamma-sabacthani? That is, My God, my God, why hast thou forsaken me? {47} And certain that stood there and heard, said: He calleth Elias. {48} And incontinent, one of them running, took a sponge, & filled it with vinegar; and put it on a reed, and gave him to drink. {49} And other said: Let be, let us see whether Elias come to deliver him. {50} And JESUS again crying with a mighty voice, yielded up the ghost. {51} And behold the veil of the Temple was rent in two pieces, from the top even to the bottom, and the earth did quake, and the rocks were rent. {52} And the graves were opened: and many bodies of the saints that had slept, rose. {53} And they going forth out of the graves after his resurrection, came into the holy city; and appeared to many. {54} And the Centurion and they that were with him watching JESUS, having seen the earth-quake and the things that were done, were sore afraid, saying: In deed this was the Son of God. {55} And there were there many women a far of, which had followed JESUS from Galilee, ministering unto him: {56} among whom was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the Sons of Zebedee. {57} And when it was evening, there came a certain rich man of Arimathaea, named Joseph, who also himself was disciple to JESUS. {58} He went to Pilate, and asked the body of JESUS. Then Pilate commanded that the body should be delivered. {59} And Joseph taking the body, wrapt it in clean sindon, {60} & laid it in his own new monument,

which he had hewed out in a rock. And he rolled a great stone to the door of the monument, & went his way. {61} And there was there Mary Magdalene, & the other Mary, sitting over against the sepulchre. {62} And the next day, which is after the Parasceve, the chief Priests and the Pharisees came together to Pilate, {63} saying: Sir, we have remembered, that that seducer said yet living, After three days I will rise again. {64} Command therefore the sepulchre to be kept until the third day; lest perhaps his Disciples come, and steal him, & say to the people, he is risen from the dead: and the last error shall be worse than the first. {65} Pilate said to them: You have a gard: go, gard it as you know. {66} And they departing, made the sepulchre sure; sealing up the stone, with watchmen.

Chapter 28

He riseth again the third day, and (the blind most obstinate Jews by bribery working to their own reprobation) he appeareth to his Disciples in Galilee (as both before his Passion he foretold them Mat. {26}, and now after his Resurrection, first the Angel, then also him self appointed by the women) {18} and sendeth them to all Nations, to build his Church among the Gentiles.

{1} AND in the evening of the Sabbath which dawneth on the first of the Sabbath, came Mary Magdalene, and the other Mary to see the sepulchre. {2} And behold there was made a great earth-quake. For an Angel of our Lord descended from Heaven: and coming, rolled back the stone, and sat upon it: {3} and his countenance was as lightning, and his garment as snow. {4} And for fear of him, the watchmen were frightened, and became as dead. {5} And the Angel answering said to the women: Fear not you. For I know that you seek JESUS that was crucified. {6} He is not here, for he is risen, as he said. Come, and see the place where our Lord was laid. {7} And going quickly, tell ye his Disciples that he is risen: and behold he goeth before you into Galilee: there you shall see him. Lo I have foretold you. {8} And they went forth quickly out of the monument with fear and great joy, running to tell his Disciples. {9} And behold JESUS met them, saying: All hail. But they came near and took hold of his feet, and adored him. {10} Then JESUS said to them: Fear not. Go, tell my brethren that they go into Galilee, there they shall see me. {11} Who when they were departed, behold certain of the watchmen came into the city, and told the chief Priests all things that had been done. {12} And being assembled together with the Ancients, taking counsel, they gave a great sum of money to the soldiers, {13} saying: Say you, that his Disciples came by night, and stole him away when we were asleep. {14} And if the President shall hear of this, we will persuade him, and make you secure. {15} But they taking the money, did as they were taught. And this word was bruited abroad among the Jews, even unto this day. {16} And the eleven Disciples went into Galilee, unto the mount where JESUS had appointed them. {17} And seeing him they adored, but some doubted. {18} And JESUS coming near spake unto them, saying: All power is given to me in Heaven and in earth. {19} going therefore teach ye all Nations: BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST, {20} teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world.

THE HOLY GOSPEL ACCORDING TO S. MARK

Chapter 1

John (the Eremit of whom the Prophets) preaching penance, and living himself accordingly, baptizeth the people to prepare them to Christ, 7. telling them, that it is not his, but Christ's Baptism, in which they shall receive the Holy ghost. 9.

{1} JESUS there is manifested from heaven: 12. and by and by he also goeth into the wilderness. 14. Beginning in Galilee, 16. after that he hath called four Disciples, 21. he preacheth first in Capharnaum, confirming his doctrine with beneficial Miracles, to the great admiration of all: 35. then also (but first retiring into the wilderness) in all the rest of Galilee, with like miracles.

{1} THE beginning of the Gospel of JESUS CHRIST the Son of God. in Esay the Prophet: (Behold I send mine {2} As it is written Angel before thy face, who shall prepare thy way before thee.) {3} A voice of one crying in the desert. Prepare ye the way of our Lord, make straight his paths. {4} John was in the desert baptizing, and preaching the Baptism of penance unto remission of sins. {5} And there went forth to him all the country of Jewry, and all they of Jerusalem, and were baptized of him in the river of Jordan, confessing their sins. {6} And John was clothed with camel's hair, and a girdle of a skin about his loins: and he did eat locusts and wild honey. {7} And he preached, saying: There cometh a stronger than I after me, whose latchet of his shoes I am not worthy stooping down to loose. {8} I have baptized you with water; but he shall baptize you with the Holy Ghost. {9} And it came to pass, in those days came JESUS from Nazareth of Galilee; and was baptized of John in Jordan. {10} And forthwith coming up out of the water, he saw the Heavens opened, and the Spirit as a dove descending, and remaining on him. {11} And a voice was made from Heaven: Thou art my beloved Son, in thee I am well pleased. {12} And forthwith the Spirit drove him out into the desert. {13} And he was in the desert forty days, and forty nights: and was tempted of Satan, and he was with beasts, and the Angels ministered to him. {14} And after that John was delivered up, JESUS came into Galilee, preaching the Gospel of the Kingdom of God, {15} and saying: That the time is fulfilled, and the Kingdom of God is at hand: be penitent, and believe the Gospel. {16} And passing by the sea of Galilee, he saw Simon and Andrew his brother, casting nets into the sea (for they were fishers) {17} and JESUS said to them: Come after me, and I will make you to become fishers of men. {18} And immediately leaving their nets, they followed him. {19} And being gone thence a little further, he saw James of Zebedee, and John his brother, and them repairing their nets in the ship: {20} and forthwith he called them. And leaving their father Zebedee in the ship with his hired men, they followed him. {21} And they enter into Capharnaum, and he forthwith upon the Sabbaths going into the Synagogue, taught them. {22} And they were astonished at his doctrine. For he was teaching them as having power, and not as the Scribes. {23} And there was in their Synagogue a man in an unclean Spirit; and he cried out, {24} saying: What to us and to thee JESUS of Nazareth? art thou come to destroy us? I know who thou art, the Saint of God. {25} And JESUS threatened him, saying: Hold thy peace, and go out of the man. {26} And the unclean Spirit tearing him, and crying out with a great voice, {1076} went out of him. {27} And they marveled all, in so much that they questioned among them selves, saying: What thing is this? What is this new doctrine? For with power he commandeth the unclean spirits also, and they obey him. {28} And the bruit of him went forth incontinent into all the country of Galilee. {29} And immediately going forth out of the Synagogue, they came into the house of Simon and Andrew, with James and John. {30} And Simon's wife's mother lay in a fit of a fever: and forthwith they tell him of her. {31} And coming near he lifted her up taking her by the hand: and incontinent the ague left her, and she ministered unto them. {32} And when it was evening after sun set, they brought to him all that were ill at ease and that had devils. {33} And all the city was gathered together at the door. {34} And he cured many that were vexed with diverse diseases; and he cast out many devils, and he suffered not them to speak that they knew him. {35} And rising very early, and going forth he went into a desert place: and there he prayed. {36} And Simon sought after him, and they that were with him. {37} And when they had found him, they said to him, That all seek for thee. {38} And he saith to them: Let us go into the next towns and cities, that I may preach there also; for to this purpose am I come. {39} And he was preaching in their Synagogues, and in all Galilee, and casting out devils. {40} And a leper cometh to him beseeching him; and kneeling down saith to him: If thou wilt, thou canst make me

clean. {41} And JESUS having compassion on him, stretched forth his hand; and touching him, he saith unto him: I will. Be thou made clean. {42} And when he had spoken, immediately the leprosy departed from him, and he was made clean. {43} And he threatened him, and forthwith cast him forth. {44} And he saith to him: See thou tell no body, but go, shew thyself to the high Priest, and offer for thy cleansing the things that Moyses commanded, for a testimony to them. {45} But he being gone forth, began to publish, and to blasphem abroad the word: so that now he could not openly go into the city, but was abroad in desert places, and they came together unto him from all sides.

Chapter 2

Against the Scribes and Pharisees he defendeth first his power to remit sins in earth. 23, and his eating with sinners (as being the Physician of souls, signified in those his miraculous cures upon bodies): 18, then also he defendeth his Disciples, not having as yet any fasts by him prescribed unto them, and plucking ears of corn upon the Sabbath: signifying withhold that he will change their ceremonies.

{1} AND again he entered into Capharnaum after some days, and it was heard that he was in the house. {2} and many came together, so that there was no place; no not at the door; & he spake to them the Word. {3} And they came to him bringing one sick of the palsy, who was carried of four. {4} And when they could not offer him unto him for the multitude, they uncovered the roof where he was: and opening it they did let down the couch wherein the sick of the palsy lay. {5} And when JESUS had seen their faith, he saith to the sick of the palsy: Son, thy sins are forgiven thee. {6} And there were certain of the Scribes sitting there and thinking in their hearts: {7} Why doth he speak so? He blasphemeth. Who can forgive sins but only God? {8} Which by and by JESUS knowing in his Spirit, that they so thought within them selves, saith to them: Why think you these things in your hearts? {9} Whether is easier, to say to the sick of the palsy: Thy sins are forgiven thee; or to say: Arise, take up thy couch, and walk? {10} But that you may know that the Son of man hath power in earth to forgive sins (he saith to the sick of the palsy) {11} I say to thee, arise, take up thy couch, and go into thy house. {12} And forthwith he arose; and taking up his couch, went his way in the sight of all, so that all marveled, and glorified God, saying: That we never saw the like. {13} And he went forth again to the sea; and all the multitude came to him, and he taught them. {14} And when he passed by, he saw Levi of Alphaeus sitting at the custom place; and he saith to him: Follow me. And rising up he followed him. {15} And it came to pass, as he sat at meat in his house, many Publicans and sinners did sit down together with JESUS and his Disciples. For they were many, who also followed him. {16} And the Scribes & the Pharisees seeing that he did eat with Publicans and sinners, said to his Disciples: Why doth your Master eat & drink with Publicans and sinners? {17} JESUS hearing this, saith to them: The whole have not need of a Physician, but they that are ill at ease. For I came not to call the just, but sinners. {18} And the Disciples of John and the Pharisees did use to fast: and they come, and say to him: Why do the Disciples of John and of the Pharisees fast; but thy Disciples do not fast? {19} And JESUS said to them: Why, can the children of the marriage fast, as long as the bridegroom is with them? So long time as they have the bridegroom with them, they can not fast. {20} But the days will come when the bridegroom shall be taken away from them; and then they shall fast in those days. {21} No body soweth a piece of raw cloth to an old garment: otherwise he taketh away the new piecing from the old, and there is made a greater rent. {22} And no body putteth new wine into old bottles: otherwise the wine bursteth the bottles, and the wine will be shed, and the bottles will be lost. But new wine must be put into new bottles. {23} And it came to pass again when he walked through the corn on the Sabbath, and his Disciples began to go forward and to pluck the ears. {24} And the Pharisees said to him: Behold, why do they, on the Sabbath that which is not lawful? {25} And he said to them:

Did you never read what David did, when he was in necessity, and himself was an hungered and they that were with him? {26} how he entered into the house of God under Abiathar the high Priest, and did eat the loaves of Proposition, which it was not lawful to eat but for the Priests, and did give unto them which were with him? {27} And he said to them: The Sabbath was made for man, and not man for the Sabbath. {28} Therefore the Son of man is Lord of the Sabbath also.

Chapter 3

The blind Pharisees seeking his death for doing good upon the Sabbath, he weekly goeth out of the way: where the people that flock unto him, and his Miracles, are innumerable. 13. Yea to his Twelve also (having need of more workmen) he giveth power to work Miracles. 20. He so occupieth him self for souls, that his kin think him mad. 22. The Scribes of Hierusalem come so far, and yet have nothing but absurdly to blasphem his casting out of Devils, to their own damnation. 31. That the Jews should not (after their manner) think it enough, that he is of their blood, he telleth that such rather are dear to him, as keep God's commandments.

{1} AND he entered again into the Synagogue, and there was a man there that had a withered hand. {2} And they watched him whether he would cure on the Sabbath; that they might accuse him. {3} And he saith to the man that had the withered hand: rise up into the midst. {4} And he saith to them: Is it lawful on the Sabbath to do well or ill? to save a soul, or to destroy? but they held their peace. {5} And looking round about upon them with anger, being sorrowful for the blindness of their heart, he saith to the man: Stretch forth thy hand. And he stretched it forth; and his hand was restored unto him. {6} And the Pharisees going forth, immediately made a consultation with the Herodians against him, how they might destroy him. {7} But JESUS with his Disciples retired to the sea: and a great multitude from Galilee & Jewry followed him, {8} and from Jerusalem, & from Idumaea, and beyond Jordan. And they about Tyre and Sidon, a great multitude, hearing the things which he did, came to him. {9} And he spake to his Disciples that a boat might attend on him because of the multitude, lest they should strangle him. {10} For he healed many, so that there pressed in upon him for to touch him, as many had hurts. {11} And the unclean spirits, when they saw him, fell down unto him: and they cried saying: {12} Thou art the Son of God. And he vehemently charged them that they should not disclose him. {13} And ascending into a mountain, he called unto him whom he would him self, and they came to him. {14} And he made that twelve should be with him, and that he might send them to preach. {15} And he gave them power to cure infirmities, and to cast out devils. {16} And he gave to Simon the name Peter. {17} And James of Zebedee, and John the brother of James; and he called their names, Boanerges, which is, the sons of thunder. {18} And Andrew and Philippe, and Bartholemew and Matthew, and Thomas and James of Alphaeus, and Thaddaeus and Simon Cananaeus, {19} and Judas Iscariote, who also betrayed him. {20} And they come to a house; and the multitude resorteth together again, so that they could not so much as eat bread. {21} And when his, had heard of it, they went forth to lay hands on him. For they said that he was become mad. {22} And the Scribes which were come down from Jerusalem, said: That he hath Beelzebub; and that in the prince of devils he casteth out devils. {23} And after he had called them together, he said to them in parables: How can Satan cast out Satan? {24} And if a Kingdom be divided against it self, that Kingdom can not stand. {25} And if a house be divided against it self, that house can not stand. {26} And if Satan be risen against himself, he is divided, and can not stand, but hath an end. {27} No body can rifle the vessel of the strong, being entered into his house, unless he first bind the strong, & then shall he rifle his house. {28} Amen I say to you, that all sins shall be forgiven the sons of men, & the blasphemies wherewith they shall blaspheme: {29} But he that shall blaspheme against the Holy Ghost, he hath not forgiveness for ever, but shall be guilty of an eternal sin. Because they said: He hath an unclean spirit. {30} And there come his mother and brethren; and standing without they sent unto him calling him, {31}

And the multitude sat about him; and they say to him: {32} Behold thy mother and thy brethren without seek thee. {33} And answering them, he said: Who is my mother and my brethren? {34} And looking upon them which sat round about him, he saith: Behold my mother and my brethren. {35} For whosoever shall do the will of God, he is my brother and my sister and mother.

Chapter 4

The parables (in which he speaketh to the Jews, because they were reprobate) he expoundeth to his Disciples, shewing that in his sowing, three parts of four shall perish, through the fault of the hearers. 21. and that his servants must confess their faith, 24. and use their gifts (contrary to those stony and thorny hearers.) 26. and that his Church (notwithstanding the loosing of those three parts of the seed) shall be brought by his providence to the harvest, that is, to the end of the world: 30. growing over all in time, though in the beginning it be as the little mustard seed, 35. and though such tempests of persecution in the sea of this world do rise against it.

{1} AND again he began to teach at the sea side; and a great multitude was gathered together unto him so that he went up into a boat, and sat in the sea, and all the multitude about the sea was upon the land. {2} And he taught them in parables many things, and said to them in his doctrine: {3} Hear ye; Behold, the sower went forth to sow. {4} And whiles he soweth, some fell by the way side, and the fowls of the air came, and did eat it. {5} And othersome fell upon rocky places where it had not much earth: and it shot up immediately, because it had not deepness of earth: {6} and when the sun was risen, it parched, and because it had not root, it withered. {7} And some fell among thorns: and the thorns grew up, and choked it, and it yielded not fruit. {8} And some fell upon good ground; and it yielded fruit that grew up & increased, and it brought forth, one thirty, one sixty, and one an hundred. {9} And he said: He that hath ears to hear, let him hear. {10} And when he was alone, the Twelve that were with him, asked him the parable. {11} And he said to them: To you it is given to know the mystery of the Kingdom of God; but to them that are without, all things are done in parables: {12} that seeing they may see, and not see; and hearing they may hear, and not understand: lest at any time they should be converted and their sins be forgiven them. {13} And he saith to them: Do you not know this parable? And how shall you know all parables? {14} He that soweth, soweth the word. {15} And they by the way side, are these: where the word is sown, and when they shall have heard, immediately cometh Satan, and taketh away the word that was sown in their hearts. {16} And they likewise that are sown upon the rocky places, are these: who when they hear the word, immediately with joy receive it; {17} And they have not root in them selves, but are temporal: afterward when tribulation is risen and persecution for the word, forthwith they are scandalized. {18} And other there be that are sown among thorns: these are they that hear the word, {19} and the cares of the world and the deceitfulness of riches, and concupiscences about other things entering in, choke the word, and it is made fruitless. {20} And these are they that were sown upon the good ground, which hear the word, and receive it, and yield fruit one thirty, one sixty, and one an hundred. {21} And he said to them: Cometh a candle to be put under a bushel, or under a bed? And not to be put upon the candlestick? {22} For there is nothing hid, which shall not be made manifest: neither was any thing made secret, but that it shall come to light. {23} If any man have ears to hear, let him hear. {24} And he said to them: See what you hear. In what measure you mete, it shall be measured to you again, and more shall be given to you. {25} For he that hath, to him shall be given: and he that hath not, that also which he hath, shall be taken away from him. {26} And he said: So is the Kingdom of God, as if a man cast seed into the earth, {27} and sleep, and rise up night and day, and the seed spring, and grow up whiles he knoweth not. {28} For the earth of it self bringeth forth fruit, first the blade, then the ear, afterward the full corn in the ear. {29} And when the fruit hath brought out it self, immediately he putteth in the sickle, because harvest is come. {30} And he said: To what shall we liken the Kingdom of God? or to what parable shall we compare it? {31} As a mustard seed;

which when it is sown in the earth, is less than all the seeds that are in the earth: {32} And when it is sown, it riseth up, and becometh greater than all herbs, and maketh great boughs, so that the birds of the air may dwell under the shadow thereof. {33} And with many such parables he spake to them the word, according as they were able to hear: {34} and without parable he did not speak unto them; but apart, he explicated all things to his Disciples. {35} And he saith to them in that day, when evening was come: Let us pass over to the other side. {36} And dismissing the multitude, they take him so as he was in the boat: and there were other boats with him. {37} And there arose a great storm of wind, and the waves beat into the boat, so that the boat was filled. {38} And he was in the hinder part of the boat, sleeping upon a pillow; and they raise him, and say to him: Master, doth it not pertain to thee that we perish? {39} And rising up he threatened the wind, and said to the sea: Peace, be still. And the wind ceased; and there was made a great calm. {40} And he said to them: Why are you fearful? Neither yet have you faith? And they feared with great fear: and they said one to an other, who is this (thinkest thou) that both wind and sea obey him?

Chapter 5

To the Gerasens (and in them to all men) Christ manifesteth how the Devil of his malice would use them, if he would permit: 17. and yet they like not their Saviour's presence. 21. A woman Gentile, that began her sickness when the Jew's daughter began her life (signifying Abraham's time) he cureth by the way as he was coming to heal the Jews: And even then the Jews do die, but yet them also he will revive, as here the Jew's daughter.

{1} AND they came beyond the strait of the sea into the country of the Gerasens. {2} And as he went out of the boat, immediately there met him out of the sepulchres a man in an unclean spirit, {3} that had his dwelling in the sepulchres, and neither with chains could any man now bind him: {4} For being often bound with fetters and chains, he had burst the chains, and broken the fetters, and no body could tame him. {5} And he was always day and night in the sepulchres and in the mountains, crying and cutting him self with stones. {6} And seeing JESUS a far off, he ran and adored him: {7} And crying with a great voice, said: What to me and thee JESUS, the Son of God most high: I adjure thee by God that thou torment me not. {8} For he said unto him: Go out of the man thou unclean spirit. {9} And he asked him, what is thy name? And he saith to him: My name is Legion; because we are many. {10} And he besought him much, that he would not expel him out of the country. {11} And there was there about the mountain a great herd of swine, feeding. {12} And the spirits besought him, saying: Send us into the swine, that we may enter into them. {13} And JESUS immediately granted unto them. And the unclean spirits going out entered into the swine: and the herd with great violence was carried headlong into the sea, about two thousand, and were stifled in the sea. {14} And they that fed them, fled and carried news into the city and into the fields. And they went forth to see what was done: {15} And they come to JESUS, and they see him that was vexed of the devil, sitting, clothed, and well in his wits: & they were afraid. {16} And they that had seen it, told them, in what manner he had been dealt withal that had the devil; & of the swine. {17} And they began to desire him, that he would depart from their coasts. {18} And when he went up into the boat, he that had been vexed of the devil, began to beseech him that he might be with him: {19} And he admitted him not, but saith to him: Go into thy house to thine, and tell them how great things the Lord hath done for thee, and hath had mercy upon thee. {20} And he went his way, and began to publish in Decapolis how great things JESUS had done to him: and all marveled. {21} And when JESUS had passed in boat again over the strait, a great multitude assembled together unto him, and he was about the sea. {22} And there cometh one of the Arch-synagogues, named Jairus: and seeing him, he falleth down at his feet. {23} And besought him much, saying: That my daughter is at the point of death, come, impose thy hands upon her, that she may be safe and live. {24}

And he went with him, and a great multitude followed him, and they thronged him. {25} And a woman which was in an issue of blood twelve years, {26} and had suffered many things of many Physicians, and had bestowed all that she had, neither was any thing the better, but was rather worse: {27} when she had heard of JESUS, she came in the press behind him, and touched his garment. {28} For she said: That if I shall touch but his garment, I shall be safe. {29} And forthwith the fountain of her blood was dried; and she felt in her body that she was healed of the malady. {30} And immediately JESUS knowing in him self the virtue that had proceeded from him, turning to the multitude, said: Who hath touched my garments? {31} And his Disciples said to him: Thou seest the multitude thronging thee, & sayest thou, who hath touched me? {32} And he looked about to see her that had done this. {33} But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. {34} And he said to her: Daughter, thy faith hath made thee safe, go in peace, and be whole of thy malady. {35} As he was yet speaking, they come to the Archsynagogue, saying: That thy daughter is dead: why doest thou trouble the Master any further? {36} But JESUS having heard the word that was spoken, saith to the Archsynagogue: Fear not, only believe. {37} And he admitted not any man to follow him, but Peter & James and John the brother of James. {38} And they come to the Archsynagogue's house, and he seeth a tumult, and folk weeping and wailing much. {39} And going in, he saith to them: Why make you this ado and weep? the wench is not dead, but sleepeth. {40} And they derided him. But he having put forth all, taketh the father and the mother of the wench, and them that were with him, and they go in where the wench was lying. {41} And holding the wench's hand, he saith to her: Talitha cumi, which is being interpreted, wench (I say to thee) arise. {42} And forthwith the wench rose up, and walked, and she was twelve years old: and they were astonished with great astonishment. {43} And he commanded them earnestly that no body should know it: and he bade that some thing should be given her to eat.

Chapter 6

In his own country (signifying the reprobate Jews) he is contemned, and therefore worketh little in respect. 6. His Apostles preach every where and work miracles, so that King Herod (who shamefully killed John Baptist) and others are striken with great admiration. 30. After John's death he goeth into the Desert, where great concourse being unto him, he feedeth [5000] with five loaves. 46. And after he hath prayed long in the mountain, he walketh upon the sea. 53. And with the very touch of his garment's hem he healeth innumerable.

{1} AND going out from thence, he went into his country; and his Disciples followed him. {2} And when the Sabbath was come, he began to teach in the Synagogue: and many hearing him were in admiration at his doctrine, saying: How came this fellow by all these things? & what wisdom is this that is given to him, and such virtues as are wrought by his hands? {3} Is not this the Carpenter, the son of MARY, the brother of James, and Joseph, and Jude, and Simon? Why, are not also his sisters here with us? And they were scandalized in him. {4} And JESUS said to them: That there is not a Prophet without honour, but in his own country, and in his own house, and in his own kindred. {5} And he could not do any miracle there, but only cured a few that were sick, imposing his hands. {6} And he marveled because of their incredulity, and he went about the towns in circuit teaching. {7} And he called the Twelve; and began to send them two and two, and gave them power over unclean spirits. {8} And he commanded them that they should take nothing for the way, but a rod only: not scrip, nor bread, nor money in their purse, {9} but shod with sandals, and that they should not put on two coats. {10} And he said to them: Withersoever you shall enter into an house, there tarry till you depart thence. {11} And whosoever shall not receive you, nor hear you; going forth from thence shake off the dust from your feet for a testimony to them. {12} And going forth they preached that they

should do penance: {13} And they cast out many devils, and anointed with oil many sick, and healed them. {14} And king Herod heard (for his name was made manifest) and he said: That John the Baptist is risen again from the dead, and therefore virtues work in him. {15} And others said: That it is Elias. But others said: That it is a Prophet, as one of the Prophets. {16} Which Herod hearing, said: John whom I beheaded, he is risen again from the dead. {17} For the said Herod sent and apprehended John, and bound him in prison for Herodias the wife of Philippe his brother, because he had married her. {18} For John said to Herod: It is not lawful for thee to have thy brother's wife, {19} And Herodias lay in waite for him: and was desirous to kill him, and could not. {20} For Herod feared John, knowing him to be a just and holy man: and he kept him, and by hearing him did many things: and he heard him gladly. {21} And when a convenient day was fallen, Herod made the supper of his birth-day to the Princes, and the Tribunes, and the chief of Galilee. {22} And when the daughter of the same Herodias came in, and had danced, and pleased Herod, and them that sat with him at the table, the king said to the damsel: Ask of me what thou wilt, and I will give it thee. {23} And he sware to her: That whatsoever thou shalt ask I will give thee, though the half of my kingdom. {24} Who when she was gone forth, said to her mother, what shall I ask? But she said: The head of John the Baptist. {25} And when she was gone in by and by with haste to the king, she asketh saying: I will that forthwith thou give me in a platter the head of John the Baptist. {26} And the king was stroken sad. Because of his oath and for them that sat together at table he would not displease her: {27} but sending the hangman, commanded that his head should be brought in a platter. {28} And he beheaded him in the prison, and brought his head in a platter: and gave it to the damsel, and the damsel gave it to her mother. {29} Which his Disciples hearing, came, and took his body; and they put it in a monument. {30} And the Apostles gathering together unto JESUS, made relation to him of all things that they had done and taught. {31} And he said to them: Come apart into the desert place, and rest a little. For there were that came and went, many: and they had not so much as space to eat. {32} And going up into the boat, they went into a desert place apart. {33} And they saw them going away, and many knew: and they ran flocking thither on foot from all cities, and prevented them. {34} And going forth, JESUS saw a great multitude; and he had compassion on them, because they were as sheep not having a shepherd, and he began to teach them many things. {35} And when the day was now far spent, his Disciples came to him, saying: This is a desert place, and the hour is now past: {36} dismiss them, that going out into the next villages and towns, they may buy them selves meats to eat. {37} And he answering said: Give ye them to eat. And they said to him: Let us go and buy bread for two hundred pence, and we will give them to eat. {38} And he saith to them: How many loaves have you? Go and see. And when they knew, they say: Five, and two fishes. {39} And he commanded them that they should make all sit down, by companies upon the green grass. {40} And they sat down in ranks by hundreds and fifties. {41} And when he had taken the five loaves, and the two fishes: looking up unto Heaven, he blessed, and brake the loaves, and gave to his Disciples to set before them: and the two fishes he divided to all. {42} And all did eat, and had their fill. {43} And they took up the leavings, twelve full baskets of fragments, and of the fishes. {44} And they that did eat, were five thousand men. {45} And immediately he compelled his Disciples to go up into the boat, that they might go before him beyond the strait to Bethsaida: whiles himself did dismiss the people. {46} And when he had dismissed them, he went into the mountain to pray. {47} And when it was late, the boat was in the midst of the sea, and himself alone on the land. {48} And seeing them labouring in rowing (for the wind was against them) and about the fourth watch of the night he cometh to them walking upon the sea, and he would have passed by them. {49} But they

seeing him walking upon the sea, thought it was a ghost, and cried out. {50} For all saw him, and were troubled. And immediately he talked with them, and said to them: Have confidence, it is I, fear ye not. {51} And he went up to them into the ship, and the wind ceased: and they were far more astonished within them selves: {52} for they understood not concerning the loaves; for their heart was blinded. {53} And when they had passed over, they came into the land of Genezareth, and set to the shore. {54} And when they were gone out of the boat, incontinent they knew him: {55} and running through that whole country they began to carry about in couches those that were ill at ease, where they heard he was. {56} And whithersoever he entered into towns or into villages or cities, they laid the sick in the streets, and besought him that they might touch but the hem of his garment: and as many as touched him, were made whole.

Chapter 7

The masters of Hierusalem coming so far to carp him 6. he chargeth with traditions, partly frivolous, 9. partly also contrary to God's commandments. 14. And to the people he yieldeth the reason of that which they carp'd. 17. and again to his disciples, shewing the ground of the Jewish washing (to wit, that meats otherwise defile the soul) to be false. 24. But by and by among the Gentiles, in a woman he findeth wonderful faith, upon her wherefore he bestoweth the crumb that she asked. 31. returning (because the time of the Gentiles was not yet come) to the Jews with the loaf. 32. Where he sheweth his compassion towards mankind so deaf and dumb. 36. and of the people is highly magnified.

{1} AND there assemble together unto him the Pharisees and certain of the Scribes, coming from Jerusalem. {2} And when they had seen certain of his Disciples eat bread with common hands, that is, not washed, they blamed them. {3} For the Pharisees, and all the Jews, unless they often wash their hands, eat not, holding the tradition of the Ancients: {4} And from the market, unless they be washed, they eat not: and many other things there be that were delivered unto them to observe, the washings of cups and cruises, and of brazen vessels & beds. {5} And the Pharisees and Scribes asked him: Why do not thy Disciples walk according to the tradition of the Ancients, but they eat bread with common hands? {6} But he answering, said to them: Well did Esay Prophesy of you Hypocrites, as it is written: This people honoureth me with their lips, but their heart is far from me. {7} And in vain do they worship me, teaching doctrines precepts of men. {8} For leaving the commandment of God, you hold the traditions of men, the washings of cruises and cups: & many other things you do like to these. {9} And he said to them, well do you frustrate the precept of God, that you may observe your own tradition. {10} For Moyses said: Honour thy father and thy mother; and, He that shall curse father or mother, dying let him die. {11} But you say: If a man say to father or mother, Corban (which is a gift) whatsoever proceedeth from me, shall profit thee: {12} And further you suffer him not to do ought for his father or mother, {13} defeating the word of God for your own tradition which you have given forth. And many other things of this sort you do. {14} And calling again the multitude unto him, he said to them: Hear me all you, and understand. {15} Nothing is without a man, entering into him, that can defile him. But the things that proceed from a man, those are they that make a man common. {16} If any man have ears to hear, let him hear. {17} And when he was entered into the house from the multitude, his Disciples asked him the parable. {18} And he saith to them: So are you also unskilful? Understand you not that every thing from without, entering into a man, can not make him common: {19} because it entereth not into his heart, but goeth into the belly, and is cast out into the privy, purging all the meats? {20} But he said that the things which come forth from a man, they make a man common. {21} For from within out of the heart of men proceed evil cogitations, adulteries, fornications, murders, {22} thefts, avarices, wickedness, guile, impudicities, and evil eye, blasphemy, pride, foolishness. {23} All these evils proceed from within, and make a man common. {24} And rising from thence he went into the coasts of Tyre and Sidon: and entering into a house,

he would that no man should know, and he could not be hid. {25} For a woman immediately as she heard of him, whose daughter had an unclean spirit, entered in, and fell down at his feet. {26} For the woman was a Gentile, a Syrophaenician born. And she besought him that he would cast forth the devil out of her daughter. {27} Who said to her: Suffer first the children to be filled. For it is not good to take the children's bread, and cast it to the dogs. {28} But she answered, and said to him: Yea Lord; for the whelps also eat under the table, of the crumbs of the children. {29} And he said to her: For this saying go thy way, the devil is gone out of thy daughter. {30} And when she was departed into her house, she found the maid lying upon the bed, and the devil gone out. {31} And again going out of the coasts of Tyre, he came by Sidon to the sea of Galilee through the midst of the coasts of Decapolis. {32} And they bring to him one deaf and dumb; and they besought him that he would impose his hand upon him. {33} And taking him from the multitude apart, he put his fingers into his ears, and spitting, touched his tongue; {34} And looking up unto Heaven, he groaned, and said to him: Ephphatha, which is, be thou opened. {35} And immediately his ears were opened, and the string of his tongue was loosed, and he spake right. {36} And he commanded them not to tell any body. But how much he commanded them, so much the more a great deal did they publish it. {37} And so much the more did they wonder, saying: He hath done all things well; he hath made both the deaf to hear, and the dumb to speak.

Chapter 8

Of compassion he feedeth the people, [4000] with seven loaves. 10. After all which miracles as though they were yet insufficient to prove him to be Christ, the obstinate Pharisees do require some miracle from heaven. 13. Whereupon forsaking them, he warneth his Disciples to beware of the leaven of their doctrine, neither to fear want of necessaries. 22. He healeth a blind man by degrees and with ceremonies. 27. Peter confesseth him (though men all this while had not learned so far) to be Christ. 31. and by and by he revealeth to them his passion. 32. rebuking also Peter for dissuading it. 34. and shewing that it is a thing wherein all that will be saved (namely in time of persecution) must follow him.

{1} IN those days again when there was a great multitude, and had not what to eat: calling his Disciples together, he saith to them: {2} I have compassion upon the multitude, because lo three days they now endure with me, neither have what to eat. {3} And if I dismiss them fasting into their home, they will faint in the way; for some of them came far off. {4} And his Disciples answered him: Whence may a man fill them here with bread in the wilderness? {5} And he asked them: How many loaves have ye? Who said: Seven. {6} And he commanded the multitude to sit down upon the ground. And taking the seven loaves, giving thanks he brake, and gave to his Disciples for to set before them, and they did set them before the multitude. {7} And they had a few little fishes; and he blessed them, and commanded them to be set before them. {8} And they did eat and were filled, and they took up that which was left of the fragments, seven maunds. {9} And they that had eaten were about four thousand: and he dismissed them. {10} And immediately going up into the boat with his Disciples, he came into the quarters of Dalmanutha. {11} And the Pharisees went forth, and began to question with him, asking of him a sign from Heaven, tempting him. {12} And groaning in spirit, he saith: Why doth this Generation ask a sign? Amen I say to you, If a sign shall be given to this generation. {13} And leaving them, he went up again into the boat, and passed beyond the strait. {14} And they forgot to take bread: and they had but one loaf with them in the boat. {15} And he commanded them, saying: Look well and beware of the leaven of the Pharisees, and the leaven of Herod. {16} And they reasoned among them selves saying: Because we have not bread. {17} Which JESUS knowing, saith to them: Why do you reason, because you have not bread? do you not yet know nor understand? Yet have ye your heart blinded? {18} having eyes see you not? and having ears hear you not? Neither do you remember? {19} When I brake five loaves among five thousand; and how many baskets full of fragments took you up? They say to him, Twelve. {20} When

also seven loaves among four thousand, how many mounds of fragments took you up? And they say to him, Seven. {21} And he said to them: How do you not yet understand? {22} And they come to Bethsaida; and they bring to him one blind, and desired him that he would touch him. {23} And taking the hand of the blind, he led him forth out of the town; and spitting into his eyes, imposing his hands, he asked him if he saw any thing. {24} And looking up, he said: I see men as it were trees, walking. {25} After that again he imposed his hands upon his eyes, and he began to see, and was restored, so that he saw all things clearly. {26} And he sent him into his house, saying: Go into thy house; and if thou enter into the town, tell no body. {27} And JESUS went forth and his Disciples into the towns of Caesarea-Philippi; and in the way he asked his Disciples, saying to them: Whom do men say that I am? {28} Who answered him, saying: John the Baptist, some Elias, & other some as it were one of the Prophets. {29} Then he saith to them: But whom do you say that I am? Peter answering said to him: Thou art Christ. {30} And he threatened them that they should not tell any man of him. {31} And he began to teach them, that the Son of man must suffer many things, and be rejected of the Ancients and of the high Priests & the Scribes, and be killed: and after three days rise again. {32} And he spake the word openly. And Peter taking him, began to rebuke him. {33} Who turning, and seeing his Disciples, threatened Peter, saying: Go behind me Satan, because thou savourest not the things that are of God, but that are of men. {34} And calling the multitude together with his Disciples, he said to them: If any man will follow me, let him deny himself, and take up his cross, and follow me. {35} For he that will save his life, shall lose it; and he that shall lose his life for me and the Gospel, shall save it. {36} For what shall it profit a man, if he gain the whole world, & suffer damage of his soul? {37} Or what permutation shall a man give for his soul? {38} For he that shall be ashamed of me, and of my words in this adulterous and sinful generation, the Son of man also will be ashamed of him, when he shall come in the glory of his Father with the holy Angels. {39} AND he said to them: Amen I say to you, that there be some of them that stand here, which shall not taste of death, until they see the Kingdom of God coming in power.

Chapter 9

The more to confirm them, he giveth them in his Transfiguration a sight of his glory, whereunto suffering doth bring, 9. and then again doth inculcate his Passion. 14. A Devil also he casteth out, which his Disciples (upon whom therefore the perverse Scribes triumphed in his absence) could not, for lack of fasting and praying. 30. Being yet in Galilee, he reveleth more about his Passion. 33. And (because in the way to Capharnaum they contended for the Primacy (he teacheth them that humility is the way to Primacy before God: 38. bidding them also, not to prohibit such as be not against them: nor to give scandal to any one of the faithful, and on the other side, the faithful to avoid them by whom they may be scandalized and fall, be they never so near unto them.

{1} AND after six days JESUS taketh Peter and James and John, and bringeth them alone into a high mountain apart, and was transfigured before them. {2} And his garments were made glistering and white exceedingly as snow, the like whereof a fuller cannot make white upon the earth. {3} And there appeared to them Elias with Moyses; and they were talking with JESUS. {4} And Peter answering, said to JESUS: Rabbi, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moyses, and one for Elias. {5} For he knew not what he said; for they were frightened with fear: {6} And there was a cloud overshadowing them, and a voice came out of the cloud, saying: This is my Son most dear: hear ye him. {7} And immediately looking about, they saw no man any more but JESUS only with them. {8} And as they descended from the mountain, he commanded them that they should not tell any man what things they had seen, but when the Son of man shall be risen again from the dead. {9} And they kept in the word with them selves; questioning together what that should be, when he shall be risen from the dead. {10} And they asked him, saying: What say the Pharisees then and the Scribes, that Elias must come first? {11} Who answering said to them:

Elias when he cometh first, shall restore all things: and how it is written of the Son of man, that he shall suffer many things and be contemned. {12} But I say to you that Elias also is come (and they have done to him whatsoever they would) as it is written of him. {13} And coming to his Disciples, he saw a great multitude about them, and the Scribes questioning with them. {14} And forthwith all the people seeing JESUS, was astonished, and much afraid: and running to him, saluted him. {15} And he asked them, what do you question of among you? {16} And one of the multitude answering, said: Master, I have brought my son to thee, having a dumb spirit, {17} Who, wheresoever he taketh him, dasmeth him, and he foameth, and gnasheth with the teeth, and withereth: and I speake to thy Disciples to cast him out, and they could not. {18} Who answering them, said: O incredulous generation, how long shall I be with you? how long shall I suffer you? Bring him unto me. {19} And they brought him. And when he had seen him, immediately the spirit troubled him; and being thrown upon the ground, he tumbled foaming. {20} And he asked his father: How long time is it since this hath chanced unto him? But he said: From his infancy: {21} And oftentimes hath he cast him into fire and into waters, to destroy him. But if thou canst any thing, help us, having compassion on us. {22} And Jesus said to him: If thou canst believe, all things are possible to him that believeth. {23} And incontinent the father of the boy crying out, with tears said: I do believe Lord; help my incredulity. {24} And when JESUS saw the people running together, he threatened the unclean spirit, saying to him: Deaf and dumb Spirit, I command thee, go out of him, and enter not any more into him. {25} And crying out; and greatly tearing him, he went out of him, and he became as dead, so that many said, that he is dead. {26} But JESUS holding his hand, lifted him up; and he rose. {27} And when he was entered into the house, his Disciples secretly asked him, why could not we cast him out? {28} And he said to them: This kind can go out by nothing but by prayer and fasting. {29} And departing thence they passed by Galilee, neither would he that any man should know. {30} And he taught his Disciples, and said to them: That the Son of man shall be betrayed into the hands of men, and they shall kill him, and being killed the third day he shall rise again. {31} But they knew not the word: and they were afraid to ask him. {32} And they came to Capharnaum. Who, when he was in the house, asked them, what did you treat of in the way? {33} But they held their peace, for in the way they had disputed among them selves, which of them should be the greater. {34} And sitting down, he called the Twelve, and saith to them: If any man will be first, he shall be last of all, and the minister of all. {35} And taking a child, he set him in the midst of them. Whom when he had embraced, he said to them: {36} Whosoever shall receive one of such children in my name, receiveth me. And Whosoever shall receive me, receiveth not me, but him that sent me. {37} John answered him, saying: Master we saw one casting out devils in thy name, who followeth not us, and we prohibited him. {38} But JESUS said: Do not prohibit him. For there is no man that doth a miracle in my name, and can soon speak ill of me. {39} For he that is not against you, is for you. {40} For Whosoever shall give you to drink a cup of water in my name, because you are Christ's; amen I say to you, he shall not lose his reward. {41} And whosoever shall scandalize one of these little ones believing in me; it is good for him rather if a millstone were put about his neck, and he were cast into the sea. {42} And if thy hand scandalize thee, cut it off. It is good for thee to enter into life, maimed, than having two hands, to go into hell, into the fire unquenchable, {43} where their worm dieth not, and the fire quencheth not. {44} And if thy foot scandalize thee, chop it off. It is good for thee to enter into life everlasting, lame, rather than having two feet, to be cast into the hell of unquenchable fire, {45} where their worm dieth not, and the fire quencheth not. {46} And if thine eye scandalize thee, cast it out. It is good for thee with one eye to enter into the Kingdom of God, rather than having two eyes,

to be cast into the hell of fire, {47} where their worm dieth not, and the fire quencheth not. {48} For every one shall be salted with fire: and every victim shall be salted with salt. {49} Salt is good. But if the salt shall be unseasoned; wherewith will you season it? Have salt in you, and have peace among you.

Chapter 10

He answereth the tempting Pharisees (and again his disciples afterward) that the case of a man with his wife shall be (as in the first institution) utterly indissoluble. 13. He blesseth children. 17. He sheweth what is to be done to get life everlasting. 21. What also for a rich man, to be perfect: 28. as also what passing reward they shall have that do so in time of persecution. 32. He reveleth more to his Disciples touching his Passion: 35. bidding the two ambitious suitors to think rather of suffering with him: 41. and teaching us in the rest of his Disciples, not to be grieved at our Ecclesiastical Superiors, considering they are (as he was himself) to toil for our salvation. 46. Then going out of Jericho, he giveth sight to a blind man.

{1} AND rising up thence, he cometh into the coasts of Jewry beyond Jordan: and the multitudes assemble again unto him. And as he was accustomed, again he taught them. {2} And the Pharisees coming near, asked him: Is it lawful for a man to dismiss his wife? Tempting him. {3} But he answering, said to them: What did Moyses command you? {4} Who said: Moyses permitted to write a bill of divorce, and to dismiss her. {5} To whom JESUS answering, said: For the hardness of your heart he wrote you this precept. {6} But from the beginning of the creation, God made them male & female. {7} For this cause, man shall leave his father & mother; and shall cleave to his wife. {8} And they two shall be in one flesh. Therefore now they are not two, but one flesh. {9} That therefore which God hath joined together, let no man separate. {10} And in the house again his Disciples asked him of the same thing. {11} And he saith to them: Whosoever dismisseth his wife and marrieth another, committeth adultery upon her. {12} And if the wife dismiss her husband, and marry another, she committeth adultery. {13} And they offered to him young children, that he might touch them. And the Disciples threatened those that offered them. {14} Whom when JESUS saw, he took it ill, and said to them: Suffer the little children to come unto me, and prohibit them not. For the Kingdom of God is for such. {15} Amen I say to you, whosoever receiveth not the Kingdom of God as a little child, shall not enter into it. {16} And embracing them, and imposing hands upon them, he blessed them. {17} And when he was gone forth in the way, a certain man running forth & kneeling before him asked him, Good Master, what shall I do that I may receive life everlasting? {18} And JESUS said to him, why callest thou me good? None is good but one, God. {19} Thou knowest the commandments, Commit not adultery, Kill not, Steal not, Bear not false witness, do no fraud, Honour thy father and mother. {20} But he answering, said to him: Master all these things I have observed from my youth. {21} And JESUS beholding him, loved him, and said to him: One thing is wanting unto thee: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come, follow me. {22} Who being stroken sad at the word, went away sorrowful. For he had many possessions. {23} And JESUS looking about, saith to his Disciples: How hardly shall they that have money, enter into the Kingdom of God! {24} And the Disciples were astonished at his words. But JESUS again answering, saith to them: Children, how hard is it for them that trust in money, to enter into the Kingdom of God! {25} It is easier for a camel to pass through a needle's eye, than for a rich man to enter into the Kingdom of God. {26} Who marveled more, saying to themselves: And who can be saved? {27} And JESUS beholding them saith: With men it is impossible; but not with God. For all things are possible with God. {28} And Peter began to say unto him: Behold, we have left all things, and have followed thee. {29} JESUS answering, said: Amen I say to you, there is no man which hath left house, or brethren, or sisters, or father, or mother, or children, or lands for me and for the Gospel, {30} that shall not receive an hundred times so much now in this time; houses, and brethren, and sisters, and mothers, and children, and lands, with

persecutions: and in the world to come life everlasting. {31} But many that are first, shall be last; and the last, first. {32} And they were in the way going up to Jerusalem: and JESUS went before them, and they were astonished; and following were afraid. And taking again the Twelve, he began to tell them the things that should befall him. {33} That, behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief Priests, and to the Scribes and Ancients, and they shall condemn him to death, and shall deliver him to the Gentiles. {34} and they shall mock him, and spit on him, and scourge him, and kill him, and the third day he shall rise again. {35} And there came to him James and John the sons of Zebedee, saying: Master, we will that what thing soever we shall ask, thou do it to us. {36} But he said to them: What will you that I do to you? {37} And they said: Grant to us, that we may sit, one on thy right hand & the other on thy left hand, in thy glory. {38} And JESUS said to them: You wot not what you ask. Can you drink the cup that I drink; or be baptized with the baptism wherewith I am baptized? {39} But they said to him, we can. And JESUS said to them: The cup indeed which I drink, you shall drink; and with the Baptism wherewith I am baptized, shall you be baptized: {40} but to sit on my right hand or on my left, is not mine to give unto you, but to whom it is prepared. {41} And the ten hearing, began to be displeased at James and John. {42} And JESUS calling them, saith to them: You know that they which seem to rule over the Gentiles, overrule them: and their Princes have power over them. {43} But it is not so in you. But whosoever will be greater, shall be your minister; {44} and whosoever will be first among you, shall be the servant of all. {45} For the Son of man also is not come to be ministered unto, but to minister, and to give his life a redemption for many. {46} And they come to Jericho: and when he departed from Jericho, and his Disciples, and a very great multitude, the son of Timaeus, Bar-timaeus the blind man, sat by the way side begging. {47} Who when he had heard, that it is JESUS of Nazareth, he began to cry, and to say: JESUS, son of David, have mercy upon me. {48} And many threatened him, to hold his peace. But he cried much more, Son of David, have mercy upon me. {49} And JESUS standing still commanded him to be called. And they call the blind man, saying to him: Be of better comfort, arise, he calleth thee. {50} Who casting off his garment leapt up, and came to him. {51} And JESUS answering, said to him: What wilt thou that I do unto thee? And the blind man said to him: Rabboni, that I may see. {52} And JESUS said to him: Go thy ways, thy faith hath made thee safe. And forthwith he saw, and followed him in the way.

Chapter 11

Being now come to the place of his Passion, he entereth with triumph as their Christ. 12. He curseth that fruitless leafy tree. 15. He sheweth his zeal for the house of God; for which the Rulers seek his destruction. 24. He exhorteth his Disciples to steadfastness of faith, and to forgive their enemies. 27. He avoucheth his power by the witness of John who was a man sent of God.

{1} AND when they came nigh unto Jerusalem and Bethania to Mount-olivet, he sendeth two of his Disciples, {2} and saith to them: Go into the town that is against you, and immediately entering in thither, you shall find a colt tied, upon which no man yet hath sitten: loose him, and bring him. {3} And if any man shall say to you, what do you? Say that he is needful for our Lord: and incontinent he will send him hither. {4} And going their ways, they found the colt tied before the gate without, in the meeting of two ways: and they loose him. {5} And certain of them that stood there, said to them: What do you, loosing the colt? {6} Who said to them as JESUS had commanded them; and they did let him go with them. {7} And they brought the colt to JESUS; and they lay their garments upon him, and he sat upon him. {8} And many spread their garments in the way: and others did cut boughs from the trees, and strawed them in the way. {9} And they that went before and they that followed, cried saying: Hosanna, blessed is he that cometh in the name of our Lord. {10} Blessed is the Kingdom

of our father David that cometh, Hosanna in the highest. {11} And he entered Jerusalem into the temple; and having viewed all things round about, when now the evening hour was come, he went forth into Bethania with the Twelve. {12} And the next day when they departed from Bethania, he was an hungered. {13} And when he had seen a far off, a figtree having leaves, he came if happily he could find any thing on it. And when he was come to it, he found nothing but leaves. For it was not the time for figs. {14} And answering he said to it: Now no man eat fruit of thee any more for ever. And his Disciples heard it. {15} And they come to Jerusalem. And when he was entered into the temple, he began to cast out them that sold and bought in the temple, and the tables of the bankers, and the chairs of them that sold pigeons he overthrew. {16} And he suffered not that any man should carry a vessel through the temple; {17} And he taught, saying to them: Is it not written, That my house shall be called the house of prayer to all nations? But you have made it a den of thieves. {18} Which when the chief Priests and the Scribes had heard, they sought how they might destroy him. For they were afraid of him, because the whole multitude was in admiration upon his doctrine. {19} And when evening was come, he went forth out of the city. {20} And when they passed by in the morning, they saw the figtree withered from the roots. {21} And Peter remembering, said to him: Rabbi, behold the figtree that thou didst curse, is withered. {22} And JESUS answering saith to them: Have faith of God. {23} Amen I say to you, that whosoever shall say to this mountain, Be taken up and be cast into the sea, and shall not stagger in his heart, but believe that whatsoever he saith shall be done; it shall be done unto him. {24} Therefore I say to you, all things, whatsoever you ask, praying, believe that you shall receive, and they shall come unto you. {25} And when you shall stand to pray, forgive if you have ought against any man; that also your Father which is in Heaven, may forgive you your sins. {26} If so be that you will not forgive, neither will your Father that is in Heaven, forgive you your sins. {27} And they come again to Jerusalem. And when he walked in the temple, there come to him the chief Priests & the Scribes and the Ancients, {28} and they say to him: In what power doest thou these things? and who hath given thee this power, that thou shouldst do these things? {29} And JESUS answering said to them: I also will ask you one word, and answer you me, and I will tell you in what power I do these things. {30} The baptism of John was it from Heaven, or from men? Answer me. {31} But they thought with them selves, saying: If we say, from Heaven; he will say, why then did you not believe him? {32} If we say, from men, we fear the people. For all accounted John that he was indeed a Prophet. {33} And they answering say to JESUS: We know not. And JESUS answering saith to them: Neither do I tell you in what power I do these things.

Chapter 12

He foretelleth to the Jews in a parable their reprobation most worthy, and the vocation of the Church of the Gentiles in their place, 10. him self being the headstone thereof. 13. He defeateth the snare of the Pharisees and Herodians, about paying tribute to Caesar: 18. answereth also the invention of the Sadducees against the Resurrection: 28. also the opposition of a Scribe. 35. And so having put all the busy sects to silence, he turneth and poseth them on the other side, because they imagined Christ should be no more but a man. 18. Bidding the people to beware of the Scribes, being ambitious and hypocrites. 41. He commendeth the poor widow for her two mites, above all.

{1} AND he began to speak to them in parables: A man planted a vineyard and made a hedge about it, and digged a trough, and built a tower, and let it out to husbandmen; and went forth into a strange country. {2} And he sent to the husbandmen in season a servant, to receive of the husbandmen, of the fruit of the vineyard. {3} Who apprehending him, beat him; and sent him away empty. {4} And again he sent to them another servant; and him they wounded in the head, and used him reproachfully. {5} And again he sent another, & him they killed: and many other, beating certain, and killing others. {6} Therefore having yet one son most dear; him

also he sent unto them last saying: That they will reverence my son. {7} But the husbandmen said one to an other. This is the heir; come, let us kill him; and the inheritance shall be ours. {8} And apprehending him, they killed him, and cast him forth out of the vineyard. {9} What therefore will the Lord of the vineyard do? He will come and destroy the husbandmen; and will give the vineyard to others. {10} Neither have you read this scripture, The stone which the builders rejected; the same is made the head of the corner: {11} By our Lord was this done, and it is marvelous in our eyes? {12} And they sought to lay hands on him, and they feared the multitude. For they knew that he spake this parable to them. And leaving him they went their way. {13} And they send to him certain of the Pharisees and of the Herodians; that they should entrap him in his word. {14} Who coming, say to him: Master, we know that thou art a true speaker, and carest not for any man; for thou doest not look upon the person of men, but teachest the way of God in truth. Is it lawful to give tribute to Caesar; or shall we not give it? {15} Who knowing their subtlety, said to them: Why tempt you me? Bring me a penny that I may see it. {16} But they brought it him. And he saith to them: Whose is this image, and inscription? They say to him, Caesar's. {17} And JESUS answering, said to them: Render therefore the things that are Caesar's, to Caesar; and that are God's, to God. And they marveled at him. {18} And there came to him the Saducees that say there is no resurrection; and they asked him saying: Master, {19} Moyses wrote unto us, that if any man's brother die, and leave his wife, and leave no children, his brother shall take his wife and raise up seed to his brother. {20} There were therefore seven brethren; and the first took a wife, and died leaving no issue. {21} And the second took her, and died: and neither this left issue. And the third in like manner. {22} And the seven took her in like sort; and did not leave issue. Last of all the woman also died. {23} In the resurrection therefore when they shall rise again, whose wife shall she be of these? For the seven had her to wife. {24} And JESUS answering, said to them: Do ye not therefore err, not knowing the scriptures, nor the power of God? {25} For when they shall rise again from the dead, they shall neither marry, nor be married, but are as the Angels in Heaven. {26} And as concerning the dead, that they do rise again, have you not read in the book of Moyses, how in the bush God spake to him, saying: I am the God of Abraham, and the God of Isaac, and the God of Jacob? {27} He is not the God of the dead, but of the living. You therefore are much deceived. {28} And there came one of the Scribes that had heard them questioning, and seeing that he had well answered them, asked him which was the first commandment of all. {29} And JESUS answered him: That the first commandment of all is, Hear Israel: the Lord thy God, is one God. {30} And thou shalt love the Lord thy God from thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole power. This is the first commandment. {31} And the second is like to it: Thou shalt love thy neighbour as thy self. An other commandment greater than these there is not. {32} And the Scribe said to him: Well Master, thou hast said in truth, that there is one God, and there is none other besides him. {33} And that he be loved from the whole heart, and with the whole understanding, and with the whole soul, and with the whole strength: and to love his neighbour as himself, is a greater thing than all holocausts and sacrifices. {34} And JESUS seeing that he had answered wisely, said to him: Thou art not far from the Kingdom of God. And no man now durst ask him. {35} And JESUS answering, said, teaching in the temple: How do the Scribes say, that Christ is the son of David? {36} For David himself saith in the Holy Ghost: Our Lord said to my Lord, sit on my right hand, until I put thine enemies the foot-stool of thy feet. {37} David therefore himself calleth him Lord, and whence is he his son? And a great multitude heard him gladly. {38} And he said to them in his doctrine: Take heed of the Scribes that will walk in long robes, and be saluted in the market-place, {39} And sit in the

first chairs in the Synagogues, and love the highest places at suppers: {40} Which devour widow's houses under the pretence of long prayer: these shall receive larger judgement. {41} And JESUS sitting over against the treasury, beheld how the multitude did cast money into the treasury, and many rich men did cast in much. {42} And when there came a certain poor widow, she cast in two mites, which is a farthing. {43} And calling his Disciples together, he saith to them, Amen I say to you, that this poor widow hath cast in more than all that have cast into the treasury. {44} For all they of their abundance have cast in; but she, of her penury hath cast in all that she had, her whole living.

Chapter 13

To his Disciples (by occasion of Hierusalem and the Temple's destruction) he foretelleth. 5. what things shall be before the consummation of the world, as specially the Church's full preaching unto all nations. 14. Then, what shall be in the very consummation, to wit, Antichrist with his passing great persecution and seduction; but for a short time, 24. then incontinent the day of Judgement, 28. to our great comfort in those miseries under Antichrist. 32. As for the moment, to us it pertaineth not to know it. 33. but rather every man to watch, that we be not unprovided when he cometh to each one particularly by death.

{1} AND when he went out of the Temple, one of his Disciples saith to him: Master, behold what manner of stones, and what kind of buildings. {2} And JESUS answering, said to him: Seest thou all these great buildings? There shall not be left a stone upon a stone, that shall not be destroyed. {3} And when he sat in Mount-olivet against the temple, Peter and James and John and Andrew asked him apart: {4} Tell us, when shall these things be? and what shall be the sign when all these things shall begin to be consummate? {5} And JESUS answering began to say to them, See, that no man seduce you. {6} For many shall come in my name saying that I am he; and they shall seduce many. {7} And when you shall hear of wars and bruits of wars, fear not. For these things must be, but the end is not yet. {8} For nation shall rise against nation and kingdom against kingdom, and there shall be earthquakes in places, & famines. These things are the beginning of sorrows. {9} But look to your selves. For they shall deliver you up in Councils, and in Synagogues shall you be beaten, and you shall stand before Presidents and kings for my sake, for a testimony unto them. {10} And into all nations first the Gospel must be preached. {11} And when they shall lead you and deliver you, be not careful beforehand what you shall speak; but that which shall be given you in that hour, that speak ye. For it is not you that speak, but the Holy Ghost. {12} And brother shall deliver brother unto death, and the father his Son; and the children shall arise against the parents, and shall work their death. {13} And you shall be odious to all men for my name. But he that shall endure unto the end, he shall be saved. {14} And when you shall see the abomination of desolation, standing where it ought not (he that readeth, let him understand) then they that are in Jewry, let them flee unto the mountains: {15} and he that is on the house-top, let him not go down into the house, nor enter in, to take any thing out of his house: {16} and he that shall be in the field, let him not return back to take his garment. {17} And woe to them that are with-child and that give suck in those days. {18} But pray that the things chance not in the winter. {19} For those days shall be such tribulations as were not from the beginning of the creation that God created until now, neither shall be. {20} And unless the Lord had shortened the days, no flesh should be saved: but for the elect which he hath elected, he hath shortened the days. {21} And then if any man shall say unto you, Lo, here is Christ, lo, there: do not believe. {22} For there shall rise up false-Christians and false-Prophets, and they shall shew signs and wonders, to seduce (if it be possible) the elect also. {23} You therefore take heed; behold I have foretold you all things. {24} But in those days after that tribulation the sun shall be darkened, and the moon shall not give her light, {25} and the stars of Heaven shall be falling down, and the powers that are in Heaven, shall be moved. {26} And then they shall see the Son of man coming in the clouds, with much power and glory. {27} And then shall he send

his Angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of Heaven. {28} And of the figtree learn ye a parable. When now the bough thereof is tender, and the leaves come forth, you know that summer is very nigh. {29} So you also when you shall see these things come to pass, know ye that it is very nigh, at the doors. {30} Amen I say to you, that this generation shall not pass, until all these things be done. {31} Heaven & earth shall pass, but my words shall not pass. {32} But of that day or hour no man knoweth, neither the Angels in Heaven, nor the Son, but the Father. {33} Take heed, watch, and pray. For you know not when the time is. {34} Even as a man who being gone into a strange country, left his house; and gave his servants authority over each work, and commanded the porter to watch. {35} Watch ye therefore (for you know not when the Lord of the house cometh: at even, or at midnight, or at the cock crowing, or in the morning) {36} lest coming upon a sudden, he find you sleeping. {37} And that which I say to you, I say to all, Watch.

Chapter 14

Judas by occasion of Mary Magdalen's ointment, doth sell him to the Council of the Jews 12. After the Paschal lamb he giveth them the bread of life (Io. [6].) in a mystical sacrifice or separation of his body and blood. 27. and that night, is after his prayer, 43. taken of Jew's men, Judas being their Captain: is forsaken of the other eleven for fear: 53. is falsely accused, and impiously condemned of the Jew's Council, 65. and shamefully abused of them: 66. and thrice denied of Peter. All even as the Scriptures and him self had often foretold.

{1} AND the Pasche was, and the Azymes after two days: and the chief Priests and the Scribes sought how they might by some wile lay hands on him, and kill him. {2} But they said: Not on the festival day, lest there might be a tumult of the people. {3} And when he was at Bethania in the house of Simon the Leper, and sat at meat, there came a woman having an alabaster box of ointment, of precious spike-nard; and breaking the alabaster-box, she poured it out upon his head. {4} But there were certain that had indignation within them selves, and said: Whereto is this waste of the ointment made? {5} For this ointment might have been sold for more than three hundred pence, and given to the poor. And they murmured against her. {6} But JESUS said: Let her alone, why do you molest her? She hath wrought a good work upon me. {7} For the poor you have always with you; and when you will, you may do them good; but me you have not always. {8} That which she had, she hath done; she hath prevented to anoint my body to the burial. {9} Amen I say to you, wheresoever this Gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her. {10} And Judas Iscariote one of the Twelve went his way to the chief Priests, for to betray him to them. {11} Who hearing it, were glad; and they promised him that they would give him money. And he sought how he might betray him conveniently. {12} And the first day of the Azymes when they sacrificed the Pasche, the Disciples say to him: Whither wilt thou that we go, and prepare for thee to eat the Pasche? {13} And he sendeth two of his Disciples, and saith to them: Go ye into the city; and there shall meet you a man carrying a pitcher of water, follow him; {14} and whithersoever he entereth, say to the Master of the house, that the Master saith, where is my refectionary, where I may eat the Pasche with my Disciples? {15} And he will shew you a great chamber, adorned; and there prepare for us. {16} And his Disciples went their ways, and came into the city; and they found as he had told them, and they prepared the Pasche. {17} And when even was come, he cometh with the Twelve. {18} And when they were sitting at the table and eating, JESUS said: Amen I say to you, that one of you shall betray me, he that eateth with me. {19} But they began to be sad, and to say to him severally, Is it I? {20} Who said to them: One of the Twelve, he that dippeth with me his hand in the dish. {21} And the Son of man in deed goeth, as it is written of him, but woe to that man by whom the Son of man shall be betrayed. It were good for him, if that man had not been born. {22}

And whiles they were eating, JESUS took bread: and blessing brake, and gave to them, and said: Take, THIS IS MY BODY. {23} And taking the chalice, giving thanks he gave to them. And they all drank of it. {24} And he said to them: THIS IS MY BLOOD OF THE NEW TESTAMENT, THAT SHALL BE SHED FOR MANY. {25} Amen I say to you, that now I will not drink of the fruit of the vine until that day when I shall drink it new in the Kingdom of God. {26} And an hymn being said, they went forth into Mount-olivet. {27} And JESUS saith to them: You shall all be scandalized in me in this night; for it is written, I will strike the Pastor, & the sheep shall be dispersed. {28} But after that I shall be risen again, I will go before you into Galilee. {29} And Peter said to him: Although all shall be scandalized, yet not I. {30} And JESUS saith to him: Amen I say to thee, that thou this day in this night, before the cock crow twice, shalt thrice deny me. {31} But he spake more vehemently: Although I should die together with thee, I will not deny thee. And in like manner also said they all. {32} And they come into a farm-place called Gethsemani. And he saith to his Disciples: Sit you here, until I pray. {33} And he taketh Peter and James and John with him; and he began to fear and to be heavy. {34} And he saith to them: My soul is sorrowful even unto death; stay here, and watch. {35} And when he was gone forward at little, he fell flat upon the ground; and he prayed that if it might be, the hour might pass from him; {36} and he said: Abba, Father, all things are possible to thee, transfer this chalice from me, but not that which I will, but that which thou. {37} And he cometh, and findeth them sleeping. And he saith to Peter: Simon, sleepest thou? couldst thou not watch one hour? {38} Watch ye, and pray that you enter not into temptation. The spirit in deed is prompt, but the flesh infirm. {39} And going away again, he prayed, saying the self same word. {40} And returning, again he found them asleep (for their eyes were heavy) and they wist not what they should answer him. {41} And he cometh the third time, and saith to them: Sleep ye now, and take rest. It sufficeth: the hour is come; behold the Son of man shall be betrayed into the hands of sinners. {42} Arise, let us go. Behold, he that shall betray me, is at hand. {43} And as he was yet speaking, cometh Judas Iscariote one of the Twelve, and with him a great multitude with swords and clubs, from the chief Priests and the Scribes and the Ancients. {44} And the betrayer of him had given them a sign, saying: Whomsoever I shall kiss, it is he, lay hold on him, and lead him warily. {45} And when he was come, immediately going to him, he saith: Rabbi, and he kissed him. {46} But they laid hands upon him, and held him. {47} And one certain man of the standers about, drawing out a sword, smote the servant of the chief Priest, and cut off his ear. {48} And JESUS answering, said to them: As to a thief you come out with swords and clubs to apprehend me? {49} I was daily with you in the temple teaching, and you did not lay hands on me. But, that the Scriptures may be fulfilled. {50} Then his Disciples leaving him, all fled. {51} And a certain young man followed him clothed with sindon upon the bare; and they took him. {52} But he casting off the sindon, fled from them naked. {53} And they brought JESUS to the chief Priest; and all the Priests and the Scribes and the Ancients assembled together. {54} And Peter followed him a far off even in unto the court of the high Priest; and he sat with the servants at the fire, and warmed himself. {55} And the chief Priests and all the Council sought testimony against JESUS, that they might put him to death, neither found they. {56} For many spake false witness against him; and the testimonies were not convenient. {57} And certain rising up, bare false witness against him, saying: {58} That we heard him say, I will dissolve this temple made with hand, and in three days will I build an other not made with hand. {59} And their testimony was not convenient. {60} And the high Priest rising up into the midst, asked JESUS, saying: Answerest thou nothing to these things that are objected to thee of these? {61} But he held his peace and answered nothing. Again the high Priest asked him, and said to him: Art thou Christ

the Son of the blessed God? {62} And JESUS saith to him: I am. And you shall see the Son of man sitting on the right hand of power, and coming with the clouds of Heaven. {63} And the high Priest renting his garments, saith: What need we witnesses any further? {64} You have heard blasphemy. How think you? Who all condemned him to be guilty of death. {65} And certain began to spit upon him, and to cover his face, and to beat him with buffets, and to say unto him, Prophesy; and the servants gave him blows. {66} And when Peter was in the court beneath, there cometh one of the woman-servants of the high Priest. {67} And when she had seen Peter warming him self, beholding him she saith: And thou wast with JESUS of Nazareth. {68} But he denied, saying: Neither know I, neither wot I what thou sayest. And he went before the court; and the cock crew. {69} And again a wench seeing him, began to say to the standers about, That this fellow is of them. {70} But he denied again. And after a while again, they that stood by, said to Peter: Verily thou art of them; for thou art also a Galilean. {71} But he began to curse and to swear, That I know not this man whom you speak of. {72} And immediately the cock crew again. And Peter remembered the word that JESUS had said unto him: Before the cock crow twice, thou shalt thrice deny me. And he began to weep.

Chapter 15

The chief of the Jews accuse him to Pilate the Gentile. 6. And (he seeking to deliver him) they persuade the common people (who hitherto were always ready to defend him) not only to prefer the murderer Barabbas, but also to cry Crucifice (to the reprobation of the whole nation.) 16. After many illusions, 20. he is crucified by the Gentiles, 29. which the Jews seeing, do triumph as if they had now the victory. 33. But even then by many wonderful works he declareth his might, 42. and finally is buried honorably.

{1} AND forthwith in the morning the chief Priests with the Ancients and the Scribes & the whole Council, consulting together, binding JESUS led & delivered him to Pilate. {2} And Pilate asked him: Art thou the King of the Jews? but he answering, said to him: Thou sayest, {3} And the chief Priests accused him in many things. {4} And Pilate again asked him, saying: Answerest thou nothing? See in how many things they accuse thee. {5} But JESUS answered nothing more; so that Pilate marveled. {6} And upon the festival day he was wont to release unto them one of the prisoners whomsoever they had demanded. {7} And there was one called Barabbas, which was put in prison with seditious persons, who in a sedition had committed murder. {8} And when the multitude was come up, they began to require, according as always he did unto them. {9} And Pilate answered them, and said: Will you that I release to you the King of the Jews? {10} For he knew that the chief Priests for envy had delivered him. {11} But the chief Priests moved the people, that he should release Barabbas rather to them. {12} And Pilate again answering, said to them: What will you then that I do to the King of the Jews? {13} But they again cried: Crucify him. {14} And Pilate saith to them: Why, what evil hath he done? But they cried the more: Crucify him. {15} And Pilate willing to satisfy the people, released to them Barabbas, and delivered JESUS, having whipped him, for to be crucified. {16} And the soldiers led him into the court of the Palace, and they call together the whole band: {17} and they clothe him in purple, and plattting a crown of thorns, they put it upon him. {18} And they began to salute him: Hail King of the Jews. {19} And they smote his head with a reed: and they did spit on him. And bowing the knees, they adored him. {20} And after they had mocked him, they stripped him of the purple, and put on him his own garments, and they lead him forth to crucify him. {21} And they forced a certain man that passed by, Simon a Cyrenean coming from the country, the father of Alexander and Rufus, to take up his cross. {22} And they bring him into the place Golgotha, which being interpreted is, The place of Calvary. {23} And they gave him to drink wine mingled with myrrh; and he took it not. {24} And crucifying him, they divided his garments, casting lots upon them, who should take

which. {25} And it was the third hour, and they crucified him. {26} And the title of his cause was superscribed, KING OF THE JEWS. {27} And with him they crucify two thieves; one on the right hand, and an other on his left. {28} And the Scripture was fulfilled that saith: And with the wicked he was reputed. {29} And they that passed by, blasphemed him, wagging their heads, and saying: Vah, he that destroyeth the Temple, and in three days buildeth it: {30} save thy self, coming down from the cross. {31} In like manner also the chief Priests mocking said with the Scribes one to an other: He saved others, himself he can not save. {32} Let Christ the King of Israel come down now from the cross that we may see and believe. And they that were crucified with him, railed at him. {33} And when it was the sixth hour, there was made darkness upon the whole earth until the ninth hour. {34} And at the ninth hour JESUS cried out with a mighty voice, saying: Eloi, Eloi, lamma-sabacthani? Which is being interpreted, My God, my God, why hast thou forsaken me? {35} And certain of the standers about hearing, said: Behold, he calleth Elias. {36} And one running and filling a spunge with vinegar, and putting it about a reed, gave him drink, saying: Let be, let us see if Elias come to take him down. {37} And JESUS putting forth a mighty voice, gave up the ghost. {38} And the veil of the temple was rent in two, from the top to the bottom. {39} And the Centurion that stood over against him, seeing that so crying he had given up the ghost, said: In deed this man was the Son of God. {40} And there were also women looking on, a far off: among whom was Mary Magdalene, and Mary the mother of James the less, and of Joseph, and Salome; {41} and when he was in Galilee, they followed him, and ministered to him, and many other women that came up together with him to Jerusalem. {42} And when evening was now come (because it was the Parusche, which is the Sabbath-eve) {43} Came Joseph of Arimathaea a noble Senator, who himself also was expecting the Kingdom of God; and he went in boldly to Pilate, and asked the body of JESUS. {44} But Pilate marveled if he were now dead. And sending for the Centurion, asked him if he were now dead. {45} And when he understood by the Centurion, he gave the body to Joseph. {46} And Joseph buying sindon, and taking him down, wrapped him in the sindon, and laid him in a monument, that was hewed out of a rock. And he rolled a stone to the door of the monument. {47} And Mary Magdalene and Mary of Joseph beheld where he was laid.

Chapter 16

The third day, to three women at his Sepulcher, an Angel telleth that he is risen, and will (as he promised Mar. 14. [28].) shew him self in Galilee. 9. The same day he appeareth to Mary Magdalene, afterward to two Disciples: yet the Eleven will not believe it, until to them also he appeareth. 15. To whom having given commission into all nations, with power also of Miracles, he ascendeth, and they plant his Church every where.

{1} AND when the Sabbath was past, Mary Magdalene and Mary of James, and Salome bought spices, that coming they might anoint JESUS. {2} And very early the first of the Sabbaths, they come to the monument, the sun being now risen. {3} And they said one to an other: Who shall roll us back the stone from the door of the monument? {4} And looking, they saw the stone rolled back. For it was very great. {5} And entering into the monument, they saw a young man sitting on the right hand covered with a white robe: and they were astonished. {6} Who saith to them: Be not dismayed; you seek JESUS of Nazareth, that was crucified; he is risen, he is not here, behold the place where they laid him. {7} But go, tell his Disciples and Peter that he goeth before you into Galilee; there you shall see him, as he told you. {8} But they going forth, fled from the monument. For trembling and fear had invaded them: and they said nothing to any body, for they were afraid. {9} And he rising early the first of the Sabbath, appeared first to Mary Magdalene, out of whom he had cast seven devils. {10} She went and told them that had been with him, that were mourning & weeping. {11} And they hearing that he was alive and had been seen of her, did not

believe. {12} And after this he appeared in another shape to two of them walking, as they were going into the country. {13} And they going told the rest: neither them did they believe. {14} Last he appeared to those eleven as they sat at the table; and he exprobated their incredulity and hardness of heart, because they did not believe them that had seen him risen again. {15} And he said to them: Going into the whole world preach the Gospel to all creatures. {16} He that believeth and is baptized, shall be saved; but he that believeth not, shall be condemned. {17} And them that believe, these signs shall follow: In my name shall they cast out devils; They shall speak with new tongues; {18} Serpents shall they take away; And if they drink any deadly thing, it shall not hurt them; They shall impose hands upon the sick and they shall be whole. {19} And so our Lord JESUS after he spake unto them, was assumed into Heaven, and sat on the right hand of God. {20} But they going forth preached every where: our Lord working withal, and confirming the word with signs that followed.

THE HOLY GOSPEL ACCORDING TO S. LUKE

Chapter 1

The Annunciation and Conception, first of the Precursor: 26. and six months after, of Christ also him self. 39. The visitation of our Lady, where both the mothers do Prophesy. 57. The Nativity and Circumcision of the Precursor, where his father doth prophesy. 80. The Precursor is from a child an Eremit.

{1} BECAUSE many have gone about to compile a narration of the things that have been accomplished among us; {2} according as they have delivered unto us, who from the beginning themselves saw and were ministers of the word; {3} it seemed good also unto me having diligently attained to all things from the beginning, to write to thee in order, good Theophilus, {4} that thou mayst know the verity of those words whereof thou hast been instructed. {5} There was in the days of Herod the king of Jewry, a certain Priest named Zacharie, of the course of Abia; & his wife of the daughters of Aaron, and her name Elizabeth. {6} And they were both just before God, walking in all the commandments and justifications of our Lord without blame, {7} and they had no son: for that Elizabeth was barren, and both were well striken in their days. {8} And it came to pass, when he executed the priestly function in the order of his course before God, {9} according to the custom of the Priestly function, he went forth by lot to offer incense, entering into the temple of our Lord; {10} and all the multitude of the people was praying without at the hour of the incense. {11} And there appeared to him an Angel of our Lord, standing on the right hand of the Altar of incense. {12} And Zacharie was troubled, seeing him; and fear fell upon him. {13} But the Angel said to him: Fear not Zacharie, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son and thou shalt call his name John: {14} and thou shalt have joy and exultation, and many shall rejoice in his nativity. {15} For he shall be great before our Lord; and wine and sicer he shall not drink; and he shall be replenished with the Holy Ghost even from his mother's womb. {16} And he shall convert many of the children of Israel to the Lord their God. {17} And he shall go before him in the spirit and virtue of Elias, that he may convert the hearts of the fathers unto the children, and the incredulous to the wisdom of the just, to prepare unto the Lord a perfect people. {18} And Zacharie said to the Angel: Whereby shall I know this? For I am old; and my wife is well striken in her days. {19} And the Angel answering said to him: I am Gabriel that assist before God; and am sent to speak to thee, and to evangelize these things to thee. {20} And behold, thou shalt be dumb, and shalt not be able to speak until the day wherein these things shall be done; for-because thou hast not believed my words, which shall be fulfilled in their time. {21} And the people

was expecting Zacharie; and they marveled that he made tariance in the temple. {22} And coming forth he could not speak to them, and they knew that he had seen a vision in the temple. And he made signs to them, and remained dumb. {23} And it came to pass, after the days of his office were expired, he departed into his house. {24} And after these days, Elizabeth his wife conceived; and hid herself five months, saying: {25} For thus hath our Lord done to me in the days wherein he had respect to take away my reproach among men. {26} And in the sixth month, the Angel Gabriel was sent of God into a city of Galilee, called Nazareth, {27} to a virgin despoused to a man whose name was Joseph, of the house of David; and the virgin's name was MARY. {28} And the Angel being entered in, said unto her: HAIL full of grace, our Lord is with thee: blessed art thou among women. {29} Who having heard, was troubled at his saying, and thought what manner of salutation this should be. {30} And the Angel said to her: Fear not MARY, for thou hast found grace with God. {31} Behold thou shalt conceive in thy womb, and shalt bear a Son; and thou shalt call his name JESUS. {32} He shall be great, and shall be called the Son of the most High, and our Lord God shall give him the seat of David his father: {33} and he shall reign in the house of Jacob for ever, and of his Kingdom there shall be no end. {34} And MARY said to the Angel: How shall this be done, because I know not man? {35} And the Angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. And therefore also that which of thee shall be born Holy, shall be called the Son of God. {36} And behold Elizabeth thy cousin, she also hath conceived a Son in her old age; and this month, is the sixth to her that is called barren; {37} because there shall not be impossible with God any word. {38} And MARY said, BEHOLD the handmaid of our Lord, be it done to me according to thy word. And the Angel departed from her. {39} And MARY rising up in those days, went unto the hill country with speed into a city of Juda. {40} And she entered into the house of Zacharie, and saluted Elizabeth. {41} And it came to pass; as Elizabeth heard the salutation of MARY, the infant did leap in her womb. And Elizabeth was replenished with the Holy Ghost: {42} and she cried out with a loud voice, and said, BLESSED art thou among women, and blessed is the fruit of thy womb. {43} And whence is this to me, that the mother of my Lord doth come to me? {44} For behold as the voice of thy salutation sounded in mine ears, the infant in my womb did leap for joy. {45} And Blessed is she that believed because those things shall be accomplished that were spoken to her by our Lord. {46} And MARY said: MY SOUL doth magnify our Lord: {47} And my spirit hath rejoiced in God my Saviour. {48} Because he hath regarded the humility of his handmaid; for behold from hence forth all generations shall call me blessed {49} Because he that is mighty hath done great things to me: and holy is his name. {50} And his mercy from generation unto generations, to them that fear him. {51} He hath shewed might in his arm: he hath dispersed the proud in the conceit of their heart. {52} He hath deposed the mighty from their seat, & hath exalted the humble. {53} The hungry he hath filled with good things: and the rich he hath sent away empty. {54} He hath received Israel his child, being mindful of his mercy, {55} As he spake to our fathers, to Abraham and his seed for ever. {56} And MARY tarried with her about three months: and she returned into her house. {57} And Elizabeth's full time was come to be delivered; and she bare a son. {58} And her neighbours and kinsfolk heard that our Lord did magnify his mercy with her, and they did congratulate her. {59} And it came to pass; on the eighth day they came to circumcise the child, and they called him by his father's name Zacharie. {60} And his mother answering, said: Not so, but he shall be called John. {61} And they said to her, That there is none in thy kindred that is called by this name. {62} And they made signs to his father, what he would have him called. {63} And demanding a writing table, he wrote, saying: John is his name. And they all marveled. {64} And

forthwith his mouth was opened, and his tongue, and he spake, blessing God. {65} And fear came upon all their neighbours; and all these things were bruited over all the hill-country of Jewry: {66} and all that had heard, laid them up in their heart, saying: What an one, trow ye, shall this child be? For the hand of our Lord was with him. {67} And Zacharie his father was replenished with the Holy Ghost; and he prophesied, saying: {68} BLESSED BE OUR LORD God of Israel: because he hath visited and wrought the redemption of his people: {69} And hath erected the horn of salvation to us, in the house of David his servant. {70} As he spake by the mouth of his holy Prophets, that are from the beginning: {71} Salvation from our enemies, and from the hand of all that hate us: {72} To work mercy with our fathers; and to remember his holy testament, {73} The oath which he sware to Abraham our father, {74} that he would give to us. That without fear being delivered from the hand of our enemies, we may serve him, {75} In holiness and justice before him, all our days. {76} And thou child, shalt be called the Prophet of the Highest: for thou shalt go before the face of our Lord to prepare his ways. {77} To give knowledge of salvation to his people, unto remission of their sins, {78} Through the bowels of the mercy of our God, in which the Orient, from on high, hath visited us. {79} To illuminate them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace. {80} And the child grew, and was strengthened in spirit, and was in the deserts until the day of his manifestation to Israel.

Chapter 2

The Nativity of Christ, 8. and manifestation thereof to the Shepherds by an Angel, and by them to others. 21. His Circumcision. 22. His Presentation, together with Simeon's (as also Anne's) attestation and prophesying of his Passion, of the Jews reprobation, and of the Gentile's illumination. 41. His annual ascending to Hierusalem with his parents, to whom he was subject, and his fullness of wisdom shewed among the Doctors at twelve years of his age.

{1} AND it came to pass, in those days there came forth an Edict from Caesar Augustus, that the whole world should be enrolled. {2} This first enrolling was made by the President of Syria, Cyrinus. {3} And all went to be enrolled, every one into his own city. {4} And Joseph also went up from Galilee out of the city of Nazareth into Jewry, to the city of David that is called Beth-lehem: for because he was of the house and family of David, {5} to be enrolled with MARY his despoused wife that was with child. {6} And it came to pass, when they were there, her days were fully come that she should be delivered. {7} And she brought forth her first begotten son, and swaddled him in cloths, and laid him down in a manger; because there was not place for them in the inn. {8} And there were in the same country shepherds watching, and keeping the night watches over their flock. {9} And behold, an Angel of our Lord stood beside them, and the brightness of God did shine round about them, and they feared with a great fear. {10} And the Angel said to them: Fear not; for behold I evangelize to you great joy, that shall be to all the people: {11} because this day is born to you a SAVIOUR which is Christ our Lord, in the city of David. {12} And this shall be a sign to you; You shall find the infant swaddled in cloths, and laid in a manger. {13} And suddenly there was with the Angel a multitude of the heavenly army, praising God, and saying, {14} Glory in the highest to God: and in earth peace to men of good will. {15} And it came to pass, after the Angels departed from them into Heaven, the shepherds spake one to an other: Let us go over to Bethlehem, and let us see this word that is done, which our Lord hath shewed to us. {16} And they came with speed; and they found MARY and Joseph, and the infant laid in the manger. {17} And seeing it, they understood of the word that had been spoken to them concerning this child. {18} And all that heard, did marvel; and concerning those things that were reported to them by the shepherds. {19} But MARY kept all these words, conferring them in her heart. {20} And the shepherds returned, glorifying and praising God in all things that they had heard, and seen, as it was said to them. {21} And after eight days

were expired, that the child should be circumcised; his name was called JESUS, which was called by the Angel, before that he was conceived in the womb. {22} And after the days were fully ended of her purification according to the law of Moyses, they carried him into Jerusalem, to present him to our Lord {23} (as it is written in the law of our Lord, That every male opening the matrice, shall be called holy to the lord.) {24} and to give a sacrifice according as it is written in the law of our Lord, a pair of turtles, or two young pigeons. {25} And behold there was a man in Jerusalem named Simeon, and this man was just and religious, expecting the consolation of Israel: and the Holy Ghost was in him. {26} And he had received an answer of the Holy Ghost, that he should not see death unless he saw first the CHRIST of our Lord. {27} And he came in Spirit into the temple. And when his parents brought in the child JESUS, to do according to the custom of the Law for him, {28} he also took him into his arms, and blessed God, and said: {29} NOW THOU doest dismiss thy servant O Lord, according to thy word in peace. {30} Because mine eyes have seen thy SALVATION, {31} Which thou hast prepared before the face of all peoples: {32} A light to the revelation of the Gentiles, & the glory of thy people Israel. {33} And his father and mother were marveling upon those things which were spoken concerning him. {34} And Simeon blessed them, and said to MARY his mother: Behold this is set unto the ruin, and unto the resurrection of many in Israel, & for a sign which shall be contradicted, {35} and thine own soul shall a sword pierce, that out of many hearts cogitations may be revealed. {36} And there was Anne a prophetess, the daughter of Phanuel, of the tribe of Aser: she was far striken in days, and had lived with her husband seven years from her virginity. {37} And she was a widow until eighty and four years; who departed not from the temple, by fastings and prayers serving night and day. {38} And she at the same hour suddenly coming in, confessed to our Lord; and spake of him to all that expected the redemption of Israel. {39} And after they had wholly done all things according to the law of our Lord, they returned into Galilee, into their city Nazareth. {40} And the child grew, and waxed strong: full of wisdom, and the grace of God was in him. {41} And his parents went every year unto Jerusalem at the solemn day of Pasche. {42} And when he was twelve years old, they going up into Jerusalem according to the custom of the festival day: {43} and having ended the days, when they returned, the child JESUS remained in Jerusalem: and his parents knew it not. {44} And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolk and acquaintance. {45} And not finding him, they returned into Jerusalem, seeking him. {46} And it came to pass, after three days they found him in the temple sitting in the midst of the Doctors, hearing them and asking them. {47} And all were astonished that heard him, upon his wisdom & answers. {48} And seeing him, they wondered. And his mother said to him: Son, why hast thou so done to us? Behold thy father and I sorrowing did seek thee. {49} And he said to them: What is it that you sought me? Did you not know, that I must be about those things which are my Father's? {50} And they understood not the word that he spake unto them. {51} And he went down with them, and came to Nazareth; and was subject to them. And his mother kept all these words in her heart. {52} And JESUS proceeded in wisdom and age, and grace with God and men.

Chapter 3

John, to prepare to Christ (as Esay had prophesied of him) baptizeth them to penance, 7. insinuating their reprobation, and the Gentle's vocation. 10. teaching also & exhorting each sort to do their duty. 15. That himself is not Christ, he sheweth by the difference of their two Baptisms: 17. and saith that Christ will also judge his baptized. 19. John's imprisonment, 21. Christ being him self also baptized of John, hath testimony from heaven, 23. as he whose generation reduceth us again to God.

{1} AND in the fifteenth year of the empire of Tiberius Caesar, Pontius Pilate being Governor of Jewry, and Herod being Tetrarch

of Galilee, and Philip his brother Tetrarch of Iturea and the country Trachonitis, and Lysanias Tetrarch of Abilina, {2} under the high Priests Annas and Caiphas: the word of our Lord was made upon John the son of Zacharie, in the desert. {3} And he came into all the country of Jordan, preaching the baptism of penance unto remission of sins; as it is written in the book of the sayings of Esay the Prophet: {4} A voice of one crying in the desert; prepare the way of our Lord, make straight his paths. {5} Every valley shall be filled; and every mountain and hill shall be made low, and crooked things shall become straight; and rough ways, plain: {6} And all flesh shall see the SALVATION of God. {7} He said therefore to the multitudes that went forth to be baptized of him: Ye vipers' broods, who hath shewed you to flee from the wrath to come? {8} Yield therefore fruits worthy of penance; and do ye not begin to say, we have Abraham, to our father. For I tell you, that God is able of these stones to raise up children to Abraham. {9} And now the axe is put to the root of the trees. Every tree therefore that yieldeth not good fruit, shall be cut down, and cast into fire. {10} And the multitudes asked him, saying: What shall we do then? {11} And he answering, said unto them: He that hath two coats, let him give to him that hath not; and he that hath meat, let him do likewise. {12} And the Publicans also came to be baptized, and said to him: Master, what shall we do? {13} But he said to them: Do nothing more than that which is appointed you. {14} And the soldiers also asked him, saying: What shall we also do? And he said to them: Vex not, neither calumniate any man; and be content with your stipends. {15} And the people imagining, and all men thinking in their hearts of John, lest perhaps he were Christ: {16} John answered, saying unto all: I indeed baptize you with water, but there shall come a mightier than I, whose latchet of his shoes I am not worthy to loose; he shall baptize you in the Holy Ghost and fire: {17} whose fan is in his hand, and he will purge his floor; and will gather the wheat into his barn, but the chaff he will burn with unquenchable fire. {18} Many other things also exhorting did he evangelize to the people. {19} And Herod the Tetrarch, when he was rebuked of him for Herodias his brother's wife, and for all the evils which Herod did: {20} He added this also above all, and shut up John into prison. {21} And it came to pass when all the people was baptized, JESUS also being baptized and praying, Heaven was opened: {22} And the Holy Ghost descended in corporal shape as a dove upon him: and a voice from Heaven was made: Thou art my beloved Son, in thee I am well pleased. {23} And JESUS him self was beginning to be about thirty years old: as it was thought, the son of Joseph, who was of Heli, {24} who was of Matthat, who was of Levi, who was of Melchi, who was of Janne, who was of Joseph, {25} who was of Matthathias, who was of Amos, who was of Naum, who was of Hesli, who was of Nagge, {26} who was of Mahath, who was of Matthathias, who was of Semei, who was of Joseph, who was of Juda, {27} who was of Johanna, who was of Resa, who was of Zorobabel, who was of Salathiel, who was of Neri, {28} who was of Melchi, who was of Addi, who was of Cosam, who was of Elmadan, who was of Her, {29} who was of Jesus, who was of Eliezer, who was of Joram, who was of Matthat, who was of Levi, {30} who was of Simeon, who was of Judas, who was of Joseph, who was of Jona, who was of Eliacim. {31} who was of Melcha, who was of Menna, who was of Matthatha, who was of Nathan, who was of David, {32} who was of Jesse, who was of Obed, who was of Booz, who was of Salmon, who was of Naasson, {33} who was of Aminadab, who was of Aram, who was of Esron, who was of Phares, who was of Judas, {34} who was of Jacob, who was of Isaac, who was of Abraham, who was of Thare, who was of Nachor, {35} who was of Sarug, who was of Ragau, who was of Phaleg, who was of Heber, who was of Sale, {36} who was of Cainan, who was of Arphaxad, who was of Sem, who was of Noe, who was of Lamech, {37} who was of Mathusale, who was of Henoch, who was of Jared, who was of Malaleel, who was of Cainan, {38} who was of Henos, who was of Seth, who

was of Adam, who was of God.

Chapter 4

Christ going into the Desert to prepare himself before his manifestation, overcometh the temptations of the Devil. 24. then beginning gloriously in Galilee. 16. he sheweth to them of Nazareth his commission out of Esay the Prophet. 23. insinuating by occasion of the Jews his countrymen's reprobation. 31. In Capharnaum his doctrine is admired. 33. specially for his miracle in the Synagogue. 38. from which going to Peter's house, he sheweth there much more power. 42. Then retiring into the wilderness, he preacheth afterward to the other cities of Galilee.

{1} AND JESUS full of the Holy Ghost, returned from Jordan, & was driven in the spirit into the desert. {2} forty days, and was tempted of the devil. And he did eat nothing in those days; and when they were ended, he was an hungered. {3} And the devil said to him: If thou be the Son of God, say to this stone that it be made bread. {4} And JESUS made answer unto him: It is written, That not in bread alone shall man live, but in every word of God. {5} And the devil brought him into an high mountain, and shewed him all the kingdoms of the whole world in a moment of time; {6} and he said to him: To thee will I give this whole power, and the glory of them; for to me they are delivered, and to whom I will, I do give them. {7} Thou therefore if thou wilt adore before me, they shall all be thine. {8} And JESUS answering said to him: It is written, Thou shalt adore the Lord thy God & him only shalt thou serve. {9} And he brought him into Jerusalem, & set him upon the pinnacle of the Temple; and he said to him: If thou be the Son of God, cast thy self from hence downward. {10} For it is written, that He hath given his Angels charge of thee, that they preserve thee: {11} and that in their hands they shall bear thee up, lest perhaps thou knock thy foot against a stone. {12} And JESUS answering said to him: It is said, Thou shalt not tempt the Lord thy God. {13} And all the temptation being ended, the devil departed from him until a time. {14} And JESUS returned in the force of the spirit into Galilee, and the same went forth through the whole country of him. {15} And he taught in their Synagogues, and was magnified of all. {16} And he came to Nazareth where he was brought up: and he entered according to his custom on the Sabbath day into the Synagogue; and he rose up to read. {17} And the book of Esay the Prophet was delivered unto him. And as he unfolded the book, he found the place where it was written: {18} The Spirit of the Lord upon me, for which he anointed me, to evangelize unto the poor he sent me, to heal the contrite of heart, {19} to preach to the captives remission, and sight to the blind, to dismiss the bruised unto remission, to preach the acceptable year of the Lord, and the day of retribution. {20} And when he had folded the book, he rendered it to the minister, and sat down. And the eyes of all in the Synagogue were bent upon him. {21} And he began to say unto them: That this day is fulfilled this scripture in your ears. {22} And all gave testimony to him; and they marveled in the words of grace that proceeded from his mouth, and they said: Is not this Joseph's son? {23} And he said to them: Certes you will say to me this similitude, Physician, cure thy self: as great things as we have heard done in Capharnaum, do also here in thy country. {24} And he said: Amen I say to you, that no Prophet is accepted in his own country. {25} In truth I say to you, there were many widows in the days of Elias in Israel, when the Heaven was shut three years and six months, when there was a great famine made in the whole earth: {26} And to none of them was Elias sent, but into Sarepta of Sidon, to a widow woman. {27} And there were many lepers in Israel under Elisaeus the Prophet; and none of them was made clean but Naaman the Syrian. {28} And all in the Synagogue were filled with anger, hearing these things. {29} And they rose, and cast him out of the city: and they brought him to the edge of the hill, where upon their city was built, that they might throw him down headlong. {30} But he passing through the midst of them, went his way. {31} And he went down into Capharnaum a city of Galilee; and there he taught them on the Sabbath. {32} And they were astonished at his doctrine; because his talk was in power. {33}

And in the Synagogue there was a man having an unclean devil, and he cried out with a loud voice. {34} Saying: Let be, what to us and thee JESUS of Nazareth? Art thou come to destroy us? I know thee who thou art, the Saint of God. {35} And JESUS rebuked him, saying: Hold thy peace, & go out of him. And when the devil had thrown him into the midst, he went out of him, and hurted him nothing. {36} And there came fear upon all, and they talked together one with another, saying: What word is this, that in power and virtue he commandeth the unclean spirits, and they go out? {37} And the same of him was published into every place of the country. {38} And JESUS rising up out of the Synagogue, entered into Simon's house. And Simon's wife's mother was holden with a great fever; and they besought him for her. {39} And standing over her, he commanded the fever, and it left her. And incontinent rising, she ministered to them. {40} And when the sun was down, all that had diseased of sundry maladies, brought them to him. But he imposing hands upon every one, cured them. {41} And devils went out from many, crying and saying: That thou art the Son of God. And rebuking them he suffered them not to speak, that they knew he was Christ. {42} And when it was day, going forth he went into a desert place; & the multitudes sought him, and came even unto him; and they held him that he should not depart from them. {43} To whom he said: That to other cities also must I evangelize the Kingdom of God; because therefore I was sent. {44} And he was preaching in the Synagogues of Galilee.

Chapter 5

Having taught the People out of Peter's ship. 4. he sheweth in a miraculous taking of fishes how he will make him the fisher of men. 12. He cureth a leper by touching him, and sendeth him to the Priest in witness that he is not against Moyses. 15. The people flocking unto him, he retireth into the wilderness. 17. To the Pharisees in a solemn assembly he prooveth by a miracle his power to remit sins in earth. 27. He defendeth his eating with sinners, as being the Physician of souls. 33. and his not prescribing as yet of any fasts to his Disciples.

{1} AND it came to pass, when the multitudes pressed upon him to hear the word of God, and him self stood beside the lake of Genesareth. {2} And he saw two ships standing by the lake: and the fishers were gone down, and washed their nets. {3} And he going up into one ship that was Simon's, desired him to bring it back a little from the land. And sitting, he taught the multitudes out of the ship. {4} And as he ceased to speak, he said to Simon: Launch forth into the deep, and let loose your nets to make a draught. {5} And Simon answering, said to him: Master, labouring all the night, we have taken nothing; but in thy word I will let loose the net. {6} And when they had done this, they inclosed a very great multitude of fishes, and their net was broken. {7} And they beckoned to their fellows that were in the other ship, that they should come and help them. And they came and filled both ships, so that they did sink. {8} Which when Simon Peter did see, he fell down at JESUS' knees, saying: Go forth from me, because I am a sinful man, O Lord. {9} For he was wholly astonished and all that were with him, at the draught of fishes which they had taken. {10} In like manner also James and John the sons of Zebedee, who were Simon's fellows. And JESUS said to Simon: Fear not; from this time now, thou shalt be taking men. {11} And having brought their ships to land, leaving all things they followed him. {12} And it came to pass, when he was in one of the cities, & behold a man full of leprosy, and seeing JESUS, and falling on his face, besought him saying: Lord, if thou wilt, thou canst make me clean. {13} And stretching forth the hand, he touched him, saying: I will. Be thou made clean. And immediately the leprosy departed from him. {14} And he commanded him that he should tell no body, but, Go, shew thy self to the Priest, and offer for thy cleansing as Moyses commanded, for a testimony to them. {15} But the bruit of him went abroad the more, and great multitudes came together to hear, and to be cured of their infirmities. {16} And he retired into the desert, and prayed. {17} And it came to pass one day, and he sat teaching. And there were Pharisees sitting and Doctors of Law that

were come out of every town of Galilee and Jewry and Jerusalem; and the virtue of our Lord was to heal them. {18} And behold men carrying in a bed a man that had the palsy: and they sought to bring him in, and to lay him before him. {19} And not finding on which side they might bring him in for the multitude, they went up upon the roof, and through the tiles let him down with the bed into the midst, before JESUS. {20} Whose faith when he saw, he said: Man, thy sins are forgiven thee. {21} And the Scribes and Pharisees began to think, saying: Who is this that speaketh blasphemies? Who can forgive sins, but only God? {22} And when JESUS knew their cogitations, answering he said to them: What do you think in your hearts? {23} Which is easier to say, Thy sins are forgiven thee, or to say, Arise, and walk? {24} But that you may know that the Son of man hath power in earth to forgive sins (he said to the sick of the palsy) I say to thee, Arise, take up thy bed, and go into thy house. {25} And forthwith rising up before them, he took that, wherein he lay; and he went into his house, magnifying God. {26} And all were astonished: and they magnified God. And they were replenished with fear, saying: That we have seen marvelous things to day. {27} And after these things he went forth, and saw a Publican called Levi, sitting at the Custom-house, and he said to him: Follow me. {28} And leaving all things, he rose and followed him. {29} And Levi made him a great feast in his house; and there was a great multitude of Publicans; and of others that were sitting at the table with them. {30} And their Pharisees and Scribes murmured, saying to his disciples: Why do you eat and drink with Publicans and sinners? {31} And JESUS answering said to them: They that are whole, need not the Physician: but they that are ill at ease. {32} I came not to call the just, but sinners to penance. {33} But they said to him: Why do the disciples of John fast often, and make obsecrations, and of the Pharisees in like manner; but thine do eat and drink? {34} To whom he said: Why, can you make the children of the bridegroom fast whiles the bridegroom is with them? {35} But the days will come; and when the bridegroom shall be taken away from them, then they shall fast in those days. {36} And he said a similitude also unto them: That no man putteth a piece from a new garment into an old garment; otherwise both he breaketh the new, and the piece from the new agreeth not with the old. {37} And no body putteth new wine into old bottles; otherwise the new wine will break the bottles, and it self will be shed, and the bottles will be lost. {38} But new wine is to be put into new bottles: and both are preserved together. {39} And no man drinking old, will new by and by, for he saith, The old is better.

Chapter 6

For reproving by Scripture and miracle (as also by reason) the Pharisees' blindness about the observation of the Sabbath, 11. they seek his death, 12. Having in the mountain prayed all night, he chooseth twelve Apostles, 17. and after many miracles upon the diseased, 20. he maketh a sermon to his Disciples before the people: proposing Heaven to such as will suffer for him, 24. and woe to such as will not, 27. Yet with all exhorting to do good even to our enemies also, 19. and that the Masters must first mend themselves, 46. finally to do good works, because only faith will not suffice.

{1} AND it came to pass on the Sabbath second-first, when he passed through the corn, his Disciples did pluck the ears, & did eat rubbing them with their hands. {2} And certain of the Pharisees said to them: Why do you that which is not lawful on the Sabbaths? {3} And JESUS answering them, said: Neither this have you read which David did, when himself was an hungered & they that were with him: {4} how he entered into the house of God, and took the loaves of Proposition, and did eat, and gave to them that were with him, which it is not lawful to eat but only for Priests? {5} And he said to them: That the Son of man is Lord of the Sabbath also. {6} And it came to pass on another Sabbath also, that he entered into the Synagogue, and taught. And there was a man, and his right hand was withered. {7} And the Scribes and Pharisees watched if he would cure on the Sabbath; that they might find how to accuse him. {8} But he knew their cogitations; and he said to the man that

had the withered hand: Arise, and stand forth into the midst. And rising he stood. {9} And JESUS said to them: I ask you, if it be lawful on the Sabbaths to do well or ill; to save a soul or to destroy? {10} And looking about upon them all, he said to the man: Stretch forth thy hand. And he stretched it forth; & his hand was restored. {11} And they were replenished with madness: & they communed one with another what they might do to JESUS. {12} And it came to pass in those days, he went forth into the mountain to pray, and he passed the whole night in the prayer of God. {13} And when day was come, he called his Disciples; and he chose twelve of them (whom also he named Apostles) {14} Simon whom he surnamed Peter, and Andrew his brother, James and John, Philippe and Bartholomew, {15} Matthew and Thomas, James of Alphaeus and Simon that is called Zelotes, {16} and Jude of James, and Judas Iscariote which was the traitor. {17} And descending with them he stood in a plain place, and the multitude of his Disciples, and a very great company of people from all Jewry and Jerusalem, and the sea coast both of Tyre & Sidon, {18} Which were come to hear him, and to be healed of their maladies. And they that were vexed of unclean spirits, were cured. {19} And all the multitude sought to touch him, because virtue went forth from him, and healed all. {20} And he lifting up his eyes upon his Disciples, said: Blessed are ye poor: for yours is the Kingdom of God. {21} Blessed are you that now are an hungered: because you shall be filled. Blessed are you that now do weep: because you shall laugh. {22} Blessed shall you be when men shall hate you, and when they shall separate you, and upbraid you, and abandon your name as evil, for the Son of man's sake. {23} Be glad in that day and rejoice: for behold, your reward is much in Heaven. For according to these things did their fathers to the Prophets. {24} But woe to you that are rich: because you have your consolation. {25} Woe to you that are filled: because you shall be hungry. Woe to you that now do laugh: because you shall mourn and weep. {26} Woe, when all man shall bless you: For according to these things did their fathers to the false-Prophets. {27} But to you I say that do hear: Love your enemies, do good to them that hate you. {28} Bless them that curse you, and pray for them that calumniate you. {29} And he that striketh thee on the cheek, offer also the other. And from him that taketh away from thee thy robe, prohibit not thy coat also. {30} And to every one that asketh thee, give, and of him that taketh away the things that are thine, ask not again. {31} And according as you will that men do to you, do you also to them in like manner. {32} And if you love them that love you, what thank is to you? For sinners also love those that love them. {33} And if ye do good to them that do you good: what thank is to you? For sinners also do this. {34} And if ye lend to them of whom ye hope to receive; what thank is to you? For sinners also lend unto sinners, for to receive as much. {35} But love ye your enemies; do good and lend, hoping for nothing thereby: and your reward shall be much, and you shall be the Sons of the Highest, because him self is beneficial upon the unkind and the evil. {36} Be ye therefore merciful as also your Father is merciful. {37} Judge not, & you shall not be judged. Condemn not, & you shall not be condemned. Forgive, and you shall be forgiven. {38} Give, and there shall be given to you. Good measure & pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you do mete, it shall be measured to you again. {39} And he said to them a similitude also: Can the blind lead the blind? Do not both fall into the ditch? {40} The Disciple is not above his Master: but every one shall be perfect, if he be as his Master. {41} And why seest thou the mote in thy brother's eye: but the beam that is in thine own eye thou considerest not? {42} Or how canst thou say to thy brother: Brother, let me cast out the mote out of thine eye: thy self not seeing the beam in thine own eye? Hypocrite, cast first the beam out of thine own eye; and then shalt thou see clearly to take forth the mote out of thy brother's eye. {43} For there is no good tree that yieldeth evil fruits; nor evil tree, that

yieldeth good fruit. {44} For every tree is known by his fruit. For neither do they gather figs of thorns; neither of a bush do they gather the grape. {45} The good man, of the good treasure of his heart bringeth forth good; and the evil man of the ill treasure bringeth forth evil. For of the abundance of the heart the mouth speaketh, {46} And why call you me, Lord, Lord: and do not the things which I say? {47} Every one that cometh to me, and heareth my words, and doeth them, I will shew you to whom he is like. {48} He is like to a man building a house, that digged deep, and laid the foundation upon a rock. And when an inundation rose, the river beat against that house, and it could not move it; for it was founded upon a rock. {49} But he that heareth, and doeth not; is like to a man building his house upon the earth without a foundation: against the which the river did beat; and incontinent it fell, and the ruin of that house was great.

Chapter 7

He testifieth, the faith of the Centurion who was a Gentile, to be greater than he found among all the Jews, and cureth his servant absent. 11. the widow's son he reviveth and restoreth to her, & is renowned therewith. 18. To John's messengers he answereth with miracles, leaving to John to preach thereby unto them that he is Christ. 24. And afterward he declareth how worthy credit was John's testimony. 29. inveighing against the Pharisees, 31. who with neither of their manners of living could be won, 36. shewing also unto them by occasion of Mary Magdalen, how he is a friend to sinners, not to maintain them in sin, but to forgive them their sins upon their faith and penance.

{1} AND when he had fully said all his words into the ears of the people, he entered into Capharnaum. {2} And the servant of a certain Centurion being sick, was ready to die: who was dear unto him. {3} And when he had heard of JESUS, he sent unto him the Ancients of the Jews, desiring him to come and heal his servant. {4} But they being come to JESUS, besought him earnestly, saying to him, That he is worthy that thou shouldest do this for him. {5} For he loveth our Nation; and he hath built a Synagogue for us. {6} And JESUS went with them. And when he was now not far from the house, the Centurion sent his friends unto him, saying: Lord, trouble not thyself. For I am not worthy that thou shouldest enter under my roof. {7} For the which cause neither did I think my self worthy to come to thee; but say the word, and my servant shall be made whole. {8} For I also am a man subject to authority, having under me soldiers: and I say to this, go, and he goeth: and to an other, come, and he cometh; and to my servant, do this, and he doeth it. {9} Which JESUS hearing, marveled; and turning to the multitudes that followed him he said: Amen I say to you, neither in Israel have I found so great faith. {10} And they that were sent, being returned home, found the servant that had been sick, whole. {11} And it came to pass, afterward he went into a city that is called Naim; and there went with him his Disciples and a very great multitude. {12} And when he came nigh to the gate of the city, behold a dead man was carried forth, the only son of his mother; and she was a widow: and a great multitude of the city with her. {13} Whom when our Lord had seen, being moved with mercy upon her, he said to her: Weep not. {14} And he came near and touched the coffin. And they that carried it stood still; and he said: Yong man, I say to thee, arise. {15} And he that was dead, sat up, and began to speak. And he gave him to his mother. {16} And fear took them all; and they magnified God, saying, That a great Prophet is risen among us: and, that God hath visited his people. {17} And this saying went forth into all Jewry of him, & into all the country about. {18} And John's disciples shewed him of all these things. {19} And John called two of his disciples, and sent them to JESUS, saying: Art thou he that art to come; or expect we another? {20} And when the men were come unto him, they said: John the Baptist hath sent us to thee, saying: Art thou he that art to come; or expect we another? {21} (And the self same hour, he cured many of maladies, and hurts, and evil spirits: and to many blind he gave sight.) {22} And answering, he said to them: Go & report to John what you have heard and seen: That the blind see, the lame walk, the lepers are made clean, the deaf hear, the dead

rise again, {23} the poor are evangelized: and blessed is he whosoever shall not be scandalized in me. {24} And when John's messengers were departed, he began to say of John to the multitudes: What went you out into the desert to see? A reed moved with the wind? {25} But what went you forth to see? A man clothed in soft garments? Behold they that are in costly apparel and delicacies, are in the house of kings. {26} But what went you out for to see? A Prophet? Certes I say to you, and more than a Prophet. {27} This is he of whom it is written: Behold I send mine Angel before thy face, which shall prepare thy way before thee. {28} For I say to you: A greater Prophet among the children of women than John the Baptist, there is no man. But he that is the lesser in the Kingdom of God, is greater than he. {29} And all the people hearing and the Publicans, justified God, being baptized with John's baptism. {30} But the Pharisees and the lawyers despised the counsel of God against them selves, being not baptized of him. {31} And our Lord said: Where unto then shall I liken the men of this generation, and whereunto are they like? {32} They are like to children sitting in the market-place, and speaking one to another, and saying: We have piped to you, and you have not danced; we have lamented, and you have not wept. {33} For John the Baptist came neither eating bread nor drinking wine; and you say: He hath a devil. {34} The Son of man came eating and drinking; and you say: Behold a man that is a gourmander and a drinker of wine, a friend of Publicans and sinners. {35} And wisdom is justified of all her children. {36} And one of the Pharisees desired him to eat with him. And being entered into the house of the Pharisee, he sat down to meat. {37} And behold a woman that was in the city, a sinner, as she knew that he was set down in the Pharisee's house, she brought an alabaster box of ointment; {38} and standing behind beside his feet, she began to water his feet with tears, & wiped them with the hairs of her head, and kissed his feet, & anointed them with the ointment. {39} And the Pharisee that had bid him, seeing it, spake within himself, saying: This man if he were a Prophet, would know certes who and what manner of woman she is which toucheth him, that she is a sinner. {40} And JESUS answering said to him: Simon, I have somewhat to say unto thee. But he said: Master, say. {41} A certain creditor had two debtors; one did owe five hundred pence, & the other fifty. {42} They having not wherewith to pay, he forgave both. Whether therefore doth love him more? {43} Simon answering said: I suppose that he to whom he forgave more. But he said to him: Thou hast judged rightly. {44} And turning to the woman, he said unto Simon: Doest thou see this woman? I entered into thy house, water to my feet thou didst not give; but she with tears hath watered my feet, and with her hairs hath wiped them. {45} Kiss thou gavest me not; but she since I came in, hath not ceased to kiss my feet. {46} With oil thou didst not anoint my head; but she with ointment hath anointed my feet. {47} For the which I say to thee: Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less. {48} And he said to her: Thy sins are forgiven thee. {49} And they that sat together at the table began to say within them selves. Who is this that also forgiveth sins? {50} And he said to the woman: Thy faith hath made thee safe, go in peace.

Chapter 8

Going over all Galilee with his train, 4. he preacheth to the Jews in parables because of their reprobation, 9. but to his Disciples manifestly; because he will not for the Jew's incredulity have his coming frustrate: 19. signifying also that we are his kin (though we be Gentiles) and not his carnal brethren the Jews. 22. To whom also (signified by the Gerasenes) after the tempest of his sleep (that is, in his death) & calm in his resurrection, he cometh: but they preferring their temporals before his presence, he leaveth them again. 41. Likewise coming to cure the Jews (who were born when the Gentiles sickened about Abraham's time) he is prevented with the faith of the Gentiles, and then the Jews die, but them also in the end he will restore.

{1} AND it came to pass afterward, and he made his journey by cities and towns preaching and evangelizing the Kingdom of God; and the Twelve with him, {2} and some women that had been

cured of wicked spirits and infirmities; Mary which is called Magdalene, out of whom seven devils were gone forth, {3} And Joane the wife of Chusa Herod's procurator, and Susan, and many others that did minister unto him of their substance. {4} And when a very great multitude assembled and hastened out of the cities unto him, he said by a similitude. {5} The sower went forth to sow his seed. And whiles he soweth, some fell by the way side, and was trodden upon, and the fowls of the air did eat it. {6} And other some fell upon the rock; and being shot up, it withered, because it had not moisture. {7} And othersome fell among thorns, and the thorns growing up withal, choked it. {8} And other some fell upon good ground; and being shot up, yielded fruit an hundred fold. Saying these things he cried: He that hath ears to hear, let him hear. {9} And his Disciples asked him what this parable was. {10} To whom he said: To you it is given to know the mystery of the Kingdom of God; but to the rest in parables, that seeing they may not see, and hearing may not understand. {11} And the parable is this: The seed, is the word of God. {12} And they besides the way, are those that hear, then the devil cometh, and taketh the word out of their heart, lest believing they be saved. {13} For they upon the rock; such as when they hear, with joy receive the word: and these have no roots; because for a time they believe, and in time of temptation they revolt. {14} And that which fell into thorns, are they that have heard, and going their ways, are choked with cares and riches and pleasures of this life, and render not fruit. {15} And that upon good ground, are they which in a good and very good heart, hearing the word, do retain it, and yield fruit in patience. {16} And no man lighting a candle doth cover it with a vessel, or put it under a bed; but setteth it upon a candlestick, that they that enter in, may see the light. {17} For there is not any thing secret, that shall not be made manifest; nor hid, that shall not be known, & come abroad. {18} See therefore how you hear. For he that hath, to him shall be given; and whosoever hath not, that also which he thinketh he hath, shall be taken away from him. {19} And his mother and brethren came unto him; and they could not come at him for the multitude. {20} And it was told him: Thy mother and thy brethren stand without, desirous to see thee. {21} Who answering said to them: My mother and my brethren, are they that hear the word of God and do it. {22} And it came to pass one day; and he went up into a boat, and his Disciples, and he said to them: Let us strike over the lake. And they launched forth. {23} And when they were sailing, he slept; and there fell a storm of wind into the lake, and they were filled, and were in danger. {24} And they came and raised him, saying:{1109} Master, we perish. But he rising, rebuked the wind and the tempest of water; and it ceased, and there was made a calm. {25} And he said to them: Where is your faith? Who fearing, marveled one to an other, saying: Who is this (trow ye) that he commandeth both the winds and the sea, and they obey him? {26} And they sailed to the country of the Gerasens which is over against Galilee. {27} And when he was come forth to the land, there met him a certain man that had a devil now a very long time, and he did wear no cloths, neither did he tarry in house, but in the monuments. {28} And as he saw JESUS, he fell down before him; and crying out with a great voice, he said: What is it to me & thee JESUS Son of God most high? I beseech thee do not torment me. {29} For he commanded the unclean spirit to go forth out of the man. For many times he caught him, and he was bound with chains, and kept with fetters; and breaking the bonds was driven of the devil into the deserts. {30} And JESUS asked him saying: What is thy name? But he said: Legion, because many devils were entered into him. {31} And they besought him that he would not command them to go into the depth. {32} And there was there a herd of many swine feeding on the mountain; & they desired him that he would permit them to enter into them. And he permitted them. {33} The devils therefore went forth out of the man, and entered into the swine; and the herd with violence went headlong into the lake, and was stifled. {34} Which when the swineherds saw done, they fled,

and told into the city and into the towns. {35} And they went forth to see that which was done; and they came to JESUS, and found the man, out of whom the devils were gone forth, sitting at his feet, clothed, and well in his wits, and they were afraid. {36} And they also that had seen, told them how he had been made whole from the legion. {37} And all the multitude of the country of the Gerasens besought him to depart from them; for they were taken with great fear. And he going up into the boat, returned. {38} And the man out of whom the devils were departed, desired him that he might be with him. But JESUS dismissed him, saying: {39} Return into thy house, and tell how great things God hath done to thee. And he went through the whole city, preaching how great things JESUS had done to him. {40} And it came to pass; when JESUS was returned, the multitude received him. And all were expecting him. {41} And behold there came a man whose name was Jairus, and he was Prince of the Synagogue: and he fell at the feet of JESUS, desiring him that he would enter into his house, {42} because he had an only daughter almost twelve years old, and she was a dying. And it chanced, whiles he went, he was thronged of the multitudes. {43} And there was a certain woman in a flux of blood from twelve years past, which had bestowed all her substance upon Physicians, neither could she be cured of any: {44} she came behind him, and touched the hem of his garment; and forthwith the flux of her blood stinted, {45} And JESUS said: Who is it that touched me? And all denying, Peter said, and they that were with him: Master, the multitudes throng and press thee, and doest thou say, Who touched me? {46} And JESUS said: Some body hath touched me; for I know that there is virtue proceeded from me. {47} And the woman seeing, that she was not hid, came trembling, and fell down before his feet; and for what cause she had touched him, she shewed before all the people, and how forthwith she was made whole. {48} But he said to her: Daughter, thy faith hath made thee safe, go thy way in peace. {49} As he was speaking, there cometh one to the Prince of the Synagogue, saying to him, That thy daughter is dead, trouble him not. {50} And JESUS hearing this word, answered the father of the maid: Fear not; believe only, and she shall be safe. {51} And when he was come to the house, he permitted not any man to enter in with him, but Peter, and James, and John, and the father and mother of the maid. {52} And all wept, and mourned for her. But he said: Weep not, the maid is not dead, but sleepeth. {53} And they derided him, knowing that she was dead. {54} But he holding her hand cried saying: Maid arise. {55} And her spirit returned, and she rose incontinent. And he bade them give her to eat. {56} And her parents were astonished, whom he commanded to tell no man that which was done.

Chapter 9

His Twelve also now preaching every where and working miracles. 6. Herod and all do wonder much. 10. After which, he taketh them and goeth into the wilderness: where he cureth and teacheth, feeding [5000] with five loaves. 18. Peter confessing him to be Christ, 21, he on the other side foretelleth his Passion, and that all must in time of persecution follow him therein. 27. wheretounto to encourage us the more, 29, he giveth in his Transfiguration a sight of the glory, which is the reward of suffering. 37. The next day he casteth out a Devil which his Disciples could not. 43. whom amidst these wonders he forewarneith again of his scandalous Passion. 49. And to cure their ambition, he telleth them, that the most humble he esteemeth most: 50. bidding them also not to prohibit any that is not against them 51. Yea and toward such as be against them Schismatically, to shew mildness for all that. 57. Of following him, three examples.

{1} AND calling together the twelve Apostles, he gave them virtue and power over all devils, and to cure maladies. {2} And he sent them to preach the Kingdom of God; and to heal the sick. {3} And he said to them: Take nothing for the way, neither rod, nor scrip, nor bread, nor money, neither have two coats. {4} And into whatsoever house you enter, tarry there, and thence do not depart. {5} And whosoever shall not receive you, going forth out of that city, shake off the dust also of your feet for a testimony upon them. {6} And going forth they went a circuit from town to town evangelizing and curing every where. {7} And Herod the Tetrarch

heard all things that were done by him; and he staggered because it was said of some, That John was risen from the dead. {8} But of other some, That Elias hath appeared; and of others, that a Prophet, one of the old ones was risen. {9} And Herod said: John I have beheaded; but who is this of whom I hear such things? And he sought for to see him. {10} And the Apostles being returned, reported to him whatsoever they did; and taking them he retired apart into a desert place, which belongeth to Beth-saida. {11} Which the multitudes understanding, followed him & he received them, and spake to them of the Kingdom of God, and them that had need of cure he healed. {12} And the day began to draw towards an end. And the Twelve coming near, said to him: Dismiss the multitudes, that going into towns and villages here about, they may have lodging, and find meats; because here we are in a desert place. {13} And he said to them: Give you them to eat. But they said: We have no more but five loaves and two fishes; unless perhaps we should go & buy meats for all this multitude. {14} And there were men almost five thousand. And he said to his Disciples: Make them sit down by companies fifty and fifty. {15} And so they did. And they made all sit down. {16} And taking the five loaves and the two fishes, he looked up unto Heaven, and blessed them; and he brake, and distributed to his Disciples, for to set before the multitudes. {17} And they did all eat, and had their fill. And there was taken up that which remained to them, twelve baskets of fragments. {18} And it came to pass; when he was alone praying, his Disciples also were with him; and he asked them saying: Whom do the multitudes say that I am? {19} But they answered, and said: John the Baptist; and some, Elias; but some, that one of the Prophets before time, is risen. {20} And he said to them: But whom say ye that I am? Simon Peter answering, said: The CHRIST of God. {21} But he rebuking them, commanded that they should tell this to no man, {22} saying: That the Son of man must suffer many things, and be rejected of the Ancients and chief Priests and Scribes, and be killed, and the third day rise again. {23} And he said to all: If any man will come after me, let him deny himself, and take up his cross daily, and follow me. {24} For he that will save his life, shall lose it; for he that shall lose his life for my sake, shall save it. {25} For what profit hath a man if he gain the whole world, and lose himself, and cast away himself? {26} For he that shall be ashamed of me and of my words, him the Son of man shall be ashamed of, when he shall come in his majesty, and his Father's, and of the holy Angels. {27} And I say to you assuredly: There be some standing here that shall not taste death, till they see the Kingdom of God. {28} And it came to pass after these words almost eight days, and he took Peter and James and John, and went into a mountain to pray. {29} And whiles he prayed, the shape of his countenance was altered: and his raiment white and glistering. {30} And behold two men talked with him. And they were Moyses and Elias, {31} appearing in majesty. And they told his decease that he should accomplish in Jerusalem. {32} But Peter and they that were with him, were heavy with sleep. And awaking, they saw his majesty, and the two men that stood with him. {33} And it came to pass, when they departed from him, Peter said to JESUS: Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moyses, and one for Elias: not knowing what he said. {34} And as he spake these things, there came a cloud, and overshadowed them: and they feared, when they entered into the cloud. {35} And a voice was made out of the cloud, saying: This is my beloved Son, hear him. {36} And whiles the voice was made, JESUS was found alone. And they held their peace, and told no man in those days any of these things which they had seen. {37} And it came to pass the day following, when they came down from the mountain, there met him a great multitude. {38} And behold a man of the multitude cried out, saying: Master, I beseech thee, look upon my son because he is mine only one. {39} And lo, the spirit taketh him, and he suddenly crieth, and he dasheth him, and teareth him that he

foameth, and with much ado departeth renting him. {40} And I desired thy Disciples to cast him out, and they could not. {41} And JESUS answering said: O faithless and perverse generation, how long shall I be with you and suffer you? Bring hither thy son. {42} And when he came to him, the devil dashed, and tore him. And JESUS rebuked the unclean Spirit, and healed the lad, and rendered him to his father. {43} And all were astonished at the might of God; and all marveling at all things that he did, he said to his Disciples: {44} Lay you in your hearts these words, for it shall come to pass that the Son of man shall be delivered into the hands of men. {45} But they did not know this word, and it was covered before them, that they perceived it not. And they were afraid to ask him of this word. {46} And there entered a cogitation into them, which of them should be greater. {47} But JESUS seeing the cogitations of their heart, took a child and set him by him, {48} and said to them, whosoever receiveth this child in my name, receiveth me, and whosoever receiveth me, receiveth him that sent me. For he that is the lesser among you all, he is the greater. {49} And John answering said: Master, we saw a certain man casting out devils in thy name, and we prohibited him, because he followeth not with us. {50} And JESUS said to him: Prohibit not. For he that is not against you, is for you. {51} And it came to pass, whiles the days of his assumption were accomplishing, and he fixed his face to go into Jerusalem. {52} And he sent messengers before his face; and going they entered into a city of the Samaritans to prepare for him. {53} And they received him not, because his face was to go to Jerusalem. {54} And when his Disciples James and John had seen it, they said: Lord wilt thou we say that fire come down from Heaven and consume them? {55} And turning, he rebuked them, saying: You know not of what spirit you are. {56} The Son of man came not to destroy souls, but to save. And they went into another town. {57} And it came to pass as they walked in the way, a certain man said to him: I will follow thee whithersoever thou goest. {58} JESUS said to him: The foxes have holes, and the fowls of the air nests; but the Son of man hath not where to repose his head. {59} But he said to another: Follow me. And he said: Lord, permit me first to go, and to bury my father. {60} And JESUS said to him: Let the dead bury their dead; but go thou, set forth the Kingdom of God. {61} And another said: I will follow thee Lord, but permit me first to take my leave of them that are at home. {62} JESUS said to him: No man putting his hand to the plough, and looking back, is apt for the Kingdom of God.

Chapter 10

He sendeth yet 72. more to preach to the Jews, with power also of miracles. 13. crying woe to the cities' impenitent. 17. At their return he agnizeth the great power he gave them, but yet teacheth them not to be proud thereof. 21. and praeseth God for his grace. 23. his Church also for her happy state. 25. To one of the Scribes he sheweth, that the love of God and of his neighbour will bring him to life everlasting. 29. teaching him by the parable of the Samaritane, to take every one for his neighbour that needeth his charity. 38. To Martha he sheweth that Mary's Contemplative life is the better.

{1} AND after this our Lord designed also other seventy two: and he sent them two and two before his face into every city and place whither himself would come. {2} And he said to them: The harvest truly is much; but the workmen few. Desire therefore the Lord of the harvest, that he send workmen into his harvest. {3} Go: Behold I send you as lambs among wolves. {4} Carry not purse nor scrip, nor shoes; and salute no body by the way. {5} Into whatsoever house you enter, first say: Peace to this house. {6} And if the son of peace be there, your peace shall rest upon him: but if not, it shall return to you. {7} And in the same house tarry you, eating and drinking such things as they have. For the workman is worthy of his hire. Remove not from house to house. {8} And into what city soever you enter, and they receive you, eat such things as are set before you; {9} and cure the sick that are in it, and say to them: The Kingdom of God is come nigh upon you. {10} And into whatsoever city you enter, and they receive you not, going forth into the streets thereof, say: {11} The dust also of your city that

cleaveth to us, we do wipe off against you. Yet this know ye that the Kingdom of God is at hand. {12} I say to you, it shall be more tolerable for Sodom in that day, than for that city. {13} Woe to thee Corozaim, woe to thee Beth-saida: for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had done penance sitting in sack cloth and ashes long ago. {14} But it shall be more tolerable for Tyre and Sidon in the judgement, than for you. {15} And thou Capharnaum that art exalted unto Heaven: thou shalt be thrust down even unto hell. {16} He that heareth you, heareth me; and he that despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me. {17} And the Seventy-two returned with joy, saying: Lord, the devils also are subject to us in thy name. {18} And he said to them: I saw Satan as a lightning fall from Heaven. {19} Behold, I have given you power to tread upon serpents, and scorpions, and upon all the power of the enemy, and nothing shall hurt you. {20} But yet rejoice not in this, that the spirits are subject unto you; but rejoice in this, that your names are written in Heaven. {21} In that very hour he rejoiced in spirit, and said: I confess to thee O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea Father, for so hath it well pleased thee. {22} All things are delivered to me of my Father. And no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and to whom the Son will reveal. {23} And turning to his Disciples, he said: Blessed are the eyes that see the things that you see. {24} For I say to you, that many Prophets and kings desired to see the things that you see, and saw them not; and to hear the things that you hear, and heard them not. {25} And behold a certain lawyer stood up, tempting him and saying: Master, by doing of what thing shall I possess life everlasting? {26} But he said to him: In the law what is written? How readest thou? {27} He answering said: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind: and thy neighbour as thy self. {28} And he said to him: Thou hast answered right, this do and thou shalt live. {29} But he desirous to justify himself, said to JESUS: And who is my neighbour? {30} And JESUS taking it, said: A certain man went down from Jerusalem into Jericho, and fell among thieves, who also spoiled him, and giving him wounds went away leaving him half-dead. {31} And it chanced that a certain Priest went down the same way; and seeing him, passed by. {32} In like manner also a Levite, when he was near the place, and saw him, passed by. {33} But a certain Samaritane going his journey, came near him; and seeing him, was moved with mercy. {34} And going unto him, bound his wounds, pouring in oil and wine: and setting him upon his own beast, brought him into an inn, and took care of him. {35} And the next day he took forth two pence, and gave to the host, and said: Have care of him; and whatsoever thou shalt supererogate, I at my return will repay thee. {36} Which of these three in thy opinion was neighbour to him that fell among thieves? {37} But he said: He that did mercy upon him. And JESUS said to him: Go, and do thou in like manner. {38} And it came to pass as they went, and he entered into a certain town; and a certain woman named Martha, received him into her house, {39} and she had a sister called Mary. Who sitting also at our Lord's feet, heard his word. {40} But Martha was busy about much service. Who stood and said: Lord, hast thou no care that my sister hath left me alone to serve? Speak to her therefore, that she help me. {41} And our Lord answering said to her: Martha, Martha, thou art careful, and art troubled about many things. {42} But one thing is necessary, Mary hath chosen the best part which shall not be taken away from her.

Chapter 11

He teacheth a form of prayer, 5. and exhorteth to pray instantly, 11. assuring that so God will give us good things. 14. The Jews blaspheming his casting out of Devils, and asking for a miracle from Heaven, 17. he defendeth his doing: 22. foretelling also the Devil's expulsion by him out of

the world (that is, the vocation of the Gentiles) 24. and his re-entry into their Nation, 27. with their reprobation though he be of their flesh, 29. and also their final most worthy damnation. 37. Again, to the Pharisees, and Scribes he crieth woe, as authors of the said reprobation now at hand.

{1} AND it came to pass, when he was in a certain place praying, as he ceased, one of his Disciples said to him: Lord teach us to pray, as John also taught his Disciples. {2} And he said to them: When you pray, say, FATHER, sanctified be thy name. Thy Kingdom come, {3} Our daily bread give us this day, {4} and forgive us our sins, for because our selves also do forgive every one that is in debt to us. And lead us not into temptation. {5} And he said to them: Which of you shall have a friend, and shall go to him at midnight, and shall say to him, Friend, lend me three loaves, {6} because a friend of mine is come out of his way to me, and I have not what to set before him: {7} and he from within answering saith: Trouble me not, now the door is shut, and my children are with me in bed; I can not rise and give thee. {8} And if he shall persevere knocking, I say to you, although he will not rise and give him because he is his friend, yet for his importunity he will rise, and give him as many as he needeth. {9} And I say to you, Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you. {10} For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened. {11} And which of you if he ask his father bread, will he give him a stone? Or a fish, will he for a fish give him a serpent? {12} Or if he ask an egg, will he reach him a scorpion? {13} If you then being naught, know how to give good gifts to your children, how much more will your Father from Heaven give the good spirit to them that ask him? {14} And he was casting out a devil, and that was dumb. And when he had cast out the devil, the dumb spake: and the multitudes marveled. {15} And certain of them said: In Beel-zebub the prince of devils he casteth out devils. {16} And other tempting, asked of him a sign from Heaven. {17} But he seeing their cogitations, said to them: Every kingdom divided against itself, shall be made desolate, and house upon house, shall fall. {18} And if Satan also be divided against himself, how shall his kingdom stand? Because you say that in Beel-zebub I do cast out devils. {19} And if I in Beel-zebub cast out devils: your children, in whom do they cast out? Therefore they shall be your judges. {20} But if I in the finger of God do cast out devils; surely the Kingdom of God is come upon you. {21} When the strong armed keepeth his court, those things are in peace that he possessest. {22} But if a stronger than he come upon him and overcome him; he will take away his whole armour wherein he trusted, and will distribute his spoils. {23} He that is not with me, is against me: and he that gathereth not with me, scattereth. {24} When the unclean spirit shall depart out of a man, he wandereth through places without water, seeking rest. And not finding, he saith, I will return into my house whence I departed. {25} And when he is come, he findeth it swept with a besom, and trimmed. {26} Then he goeth and taketh seven other spirits worse than himself, and entering in they dwell there. And the last of that man be made worse than the first. {27} And it came to pass, when he said these things, a certain woman lifting up her voice out of the multitude said to him: Blessed is the womb that bare thee, and the paps that thou didst suck. {28} But he said: Yea rather, blessed are they that hear the word of God, and keep it. {29} And the multitudes running together, he began to say: This generation, is a wicked generation: it asketh a sign, and a sign shall not be given it but the sign of Jonas the Prophet. {30} For as Jonas was a sign to the Ninivites; so shall the Son of man also be to this generation. {31} The queen of the South shall rise in the judgement with the men of this generation, and shall condemn them: because she came from the ends of the earth to hear the wisdom of Salomon. And behold, more than Salomon here. {32} The men of Nineve shall rise in the judgement with this generation, and shall condemn it, because they did penance at the preaching of Jonas. And behold, more than Jonas here. {33} No man lighteth a candle, and putteth

it in secret, neither under a bushel: but upon a candlestick, that they that go in may see the light. {34} The candle of thy body is thine eye. If thine eye be simple, thy whole body shall be lightsome: but if it be naught, thy body also shall be darksome. {35} See therefore that the light which is in thee, be not darkness. {36} If then thy whole body be lightsome, having no part of darkness: it shall be lightsome wholly, and as a bright candle it shall lighten thee. {37} And when he was speaking, a certain Pharisee desired him that he would dine with him. And he going in sat down to eat. {38} And the Pharisee began to think within himself and to say: Why he was not washed before dinner. {39} And our Lord said to him: Now you Pharisees do make clean, that on the out side of the cup and of the platter; but that of yours which is within, is full of rapine and iniquity. {40} Fools, did not he that made that on the out side, make that also that is on the inside? {41} But yet that, that remaineth, give alms, & behold all things are clean unto you. {42} But woe to you Pharisees, because you tithe mint and reu and every herb: and pass over judgement and the charity of God. But these things you ought to have done, and not to omit those. {43} Woe to you Pharisees, because you love the first chairs in the Synagogues, and salutations in the market place. {44} Woe to you, because you are as monuments that appear not, and men walking over, are not ware. {45} And one of the Lawyers answering saith to him: Master, in saying these things, thou speakest to our reproach also. {46} But he said: Woe to you Lawyers also: because you load men with burdens which they can not bear, and your selves touch not the packs with one of your fingers. {47} Woe to you that build the monuments of the Prophets: and your fathers did kill them. {48} Surely you do testify that you consent to the works of your fathers: because they indeed did kill them, and you build their sepulchres. {49} For this cause the wisdom also of God said, I will send to them Prophets and Apostles, and of them they will kill and persecute. {50} That the blood of all the Prophets that was shed from the making of the world, may be required of this generation, {51} from the blood of Abel unto the blood of Zacharie that was slain between the altar and the temple. Yea I say to you, it shall be required of this generation. {52} Woe to you Lawyers, because you have taken away the key of knowledge: your selves have not entered, & those that did enter you have prohibited. {53} And when he said these things to them, the Pharisees & the Lawyers began vehemently to urge him, & to stop his mouth about many things, {54} lying in waite for him, and seeking to catch something of his mouth, that they might accuse him.

Chapter 12

He prepareth his Disciples against persecutions to come upon them at their publishing of his Doctrine. 13. with dividing the brethren's inheritance he will not meddle, but exhorteth them against avarice, 22. and his Disciples (by this occasion) against solicitude as of necessities, 32. yea counseling them to give all in alms, 35. and to be ready at a knock: 41. namely admonishing Peter and other Prelates to see to their charge, 49. and all, not to look but for persecution, 54. The Jews he reprehendeth for that they will not see this time of grace, 58. whereas it is so horrible to die without reconciliation.

{1} AND when great multitudes stood about him, so that they trod one another, he began to say to his Disciples: Take good heed of the leaven of the Pharisees, which is hypocrisy. {2} For nothing is hid, that shall not be revealed: nor secret, that shall not be known. {3} For the things that you have said in darkness, shall be said in the light: and that which you have spoken into the ear in the chambers, shall be preached in the house-tops. {4} And I say to you my friends, Be not afraid of them that kill the body, and after this have no more to do. {5} But I will shew you whom ye shall fear: fear him who after he hath killed, hath power to cast into hell. Yea I say to you, fear him. {6} Are not five sparrows sold for two farthings, and one of them is not forgotten before God? {7} Yea the hairs also of your head are all numbered. Fear not therefore: you are more worth than many sparrows. {8} And I say to you, Every one that confesseth me before men, the Son of man also will

confess him before the Angels of God. {9} But he that denieth me before men, shall be denied before the Angels of God. {10} And every one that speaketh a word against the Son of man it shall be forgiven him: but he that shall blaspheme against the Holy Ghost, to him it shall not be forgiven. {11} And when they shall bring you into the Synagogues and to Magistrates and Potestates, be not careful in what manner, or what you shall answer, or what you shall say. {12} For the Holy Ghost shall teach you in the very hour what you must say. {13} And one of the multitude said to him: Master, speak to my brother that he divide the inheritance with me. {14} But he said to him: Man, who hath appointed me judge or divider over you? {15} And he said to them: See and beware of all avarice: for not in any man's abundance doth his life consist, of those things which he possesseth. {16} And he spake a similitude to them, saying: A certain rich man's field yielded plenty of fruits. {17} And he thought within himself, saying, What shall I do, because I have not whither to gather my fruits? {18} And he said: This will I do, I will destroy my barns, and will make greater, and thither will I gather all things that are grown to me, and my goods. {19} And I will say to my soul; Soul, thou hast much goods laid up for many years, take thy rest, eat, drink, make good cheer. {20} But God said to him, Thou fool, this night they require thy soul of thee; and the things that thou hast provided, whose shall they be? {21} So is he that layeth up treasure to himself, and is not rich to God-ward. {22} And he said to his Disciples: Therefore I say to you, Be not careful for your life, what you shall eat; nor for your body, what you shall do on. {23} The life is more than the meat, and the body is more than the raiment. {24} Consider the ravens, for they sow not, neither do they reap, which neither have storehouse nor barn, and God feedeth them. How much more are you of greater price than they? {25} And which of you by caring can add to his stature one cubit? {26} If then you be not able to do so much as the least thing, for the rest why are you careful? {27} Consider the lilies how they grow: they labour not, neither do they spin. But I say to you, Neither Salomon in all his glory was arrayed as one of these. {28} And if the grass that to day is in the field, and to morrow is cast into the oven, God so clotheth: how much more you, O ye of little faith? {29} And you, do not seek what you shall eat, or what you shall drink: and be not lifted up on high. {30} For all these things the Nations of the world do seek. But your Father knoweth that you have need of these things. {31} But seek first the Kingdom of God, and all these things shall be given you besides. {32} Fear not little flock, for it hath pleased your Father to give you a Kingdom. {33} Sell the things that you possess, and give alms. Make to you purses that wear not, treasure that wasteth not, in Heaven: whither the thief approacheth not, neither doth the moth corrupt. {34} For where your treasure is, there will your heart be also. {35} Let your loins be girded, and candles burning in your hands, {36} and you like to men expecting their Lord, when he shall return from the marriage: that when he doth come and knock, forthwith they may open unto him. {37} Blessed are those servants, whom when the Lord cometh, he shall find watching. Amen I say to you, that he will gird himself, and make them sit down, and passing will minister unto them. {38} And if he come in the second watch, and if in the third watch he come, and so find, blessed are those servants. {39} And this know ye, that if the householder did know what hour the thief would come, he would watch verily, and would not suffer his house to be broken up. {40} Be you also ready: for at what hour you think not, the Son of man will come. {41} And Peter said to him: Lord, doest thou speak this parable to us, or likewise to all? {42} And our Lord said: Who (thinkest thou) is a faithful steward and wise, whom the Lord appointeth over his family, to give them in season their measure of wheat? {43} Blessed is that servant, whom when the Lord cometh, he shall find so doing. {44} Verily I say to you, that over all things which he possesseth, he shall appoint him. {45} But if that servant say in his heart, My Lord is long a coming; and shall begin to

strike the servants and handmaids, and eat and drink, and be drunk: {46} the Lord of that servant shall come in a day that he hopeth not, and at an hour that he knoweth not, and shall divide him, and shall appoint his portion with the infidels. {47} And that servant that knew the will of his Lord, and prepared not himself, & did not according to his will, shall be beaten with many stripes. {48} But he that knew not, and did things worthy of stripes, shall be beaten with few. And every one to whom much was given, much shall be required of him: and to whom they committed much, more will they demand of him. {49} I came to cast fire on the earth; & what will I, but that it be kindled? {50} But I have to be baptized with a baptism: and how am I straitened until it be dispatched? {51} Think you that I came to give peace on the earth? No, I tell you, but separation. {52} For there shall be from this time, five in one house divided: three against two, and two against three. {53} There shall be divided, the father against the son, and the son against his father, the mother against the daughter, and the daughter against the mother, the mother in law against her daughter in law, and the daughter in law against her mother in law. {54} And he said also to the multitudes, when you see a cloud rising from the west, by and by you say, A shower cometh, and so it cometh to pass: {55} and when the south wind blowing, you say, That there will be heat: & it cometh to pass. {56} Hypocrites, the face of the Heaven and of the earth you have skill to discern: but this time how do you not discern? {57} And why of your selves also judge you not that which is just? {58} And when thou goest with thy adversary to the Prince, in the way endeavour to be delivered from him: lest perhaps he draw thee to the judge, and the judge deliver thee to the exactor, and the exactor cast thee into prison. {59} I say to thee, thou shalt not go out thence, until thou pay the very last mite.

Chapter 13

He threateneth the Jews to be soon forsaken unless they do penance, 10. and confoundeth them for maligning him for his miraculous good-doing on the Sabbaths. 18. but his Kingdom (the Church) as contemptible as it seemeth to them now in the beginning, shall spread over all the world, 20. and convert all, 23. and what an heart-sore it shall be to them at the last day to see them selves excluded from the glory of his Kingdom, and the Gentiles admitted in their place. 31. He foretelleth that it is not Galilee that he feareth, but that obstinate & reprobate Hierusalem will needs murder him as also his messengers afore and after him.

{1} AND there were certain present at that very time telling him of the Galilaeans, whose blood Pilate mingled with their sacrifices. {2} And he answering said to them: Think you that these Galilaeans were sinners more than all the Galilaeans, that they suffered such things? {3} No, I say to you: but unless you have penance, you shall all likewise perish. {4} As those eighteen upon whom the tower fell in Siloe, and slew them: think you that they also were debtors above all the men that dwell in Jerusalem? {5} No, I say to you: but if you have not penance you shall all likewise perish. {6} And he said this similitude: A certain man had a figtree planted in his vineyard, and he came seeking for fruit on it, and found not. {7} And he said to the dresser of the vineyard, Lo it is three years since I come seeking for fruit upon this figtree, and I find not. Cut it down therefore; whereto doth it also occupy the ground? {8} But he answering said to him: Lord, let it alone this year also, until I dig about it, and dung it. {9} And if happily it yield fruit: but if not, hereafter thou shalt cut it down. {10} And he was teaching in their Synagogue on the Sabbaths. {11} And behold a woman that had a spirit of infirmity eighteen years: and she was crooked, neither could she look upward at all. {12} Whom when JESUS saw, he called her unto him, and said to her: Woman, thou art delivered from thy infirmity. {13} And he imposed hands upon her, and forthwith she was made straight and glorified God. {14} And the Archsynagogue answering (because he had indignation that JESUS had cured on the Sabbath) said to the multitude: Six days there are wherein you ought to work. In them therefore come, and be cured; and not in the Sabbath day. {15} And our Lord answering to him, said: Hypocrite, doth not every one of you upon the Sabbath loose

his ox or his ass from the manger, and leadeth them to water? {16} But this daughter of Abraham whom Satan hath bound, lo, these eighteen years, ought not she to be loosed from this bond on the Sabbath day? {17} And when he said these things, all his adversaries were ashamed: and all the people rejoiced in all things that were gloriously done of him. {18} He said therefore: Whereunto is the Kingdom of God like, and whereunto shall I esteem it like? {19} It is like to a mustard seed, which a man took and cast into his garden and it grew, and became a great tree, & the fowls of the air rested in the boughs thereof. {20} And again he said: Like to what shall I esteem the Kingdom of God? {21} It is like to leaven, which a woman took and hid in three measures of meal, till the whole was leavened. {22} And he went by the cities and towns teaching, and making his journey unto Jerusalem. {23} And a certain man said to him: Lord, be they few that are saved? But he said to them: {24} Strive to enter by the narrow gate: because many, I say to you, shall seek to enter, and shall not be able. {25} But when the good-man of the house shall enter in, and shut the door, and you shall begin to stand without, and knock at the door, saying, Lord open to us: and he answering shall say to you, I know you not whence you are: {26} then you shall begin to say: We did eat before thee and drink, and in our streets didst thou teach. {27} And he shall say to you, I know you not whence you are, depart from me all ye workers of iniquity. {28} There shall be weeping and gnashing of teeth: when you shall see Abraham and Isaac and Jacob, and all the Prophets in the Kingdom of God, and you to be thrust out. {29} And there shall come from the East and West & the North and the South; and shall sit down in the Kingdom of God. {30} And behold, they are last that shall be first, and they be first that shall be last. {31} The same day there came certain of the Pharisees, saying to him: Depart and get thee hence, because Herod will kill thee. {32} And he said to them: Go, and tell that fox, Behold I cast out devils, and perfit cures this day and to morrow, and the third day I am consummate. {33} But yet I must walk this day and to morrow and the day following, because it cannot be that a Prophet perish out of Jerusalem. {34} Jerusalem, Jerusalem which killest the Prophets, and stonest them that are sent to thee, how often would I gather thy children as the bird doth her brood under her wings, and thou wouldest not? {35} Behold your house shall be left desert to you. And I say to you, that you shall not see me till it come when you shall say: Blessed is he that cometh in the name of our Lord.

Chapter 14

By occasion of dining with a Pharisee, 2. after that he hath again confounded them for maligning him for his miraculous good-doing on the Sabbath, 7. he teacheth them humility, seeing their ambition, 12. and in their works to seek retribution not of men in this world, but of God in the world to come: 16. foretelling also that the Jews for their worldly excuses shall not taste of the Supper, but the Gentiles in their place. 25. Yea that so far must men be from all worldliness, that they must earnestly bethink them before they enter into his Church, and be ready to forgo all: 34. specially considering they must be the salt of others also.

{1} AND it came to pass when JESUS entered into the house of a certain Prince of the Pharisees upon the Sabbath to eat bread, and they watched him. {2} And behold there was a certain man before him that had the dropsy. {3} And JESUS answering, spake to the Lawyers and Pharisees, saying: Is it Lawful to cure on the Sabbath? {4} But they held their peace. But he taking him, healed him, and sent him away. {5} And answering them he said: Which of you shall have an ass or an ox fallen into a pit; and will not incontinent draw him out on the Sabbath day? {6} And they could not answer him to these things. {7} And he spake to them also that were invited a parable, marking how they chose the first seats at the table, saying to them: {8} When thou art invited to a marriage, sit not down in the first place, lest perhaps a more honourable than thou be invited of him; {9} and he that bade thee and him, come and say to thee, Give this man place: and then thou begin with shame to take the last place. {10} But when thou art bidden, go, sit down in the lowest place: that when he that invited thee cometh, he

may say to thee, Friend sit up higher: then shalt thou have glory before them that sit at table with thee. {11} because every one that exalteth him self, shall be humbled: and he that humbleth him self, shall be exalted. {12} And he said to him also that had invited him: When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor kinsmen, nor thy neighbours that are rich: lest perhaps they also invite thee again, and recompence be made to thee. {13} But when thou makest a feast, call the poor, feeble, lame, and blind, {14} and thou shalt be blessed, because they have not to recompence thee: for recompence shall be made thee in the resurrection of the just. {15} When one of them that sat at the table with him, had heard these things, he said to him: Blessed is he that shall eat bread in the Kingdom of God. {16} But he said to him: A certain man made a great supper, and called many. {17} And he sent his servant at the hour of supper to say to the invited, that they should come, because now all things are ready. {18} And they began all at once to make excuse. The first said to him, I have bought a farm, and I must needs go forth and see it; I pray thee hold me excused. {19} And an other said, I have bought five yoke of oxen, and I go to prove them; I pray thee, hold me excused. {20} And an other said, I have married a wife, and therefore I can not come. {21} And the servant returning told these things to his Lord. Then the Master of the house being angry, said to his servant: Go forth quickly into the streets and lanes of the city, and the poor and feeble and blind and lame bring in hither. {22} And the servant said: Lord, it is done as thou didst command, and yet there is place. {23} And the Lord said to the servant: Go forth into the ways and hedges; and compel them to enter, that my house may be filled. {24} But I say to you, that none of those men that were called, shall taste my supper. {25} And great multitudes went with him; and turning, he said to them: {26} If any man come to me and hateth not his father and mother, and wife and children, and brethren and sisters, yea and his own life besides; he can not be my disciple. {27} And he that doth not bear his cross and come after me; can not be my Disciple. {28} For, which of you minding to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have to finish it: {29} lest, after that he hath laid the foundation, and is not able to finish it, all that see it, begin to mock him, {30} saying, That this man began to build, and he could not finish it? {31} Or what king about to go to make war against an other king, doth not first sit down and think whether he be able with ten thousands to meet him that with twenty thousands cometh against him? {32} Otherwise whiles he is yet far off, sending a legacy he asketh those things that belong to peace. {33} So therefore every one of you that doth not renounce all that he possesseth, can not be my disciple. {34} Salt is good. But if the salt leese his virtue, wherewith shall it be seasoned? {35} It is profitable neither for the ground, nor for the dunghill, but it shall be cast forth. He that hath ears to hear, let him hear.

Chapter 15

By occasion of the Pharisees murmuring at him for receiving penitent sinners, he sheweth what joy shall be in Heaven for the conversion of one sinner, 11, and for the younger son, which is the Gentiles: 25. the elder (to wit the Jews) in the mean time disdaining thereof, and refusing to come into his Church.

{1} AND there approached Publicans and sinners unto him for to hear him. {2} And the Pharisees and the Scribes murmured saying: That this man receiveth sinners, and eateth with them. {3} And he spake to them this parable, saying: {4} What man of you having an hundred sheep: and if he hath lost one of them, doth he not leave the ninety nine in the desert, and goeth after that which was lost until he find it? {5} And when he hath found it, layeth it upon his shoulders rejoicing: {6} and coming home calleth together his friends and neighbours, saying to them: Rejoice with me, because I have found my sheep that was lost? {7} I say to you, that even so there shall be joy in Heaven upon one sinner that doth penance, than upon ninety nine just that need not penance. {8} Or what

woman having ten groats: if she leese one groat, doth she not light a candle, and sweep the house, and seek diligently, until she find? {9} And when she hath found, calleth together her friends and neighbours, saying: Rejoice with me, because I have found the groat which I had lost? {10} So I say to you, there shall be joy before the Angels of God upon one sinner that doth penance. {11} And he said: A certain man had two sons; {12} and the younger of them said to his father: Father, give me the portion of substance that belongeth to me. And he divided unto them the substance. {13} And not many days after, the younger son gathering all his things together went from home into a far country: and there he wasted his substance, living riotously. {14} And after he had spent all, there fell a sore famine in that country, and he began to be in need. {15} And he went, and cleaved to one of the citizens of that country. And he sent him into his farm to feed swine. {16} And he would fain have filled his belly of the husks that the swine did eat; and no body gave unto him. {17} And returning to him self he said: How many of my father's hirelings have abundance of bread, and I here perish for famine? {18} I will arise, and will go to my father, and say to him: Father, I have sinned against Heaven and before thee: {19} I am not now worthy to be called thy son: make me as one of thy hirelings. {20} And rising up he came to his father. And when he was yet far off, his father saw him, and was moved with mercy, and running to him fell upon his neck, and kissed him. {21} And his son said to him: Father, I have sinned against Heaven & before thee, I am not now worthy to be called thy son. {22} And the father said to his servants: Quickly bring forth the first stole, and do it on him, and put a ring upon his hand, and shoes upon his feet: {23} and bring the fatted calf, and kill it, and let us eat, and make merry: {24} because this my son was dead, and is revived: was lost, and is found. And they began to make merry. {25} But his elder son was in the field, and when he came and drew nigh to the house, he heard music and dancing: {26} and he called one of the servants, and asked what these things should be. {27} And he said to him: Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe. {28} But he had indignation, and would not go in. His father therefore going forth began to desire him. {29} But he answering said to his father: Behold, so many years do I serve thee, and I never transgressed thy commandment, and thou didst never give me a kid to make merry with my friends: {30} but after that this thy son, that hath devoured his substance with whores, is come, thou hast killed for him the fatted calf. {31} But he said to him: Son, thou art always with me, and all my things are thine. {32} But it behoved us to make merry and be glad because this thy brother was dead, and is revived, was lost, and is found.

Chapter 16

He teacheth the rich to procure Heaven with their riches. 14. And being therefore derided of the covetous Pharisees (who saw temporal riches promised in the letter of the Law) he sheweth that now is come the preaching of the Kingdom of God, howbeit the Law for all that in no jot shall be frustrate. 19. foretelling them also, that the covetous Jews shall be dented of their father Abraham, when poor Lazarus (the penitent Gentile) shall rest in his bosom.

{1} AND he said also to his Disciples: There was a certain rich man that had a bailiff: & he was ill reported of unto him, as he that had wasted his goods. {2} And he called him, and said to him: What hear I this of thee? Render account of thy bailiffship: for now thou canst no more be bailiff. {3} And the bailiff said within him self: What shall I do, because my lord taketh away from me the bailiffship? Dig I am not able, to beg I am ashamed. {4} I know what I will do, that when I shall be removed from the bailiffship, they may receive me into their houses. {5} Therefore calling together every one of his lord's debtors, he said to the first: How much doest thou owe my lord? {6} But he saith: An hundred pipes of oil. And he said to him: Take thy bill and sit down, quickly write fifty. {7} After that he said to an other: But thou, how much doest thou owe? Who said: An hundred quarters of wheat. He said

to him: Take thy bill, and write eighty. {8} And the lord praised the bailiff of iniquity, because he had done wisely: for the children of this world, are wiser than the children of light in their generation. {9} And I say to you: Make unto you friends of the mammon of iniquity that when you fail, they may receive you into the eternal tabernacles. {10} He that is faithful in the least, is faithful in the greater also: and he that is unjust in little, is unjust in the greater also. {11} If then you have not been faithful in the unjust mammon, with that which is the true who may credit you? {12} And if you have not been faithful in other men's, that which is yours, who will give you? {13} No servant can serve two masters; for either he shall hate the one, and love the other; or cleave to one, and contemn the other. You can not serve God and mammon. {14} And the Pharisees which were covetous, heard all these things: and they derided him. {15} And he said to them: You are they that justify your selves before men, but God knoweth your hearts, because that which is high to men, is abomination before God. {16} The Law and the Prophets, unto John. From that time the Kingdom of God is evangelized, and every one doth force toward it. {17} And it is easier for Heaven and earth to pass, than one tittle of the law to fall. {18} Every one that dismisseth his wife, and marrieth another, committeth adultery: and he that marrieth her that is dismissed from her husband, committeth adultery. {19} There was a certain rich man, & he was clothed with purple and silk: and he fared every day magnificently. {20} And there was a certain beggar called Lazarus, that lay at his gate, full of sores: {21} desiring to be filled of the crumbs, that fell from the rich man's table, but the dogs also came, and licked his sores. {22} And it came to pass that the beggar died, and was carried of the Angels into Abraham's bosom. And the rich man also died: and he was buried in hell. {23} And lifting up his eyes, when he was in torments, he saw Abraham a far off, and Lazarus in his bosom: {24} and he crying said: Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger into water for to cool my tongue, because I am tormented in this flame. {25} And Abraham said to him: Son, remember that thou didst receive good things in thy life time, and Lazarus likewise evil: but now he is comforted, and thou art tormented. {26} And beside all these things, between us and you there is fixed a great chaos: that they which will pass from hence to you, may not, neither go from thence hither. {27} And he said: Then, father, I beseech thee that thou wouldest send him unto my father's house, for I have five brethren, {28} for to testify unto them, lest they also come into this place of torments. {29} And Abraham said to him: They have Moyses and the Prophets: let them hear them. {30} But he said: No, father Abraham, but if some man shall go from the dead to them, they will do penance. {31} And he said to him: If they hear not Moyses and the Prophets, neither if one shall rise again from the dead, will they believe.

Chapter 17

So damnable it is to be author of a Schism. 3. that we must rather forgive be it never so often. {5}. We must be fervent in faith, and humble within, knowing that we are bound to God, and not to us. 11. The nine Jews are ungrateful after that he hath cured their leprosy: but the one Samaritane (the one Catholic Church of the Gentiles) for otherwise. 20. The Pharisees asking, when cometh this kingdom of God (of whose approaching they had now heard so much) he teacheth that God must reign within us: 22. and warneth us after his Passion never to go out of his Catholic Church for any new secret coming of Christ that Heretics shall pretend, but only to expect his second coming in glory, 26. preparing our selves unto it, because it shall come upon many unprovided. 31. specially through the persecution of Antichrist a little before it.

{1} AND he said to his Disciples: It is impossible that scandal should not come: but woe to him by whom they come. {2} It is more profitable for him, if a mill-stone be put about his neck, and he be cast into the sea, than that he scandalize one of these little ones. {3} Look well to your selves. If thy brother sin against thee, rebuke him: and if he do penance, forgive him. {4} And if he sin against thee seven times in a day, and seven times in a day be converted unto thee, saying, It repenteth me, forgive him. {5} And the Apostles said to our Lord: Increase faith in us. {6} And our

Lord said: If you had faith like to a mustard-seed, you might say to this mulberry tree, be thou rooted up, and be transplanted into the sea: and it would obey you. {7} And which of you having a servant plowing or keeping cattle, that will say to him returning out of the field: Pass quickly, sit down: {8} and saith not to him: Make ready supper, and gird thy self, and serve me whiles I eat and drink, and afterward thou shalt eat and drink? {9} Doth he give that servant thanks, for doing the things which he commanded him? {10} I trow not: So you also, when you shall have done all things that are commanded you, say: We are unprofitable servants; we have done that which we ought to do. {11} And it came to pass, as he went unto Jerusalem, he passed through the midst of Samaria and Galilee. {12} And when he entered into a certain town, there met him ten men that were lepers, who stood a far off; {13} and they lifted up their voice, saying: JESUS Master, have mercy on us. {14} Whom as he saw, he said: Go, shew your selves to the Priests. And it came to pass, as they went, they were made clean. {15} And one of them as he saw that he was made clean, went back with a loud voice magnifying God, {16} and he fell on his face before his feet, giving thanks: and this was a Samaritan. {17} And JESUS answering said: Were not ten made clean? and where are the nine? {18} There was not found that returned, and gave glory to God, but this stranger. {19} And he said to him: Arise, go thy ways; because thy faith hath made thee safe. {20} And being asked of the Pharisees: when cometh the Kingdom of God? he answered them and said: The Kingdom of God cometh not with observation: {21} neither shall they say: Lo here, or lo there. For lo the Kingdom of God is within you. {22} And he said to his Disciples: The days will come when you shall desire to see one day of the Son of man; and you shall not see. {23} And they will say to you: Lo here and lo there. Go not, neither do ye follow after. {24} For even as the lightning that lighteneth from under Heaven, unto those parts that are under Heaven, shineth: so shall the Son of man be in his day. {25} But first he must suffer many things and be rejected of this generation. {26} And as it came to pass in the days of Noe, so shall it be also in the days of the Son of man. {27} They did eat and drink, they did marry wives and were given to marriage even until the day that Noe entered into the ark: and the flood came, and destroyed them all. {28} Likewise as it came to pass in the days of Lot: They did eat and drink, bought and sold, planted, and builded: {29} and in the day that Lot went out from Sodom, it rained fire & brimstone from Heaven, & destroyed them all: {30} according to these things it shall be in the day that the Son of man shall be revealed. {31} In that hour he that shall be in the house-top, and his vessel in the house, let him not go down to take them up: & he that is in the field, in like manner let him not return back. {32} Be mindful of Lot's wife. {33} Whosoever seeketh to save his life, shall lose it: and Whosoever doth lose the same, shall quicken it. {34} I say to you, in that night there shall be two in one bed: the one shall be taken, and the other shall be left: {35} two women shall be grinding together: the one shall be taken, and the other shall be left. two in the field: the one shall be taken, and the other shall be left. {36} They answering say to him: Where Lord? {37} Who said to them: Wheresoever the body shall be, thither will the eagles also be gathered together.

Chapter 18

The Church is taught to commit the revenge of her persecutions to God, and to pray incessantly, for he no doubt (though in the persecution of Antichrist few will so think) will at length come. 9. We must also pray with humility, because we know not with the Pharisee if we be just, but we know with the Publican that we be sinners. 15. He will have children to be brought to him, and all to be as children. 18. What is to be done to get life everlasting. 22. What also, to get perfection, 28. and what reward they shall have that leave all, yea or any part, for his sake. 31. He foretelleth of his Passion most particularly. 33. And entering into Jericho, cureth one blind man.

{1} AND he spake also a parable to them that it behoveth always to pray, & not to be weary, {2} saying: There was a certain judge in a certain city, which feared not God, and of man made no account. {3} And there was a certain widow in that city, and she

came to him, saying: Revenge me of mine adversary. {4} And he would not of a long time. But afterward he said within himself: Although I fear not God, nor make account of man, {5} yet because this widow is importune upon me, I will revenge her, lest at the last she come and defame me. {6} And our Lord said: Hear what the judge of iniquity sayeth. {7} And will not God revenge his elect that cry to him day and night: and will he have patience in them? {8} I say to you that he will quickly revenge them. But yet the Son of man coming, shall he find trow you, faith in the earth? {9} And he said also to certain that trusted in them selves as just, and despised others, this parable: {10} Two men went up into the Temple to pray: the one a Pharisee, and the other a Publican. {11} The Pharisee standing, prayed thus with him self: God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also this Publican. {12} I fast twice in a week: I give tithes of all that I possess. {13} And the Publican standing a far off would not so much as lift up his eyes toward Heaven; but he knocked his breast, saying: God be merciful to me a sinner. {14} I say to you, this man went down into his house justified more than he: because every one that exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted. {15} And they brought unto him infants also, that he might touch them. Which thing when the Disciples saw, they rebuked them. {16} But JESUS calling them together, said: Suffer children to come unto me, and forbid them not, for the Kingdom of Heaven is for such. {17} Amen I say to you: Whosoever receiveth not the Kingdom of God as a child, shall not enter into it. {18} And a certain Prince asked him, saying: Good Master, by doing what, shall I possess everlasting life? {19} And JESUS said to him: Why dost thou call me good? None is good but only God. {20} Thou knowest the commandments: Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father & mother. {21} Who said: All these things have I kept from my youth. {22} Which JESUS hearing, said to him: Yet one thing thou lackest: Sell all that ever thou hast, & give to the poor, and thou shalt have treasure in Heaven: and come follow me. {23} He hearing these things, was stroken sad: because he was very rich. {24} And JESUS seeing him stroken sad, said: How hardly shall they that have money enter into the Kingdom of God? {25} For it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the Kingdom of God. {26} And they that heard, said: And who can be saved? {27} He said to them: The things that are impossible with men, are possible with God. {28} And Peter said: Lo, we have left all things, and have followed thee. {29} Who said to them: Amen I say to you, there is no man that hath left house, or parents, or brethren, or wife, or children for the Kingdom of God, {30} and shall not receive much more in this time, and in the world to come life everlasting. {31} And JESUS took the Twelve, and said to them: Behold we go up to Jerusalem, and all things shall be consummate which were written by the Prophets, of the Son of man. {32} For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon: {33} and after they have scourged him, they will kill him, and the third day he shall rise again. {34} And they understood none of these things, and this word was hid from them, and they understood not the things that were said. {35} And it came to pass, when he drew nigh to Jericho, a certain blind man sat by the way, begging. {36} And when he heard the multitude passing by, {1124} he asked what this should be. {37} And they told him that JESUS of Nazareth passed by. {38} And he cried saying: JESUS son of David, have mercy upon me. {39} And they that went before, rebuked him, that he should hold his peace. But he cried much more, Son of David have mercy upon me. {40} And JESUS standing commanded him to be brought unto him. And when he was come near, he asked him, {41} saying: What wilt thou that I do to thee? but he said: Lord, that I may see. {42} And JESUS said to him: Do thou see; thy faith hath made thee whole. {43} And forthwith he saw, and followed him,

magnifying God. And all the people as they saw it, gave praise to God.

Chapter 19

In Jericho he lodgeth in the house of Zachaeus a Publican, and against the murmuring Jews openeth the reasons of his so doing. 11. He sheweth, that the last day should not be yet, 15, and what then is the judgement he will do both to us of his Church as well good as bad, 27. and also to the reprobate Jews. 29. Being now come to the place of his Passion, he entereth (weeping and foretelling the destruction of blind Hierusalem): with triumph as their Christ. 45. He sheweth his zeal for the house of God, and teacheth therein every day. 47. The rulers would destroy him, but for fear of the people.

{1} AND entering in, he walked through Jericho. {2} and this was a Prince of the Publicans, and And behold a man named Zachaeus: he rich. {3} And he sought to see JESUS what he was, and he could not for the multitude, because he was little of stature. {4} And running before, he went up into a sycamore tree that he might see him: because he was to pass by it. {5} And when he was come to the place, JESUS looking up, saw him, and said to him Zachaeus, come down in haste: because this day I must abide in thy house. {6} And he in haste came down, and received him rejoicing. {7} And when all saw it, they murmured saying, that he turned in, to a man that was a sinner. {8} But Zachaeus standing, said to our Lord: Behold the half of my goods, Lord, I give to the poor: and if I have defrauded any man of any thing, I restore fourfold. {9} JESUS said to him: That this day salvation is made to this house: because that he also is the son of Abraham. {10} For the Son of man is come to seek and to save that which was lost. {11} They hearing these things, he added and spake a parable, for that he was nigh to Jerusalem, and because they thought that forthwith the Kingdom of God should be manifested. {12} He said therefore: A certain noble man went into a far country to take to him self a kingdom, and to return. {13} And calling his ten servants, he gave them ten pounds, and said to them: Occupy till I come. {14} And his citizens hated him: and they sent a legacy after him, saying: We will not have this man reign over us. {15} And it came to pass after he returned, having received his kingdom: and he commanded his servants to be called, to whom he gave the money; that he might know how much every man had gained by occupying. {16} And the first came, saying: Lord thy pound hath gotten ten pounds. {17} And he said to him: Well fare thee good servant, because thou hast been faithful in a little, thou shalt have power over ten cities. {18} And the second came saying: Lord, thy pound hath made five pounds. {19} And he said to him: And be thou over five cities. {20} And an other came, saying: Lord, lo here thy pound, which I have had laid up in a napkin. {21} For I feared thee, because thou art an austere man: thou takest up that, thou didst not set down, and thou reapest that, which thou didst not sow. {22} He saith to him: By thine own mouth I judge thee, naughty servant. Thou didst know that I am an austere man, taking up that, I set not down, and reaping that, which I sowed not: {23} and why didst thou not give my money to the bank, and I coming might certes with usury have exacted it? {24} And he said to them that stood by: Take the pound away from him, and give it to him that hath ten pounds {25} And they said to him: Lord, he hath ten pounds. {26} But I say to you, that to every one that hath shall be given: and from him that hath not, that also which he hath shall be taken from him. {27} But as for those mine enemies that would not have me reign over them, bring them hither; and kill them before me. {28} And having said these things, he went before, ascending to Jerusalem. {29} And it came to pass when he was come nigh to Bethphage and Bethania unto the mount called Olivet, he sent two of his Disciples, {30} saying: Go into the town which is over against, into the which as you enter, you shall find the colt of an ass tied, on which no man ever hath sitten: loose him, and bring him. {31} And if any man ask you: Why loose you him? You shall say thus to him: Because our Lord needeth his service. {32} And they that were sent, went their ways, and found as he said to them, the colt standing. {33} And when they loosed the colt, the owners

thereof said to them: Why loose you the colt? {34} But they said: Because our Lord hath need of him. {35} And they brought him to JESUS. And casting their garments upon the colt, they set JESUS thereupon. {36} And as he went, they spread their garments underneath in the way. {37} And when he approached now to the descent of mount-Olivet, all the multitudes of them that descended, began with joy to praise God with a loud voice, for all the miracles that they had seen, {38} saying: Blessed is he that cometh King in the name of our Lord, peace in Heaven, and glory on high. {39} And certain Pharisees of the multitudes said to him: Master, rebuke thy disciples. {40} To whom he said: I say to you, that if these hold their peace, the stones shall cry. {41} And as he drew near, seeing the city, he wept upon it, saying, {42} Because if thou also hadst known, and that in this thy day, the things that pertain to thy peace: but now they are hid from thine eyes. {43} For the days shall come upon thee: and thy enemies shall compass thee with a trench, and inclose thee about, and straiten thee on every side, {44} and beat thee flat to the ground, and thy children that are in thee: and they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation. {45} And entering into the Temple, he began to cast out the sellers therein and the buyers, {46} saying to them: It is written, That my house is the house of prayer. But you have made it a den of thieves. {47} And he was teaching daily in the Temple. And the chief Priests and the Scribes and the Princes of the people sought to destroy him: {48} and they found not what to do to him. For all the people was suspense, hearing him.

Chapter 20

To the Jews he avoucheth his power by the witness of John who was a man sent of God. 9. & foretelleth in a parable their reprobation most worthy (with the vocation of the Gentiles in their place) 17. and consequently their irreparable damnation that shall ensue therefrom. 20. He defeateth their snare about paying tribute to Caesar: 27. he answereth also the invention of the Sadducees against the Resurrection. 40. And so having put them all to silence, 41. he turneth and poseth them, because they imagined that Christ should be no more but a man: 45. bidding all to beware of the Scribes (authors of the Jew's schism from him) being ambitious & hypocrites.

{1} AND it came to pass in one of the days, when he was teaching the people in the Temple & evangelizing, the chief Priests & the Scribes with the Ancients assembled, {2} and spake saying to him, Tell us, in what power doest thou these things? Or, who is he that hath given thee this power? {3} And JESUS answering, said to them: I also will ask you one word. Answer me, {4} The baptism of John was it from Heaven, or of men? {5} But they thought within themselves, saying: That if we say, From Heaven, he will say: Why then did you not believe him? {6} But if we say, of men, the whole people will stone us: for they are certain that John is a Prophet. {7} And they answered that they knew not whence it was. {8} And JESUS said to them: Neither do I tell you in what power I do these things. {9} And he began to say to the people this parable: A certain man planted a vineyard, & let it out to husbandmen: and he was from home a long time. {10} And in time he sent to the husbandmen a servant, that they should give him of the fruit of the vineyard. Who beating him sent him away empty. {11} And again he sent another servant. But they beating him also and reproachfully abusing him, sent him away empty. {12} And again he sent the third: who wounding him also, cast him out. {13} And the Lord of the vineyard said: What shall I do? I will send my beloved son: perhaps when they shall see him, they will reverence him. {14} Whom when the husbandmen saw, they thought within themselves, saying: This is the heir, let us kill him, that the heritage may be ours. {15} And casting him forth out of the vineyard, they killed him. What therefore will the Lord of the vineyard do to them? {16} He will come, and will destroy these husbandmen, and will give the vineyard to others. Which they hearing, said to him: God forbid. {17} But he beholding them said: What is this then that is written, The stone which the builders rejected, the same is become into the head of the corner? {18} Every one that falleth upon this stone, shall be quashed: and upon

whom it shall fall, it shall break him to powder. {19} And the chief Priests and Scribes sought to lay hands upon him that hour: and they feared the people, for they knew that he spake this similitude to them. {20} And watching, they sent spies which should feign themselves just: that they might take him in his talk, and deliver him to the principality and power of the President. {21} And they asked him, saying: Master, we know that thou speakest and teachest rightly; and thou doest not accept person, but teachest the way of God in truth. {22} Is it lawful for us to give tribute to Caesar, or not? {23} But considering their guile, he said to them: Why tempt you me? {24} Shew me a peny. Whose image hath it and inscription? They answering said: Caesar's. {25} And he said to them: Render therefore the things that are Caesar's, to Caesar: and the things that are God's, to God. {26} And they could not reprehend his word before the people: and marveling at his answer, they held their peace. {27} And there came certain of the Sadducees, which deny that there is a resurrection, and they asked him, {28} saying: Master, Moyses gave us in writing: If a man's brother die having a wife, and he have no children, that his brother take her to wife, and raise up seed to his brother. {29} There were therefore seven brethren: and the first took a wife, and died without children. {30} And the next took her, & he died without child. {31} And the third took her. In like manner also all the seven, and they left no seed, and died. {32} Last of all the woman died also. {33} In the resurrection therefore, whose wife shall she be of them? Sithens the seven had her to wife. {34} And JESUS said to them: The children of this world marry, and are given in marriage: {35} But they that shall be counted worthy of that world and the resurrection from the dead, neither marry, nor take wives; {36} neither can they die any more, for they are equal to Angels: and they are the sons of God, seeing they are the sons of the resurrection. {37} But that the dead rise again, Moyses also shewed, beside the bush, as he calleth the Lord: The God of Abraham, and the God of Isaac, and the God of Jacob. {38} For God is not of the dead, but of the living: for all live to him. {39} And certain of the Scribes answering, said to him: Master, thou hast said well. {40} And further they durst not ask him anything. {41} But he said to them: How say they that Christ is the son of David, {42} and David himself saith in the book of Psalms: The Lord said to my Lord, sit on my right hand, {43} till I put thine enemies, the footstool of thy feet? {44} David then calleth him Lord: and how is he his son? {45} And all the people hearing him, he said to his Disciples: {46} Beware of the Scribes, that will walk in robes, and love salutations in the market-place, and the first chairs in the synagogues, and the chief rooms in feasts. {47} Which devour widows' houses: feigning long prayer. These shall receive greater damnation.

Chapter 21

He commendeth the poor widow for her two mites, above all. 5. Having said that the Temple shall be quite destroyed, 7. he foretelleth first many things that shall go before, 20. then a sign also when it is near, after which shall come the destruction it self in most horrible manner, without hope of restitution, until all Nations of the Gentiles be gathered unto his Church in the very end of the world. 25. And then what signs shall come of the last day, terrible to the world, 28. but comfortable to us of his Church, 34. so that we be always watchful.

{1} AND beholding, he saw them that did cast their gifts into the treasury, rich persons. {2} And he saw also a certain poor widow casting two brass mites. {3} And he said: Verily I say to you, that this poor widow hath cast more than all. {4} For all these of their abundance have cast into the gifts of God: but she of her penury, hath cast in all her living that she had. {5} And certain, saying of the temple that it was adorned with goodly stones and donaries, he said: {6} These things which you see, the days will come wherein there shall not be left a stone upon a stone that shall not be destroyed. {7} And they asked him, saying: Master, when shall these things be: and what shall be the sign when they shall begin to come to pass? {8} Who said: See you be not seduced. For many

will come in my name, saying that I am he: and the time is at hand, go not therefore after them. {9} And when you shall hear of wars and seditions, be not terrified: these things must first come to pass, but the end is not yet by and by. {10} Then he said to them: Nation shall rise against nation, and kingdom against kingdom. {11} And there shall be great earth-quakes in places, and pestilences and famines, and terrors from Heaven, and there shall be great signs. {12} But before all these things they will lay their hands upon you: and persecute you delivering you into Synagogues and prisons, drawing you to kings and Presidents for my name. {13} and it shall happen unto you for testimony. {14} Lay up this therefore in your hearts, not to premeditate how you shall answer. {15} For I will give you mouth and wisdom, which all your adversaries shall not be able to resist and gainsay. {16} And you shall be delivered up of your parents and brethren, kinsmen and friends: and they will put to death of you. {17} And you shall be odious to all men for my name: {18} and a hair of your head shall not perish. {19} In your patience you shall possess your souls. {20} And when you shall see Jerusalem compassed about with an army, then know that the desolation thereof is at hand. {21} then they that are in Jewry, let them flee to the mountains: and they in the midst thereof, let them depart: and they in the countries, let them not enter into it. {22} For these are the days of vengeance, that all things may be fulfilled that are written. {23} But woe to them that are with child & that give suck in those days. For there shall be great affliction upon the land, and wrath on this people. {24} And they shall fall by the edge of the sword; and shall be led captive into all nations: and Jerusalem shall be trodden of the Gentiles, till the times of nations be fulfilled. {25} And there shall be signs in the sun and the moon and the stars: and upon earth distress of nations, for the confusion of the sound of sea and waves, {26} men withering for fear and expectation, what shall come upon the whole world. For the powers of Heaven shall be moved: {27} and then they shall see the Son of man coming in a cloud with great power and majesty. {28} But when these things begin to come to pass, look up and lift up your heads: because your redemption is at hand. {29} And he spake to them a similitude. See the figtree and all trees: {30} when they now bud forth fruit out of them selves, you know that summer is nigh. {31} So you also when you shall see these things come to pass, know that the Kingdom of God is nigh. {32} Amen I say to you, that this generation shall not pass, till all be done. {33} Heaven and earth shall pass; but my words shall not pass. {34} And look well to your selves, lest perhaps your hearts be overcharged with surfeiting and drunkenness and cares of this life: and that day come upon you suddenly. {35} For as a snare shall it come upon all that sit upon the face of all the earth. {36} Watch therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come, and to stand before the Son of man. {37} And the days he was teaching in the temple: but the nights, going forth, he abode in the mount that is called Olivet. {38} And all the people in the morning went unto him in the temple to hear him.

Chapter 22

Judas doth sell him to the Jews. 7. After the old Pascal, 19. he giveth to his Disciples the bread of life in a mystical Sacrifice of his body and blood, for an everlasting commemoration of his Passion. 21. He covertly admonisheth the traitor. 24. Against their ambitious contention he sheweth them that the majority of any among them in this world is for their service, as his own also was: 28. & how he will exalt them all in the world to come: 31. foretelling Peter the singular privilege of his faith never failing. 33. and his three negations: 35. and how they shall all now be put to their shifts. 39. And that night, after his prayer with sweating of blood, 42. he is taken of the Jew's men, Judas being their Captain: yet shewing them both by miracle and word, that they could do nothing unto him but by his own permission. 54. Then in the chief Priest's house he is thrice denied of Peter, 63. shamefully abused of his keepers, 66. and in the morning impiously condemned of their Council, for confessing himself to be the Son of God.

{1} AND the festival day of the Azymes approached, which is called Pasche: the chief Priests & the Scribes sought how {2} & they might kill him: but they feared the people. {3} And Satan entered into Judas that was surnamed Iscariote, one of the Twelve.

{4} And he went, and talked with the chief Priests and the Magistrates, how he might betray him to them. {5} And they were glad, and bargained to give him money. {6} And he promised. And he sought opportunity to betray him apart from the multitudes. {7} And the day of the Azymes came, wherein it was necessary that the Pasche should be killed. {8} And he sent Peter and John, saying: Go and prepare us the Pasche, that we may eat. {9} But they said: Where wilt thou that we prepare it? {10} And he said to them: Behold, as you enter into the city, there shall meet you a man carrying a pitcher of water: follow him into the house into which he entereth, {11} and you shall say to the good-man of the house: The Master saith to thee, where is the inn where I may eat the Pasche with my Disciples? {12} And he will shew you a great refectory adorned: and there prepare. {13} And they going, found as he said to them, and prepared the Pasche. {14} And when the hour was come, he sat down, and the twelve Apostles with him. {15} And he said to them: With desire I have desired to eat this Pasche with you before I suffer. {16} For I say to you, that from this time I will not eat it, till it be fulfilled in the Kingdom of God. {17} And taking the chalice he gave thanks, and said: Take and divide among you. {18} For I say to you, that I will not drink of the generation of the vine, till the Kingdom of God do come. {19} And taking bread, he gave thanks, and brake; and gave to them, saying: THIS IS MY BODY WHICH IS GIVEN FOR YOU. Do this for a commemoration of me. {20} In like manner the chalice also, after he had supped, saying: THIS IS THE CHALICE OF THE NEW TESTAMENT IN MY BLOOD, WHICH SHALL BE SHED FOR YOU. {21} But yet behold, the hand of him that betrayeth me, is with me on the table. {22} And the Son of man indeed goeth according to that which is determined: but yet woe to that man by whom: he shall be betrayed. {23} And they began to question among them selves, which of them it should be that should do this. {24} And there fell also a contention between them, which of them seemed to be greater. {25} And he said to them: The Kings of the Gentiles overrule them; and they that have power upon them, are called beneficial. {26} But you not so: {1129} but he that is the greater among you, let him become as the younger: & he that is the leader, as the waiter. {27} For which is greater, he that sitteth at the table, or he that ministereth? Is not he that sitteth? But I am in the midst of you, as he that ministereth: {28} & you are they that have remained with me in my tentations. {29} And I dispose to you, as my Father disposed to me, a Kingdom: {30} that you may eat & drink upon my table in my Kingdom, & may sit upon thrones, judging the twelve tribes of Israel. {31} And our Lord said: Simon, Simon, behold Satan hath required to have you for to sift as wheat: {32} BUT I HAVE PRAYED FOR THEE, that thy faith fail not: and thou once converted, confirm thy brethren. {33} Who said to him: Lord, with thee I am ready to go both into prison and unto death. {34} And he said: I say to thee Peter, the cock shall not crow to day, till thou deny thrice that thou knowest me. {35} And he said to them: When I sent you without purse and scrip and shoes, did you lack any thing? But they said: Nothing. {36} He said therefore unto them: But now he that hath a purse, let him take it, likewise also a scrip: and he that hath not, let him sell his coat, and buy a sword. {37} For I say to you, that yet this that is written must be fulfilled in me: And with the wicked was he reputed. For those things that are concerning me, have an end. {38} But they said: Lord, lo two swords here. But he said to them: It is enough. {39} And going forth he went according to his custom into mount-Olivet. And his Disciples also followed him. {40} And when he was come to the place, he said to them: Pray, lest ye enter into temptation. {41} And he was pulled away from them a stone's cast: and kneeling he prayed, {42} saying: Father, if thou wilt, transfer this chalice from me. But yet not my will, but thine be done. {43} And there appeared to him an Angel from Heaven, strengthening him. And being in an agony, he prayed the longer. {44} And his sweat became as drops of blood trickling

down upon the earth. {45} And when he was risen up from prayer, and was come to his Disciples, he found them sleeping for pensiveness. {46} And he said to them: Why sleep you? Arise, pray, lest you enter into temptation. {47} As he was yet speaking, behold a multitude: and he that was called Judas, one of the Twelve, went before them, and approached to JESUS, for to kiss him. {48} And JESUS said to him: Judas with a kiss doest thou betray the Son of man? {49} And they that were about him, seeing what would be, said to him: Lord, shall we strike with the sword? {50} And one of them smote the servant of the high Priest: and cut off his right ear. {51} But JESUS answering, said: Suffer ye thus far. And when he had touched his ear, he healed him. {52} And JESUS said to them that were come unto him, the chief Priests, and magistrates of the temple, & ancients: As it were to a thief are you come forth with swords and clubs? {53} When I was daily with you in the temple, you did not lay hands upon me, but this is your hour, and the power of darkness. {54} And apprehending him, they led him to the high Priest's house: but Peter followed a far off. {55} And a fire being kindled in the midst of the court, & they sitting about it, Peter was in the midst of them. {56} Whom when a certain wench saw sitting at the light, and had beheld him, she said: This fellow also was with him. {57} But he denied him, saying: Woman, I know him not. {58} And after a while another man seeing him, said: And thou art of them. But Peter said: O man I am not. {59} And after the space as it were of one hour, a certain other man affirmed, saying: Verily this fellow also was with him: for he is also a Galilaean. {60} And Peter said: Man I know not what thou sayest. And incontinent as he was yet speaking, the cock crew. {61} And our Lord turning looked on Peter. And Peter remembered the word of our Lord, as he had said: That before the cock crow, thou shalt thrice deny me. {62} And Peter going forth a doors, wept bitterly. {63} And the men that held him, mocked him, beating him. {64} And they did blind-fold him, and smote his face. And they asked him saying: Prophesy, who is it that smote thee? {65} And blaspheming many other things they said against him. {66} And when it was day, there assembled the Ancients of the people and chief Priests and Scribes, and they brought him into their Council, saying: {67} If thou be Christ tell us. And he said to them: If I tell you, you will not believe me: {68} if also I ask, you will not answer me, nor dismiss me. {69} But from henceforth the Son of man shall be sitting on the right hand of the power of God. {70} And they all said: Art thou then the Son of God? Who said: You say that I am. {71} But they said: What need we testimony any further? For our selves have heard of his own mouth.

Chapter 23

The Jews accuse him to Pilate the Gentile: 4. who seeking earnestly to deliver him, specially after that Herod sent him back, 17. they not only prefer the murderer Barabbas, but also cry. CRUCIFIGE: 26. In the way to Calvary he foretelleth the women that lamented upon him, the horrible destruction of their Hierusalem. 32. Upon the cross he is between two thieves, 35. scorched of the Jews, 36. of the soldiers, 39. and of one of the thieves, 40. but even there confessed of the other thief, 44. and after his death (because of the great miracles concurring) also of the Centurion, 48. yea and of the whole multitude. 50. And finally he is buried honourably.

{1} AND all the multitude of them rising up, led him to Pilate. him, saying: We have found this man {2} And they began to accuse subverting our nation, & prohibiting to give tributes to Caesar, and saying that he is Christ the King. {3} And Pilate asked him, saying: Art thou the King of the Jews? But he answering said: Thou sayest. {4} And Pilate said to the chief Priests and multitudes: I find no cause in this man. {5} But they were more earnest, saying: He stirreth the people teaching throughout all Jewry, beginning from Galilee even hither. {6} But Pilate hearing Galilee, asked if the man were of Galilee. {7} And when he understood that he was of Herod's jurisdiction, he sent him back to Herod, who was also himself at Jerusalem in those days. {8} And Herod seeing JESUS, was very glad, for he was desirous of a long time to see him, for because he heard many things of him: and he hoped to see some sign wrought by him. {9} And he asked him in many words. But

he answered him nothing. {10} And there stood the chief Priests and the Scribes constantly accusing him. {11} And Herod with his army set him at naught: and he mocked him, putting on him a white garment, and sent him back to Pilate. {12} And Herod and Pilate were made friends that day. For before, they were enemies one to another. {13} And Pilate calling together the chief Priests and Magistrates, and the people, {14} said to them: You have presented unto me this man, as averting the people, and behold I examining him before you, have found no cause in this man of those things, wherein you accuse him. {15} No, nor Herod neither. For I sent you to him, and behold, nothing worthy of death is done to him. {16} I will chasten him therefore and dismiss him. {17} And he of necessity had to release unto them upon the feast day, one. {18} But the whole multitude together cried out, saying: Dispatch him, and release us Barabbas. {19} Who was for a certain sedition made in the city and murder, cast into prison. {20} And Pilate again spake to them, desirous to release JESUS. {21} But they cried again, saying: Crucify, crucify him. {22} And he the third time said to them: Why, what evil hath this man done? I find no cause of death in him. I will correct him therefore & let him go. {23} But they were instant with loud voices requiring that he might be crucified. And their voices prevailed. {24} And Pilate adjudged their petition to be done. {25} And he released unto them him that for murder and sedition had been cast into prison, whom they demanded: but JESUS he delivered to their pleasure. {26} And when they led him, they took one Simon of Cyrene coming from the country: and they laid the Cross upon him to carry after JESUS. {27} And there followed him a great multitude of people, and of women which bewailed and lamented him. {28} But JESUS turning to them, said: Daughters of Jerusalem, weep not upon me, but weep upon your selves, and upon your children. {29} For behold the days shall come, wherein they will say: Blessed are the barren, and the wombs that have not born, & the paps that have not given suck. {30} Then shall they begin to say to the mountains, Fall upon us: and to the hills, Cover us. {31} For if in the green wood they do these things, in the dry what shall be done? {32} And there were led also other two malefactors with him, to be executed. {33} And after they came to the place which is called Calvary, there they crucified him: and the thieves, one on the right hand and the other on the left. {34} And JESUS said: Father, forgive them, for they know not what they do. But they dividing his garments, did cast lots. {35} And the people stood beholding, and the Princes with them derided him, saying: Others he hath saved, let him save himself, if this be Christ, the elect of God. {36} And the soldiers also mocked him coming to him, and offering him vinegar, {37} saying: If thou be the King of the Jews, save thy self. {38} And there was also a superscription written over him in Greek, and Latin, and Hebrew letters: THIS IS THE KING OF THE JEWS. {39} And one of those thieves that were hanged, blasphemed him, saying: If thou be Christ, save thy self, and us. {40} But the other answering, rebuked him, saying: Neither doest thou fear God, where as thou art in the same damnation? {41} And we indeed justly, for we receive worthy of our doings: but this man hath done no evil. {42} And he said to JESUS: Lord, remember me when thou shalt come into thy Kingdom. {43} And JESUS said to him: Amen I say to thee; this day thou shalt be with me in Paradise. {44} And it was almost the sixth hour: and there was made darkness upon the whole earth until the ninth hour. {45} And the sun was darkened; and the veil of the temple was rent in the midst. {46} And JESUS crying with a loud voice, said: Father, into thy hands I commend my Spirit. And saying this, he gave up the ghost. {47} And the Centurion seeing that which was done, glorified God, saying: Indeed this man was just. {48} And all the multitude of them that were present together at that sight, and saw the things that were done, returned knocking their breasts. {49} And all his acquaintance stood a far off, and the women that had followed him from Galilee, seeing these things. {50} And behold a

man named Joseph, which was a Senator, a good man and a just. {51} He had not consented to their counsel and doings, of Arimathaea a city of Jewry, who also himself expected the Kingdom of God. {52} This man came to Pilate, and asked the body of JESUS. {53} And taking it down, wrapped it in spond, and laid him in a monument hewed of stone, wherein never yet any man had been laid. {54} And it was the day of Paraseve, and the Sabbath drew near. {55} And the women that were come with him from Galilee, following after, saw the monument, and how his body was laid. {56} And returning they prepared spices and ointments: and on the Sabbath they rested according to the commandment.

Chapter 24

Devout women not finding his body in the Sepulchre, 4. Angels tell them that he is risen according to his own prediction: 9. yet the Apostles will not believe it. 12. But neither Peter findeth his body there. 13. He walkeith with two Disciples, declaring all this unto them out of the Scriptures, and is known of them by breaking of bread. 36. The same day he appeareth to the Apostles being together, is felt of them, and eateth with them. Finally teaching them out of the Scriptures not only of his Passion and Resurrection, 47. but also of his Catholic Church, 49. he promiseth the Holy Ghost to confirm them, 50. and so ascendeth into Heaven.

{1} AND in the first of the Sabbath very early they came to the monument, carrying the spices which they had prepared. {2} And they found the stone rolled back from the monument. {3} And going in, they found not the body of our Lord JESUS. {4} And it came to pass, as they were astonished in their mind at this, behold two men stood beside them in glistering apparel. {5} And when they feared and cast down their countenance toward the ground, they said unto them: Why seek you the living with the dead? {6} he is not here, but is risen. Remember how he spake to you, when he yet was in Galilee, {7} saying: That the Son of man must be delivered into the hands of sinners and be crucified, and the third day rise again. {8} And they remembered his words. {9} And going back from the monument, they told all these things to those eleven, and to all the rest. {10} And it was Mary Magdalene, and Joane, and Mary of James, and the rest that were with them, which said these things to the Apostles. {11} And these words seemed before them as dotage, and they did not believe them. {12} But Peter rising up ran to the monument; and stooping down he saw the linen cloths lying alone, and went away marveling with himself at that which was done. {13} And behold, two of them went the same day into a town which was the space of sixty furlongs from Jerusalem, named Emmaus. {14} And they talked betwixt themselves of all those things that had chanced. {15} And it came to pass, while they talked and reasoned with themselves, JESUS also himself approaching went with them. {16} But their eyes were held that they might not know him. {17} And he said to them: What are these communications that you confer one with another walking, and are sad? {18} And one whose name was Cleophas, answering, said to him: Art thou only a stranger in Jerusalem, and hast not known the things that have been done in it, these days? {19} To whom he said: What things? And they said, concerning JESUS of Nazareth, who was a man a Prophet, mighty in work and word before God and all the people. {20} And how our chief Priests and Princes delivered him into condemnation of death, and crucified him. {21} But we hoped that it was he that should redeem Israel: and now besides all this, to day is the third day since these things were done. {22} But certain women also of ours, made us afraid: who before it was light, were at the monument, {23} and not finding his body, came, saying that they saw a vision also of Angels, who say that he is alive. {24} And certain men of ours went to the monument: and they found it so as the women said, but him they found not. {25} And he said to them: O foolish, and slow of heart to believe in all things which the Prophets have spoken. {26} Ought not Christ to have suffered these things, and so to enter into his glory? {27} And beginning from Moyses and all the Prophets, he did interpret to them in all the scriptures the things that were concerning him. {28} And they drew nigh to the

town whither they went: and he made semblance to go further. {29} And they forced him, saying: Tarry with us, because it is toward night, and the day is now far spent. And he went in with them. {30} And it came to pass, whiles he sat at the table with them, he took bread, and blessed and brake, and did reach to them. {31} And their eyes were opened, and they knew him: and he vanished out of their sight. {32} And they said one to the other: Was not our heart burning in us, whiles he spake in the way, and opened unto us the scriptures? {33} And rising up the same hour they went back into Jerusalem: and they found the eleven gathered together, and those that were with them, {34} saying: That our Lord is risen indeed, and hath appeared to Simon. {35} And they told the things that were done in the way: and how they knew him in the breaking of bread. {36} And whiles they speak these things, JESUS stood in the midst of them, and he saith to them: Peace be to you; it is I, fear not. {37} But they being troubled and frightened, imagined that they saw a Spirit. {38} And he said to them: Why are you troubled, and cogitations arise into your hearts? {39} See my hands, and feet, that it is I my self: handle, and see: for a Spirit hath not flesh and bones, as you see me to have. {40} And when he had said this, he shewed them his hands and feet. {41} But they yet not believing and marveling for joy, he said: Have you here any thing to be eaten? {42} But they offered him a piece of fish broiled, and a honey comb. {43} And when he had eaten before them, taking the remains he gave to them. {44} And he said to them: These are the words which I spake to you, when I was yet with you, that all things must needs be fulfilled, which are written in the law of Moyses, and the Prophets, and the Psalms, of me. {45} Then he opened their understanding, that they might understand the Scriptures. {46} And he said to them: That so it is written, and so it behoved Christ to suffer, and to rise again from the dead the third day: {47} and penance to be preached in his name and remission of sins unto all nations, beginning from Jerusalem. {48} And you are witnesses of these things. {49} And I send the promise of my Father upon you: but you, tarry in the city, till you be endued with power from high. {50} And he brought them forth abroad into Bethania: and lifting up his hands he blessed them. {51} And it came to pass whiles he blessed them, he departed from them, and was carried into Heaven. {52} And they adoring went back into Jerusalem with great joy: {53} and they were always in the temple praising and blessing God. Amen.

THE HOLY GOSPEL ACCORDING TO S. JOHN

Chapter 1

The preface of the Evangelist, commanding Christ (as being God the Son incarnate) to the Gentiles, and setting out the blindness of the Jews in not receiving him. {19} Then, the testimonies of John Baptist, first to the solemn legacy of the Jews: {29} secondly, when he saw JESUS come to him: {35} thirdly, to his own Disciples also, putting them over from him self to JESUS. Who made it plainer to them that he is Christ. {40} and so began he also to have Disciples.

{1} IN the beginning was the WORD, and the WORD was with God, and God was the WORD. {2} This was in the beginning with God. {3} All things were made by him: and without him was made nothing. That which was made, {4} in him was life, and the life was the light of men: {5} and the light shineth in darkness, and the darkness did not comprehend it. {6} There was a man sent from God, whose name was John. {7} This man came for testimony; to give testimony of the light, that all might believe through him. {8} He was not the light, but to give testimony of the light. {9} It was the true light, which lighteneth every man that cometh into this world. {10} He was in the world, and the world was made by him, and the world knew him not. {11} He came into his own, and his own received him not. {12} But as many as received him, he gave them power to be made the sons of God, to those that believe in his

name. {13} Who, not of blood, nor of the will of flesh, nor of the will of man, but of God are born. {14} AND THE WORD WAS MADE FLESH, and dwelt in us (and we saw the glory of him, glory as it were of the Only-begotten of the Father) full of grace and verity. {15} John giveth testimony of him, and crieth saying: This was he of whom I spake, He that shall come after me, is made before me: because he was before me. {16} And of his fullness we all have received, and grace for grace. {17} For the law was given by Moyses, grace and verity was made by JESUS Christ. {18} God no man hath seen at any time: the only-begotten Son which is in the bosom of the Father, he hath declared. {19} And this is John's testimony, when the Jews sent from Jerusalem Priests and Levites to him, that they should ask him, who art thou? {20} And he confessed, and did not deny: and he confessed, That I am not CHRIST. {21} And they asked him: What then? Art thou Elias? And he said: I am not. Art thou the Prophet? And he answered: No. {22} They said therefore unto him: Who art thou, that we may give an answer to them that sent us? what sayest thou of thy self? {23} He said: I am the voice of one crying in the desert, make straight the way of our Lord, as Esaie the Prophet said. {24} And they that were sent were of the Pharisees. {25} And they asked him, and said to him: Why then doest thou baptize, if thou be not Christ, nor Elias, nor the Prophet? {26} John answered them, saying: I baptize in water; but there hath stood in the midst of you whom you know not. {27} The same is he that shall come after me, that is made before me; whose latchet of his shoe I am not worthy to loose. {28} These things were done in Bethania beyond Jordan, where John was baptizing. {29} The next day John saw JESUS coming to him, and he saith: Behold the lamb of God, behold him that taketh away the sin, of the world. {30} This is he of whom I said: After me there cometh a man, which is made before me: because he was before me. {31} And I knew him not, but that he may be manifested in Israel, therefore came I baptizing in water. {32} And John gave testimony, saying: That I saw the Spirit descending as a dove from Heaven, and he remained upon him. {33} And I knew him not: but he that sent me to baptize in water, he said to me: He upon whom thou shalt see the Spirit descending and remaining upon him, he it is that baptizeth in the Holy Ghost. {34} And I saw; and I gave testimony that this is the Son of God. {35} The next day again John stood, and two of his Disciples. {36} And beholding JESUS walking, he saith: Behold the Lamb of God. {37} And the two Disciples heard him speaking, and they followed JESUS. {38} And JESUS turning, and seeing them following him, saith to them: What seek you? Who said to him: Rabbi (which is called by interpretation, Master) where dwellest thou? {39} He saith to them: Come and see. They came, and saw where he abode, and they tarried with him that day: and it was about the tenth hour. {40} And Andrew the brother of Simon Peter was one of the two that had heard of John, and followed him. {41} He findeth first his brother Simon, and saith to him: We have found MESSIAS, which is being interpreted, CHRIST. {42} And he brought him to JESUS. And JESUS looking upon him, said: Thou art Simon the son of Jona: thou shalt be called Cephas, which is interpreted, Peter. {43} On the morrow he would go forth into Galilee, and he findeth Philippe. And JESUS saith to him: Follow me. {44} And Philippe was of Bethsaida, the city of Andrew and Peter. {45} Philippe findeth Nathanael, and saith to him: Him whom Moyses in the law, and the Prophets wrote of, we have found, JESUS the son of Joseph, of Nazareth. {46} And Nathanael said to him: From Nazareth can there be any good? Philippe saith to him: Come and see. {47} JESUS saw Nathanael coming to him, and he saith of him: Behold an Israelite in very deed, in whom there is no guile. {48} Nathanael saith to him: How knowest thou me? JESUS answered and said to him: Before that Philippe did call thee, when thou wast under the figtree, I saw thee. {49} Nathanael answered him and saith: Rabbi, thou art the Son of God, thou art the King of Israel. {50} JESUS answered, and said to him: Because I said unto

thee, I saw thee under the figtree, thou believest; greater than these things shalt thou see. {51} And he saith to him: Amen Amen I say to you, You shall see the Heaven opened, and the Angels of God ascending and descending, upon the Son of man.

Chapter 2

At the request of his mother he worketh his first miracle, turning water into wine at a marriage in Galilee, although the time of his manifestation be not yet come. {12} Then in Hierusalem at Pasche, being but one, and yet obscure, he throweth out of the Temple most miraculously all the merchants. {28} And being yet of the blind Jews asked a sign, he signifieth so long before, that they should kill him, but he will rise again the third day. {23} which also presently they would do, but that he knowing their false hearts (though many believe in him) will not tarry among them.

{1} AND the third day there was a marriage made in Cana of Galilee: and the mother of JESUS was there. {2} And JESUS also was called, and his Disciples to the marriage. {3} And the wine failing, the mother of JESUS saith to him: They have no wine. {4} And JESUS saith to her: What is to me and thee woman? My hour cometh not yet. {5} His mother saith to the ministers: Whatsoever he shall say to you, do ye. {6} And there were set there six water-pots of stone, according to the purification of the Jews, holding every one two or three measures. {7} JESUS saith to them: Fill the water-pots with water. And they filled them up to the top. {8} And JESUS saith to them: Draw now, and carry to the chief steward. And they carried it. {9} And after the chief steward tasted the water made wine, and knew not whence it was, but the ministers knew that had drawn the water; the chief steward calleth the bridegroom, {10} and saith to him: Every man first setteth the good wine, and when they have well drunk, then that which is worse. But thou hast kept the good wine until now. {11} This beginning of miracles did JESUS in Cana of Galilee: and he manifested his glory, and his Disciples believed in him. {12} After this he went down to Capharnaum himself and his mother, and his brethren, and his Disciples; and there they remained not many days. {13} And the Pasche of the Jews was at hand, and JESUS went up to Jerusalem: {14} and he found in the Temple them that sold oxen and sheep and doves, and the bankers sitting. {15} And when he had made as it were a whip of little cords, he cast them all out of the temple, the sheep also and the oxen, and the money of the bankers he poured out, and the tables he overthrew. {16} And to them that sold doves, he said: Take away these things hence, and make not the house of my Father, a house of merchandise. {17} And his Disciples remembered that it is written: The zeal of thy house hath eaten me. {18} The Jews therefore answered and said to him: What sign doest thou shew us, that thou doest these things? {19} JESUS answered and said to them: Dissolve this temple, and in three days I will raise it. {20} The Jews therefore said: In forty and six years was this temple built, & wilt thou raise it in three days? {21} But he spake of the temple of his body. {22} Therefore when he was risen again from the dead, his Disciples remembered, that he said this, and they believed the scripture and the word that JESUS did say. {23} And when he was at Jerusalem in the Pasche, upon the festival day, many believed in his name, seeing his signs which he did. {24} But JESUS did not commit himself unto them, for that he knew all, {25} and because it was not needful for him that any should give testimony of man; for he knew what was in man.

Chapter 3

He teacheth Nicodemus, that to come to the kingdom of God, Baptism is necessary, as being our Regeneration, {10} which point Nicodemus as then not understanding, {11} he sheweth that they must believe him, and what good cause there is for them so to do. 23. After this he also baptizeth, and John likewise at the same time. {25} Whereupon a question being moved, Whether Baptism is better, {25} John answereth it by saying, that he is so far inferior to Christ, as a mere man to God most high.

{1} AND there was a man of the Pharisees, named Nicodemus, a Prince of the Jews. {2} This man came to JESUS by night, and said to him: Rabbi, we know that thou art come from God a Master;

for no man can do these signs which thou doest, unless God be with him. {3} JESUS answered, and said to him: Amen, Amen I say to thee, unless a man be born again, he can not see the Kingdom of God. {4} Nicodemus said to him: How can a man be born, when he is old? can he enter into his mother's womb again & be born? {5} JESUS answered: Amen, Amen I say to thee, unless a man be born again of water and the Spirit, he can not enter into the Kingdom of God. {6} That which is born of the flesh, is flesh: & that which is born of the Spirit, is spirit. {7} Marvel not, that I said to thee, You must be born again. {8} The Spirit breatheth where he will; and thou hearest his voice, but thou knowest not whence he cometh and whither he goeth: so is every one that is born of the Spirit. {9} Nicodemus answered, & said to him: How can these things be done? {10} JESUS answered, and said to him: Thou art a Master in Israel, and art thou ignorant of these things? {11} Amen, Amen I say to thee, that we speak that which we know, and that which we have seen we testify, and our testimony you receive not. {12} If I have spoken to you earthly things, and you believe not: how if I shall speak to you heavenly things, will you believe? {13} And no man hath ascended into Heaven, but he that descended from Heaven, the Son of man which is in Heaven. {14} And as Moyses exalted the serpent in the desert, so must the Son of man be exalted: {15} that every one which believeth in him, perish not, but may have life everlasting. {16} For so God loved the world, that he gave his only-begotten Son; that every one that believeth in him, perish not, but may have life everlasting. {17} For God sent not his Son into the world, to judge the world, but that the world may be saved by him. {18} He that believeth in him, is not judged. But he that doth not believe, is already judged: because he hath not believed in the name of the only-begotten Son of God. {19} And this is the judgement: because the light is come into the world, and men have loved the darkness rather than the light: for their works were evil. {20} For every one that doeth ill, hateth the light, and cometh not to the light, that his works may not be controlled. {21} But he that doeth verity, cometh to the light, that his works may be made manifest, because they were done in God. {22} After these things JESUS came and his Disciples into the country of Jewry; & there he abode with them, and baptized. {23} And John also was baptizing in Aenon beside Salim; because there was much water there, and they came, and were baptized. {24} For John was not yet cast into prison. {25} And there rose a question of John's Disciples with the Jews concerning purification. {26} And they came to John, and said to him: Rabbi, he that was with thee beyond Jordan, to whom thou didst give testimony, behold he baptizeth, and all come to him. {27} John answered and said: A man can not receive any thing, unless it be given him from Heaven, {28} Your selves do bear me witness, that I said, I am not CHRIST; but that I am sent before him. {29} He that hath the bride, is the bridegroom: but the friend of the bridegroom that standeth and heareth him, rejoiceth with joy for the voice of the bridegroom. This my joy therefore is filled. {30} He must increase, and I diminish. {31} He that cometh from above, is above all. He that is of the earth, of the earth he is, and of the earth he speaketh. He that cometh from Heaven, is above all. {32} And what he hath seen and heard, that he testifieth: and his testimony no man receiveth. {33} He that hath received his testimony, hath signed that God is true. {34} For he whom God hath sent, speaketh the words of God. For God doth not give the Spirit by measure. {35} The Father loveth the Son: & he hath given all things in his hand. {36} He that believeth in the Son: hath life everlasting: but he that is incredulous to the Son, shall not see life, but the wrath of God remaineth upon him.

Chapter 4

Leaving Jewry because of the Pharisees, in the way to Galilee he talketh with a Samaritane woman, telling her that he will give water of everlasting life. {16} shewing him self to know men's secrets, {19} preferring the Jew's religion before the Samaritane's, but ours (the Christian

Catholic religion) before them both, {25} and uttering unto her that he is Christ. {28} which by her testimony and his preaching very many Samaritanes do believe: he in the mean time fore telling his Disciples, of the harvest he will send them in to. {45} The Galilaeans also receive him, where again he worketh his second miracle.

{1} WHEN JESUS therefore understood that the Pharisees heard that JESUS maketh more Disciples, and baptizeth, than John, {2} (howbeit JESUS did not baptize, but his Disciples) {3} he left Jewry, and went again into Galilee. {4} And he had of necessity to pass through Samaria. {5} He cometh therefore into a city of Samaria which is called Sichar; beside the manor that Jacob gave to Joseph his son. {6} And there was there the fountain of Jacob.

{1} JESUS therefore wearied of his journey, sat so upon the fountain. It was about the sixth hour. {7} There cometh a woman of Samaria to draw water.

{1} JESUS said to her: Give me to drink. {8} For his Disciples were gone into the city, to buy meats. {9} Therefore that Samaritane woman saith to him: How doest thou being a Jew, ask of me to drink, which am a Samaritane woman? For the Jews do not communicate with the Samaritans. {10} JESUS answered, and said to her: If thou didst know the gift of God, and who he is that saith unto thee, Give me to drink; thou perhaps wouldest have asked of him, and he would have given thee living water. {11} The woman saith to him: Sir, neither hast thou wherein to draw, and the well is deep; whence hast thou the living water? {12} art thou greater than our Father Jacob, who gave us the well, & himself drank of it, and his children, and his cattle? {13} JESUS answered, and said to her: Every one that drinketh of this water, shall thirst again; but he that shall drink of the water that I will give him, shall not thirst for ever, {14} but the water that I will give him, shall become in him a fountain of water springing up onto life everlasting. {15} The woman saith to him: Lord give me this water, that I may not thirst, nor come hither to draw. {16} JESUS saith to her: Go, call thy husband, and come hither. {17} The woman answered and said: I have no husband.

{1} JESUS said to her: Thou hast said well, that I have no husband. {18} For thou hast had five husbands; and he whom thou now hast, is not thy husband. This thou hast said truly. {19} The woman saith to him: Lord, I perceive that thou art a Prophet. {20} Our Fathers adored in this mountain, and you say, that at Jerusalem is the place where men must adore. {21} JESUS saith to her: Woman believe me, that the hour shall come, when you shall neither in this mountain, nor in Jerusalem adore the Father. {22} You adore that you know not: we adore that we know; for salvation is of the Jews. {23} But the hour cometh, and now it is, when the true adorers shall adore the Father in spirit and verity. For the Father also seeketh such to adore him. {24} God is a Spirit, and they that adore him, must adore in spirit and verity. {25} The woman saith to him: I know that MESSIAS cometh, (which is called CHRIST) therefore when he cometh, he will shew us all things. {26} JESUS saith to her: I am he, that speak with thee. {27} And incontinent his Disciples came: and they marveled that he talked with a woman. No man for all that said: What seekest thou, or why talkest thou with her? {28} The woman therefore left her water-pot: and she went into the city, and saith to those men: {29} Come, and see a man that hath told me all things whatsoever I have done. Is not he CHRIST? {30} They went forth therefore out of the city, and came to him. {31} In the mean time the Disciples desired him, saying: Rabbi eat. {32} But he said to them: I have meat to eat which you know not. {33} The Disciples therefore said one to another: Hath any man brought him for to eat? {34} JESUS saith to them: My meat is to do the will of him that sent me, to perfitt his work. {35} Do not you say that yet there are four months, and harvest cometh? Behold I say to you, lift up your eyes, and see the Countries, that they are white already to harvest. {36} And he that reapeth, receiveth hire, and gathereth fruit unto life everlasting: that both he

that soweth, and he that reapeth, may rejoice together. {37} For in this is the saying true: that it is one man that soweth, and it is another that reapeth. {38} I have sent you to reap that which you laboured not: others have laboured, & you have entered into their labours. {39} And of that city many believed in him of the Samaritans, for the word of the woman giving testimony, that he told me all things whatsoever I have done. {40} Therefore when the Samaritans were come to him, they desired him that he would tarry there. And he tarried there two days. {41} And many more believed for his own word. {42} And they said to the woman, That now not for thy saying do we believe; for our selves have heard, and do know that this is the Saviour of the world indeed. {43} And after two days he departed thence; and went into Galilee. {44} For JESUS himself gave testimony that a Prophet hath not honour in his own country: {45} Therefore when he was come into Galilee, the Galilaeans received him, whereas they had seen all things that he had done at Jerusalem in the festival day: for themselves also came to the festival day. {46} He came again therefore into Cana of Galilee, where he made water wine. And there was a certain lord whose son was sick at Capharnaum. {47} He having heard that JESUS came from Jewry into Galilee, went to him, and desired him that he would come down and heal his son, For he began to die. {48} JESUS therefore said to him: Unless you see signs and wonders, you believe not. {49} The lord saith to him: Lord, come down before that my son die. {50} JESUS saith to him: Go, thy son liveth. The man believed the word that JESUS said to him, and went. {51} And as he was now going down, his servants met him: and they brought word, saying, That his son lived. {52} He asked therefore of them the hour, wherein he was amended. And they said to him, That yesterday at the seventh hour the fever left him. {53} The father therefore knew that it was in the same hour wherein JESUS said to him: Thy son liveth, and himself believed and his whole house. {54} This again the second sign did JESUS, when he was come from Jewry into Galilee.

Chapter 5

Curing a bedrid man at the pond of miracle, because he doth it on the Sabbath, the blind Jews do persecute him, [7] and again because he saith that God is his natural father. [19] He thereupon continueth saying, the Father's operation and his to be in every thing all one, and that he shall do greater things than these miraculous cures, to wit, [21] quicken the dead in soul by sin, as being appointed Judge of all. [28] yea and quicken the dead in bodies also, incontinent judging all uprightly. [21] And that these are not brags of his own, but his witnesses to be, [33] John Baptist, [26] his own miraculous works, [37] his father's voice at his baptism, [39] the Scriptures also, namely of Moyses.

{1} AFTER these things there was a festival day of the Jews, and JESUS went up to Jerusalem. {2} And there is at Jerusalem upon Probatica a pond which in hebrew is surnamed Bethsaida, having five porches. {3} In these lay a great multitude of sick persons, of blind, lame, withered, expecting the stirring of the water. {4} And an Angel of our Lord descended at a certain time into the pond; and the water was stirred. And he that had gone down first into the pond after the stirring of the water, was made whole of whatsoever infirmity he was holden. {5} And there was a certain man there that had been eight and thirty years in his infirmity. {6} Him when JESUS had seen lying, & knew that he had now a long time, he saith to him: Wilt thou be made whole? {7} The sick man answered him: Lord, I have no man, when the water is troubled, to put me into the pond. For whiles I come, another goeth down before me. {8} JESUS saith to him: Arise, take up thy bed, and walk. {9} And forthwith he was made whole: and he took up his bed, and walked. And it was the Sabbath that day. {10} The Jews therefore said to him that was healed: It is the Sabbath, thou mayst not take up thy bed. {11} He answered them: He that made me whole, he said to me, take up thy bed, and walk. {12} They asked him therefore, what is that man that said to thee, take up thy bed, and walk? {13} But he that was made whole, knew not who it was. For JESUS shrunk aside from the multitude standing in the place. {14} Afterward JESUS findeth him in the temple, & said to him:

Behold thou art made whole; sin no more, lest some worse thing chance to thee. {15} That man went his way, and told the Jews that it was JESUS that made him whole. {16} Thereupon the Jews persecuted JESUS, because he did these things on the Sabbath. {17} But JESUS answered them: My Father worketh until now; and I do work. {18} Thereupon therefore the Jews sought the more to kill him: because he did not only break the Sabbath, but also he said God was his Father, making himself equal to God. {19} JESUS therefore answered, and said to them: Amen, amen, I say to you, the Son can not do any thing of himself, but that which he seeth the Father doing. For what things soever he doeth, these the Son also doeth in like manner. {20} For the Father loveth the Son, and sheweth him all things that himself doeth, and greater works than these will he shew him, that you may marvel. {21} For as the Father doth raise the dead and quickeneth: so the Son also quickeneth whom he will. {22} For neither doth the Father judge any man: but all judgement he hath given to the Son, {23} that all may honour the Son, as they do honour the Father. He that honoureth not the Son, doth not honour the Father, who sent him. {24} Amen, amen I say to you, that he which heareth my word, and believeth him that sent me, hath life everlasting: and he cometh not into judgement, but shall pass from death into life. {25} Amen, amen I say to you, that the hour cometh, and now it is when the dead shall hear the voice of the Son of God, and they that have heard, shall live. {26} For as the Father hath life in himself; so he hath given to the Son also to have life in himself: {27} and he hath given him power to do judgement also because he is the Son of man. {28} Marvel not at this, because the hour cometh wherein all that are in the graves, shall hear his voice, {29} and they that have done good things, shall come forth into the resurrection of life: but they that have done evil into the resurrection of judgement. {30} I can not of myself do any thing. As I hear, so I judge: and my judgement is just, because I seek not my will, but the will of him that sent me. {31} If I give testimony of myself, my testimony is not true. {32} There is another that giveth testimony of me: and I know that the testimony is true which he giveth of me. {33} You sent to John; and he gave testimony to the truth, {34} But I receive not testimony of man: but I say these things that you may be saved. {35} He was the lamp burning and shining. And you would for a time rejoice in his light. {36} But I have a greater testimony than John. For the works which the Father hath given me to perfite them: the very works themselves which I do, give testimony of me, that the Father hath sent me. {37} And the Father that sent me, himself hath given testimony of me: neither have you heard his voice at any time, nor seen his shape, {38} and his word you have not remaining in you: because whom he hath sent, him you believe not. {39} Search the scriptures, for you think in them to have life everlasting: & the same are they that give testimony of me: {40} and you will not come to me that you may have life. {41} Glory of men I receive not. {42} But I have known you, that the love of God you have not in you. {43} I am come in the name of my Father, and you receive me not: if another shall come in his own name, him you will receive. {44} How can you believe, that receive glory one of another: and the glory which is of God only, you seek not? {45} Think not that I will accuse you to the Father. There is that accuseth you, Moyses, in whom you trust. {46} For if you did believe Moyses: you would perhaps believe me also. For of me he hath written. {47} And if you do not believe his writings: how will you believe my words.

Chapter 6

Having with five loaves fed five thousand [16] (walking also the night after upon the sea) [22] on the morrow the people there upon resorting unto him, [27] he preacheth unto them of the Bread which he will give: telling them that he is come from heaven, and therefore able to give such bread as can quicken the world, even his own flesh: and that all his Elect shall believe as much. 60. Many notwithstanding do murmur at this doctrine, yea and become apostatae, though he tell them that they shall see by his Ascension into heaven, that he is descended from heaven, but the Twelve stick unto him, believing that he is God omnipotent, as he said. Among whom also (that no man be scandalized) he signifieth that he foreknoweth which will become a traitor: as among

the foresaid, which would become apostates.

{1} AFTER these things JESUS went beyond the sea of Galilee, which is of Tiberias. {2} and a great multitude followed him, because they saw the signs which he did upon those that were sick. {3} JESUS therefore went up into the mountain, and there he sat with his Disciples. {4} And the Pasche was at hand, the festival day of the Jews. {5} When JESUS therefore had lifted up his eyes, and saw that a very great multitude cometh to him, he saith to Philippe: Whence shall we buy bread, that these may eat? {6} And this he said, tempting him. For himself knew what he would do? {7} Philippe answered him: Two hundred peny worth of bread is not sufficient for them, that every man may take a little piece. {8} One of his Disciples, Andrew the brother of Simon Peter, saith to him: {9} There is a boy here that hath five barley loaves, & two fishes; but what are these among so many? {10} JESUS therefore saith: Make the men to sit down. And there was much grass in the place. The men therefore sat down, in number about five thousand. {11} JESUS therefore took the loaves; and when he had given thanks, he distributed to them that sat. In like manner also of the fishes as much as they would. {12} And after they were filled, he said to his Disciples: Gather the fragments that are remaining, lest they be lost. {13} They gathered therefore, and filled twelve baskets with fragments of the five barley loaves, which remained to them that had eaten. {14} Those men therefore when they had seen what a sign JESUS had done, said, That this is the Prophet indeed that is to come into the world. {15} JESUS therefore when he knew that they would come to take him, and make him king, he fled again into the mountain him self alone. {16} And when even was come, his Disciples went down to the sea. {17} And when they were gone up into the ship, they came beyond the sea into Capharnaum: And now it was dark and JESUS was not come unto them. {18} And the sea arose, by reason of a great wind that blew. {19} When they had rowed therefore about five and twenty or thirty furlongs, they see JESUS walking upon the sea, and to draw nigh to the ship, and they feared. {20} But he said to them: It is I, fear not. {21} They would therefore have taken him into the ship: and forthwith the ship was at the land to which they went. {22} The next day, the multitude that stood beyond the sea, saw that there was no other boat there but one, and that JESUS had not entered into the boat with his Disciples, but that his Disciples only were departed. {23} But other boats came in from Tiberias beside the place where they had eaten the bread, our Lord giving thanks. {24} When therefore the multitude saw that JESUS was not there, nor his Disciples, they went up into the boats, & came to Capharnaum seeking JESUS. {25} And when they had found him beyond the sea, they said to him: Rabbi, when camest thou hither? {26} JESUS answered them, and said: Amen, amen I say to you, you seek me not because you have seen signs, but because you did eat of the loaves, and were filled. {27} Work not the meat that perisheth, but that endureth unto life everlasting, which the Son of man will give you. For him the Father, God, hath signed. {28} They said therefore unto him: What shall we do that we may work the works of God? {29} JESUS answered, and said to them: This is the work of God, that you believe in him whom he hath sent. {30} They said therefore to him: What sign therefore doest thou, that we may see, and may believe thee? what workest thou? {31} Our Fathers did eat Manna in the desert as it is written, Bread from Heaven he gave them to eat. {32} JESUS therefore said to them: Amen, amen I say to you, Moyses gave you not the bread from Heaven, but my Father giveth you the true bread from Heaven. {33} For the bread of God it is that descended from Heaven, and giveth life to the world. {34} They said therefore unto him: Lord, give us always this bread. {35} And JESUS said to them: I am the bread of life, he that cometh to me, shall not hunger; and he that believeth in me, shall never thirst. {36} But I said to you that both you have seen me and you believe not. {37} All that the Father giveth me, shall come to me; and him that cometh to me I will not cast forth. {38} Because I descended

from Heaven, not to do mine own will, but the will of him that sent me. {39} For this is the will of him that sent me, the Father: that all that he hath given me I leese not thereof, but raise it in the last day. {40} And this is the will of my Father that sent me; that every one that seeth the Son, and believeth in him, have life everlasting, & I will raise him in the last day. {41} The Jews therefore murmured at him, because he had said, I am the bread which descended from Heaven; {42} and they said: Is not this JESUS the son of Joseph, whose father and mother we know? How then saith he, That I descended from Heaven? {43} JESUS therefore answered and said to them: Murmur not one to another: {44} no man can come to me, unless the Father that sent me, draw him, and I will raise him up in the last day. {45} It is written in the Prophets: And all shall be docible of God. Every one that hath heard of the Father, & hath learned, cometh to me. {46} Not that any man hath seen the Father, but he which is of God; this hath seen the Father. {47} Amen, amen I say to you: He that believeth in me, hath life everlasting. {48} I am the bread of life. {49} Your fathers did eat Manna in the desert; and they died. {50} This is the bread that descended from Heaven: that if any man eat of it, he die not. {51} I am the living bread, that came down from Heaven. {52} If any man eat of this bread, he shall live for ever: and the bread which I will give, is my flesh for the life of the world. {53} The Jews therefore strove among themselves, saying: How can this man give us his flesh to eat? {54} JESUS therefore said to them: Amen, amen I say to you, unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you. {55} He that eateth my flesh, and drinketh my blood, hath life everlasting; and I will raise him up in the last day. {56} For my flesh, is meat indeed: and my blood is drink indeed. {57} He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. {58} As the living Father hath sent me, and I live by the Father: and he that eateth me, the same also shall live by me. {59} This is the bread that came down from Heaven. Not as your fathers did eat Manna, and died. He that eateth this bread, shall live for ever. {60} These things he said teaching in the Synagogue, in Capharnaum. {61} Many therefore of his Disciples hearing it, said: This saying is hard, and who can hear it? {62} But JESUS knowing with himself that his Disciples murmured at this, he said to them: Doth this scandalize you? {63} If then you shall see the Son of man ascend where he was before? {64} It is the spirit that quickeneth, the flesh profiteth nothing. The words that I have spoken to you, be spirit and life. {65} But there be certain of you that believe not. For JESUS knew from the beginning who they were that did not believe, and who he was that would betray him. {66} And he said: Therefore did I say to you, that no man can come to me, unless it be given him of my Father. {67} After this many of his Disciples went back: and now they walked not with him. {68} JESUS therefore said to the Twelve: What, will you also depart? {69} Simon Peter therefore answered him: Lord, to whom shall we go? thou hast the words of eternal life. {70} And we believe and have known that thou art Christ the Son of God. {71} JESUS answered them: Have not I chosen you the Twelve; and of you one is a devil? {72} And he meant Judas Iscariot, Simon's son: for this same was to betray him, whereas he was one of the Twelve.

Chapter 7

The Jews (of Hierusalem) seeking his death, he walketh in Galilee: Where he signifieth to his brethren, that not in this feast Scenopegia, but in an other (to Wit, Pasche following) the Jews should kill him: that is, not when they would, but when he will, [10] in so much that at this feast he teacheth openly in the Temple, and converteth many, [14] both in the middle day [37] and the last day thereof, without any hurt, though also the Rulers send to apprehend him.

{1} AFTER these things JESUS walked into Galilee, for he would not walk into Jewry: because the Jews sought to kill him. {2} And the festival day of the Jews, Scenopegia, was at hand. {3} And his brethren said to him: Pass from hence, and go into Jewry; that thy Disciples also may see thy works which thou doest. {4} For no man doeth any thing in secret, and seeketh himself to be in public.

If thou do these things, manifest thy self to the world. {5} For neither did his brethren believe in him. {6} JESUS therefore saith to them: My time is not yet come; but your time is always ready. {7} The world can not hate you, but me it hateth: because I give testimony of it, that the works thereof are evil. {8} Go you up to this festival day: I go not up to this festival day; because my time is not yet accomplished. {9} When he had said these things, himself tarried in Galilee. {10} But after his brethren were gone up, then he also went up to the festival day, not openly, but as it were in secret. {11} The Jews therefore sought him in the festival day, and said: Where is he? {12} And there was much murmuring in the multitude of him. For certain said: That he is good. And others said: No, but he seduceth the multitudes. {13} Yet no man spake openly of him for fear of the Jews. {14} And when the festivity was now half done, JESUS went up into the temple, and taught. {15} And the Jews marveled, saying: How doth this man know letters, whereas he hath not learned? {16} JESUS answered them, and said: My doctrine is not mine, but his that sent me. {17} If any man will do the will of him, he shall understand of the doctrine whether it be of God, or I speak of my self. {18} He that speaketh of himself, seeketh his own glory. But he that seeketh the glory of him that sent him, he is true, and injustice in him there is not. {19} Did not Moyses give you the law, and none of you doeth the law? {20} Why seek you to kill me? The multitude answered, and said, Thou hast a devil, who seeketh to kill thee? {21} JESUS answered and said to them: One work I have done; and you do all marvel. {22} Therefore Moyses gave you circumcision: not that it is of Moyses, but of the fathers, and in the Sabbath you circumcise a man. {23} If a man receive circumcision in the Sabbath, that the law of Moyses be not broken; are you angry at me because I have healed a man wholly in the Sabbath? {24} Judge not according to the face, but judge just judgement. {25} Certain therefore of Jerusalem said: Is not this he whom they seek to kill? {26} And behold, he speaketh openly, and they say nothing to him. Have the Princes known indeed that this is CHRIST? {27} But this man we know whence he is. But when CHRIST cometh, no man knoweth whence he is. {28} JESUS therefore cried in the temple teaching and saying: Both me you do know, and whence I am you know. And of my self I am not come, but he is true that sent me, whom you know not. {29} I know him, because I am of him, and he sent me. {30} They sought therefore to apprehend him: and no man laid hands upon him, because his hour was not yet come. {31} But of the multitude many believed in him, and said: CHRIST, when he cometh shall he do more signs than these which this man doeth? {32} The Pharisees heard the multitude murmuring these things touching him: and the Princes and Pharisees sent Ministers to apprehend him. {33} JESUS therefore said to them: Yet a little time I am with you: and I go to him that sent me. {34} You seek me, and shall not find: and where I am, you can not come. {35} The Jews therefore said among themselves, whither will this man go, that we shall not find him? will he go into the dispersion of the Gentiles, and teach the Gentiles? {36} What is this saying that he hath said: You shall seek me, and shall not find; and where I am, you can not come. {37} And in the last, the great day of the festivity JESUS stood and cried, saying: If any man thirst, let him come to me, and drink. {38} He that believeth in me, as the scripture saith, Out of his belly shall flow rivers of living water. {39} (And this he said of the Spirit that they should receive which believed in him. For as yet the Spirit was not given: because JESUS was not yet glorified.) {40} Of that multitude therefore, when they had heard these words of his, some said: This is the Prophet indeed. {41} Others said: This is CHRIST. But certain said: Why, doth CHRIST come from Galilee? {42} Doth not the scripture say: That of the seed of David, and from Bethlehem the town where David was, CHRIST doth come? {43} Therefore there arose dissension in the multitude for him. {44} And certain of them would have apprehended him: but no man laid hands upon

him. {45} The ministers therefore came to the chief Priests and the Pharisees. And they said to them: Why have you not brought him? {46} The Ministers answered: Never did there man so speak, as this man. {47} The Pharisees therefore answered them: Why, are you also seduced? {48} Hath any of the Princes believed in him, or of the Pharisees? {49} but this multitude that knoweth not the law, are accursed. {50} Nicodemus said to them he that came to him by night, who was one of them: {51} Doth our law judge a man, unless it first hear him, and know what he doeth? {52} They answered & said to him: Why, art thou also a Galilaean? Search, & see that from Galilee a Prophet riseth not. {53} And every man returned to his house.

Chapter 8

Again in the Temple (absolving an adulteress after his merciful manner, and yet withal declaring against his enemies that he is not a favourer of sin, no more than Moyses) 12. he teacheth openly, and is not for all that apprehended, telling them both of his Godhead, [21]. and of their reprobation [28], of his exaltation also by their Crucifying of him, [31]. exhorting the believers to persevere: [33], and shewing them that seek his death, that they are neither free, [39], nor of Abraham, [41], nor of God, [44], but of the Devil, [45], but that him self is of God, [52], and greater and ancienter than Abraham. [59]. For the which they go about to stone him, but in vain.

{1} AND JESUS went into the Mount-olivet: {2} came into the temple, and the people and early in the morning again he came to him, and sitting he taught them. {3} And the Scribes and Pharisees bring a woman taken in adultery; and they did set her in the midst, {4} And said to him: Master, this woman was even now taken in adultery. {5} And in the law, Moyses commanded us to stone such. What sayest thou therefore? {6} And this they said tempting him, that they might accuse him. But JESUS bowing himself down, with his finger wrote in the earth. {7} When they therefore continued asking him, he lifted up himself, and said to them: He that is without sin of you, let him first throw the stone at her. {8} And again bowing himself, he wrote in the earth. {9} And they hearing, went out one by one, beginning at the seniors: and JESUS alone remained, and the woman standing in the midst. {10} And JESUS lifting up himself, said to her: Woman, where are they that accused thee? Hath no man condemned thee? {11} Who said: No man, Lord. And JESUS said: Neither will I condemn thee. Go, and now sin no more. {12} Again therefore JESUS spake to them, saying: I am the light of the world: he that followeth me, walketh not in darkness, but shall have the light of life. {13} The Pharisees therefore said to him: Thou givest testimony of thy self; thy testimony is not true. {14} JESUS answered, and said to them: Although I do give testimony of my self, my testimony is true: because I know whence I came, & whither I go: but you know not whence I come, or whither I go. {15} You judge according to the flesh: I do not judge any man. {16} And if I do judge, my judgement is true: because I am not alone, but I and he that sent me, the Father. {17} And in your law it is written, that the testimony of two men is true. {18} I am he that give testimony of my self: and he that sent me, the Father, giveth testimony of me. {19} They said therefore to him: Where is thy Father? JESUS answered, Neither me do you know, nor my Father. If you did know me, perhaps you might know my Father also. {20} These words JESUS spake in the Treasury, teaching in the temple, and no man apprehended him, because his hour was not yet come. {21} Again therefore JESUS said to them: I go, and you shall seek me, and shall die in your sin. Whither I go, you can not come. {22} The Jews therefore said: Why, will he kill himself, because he saith: Whither I go, you can not come? {23} And he said to them: You are from beneath, I am from above. You are of this world, I am not of this world. {24} Therefore I said to you that you shall die in your sins. For if you believe not that I am he, you shall die in your sin. {25} They said therefore to him: Who art thou? JESUS said to them: The Beginning who also speak to you. {26} Many things I have to speak and judge of you. But he that sent me, is true: and what I have heard of him, these things I speak in the world. {27} And they knew not that he said to them that his Father was God. {28}

JESUS therefore said to them: When you shall have exalted the Son of man, then you shall know that I am he, and of my self I do nothing, but as the Father hath taught me, these things I speak: {29} and he that sent me, is with me: and he hath not left me alone, because the things that please him I do always. {30} When he spake these things, many believed in him. {31} JESUS therefore said to them that believed him, the Jews: If you abide in my word, you shall be my Disciples indeed. {32} And you shall know the truth, and the truth shall make you free. {33} They answered him: We are the seed of Abraham, and we never served any man: how sayest thou, You shall be free? {34} JESUS answered them: Amen, amen I say to you, that every one which committeth sin, is the servant of sin. {35} And the servant abideth not in the house for ever: the son abideth for ever. {36} If therefore the Son make you free, you shall be free indeed. {37} I know that you are the children of Abraham: but you seek to kill me, because my word taketh not in you. {38} I speak that which I have seen with my Father: and you do the things that you have seen with your father. {39} They answered, and said to him: Our father is Abraham.

{1} JESUS saith to them: If you be the children of Abraham, do the works of Abraham. {40} But now, you seek to kill me, a man that have spoken the truth to you, which I have heard of God. This did not Abraham. {41} You do the works of your father. They said therefore to him: We were not born of fornication. We have one Father, God. {42} JESUS therefore said to them: If God were your Father, verily you would love me. For from God I proceeded, and came: for I came not of my self, but he sent me: {43} Why do you not know my speech? Because you can not hear my word. {44} You are of your father the devil, & the desires of your father you will do. He was a man-killer from the beginning, & he stood not in the verity; because verity is not in him. When he speaketh a lie, he speaketh of his own, because he is a liar, & the father thereof. {45} But because I say the verity, you believe me not. {46} Which of you shall argue me of sin? If I say the verity, why do you not believe me? {47} He that is of God, heareth the words of God. Therefore you hear not, because you are not of God. {48} The Jews therefore answered, and said to him: Do not we say well that thou art a Samaritane, and hast a devil? {49} JESUS answered: I have no devil: but I do honour my Father, and you have dishonoured me. {50} but I seek not mine own glory. There is that seeketh and judgeth. {51} Amen, amen I say to you: If any man keep my word, he shall not see death for ever. {52} The Jews therefore said: Now we have known that thou hast a devil. Abraham is dead, and the Prophets; and thou sayest: If any man keep my word, he shall not taste death for ever. {53} Why, art thou greater than our father Abraham, who is dead? and the Prophets are dead. Whom doest thou make thy self? {54} JESUS answered: If I do glorify my self, my glory is nothing. It is my Father that glorifieth me, whom you say that he is your God. {55} And you have not known him, but I know him. And if I shall say that I know him not, I shall be like to you, a liar. But I do know him, and do keep his word. {56} Abraham your father rejoiced that he might see my day: and he saw, and was glad. {57} The Jews therefore said to him: Thou hast not yet fifty years and hast thou seen Abraham? {58} JESUS said to them: Amen, amen I say to you, before that Abraham was made, I am. {59} They took stones therefore to cast at him. But JESUS hid himself, and went out of the temple.

Chapter 9

To shew that by his Baptism (being the Sacrament of illumination or faith) he will take away the blindness of the world, he giveth with strange ceremonies sight to one born blind. {8} By which wonderful miracle (the attestation of the party him self and of his parents concurring) first the neighbours, then also the Pharisees them selves are plainly confounded. Yet so obstinate they are, that because it was the Sabbath when he wrought it, they infer that he is not of God: yea and throw out of their Synagogue the party for confessing him. {15} But our Lord receiveth him: {39} and foretelleth by this occasion, the execution of the Jews (because of their wilful obstinacy) and illumination of the Gentiles who confess their own blindness.

{1} AND JESUS passing by, saw a man blind: from his nativity; asked him: Rabbi, who hath sinned, this {2} and his Disciples man, or his parents, that he should be born blind? JESUS answered: {3} Neither hath this man sinned, nor his parents; but that the works of God may be manifested in him. {4} I must work the works of him that sent me, whiles it is day. The night cometh, when no man can work. {5} As long as I am in the world, I am the light of the world. {6} When he had said these things, he spit on the ground, and made clay of the spittle, and spread the clay upon his eyes, {7} and said to him: Go, wash in the pool of Siloe, which is interpreted, Sent. He went therefore, and washed; and he came seeing. {8} Therefore the neighbours, and they which had seen him before, that he was a beggar, said: Is not this he that sat, and begged? Others said: That this is he. {9} But others: No, not so, but he is like him. But he said: That I am he. {10} They said therefore to him: How were thine eyes opened? {11} He answered: That man that is called JESUS, made clay, and anointed mine eyes, and said to me: Go to the pool of Siloe, and wash. And I went, and washed, and saw. {12} And they said to him: Where is he? He saith: I know not. {13} They bring him that had been blind, to the Pharisees. {14} And it was the Sabbath when JESUS made the clay, and opened his eyes. {15} Again therefore the Pharisees asked him, how he saw. But he said to them: He put clay upon mine eyes, & I washed; and I see. {16} Certain therefore of the Pharisees said: This man is not of God, that keepeth not the Sabbath. But others said: How can a man that is a sinner do these signs? And there was a schism among them. {17} They say therefore to the blind again: Thou, what sayest thou of him that opened thine eyes? And he said: That he is a Prophet. {18} The Jews therefore did not believe of him, that he had been blind and saw, until they called the parents of him that saw, {19} and asked them, saying: Is this your son, whom you say that he was born blind? how then doth he now see? {20} His parents answered them, and said: We know that this is our son, and that he was born blind; {21} but how he now seeth, we know not, or who hath opened his eyes, we know not, ask himself; he is of age, let himself speak of himself. {22} These things his parents said, because they feared the Jews. For the Jews had now conspired, that if any man should confess him to be CHRIST, he should be put out of the Synagogue. {23} Therefore did his parents say: That he is of age, ask himself. {24} They therefore again called the man that had been blind, and said to him: Give glory to God. We know that this man is a sinner. {25} He therefore said to them: Whether he be a sinner, I know not: one thing I know, that whereas I was blind, now I see. {26} They said therefore to him: What did he to thee? how did he open thine eyes? {27} He answered them: I have now told you, and you have heard; why will you hear it again? will you also become his Disciples? {28} They reviled him therefore, & said: Be thou his Disciple: but we are the Disciples of Moyses. {29} We know that to Moyses God did speak; but this man we know not whence he is. {30} The man answered and said to them: For in this it is marvelous that you know not whence he is, and he hath opened mine eyes. {31} And we know that sinners God doth not hear. But if a man be a server of God, and do the will of him, him he heareth. {32} From the beginning of the world it hath not been heard that any man hath opened the eyes of one born blind. {33} unless this man were of God, he could not do any thing. {34} They answered and said to him: Thou wast wholly born in sins, and doest thou teach us? And they did cast him forth. {35} JESUS heard that they cast him forth; & when he had found him, he said to him: Doest thou believe in the Son of God? {36} He answered, and said: Who is he Lord, that I may believe in him? {37} And JESUS said to him: Both thou hast seen him; and he that talketh with thee, he it is. {38} But he said, I believe Lord. And falling down he adored him. {39} And JESUS said to him: For judgement came I into this world; that they that see not, may see: and they that see, may become blind. {40} And

certain of the Pharisees that were with him, heard; and they said to him: Why, are we also blind? {41} JESUS said to them: If you were blind, you should not have sin, but now you say, That we see. Your sin remaineth.

Chapter 10

He continueth his talk to the Pharisees, shewing that they and all other that will not enter in by him, are wolves: and that they which hear them, are not the true sheep. {11} But that him self is the good Pastor, and therefore to save the sheep from these wolves, he will yield his life, which otherwise no might of theirs could take from him: fortelling also his Resurrection, and vocation of the Gentiles. {22} Again an other time, he telleth these Jews openly, that they are not of his sheep, and that no might of theirs shall take from him his true sheep, because he is God, even as his Father is God. {31} Which by his miracles and by Scripture he sheweth to be no blasphemy: and they in vain seeking to stone and, to apprehend him, {40} he goeth out to the place where John Baptist had given open witness of him.

{1} AMEN, amen I say to you, he that entereth not by the door into the fold of the sheep, but climbeth up another way; he is a thief and a robber. {2} But he that entereth by the door, is the Pastor of the sheep. {3} To this man the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them forth. {4} And when he hath let forth his own sheep, he goeth before them: and the sheep follow him, because they know his voice. {5} But a stranger they follow not, but fly from him because they know not the voice of strangers. {6} This proverb JESUS said to them. But they knew not what he spake to them. {7} JESUS therefore said to them again: Amen, amen I say to you, that I am the door of the sheep. {8} And how many soever have come, are thieves and robbers: but the sheep heard them not. {9} I am the door. By me if any enter, he shall be saved: & he shall go in and shall go out, & shall find pastures. {10} The thief cometh not but to steal and kill & destroy. I came that they may have life, & may have more abundantly. {11} I am the good Pastor. {12} The good Pastor giveth his life for his sheep. But the hireling & he that is not the Pastor, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flyeth: and the wolf raveneth, and disperseth the sheep. {13} And the hireling flyeth because he is a hireling; and he hath no care of the sheep. {14} I am the good Pastor; and I know mine, and mine know me. {15} As the Father knoweth me, and I know the Father: and I yield my life for my sheep. {16} And other sheep I have that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be made one fold and one Pastor. {17} Therefore the Father loveth me: because I yield my life, that I may take it again. {18} No man taketh it away from me: but I yield it of myself. And I have power to yield it: and I have power to take it again. This commandment I received of my Father. {19} A dissension rose again among the Jews for these words. {20} And many of them said: He hath a devil and is mad; why hear you him? {21} Others said: These are not the words of one that hath a devil. Can a devil open the eyes of blind men? {22} And the Dedication was in Jerusalem: and it was winter. {23} And JESUS walked in the temple, in Salomon's porch. {24} The Jews therefore compassed him round about, and said to him: How long doest thou hold our soul in suspense? if thou be CHRIST, tell us openly. {25} JESUS answered them: I speak to you; and you believe not; the works that I do in the name of my Father, they give testimony of me. {26} But you do not believe, because you are not of my sheep. {27} My sheep hear my voice; and I know them, and they follow me. {28} And I give them life everlasting; and they shall not perish for ever, and no man shall pluck them out of my hand. {29} My Father, that which he hath given me, is greater than all: and no man can pluck them out of the hand of my Father. {30} I and the Father are one. {31} The Jews took up stones, to stone him. {32} JESUS answered them: Many good works I have shewed you from my Father, for which of those works do you stone me? {33} The Jews answered him: For a good work we stone thee not, but for blasphemy, and because thou being a man, makest thyself God. {34} JESUS answered them: Is it not written in your law, that I said, you are gods? {35} If he called

them gods, to whom the word of God was made, and the scripture can not be broken; {36} whom the Father hath sanctified and sent into the world, say you, That thou blasphemest, because I said I am the Son of God? {37} If I do not the works of my Father, believe me not. {38} But if I do, and if you will not believe me, believe the works: that you may know and believe that the Father is in me, and I in the Father. {39} They sought therefore to apprehend him; and he went forth out of their hands. {40} And he went again beyond Jordan into that place where John was baptizing first; and he tarried there. {41} and many came to him, and they said: That John indeed did no sign. But all things whatsoever John said of this man, were true. {42} And many believed in him.

Chapter 11

He cometh once again into Jewry boldly (the time that he would be killed of them, being not yet come) and raiseth Lazarus four days buried. {47} At which miracle the blind malice of the rulers so increaseth, that in Council they conclude to make him away, howbeit the high Priest prophesieth unawares, of the salvation of the world by his death. {54} He thereupon goeth again out of the way.

{1} AND there was a certain sick man, Lazarus of Bethania, of the town of Mary & Martha her sister. {2} (And Mary was she that anointed our Lord with ointment, & wiped his feet with her hair: whose brother Lazarus was sick.) {3} His sisters therefore sent to him saying: Lord, behold, he whom thou lovest, is sick. {4} And JESUS hearing, said to them: This sickness is not to death, but for the glory of God: that the Son of God may be glorified by it. {5} And JESUS loved Martha, and her sister Mary, and Lazarus. {6} As he heard therefore that he was sick, then he tarried in the same place two days: {7} then after this he saith to his Disciples: Let us go into Jewry again. {8} The Disciples say to him: Rabbi, now the Jews sought to stone thee; and goest thou thither again? {9} JESUS answered: Are there not twelve hours of the day? If a man walk in the day, he stumbleth not: because he seeth the light of this world: {10} but if he walk in the night, he stumbleth, because the light is not in him. {11} These things he said; and after this he saith to them: Lazarus our friend sleepeth; but I go that I may raise him from sleep. {12} His Disciples therefore said: Lord, if he sleep, he shall be safe. {13} But JESUS spake of his death; & they thought that he spake of the sleeping of sleep. {14} Then therefore JESUS said to them plainly: Lazarus is dead; {15} and I am glad for your sake, that you may believe, because I was not there: but let us go to him. {16} Thomas therefore, who is called Didymus, said to his condisciples: Let us also go, to die with him. {17} JESUS therefore came, and found him now having been four days in the grave. {18} (And Bethania was nigh to Jerusalem about fifteen furlongs.) {19} And many of the Jews were come to Martha and Mary, to comfort them concerning their brother. {20} Martha therefore when she heard that JESUS was come, went to meet him; but Mary sat at home. {21} Martha therefore said to JESUS: Lord if thou hadst been here, my brother had not died. {22} But now also I know that what things soever thou shalt ask of God, God will give thee. {23} JESUS saith to her: Thy brother shall rise again. {24} Martha saith to him: I know that he shall rise again in the resurrection, in the last day. {25} JESUS saith to her: I am the resurrection and the life; he that believeth in me, although he be dead, shall live. {26} And every one that liveth, and believeth in me, shall not die for ever. Believest thou this? {27} She saith to him: Yea Lord, I have believed that thou art CHRIST the Son of God that art come into this world. {28} And when she had said these things, she went, and called Mary her sister secretly, saying: The Master is come, & calleth thee. {29} She, when she heard, riseth quickly & cometh to him. {30} For JESUS was not yet come into the town: but he was yet in that place where Martha had met him. {31} The Jews therefore that were with her in the house and did comfort her, when they saw Mary that she rose quickly and went forth, followed her, saying: That she goeth to the grave, to weep there. {32} Mary therefore when she was come where

JESUS was, seeing him, fell at his feet, and saith to him: Lord, if thou hadst been here, my brother had not died. {33} JESUS therefore when he saw her, weeping, and the Jews that were come with her, weeping, he groaned in spirit, and troubled himself, {34} and said: Where have you laid him? They say to him: Lord, come and see. {35} And JESUS wept. {36} The Jews therefore said: Behold how he loved him. {37} But certain of them said: Could not he that opened the eyes of the blind man, make that this man should not die? {38} JESUS therefore again groaning in him self, cometh to the grave: and it was a cave; and a stone was laid over it. {39} JESUS saith: Take away the stone. Martha the sister of him that was dead, said to him: Lord, now he stinketh, for he is now of four days. {40} JESUS saith to her: Did not I say to thee, that if thou believe, thou shalt see the glory of God? {41} They took therefore the stone away. And JESUS lifting his eyes upward, said: Father, I give thee thanks that thou hast heard me. {42} And I did know that thou doest always hear me, but for the people that standeth about, have I said it, that they may believe that thou hast sent me. {43} When he had said these things, he cried with a loud voice: Lazarus, come forth. {44} And forthwith he came forth that had been dead, bound feet and hands with winding bands, and his face was tied with a napkin.

{1} JESUS said to them: Loose him, and let him go. {45} Many therefore of the Jews that were come to Mary & Martha, & had seen the things that JESUS did, believed in him. {46} And certain of them went to the Pharisees, & told them the things that JESUS did. {47} The chief Priests therefore & the Pharisees gathered a Council, & said: What do we, for this man doeth many signs. {48} If we let him alone so, all will believe in him: & the Romans will come, & take away our place & nation. {49} But one of them named Caiphas, being the high Priest of that year, said to them: You know nothing, {50} neither do you consider: that it is expedient for us that one man die for the people, & the whole nation perish not. {51} And this he said not of himself: but being the high Priest of that year, he prophesied that JESUS should die for the nation. {52} And not only for the nation, but to gather into one the children of God that were dispersed. {53} From that day therefore they devised to kill him. {54} JESUS therefore walked no more openly among the Jews, but he went into the country beside the desert unto a city that is called Ephrem, and there he abode with his Disciples. {55} And the Pasche of the Jews was at hand: & many of the country went up to Jerusalem before the Pasche to sanctify themselves. {56} They sought JESUS therefore; and they communed one with another, standing in the temple: What think you, in that he is not come to the festival day? And the chief Priests & Pharisees had given commandment, that if any man should know where he was, he should tell, that they might apprehend him.

Chapter 12

The Rulers dealing as if he hid him self.

{1} he cometh to Bethania. {3} Where by occasion of Judas the thief murmuring at Mary Magdalen's costly devotion, he foretelleth his death. {12} From thence, though they did now intend to kill Lazarus also, he rideth openly into Hierusalem, the people (because he had raised Lazarus) confessing with their acclamations that he is Christ. {20} Where certain Gentiles desiring to see him, {23} he foretelleth the conversion of the whole world from the Devil to him, to be now instant, as the effect of his death upon the Cross. {28} The Father also answering from heaven of his prayer made to that purpose, {37} yet after all this, the Jews continue incredulous as Esay prophesied of them: {42} though many believed, but were ashamed to confess him. {441150} Whereupon he sheweth that it is glorious before God, and salvation to them selves, to believe in him, and confess him: and damnable, to

despise him.

{1} JESUS therefore six days before the Pasche came to Bethania, where Lazarus was, that had been dead, whom JESUS raised. {2} And they made him a supper there: and Martha ministered, but Lazarus was one of them that sat at the table with him. {3} Mary therefore took a pound of ointment of right spikenard, precious, and anointed the feet of JESUS, and wiped his feet with her hair: and the house was filled of the odour of the ointment. {4} One therefore of his Disciples, Judas Iscariote, he that was to betray him, said: {5} Why was not this ointment sold for three-hundred pence, and given to the poor? {6} And he said this, not because he cared for the poor; but because he was a thief, and having the purse, carried the things that were put in. {7} JESUS therefore said: Let her alone that she may keep it for the day of my burial. {8} For the poor you have always with you; but me you shall not have always. {9} A great multitude therefore of the Jews knew that he was there; and they came, not for JESUS only, but that they might see Lazarus, whom he raised from the dead. {10} But the chief Priests devised for to kill Lazarus also: {11} because many for him of the Jews went away, and believed in JESUS. {12} And on the morrow a great multitude that was come to the festival day when they had heard that JESUS cometh to Jerusalem, {13} they took the boughs of palms, and went forth to meet him, & cried: Hosanna, Blessed is he that cometh in the name of our Lord, the King of Israel. {14} And JESUS found a young ass, and sat upon it, as it is written: {15} Fear not daughter of Sion: behold, thy King cometh sitting upon an ass's colt. {16} These things his Disciples did not know at the first: but when JESUS was glorified, then they remembered that these things had been written of him, and these things they did to him. {17} The multitude therefore gave testimony, which was with him when he called Lazarus out of the grave, and raised him from the dead. {18} For therefore also the multitude came to meet him, because they heard that he had done this sign. {19} The Pharisees therefore said among themselves: Do you see that we prevail nothing? Behold the whole world is gone after him. {20} And there were certain Gentiles of them that came up to adore in the festival day. {21} These therefore came to Philippe who was of Bethsaida of Galilee, and desired him, saying: Sir, we are desirous to see JESUS. {22} Philippe cometh and telleth Andrew. Again Andrew & Philippe told JESUS. {23} But JESUS answered them, saying: The hour is come, that the Son of man shall be glorified. {24} Amen, amen I say to you, unless the grain of wheat falling into the ground, die: it self remaineth alone, but if it die, it bringeth much fruit. {25} He that loveth his life shall lose it: and he that hateth his life in this world, doth keep it to life everlasting. {26} If any man minister to me, let him follow me: and where I am, there also shall my minister be. If any man minister to me, my Father will honour him. {27} Now my soul is troubled. And what shall I say? Father, save me from this hour. But therefore came I into this hour. {28} Father, glorify thy name. A voice therefore came from Heaven: Both I have glorified it, and again I will glorify it. {29} The multitude therefore that stood and had heard, said that it thundered. Others said, An Angel spake to him. {30} JESUS answered, and said: This voice came not for me, but for your sake. {31} Now is the judgement of the world: now the Prince of this world shall be cast forth. {32} And I, if I be exalted from the earth, will draw all things to my self. {33} (And this he said, signifying what death he should die.) {34} The multitude answered him: We have heard out of the law, that CHRIST abideth for ever; and how sayest thou: The Son of man must be exalted? Who is this Son of man? {35} JESUS therefore said to them: Yet a little while, the light is among you. Walk whiles you have the light, that the darkness overtake you not. And he that walketh in darkness, knoweth not whither he goeth. {36} Whiles you have the light, believe in the light, that you may be the children of light. These things JESUS spake and he went away, and hid himself from them.

{37} And whereas he had done so many signs before them, they believed not in him: {38} that the saying of Esay the Prophet might be fulfilled, which he said: Lord, who hath believed the hearing of us? {39} and the arm of our Lord to whom hath it been revealed? {40} Therefore they could not believe, because Esay said again: He hath blinded their eyes, and indurated their heart: that they may not see with their eyes, nor understand with their heart, and be converted, and I heal them. {41} These things said Esiae, when he saw his glory, & spake of him. {42} But yet of the Princes also many believed in him: but for the Pharisees they did not confess, that they might not be cast out of the Synagogue. {43} For they loved the glory of men more, than the glory of God. {44} But JESUS cried, and said: He that believeth in me, doth not believe in me, but in him that sent me. {45} And he that seeth me, seeth him that sent me. {46} I a light am come into this world: that every one which believeth in me, may not remain in the darkness. {47} And if any man hear my words, and keep them not: I do not judge him. For I came not to judge the world, but to save the world. {48} He that despiseth me, & receiveth not my words, hath that judgeth him. the word that I have spoken, that shall judge him in the last day. {49} Because, of my self I have not spoken, but the Father that sent me, he gave me commandment what I should say, and what I should speak. {50} And I know that his commandment is life everlasting. The things therefore that I speak: as the Father said to me, so do I speak.

Chapter 13

At his last supper, to give his farewell, and that in most wonderful loving manner, [4] he washeth his Disciple's feet, [6] beginning with Peter, [8] (shewing how necessary it is for to be washed by him in Baptism, and needful also after Baptism) [12] and by this example teaching them all humility one toward an other. [21] Then he foretelleth, that (nowwithstanding his exceeding love toward them) one even of them will betray him, meaning Juda, [22] as to John he secretly sheweth. After those going out, he rejoiceth and saith that even now the hour is come, [34] commendeth unto them to love together, as a new commandment, [36] and foretelleth Peter who presumed too much of his own strength, that even this night he will deny him thrice.

{1} AND before the festival day of Pasche, JESUS knowing that his hour was come that he should pass out of this world to his Father: whereas he had loved his that were in the world, unto the end he loved them. {2} And when supper was done, whereas the devil now had put into the heart of Judas Iscariote the son of Simon, to betray him: {3} knowing that the Father gave him all things into his hands, & that he came from God, and goeth to God: {4} he riseth from supper, and layeth aside his garments, and having taken a towel, girded himself. {5} After that, he put water into a basin, and began to wash the feet of the Disciples, and to wipe them with the towel where with he was girded. {6} He cometh therefore to Simon Peter. And Peter saith to him: Lord: doest thou wash my feet? {7} JESUS answered and said to him: That which I do, thou knowest not now, hereafter thou shalt know. {8} Peter saith to him: Thou shalt not wash my feet for ever.

{1} JESUS answered him: If I wash thee not, thou shalt not have part with me. {9} Simon Peter saith to him: Lord, not only my feet, but also hands, and head. {10} JESUS saith to him: He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. {11} For he knew who he was that would betray him. therefore he said: You are not clean all. {12} Therefore, after he had washed their feet, and taken his garments, being set down, again he said to them: Know you what I have done to you? {13} You call me, Master, and Lord: and you say well, for I am so. {14} If then I have washed your feet, Lord and Master; you also ought to wash one another's feet. {15} For I have given you an example, {1152} that as I have done to you, so you do also. {16} Amen, amen I say to you, a servant is not greater than his Lord, neither is an Apostle greater than he that sent him. {17} If you know these things, you shall be blessed if you do them. {18} I speak not of you all: I know whom I have chosen. But that the scripture may be fulfilled, He that eateth bread with me shall lift up

his heel against me. {19} From this time I tell you, before it come to pass: that when it shall come to pass, you may believe, that I am he. {20} Amen, amen, I say to you, he that receiveth any that I send, receiveth me: & he that receiveth me, receiveth him that sent me. {21} When JESUS had said these things, he was troubled in spirit: and he protested, and said: Amen, amen I say to you that one of you shall betray me. {22} The Disciples therefore looked one upon another, doubting of whom he spake. {23} There was therefore one of his Disciples leaning in the bosom of JESUS, he whom JESUS loved. {24} Therefore Simon Peter beckoneth to him, and said to him: Who is it of whom he speaketh? {25} He therefore leaning upon the breast of JESUS saith to him: Lord, who is he? {26} JESUS answered: He it is to whom I shall reach the dipped bread. And when he had dipped the bread, he gave it to Judas Iscariote Simon's son. {27} And after the morsel, then Satan entered into him. And JESUS saith to him: That which thou doest, do it quickly. {28} But no man knew of those that sat at table to what purpose he said this unto him. {29} For certain thought, because Judas had the purse, that JESUS had said to him: Buy those things which are needful for us to the festival day: or that he should give some thing to the poor. {30} He therefore having received the morsel, incontinent went forth. And it was night. {31} When he therefore was gone forth, JESUS said: Now the Son of man is glorified, and God is glorified in him. {32} If God be glorified in him, God also will glorify him in himself, and incontinent will he glorify him. {33} Little children, yet a little while I am with you. You shall seek me, & as I said to the Jews, whither I go, you can not come: to you also I say now. {34} A new commandment I give to you, That you love one another; as I have loved you, that you also love one another. {35} In this all men shall know that you are my Disciples, if you have love one to another. {36} Simon Peter saith to him: Lord, whither goest thou? JESUS answered, Whither I go, thou canst not now follow me, but hereafter thou shalt follow. {37} Peter saith to him: Why can not I follow thee now? I will yield my life for thee. {38} JESUS answered him: Thy life wilt thou yield for me? Amen, amen I say to thee, the cock shall not crow, until thou deny me thrice.

Chapter 14

They being sad, because he said that he must go from them, he comforteth them many ways, as, putting them in hope to follow him unto the same place, so that they keep his commandments. Where he telleth them, that him self is the way thither according to his Humanity, and also the end according to his Divinity, no less than his Father, because he is consubstantial, [15] promising also to send unto them (that is, to his Church) the Holy Ghost to be after his departure with them for ever. [28] And saying that it is his promotion (according to his Humanity) to go to the Father, for, whose obedience this his death shall be, & not for any gift of his own.

{1} LET not your heart be troubled. You believe in God, believe in me also. Father's house there be many mansions. If {2} In my not, I would have told you, Because I go to prepare you a place. {3} And if I go, and prepare you a place: I come again and will take you to my self, that where I am, you also may be. {4} And whither I go you know, and the way you know. {5} Thomas saith to him: Lord, we know not whither thou goest; and how can we know the way? {6} JESUS saith to him: I am the way, and the verity, and the life. No man cometh to the Father; but by me. {7} If you had known me, my Father also certes you had known: and from hence forth you shall know him, and you have seen him. {8} Philippe saith to him: Lord shew us the Father, and it sufficeth us. {9} JESUS saith to him: So long time I am with you; & have you not known me? Philippe, he that seeth me, seeth the Father also. How sayest thou, Shew us the Father? {10} Doest thou not believe that I am in the Father, & the Father in me? The words that I speak to you, of my self I speak not. But my Father that abideth in me, he doeth the works. {11} Believe you not, that I am in the Father and the Father in me? Otherwise for the works themselves believe. {12} Amen, amen I say to you, he that believeth in me, the works that I do, he also shall do, and greater than these shall he do, {13} because I go to the Father, & whatsoever you shall ask in my name,

that will I do: that the Father may be glorified in the Son. {14} If you ask me any thing in my name, that will I do. {15} If you love me, keep my commandments. {16} And I will ask the Father, and he will give you another Paraclete, that he may abide with you for ever, {17} the Spirit of truth, whom the world can not receive, because it seeth him not, neither knoweth him, but you know him: because he shall abide with you, and shall be in you. {18} I will not leave you orphans: I will come to you. {19} Yet a little while: and the world seeth me no more. But you see me: because I live, and you shall live. {20} In that day you shall know that I am in my Father, and you in me; and I in you. {21} He that hath my commandments, & keepeth them: he it is that loveth me. And he that loveth me, shall be loved of my Father: and I will love him, and will manifest my self to him. {22} Judas saith to him, not that Iscarote: Lord, what is done, that thou wilt manifest thy self to us, and not to the world? {23} JESUS answered, and said to him: If any love me, he will keep my word, and my Father will love him, and we will come to him, and will make abode with him. {24} He that loveth me not, keepeth not my words. And the word which you have heard, is not mine; but his that sent me, the Father's. {25} These things have I spoken to you abiding with you. {26} But the Paraclete the Holy Ghost, whom the Father will send in my name, he shall teach you all things, & suggest unto you all things whatsoever I shall say to you. {27} Peace I leave to you, my peace I give to you; not as the world giveth, do I give to you. Let not your heart be troubled, nor fear. {28} You have heard that I said to you, I go, and I come to you. If you loved me, you would be glad verily, that I go to the Father: because the Father is greater than I. {29} And now I have told you before it come to pass: that when it shall come to pass, you may believe. {30} Now I will not speak many things with you. For the Prince of this world cometh, and in me he hath not any thing. {31} But that the world may know that I love the Father: and as the Father hath given me commandment, so do I: Arise, let us go hence.

Chapter 15

He exhorteth them to abide in him (that is, his Church, being the true vine, and not the Synagogue of the Jews any more) [9] and in his love, loving one an other, and keeping his commandments: [13] shewing how much he accounteth of them, by this that he dieth for them, [15] and revealeth unto them the secrets of heaven, [17] and appointheir fruit to be perpetual: [18] confirming them also against th persecutions and hatred of the obstinate Jews.

{1} IAM the true vine; and my Father is the husband-man, bearing fruit, he will take it away: & every {2} Every branch in me, not one that beareth fruit, he will purge it, that it may bring more fruit. {3} Now you are clean for the word which I have spoken to you. {4} Abide in me: and I in you. As the branch can not bear fruit of it self, unless it abide in the vine, so you neither unless you abide in me. {5} I am the vine: you the branches. He that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing. {6} If any abide not in me: he shall be cast forth as the branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. {7} If you abide in me, & my words abide in you: you shall ask what thing soever you will, and it shall be done to you. {8} In this my Father is glorified; that you bring very much fruit, and become my Disciples. {9} As my Father hath loved me, I also have loved you. Abide in my love. {10} If you keep my precepts, you shall abide in my love: as I also have kept my Father's precepts, and do abide in his love. {11} These things I have spoken to you, that my joy may be in you, and your joy may be filled. {12} This is my precept, that you love one another, as I have loved you. {13} Greater love than this no man hath, that a man yield his life for his friends. {14} You are my friends, if you do the things that I command you. {15} Now I call you not servants: for the servant knoweth not what his Lord doeth. But you I have called friends; because all things whatsoever I heard of my Father, I have notified unto you. {16} You chose not me, but I chose you; and have appointed you: that you go, & bring

fruit; and your fruit abide: that whatsoever you ask the Father in my name, he may give it you. {17} These things I command you, that you love one another. {18} If the world hate you, know ye that it hath hated me before you. {19} If you had been of the world, the world would love his own. But because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. {20} Remember my word that I said to you: The servant is not greater than his Master. If they have persecuted me, you also will they persecute. If they have kept my word, yours also will they keep. {21} But all these things they will do to you for my name sake; because they know not him that sent me. {22} If I had not come, and spoken to them, they should not have sin: but now they have no excuse of their sin. {23} He that hateth me, hateth my Father also. {24} If I had not done among them works that no other man hath done, they should not have sin: but now both they have seen, and they do hate both me and my Father. {25} But that the word may be fulfilled, which is written in their law: That they hated me gratis. {26} But when the Paraclete cometh whom I will send you from the Father, the Spirit of truth, which proceedeth from the Father, he shall give testimony of me: {27} and you shall give testimony, because you are with me from the beginning.

Chapter 16

The cause why he foretelleth them their persecution by the Jews, is, that they be not afterward scandalized therat. [6] Though they think this heavy news, it is for their vantage that he departeth, because of the great benefits that they shall receive by the coming then of the Holy Ghost, who shall also be his witness against his enemies. [16] Although in this world they shall so be persecuted, yet to his heavenly Father they and their prayers made in his name, shall be most acceptable, and at length the child (that is, Christ in all his members) being born, their joy shall be such as no persecutor can take from them. [31] Howbeit at this instant of his apprehension, they will all forsake him.

{1} THESE things have I spoken to you, that you be not scandalized. Synagogues they will cast you: but the {2} Out of the hour cometh, that every one which killeth you, shall think that he doeth service to God. {3} And these things they will do to you, because they have not known the Father, nor me. {4} But these things I have spoken to you: that when the hour shall come, you may remember them, that I told you. {5} But I told you not these things from the beginning, because I was with you. And now I go to him that sent me, and none of you asketh me: Whither goest thou? {6} But because I have spoken these things to you, sorrow hath filled your heart. {7} But I tell you the truth, it is expedient for you that I go. For if I go not, the Paraclete shall not come to you: but if I go, I will send him to you. {8} And when he is come, he shall argue the world of sin, and of justice, and of judgement. {9} Of sin: because they believed not in me. {10} But of justice: because I go to the Father; and now you shall not see me. {11} And of judgement: because the Prince of this world is now judged. {12} Yet many things I have to say to you: but you can not bear them now. {13} But when he, {1155} the Spirit of truth, cometh, he shall teach you all truth. For he shall not speak of himself; but what things soever he shall hear, he shall speak: and the things that are to come he shall shew you. {14} He shall glorify me; because he shall receive of mine, and shall shew to you. {15} All things whatsoever the Father hath, be mine. Therefore I said, that he shall receive of mine, and shall shew to you. {16} A little while, and now you shall not see me; & again a little while, & you shall see me: because I go to the Father. {17} Some therefore of his Disciples said one to another: What is this that he saith to us: A little while, and you shall not see me; and again a little while and you shall see me, and, because I go to the Father? {18} They said therefore: What is this that he saith, A little while? we know not what he speaketh. {19} And JESUS knew, that they would ask him; & he said to them: Of this you do question among your selves, because I said to you: A little while, and you shall not see me; and again a little while, and you shall see me. {20} Amen, amen I say to you, that you shall weep and lament, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned

into joy. {21} A woman when she travaileth, hath sorrow, because her hour is come: but when she hath brought forth the child, now she remembereth not the anguish for joy, that a man is born into the world. {22} And you therefore, now indeed you have sorrow, but I will see you again, and your heart shall rejoice; and your joy no man shall take from you. {23} And in that day, me you shall not ask any thing. Amen, amen I say to you, if you ask the Father any thing in my name, he will give it you. {24} Until now you have not asked any thing in my name. Ask and you shall receive; that your joy may be full. {25} These things in proverbs I have spoken to you. The hour cometh when in proverbs I will no more speak to you, but plainly of the Father I will shew you. {26} In that day you shall ask in my name: and I say not to you, that I will ask the Father for you. {27} For the Father himself loveth you, because you have loved me, and have believed that I came forth from God. {28} I came forth from the Father, and came into the world: again I leave the world, and I go to the Father. {29} His Disciples say to him: Behold now thou speakest plainly, and sayest no proverb. {30} Now we know that thou knowest all things, and thou needest not that any man ask thee. In this we believe that thou camest forth from God. {31} JESUS answered them: Now do you believe? {32} Behold the hour cometh, and it is now come, that you shall be scattered every man into his own, and me you shall leave alone: and I am not alone because the Father is with me. {33} These things I have spoken to you, that in me you may have peace. In the world you shall have distress, but have confidence, I have overcome the world.

Chapter 17

After his Sermon of farewell, he prayeth to his Father, that seeing he hath now finished his work, he will give him his appointed glory, for the conversion of all nations, [6] and preserve his Apostles, and his Church after them in unity and verity (that is, from Schism and Heresy:) {24} finally also glorify them with him in heaven.

{1} THESE things spake JESUS: and lifting up his eyes into Heaven, he said: Father, the hour is come, glorify thy Son, that thy Son may glorify thee. {2} As thou hast given him power over all flesh, that all which thou hast given him, to them he may give life everlasting. {3} And this is life everlasting that they know thee, the only true God, and whom thou hast sent JESUS CHRIST. {4} I have glorified thee upon the earth: I have consummated the work which thou gavest me to do: {5} and now glorify thou me O Father with thyself, with the glory which I had before the world was, with thee. {6} I have manifested thy name to the men whom thou gavest me out of the world. Thine they were, and to me thou gavest them: and they have kept thy word. {7} Now they have known that all things which thou gavest me are from thee: {8} because the words which thou gavest me, I have given them: and they have received, and known in very deed that I came forth from thee, and have believed that thou didst send me. {9} For them do I pray: Not for the world do I pray, but for them whom thou hast given me; {10} because they be thine: and all things be thine, and thine be mine: and I am glorified in them. And now I am not in the world, and these are in the world, & I come to thee. {11} Holy father, keep them in thy name, whom thou hast given me; that they may be one, as also we. {12} When I was with them, I kept them in thy name. Those whom thou gavest me, have I kept: and none of them perished, but the son of perdition, that the scripture may be fulfilled. {13} And now I come to thee: and these things I speak in the world, that they may have my joy filled in themselves. {14} I have given them thy word, and the world hath hated them, because they are not of the world: as I also am not of the world. {15} I pray not that thou take them away out of the world, but that thou preserve them from evil. {16} Of the world they are not: as I also am not of the world. {17} Sanctify them in truth. Thy word is truth. {18} As thou didst send me into the world, I also have sent them into the world. {19} And for them I do sanctify myself: that they also may be sanctified in truth. {20} And not for them only do I

pray, but for them also that by their word shall believe in me: {21} that they all may be one, as thou (Father) in me & I in thee; that they also in us may be one: that the world may believe that thou hast sent me. {22} And the glory that thou hast given me, have I given to them; that they may be one as we also are one. {23} I in them, and thou in me: that they may be consummate in one: and the world may know that thou hast sent me, and hast loved them, as me also thou hast loved. {24} Father, whom thou hast given me, I will, that where I am, they also may be with me: that they may see my glory which thou hast given me, because thou hast loved me before the creation of the world. {25} Just Father, the world hath not known thee. But I have known thee: and these have known, that thou didst send me. {26} And I have notified thy name to them, and will notify it: that the love wherewith thou hast loved me may be in them, and I in them.

Chapter 18

Being gone to the place that Judas the Traitor did know, {4}/ he offereth him self to the band of his enemies, sheweth his Divine might in overthrowing them all with a word, and in saving his Apostles from them also with a word: {10}, rebuketh Peter that would defend him from them: {12}, and so being apprehended, is brought bound to Annas and Caiphas, where he is striken by a servant, and thrice denied of Peter. {28}. Again in the morning he is by them brought to Pilate. {29}. Who demanding their accusation, whereas they would oppress him with their authority, {33}, and examining the point of his kingdom, pronounceth him innocent: yet they cry rather to have a thief's life saved.

{1} WHEN JESUS had said these things, he went forth with his Disciples beyond the Torrent-Cedron, where was a garden, into the which he entered and his Disciples. {2} And Judas also, that betrayed him, knew the place: because JESUS had often resorted thither together with his Disciples. {3} Judas therefore having received the band of men, and of the chief Priests and Pharisees, ministers, cometh thither with lanterns and torches and weapons. {4} JESUS therefore knowing all things that should come upon him, went forth, and said to them: Whom seek ye? {5} They answered him, JESUS of Nazareth.

{1} JESUS saith to them: I am he. And Judas also that betrayed him, stood with them. {6} As soon therefore as he said to them, I am he; they went backward, and fell to the ground. {7} Again therefore he asked them: Whom seek ye? And they said: JESUS of Nazareth. {8} JESUS answered, I have told you, that I am he. If therefore you seek me, let these go their ways. {9} That the word might be fulfilled which he said, That of them whom thou hast given me, I have not lost any. {10} Simon Peter therefore having a sword, drew it out; and smote the servant of the high Priest, & cut off his right ear. And the name of the servant was Malchus. {11} JESUS therefore said to Peter: Put up thy sword into the scabbard. The chalice which my Father hath given me, shall not I drink it? {12} The band therefore and the Tribune & the ministers of the Jews apprehended JESUS, and bound him: {13} and they brought him to Annas first, for he was father in law to Caiphas, who was the high Priest of that year. {14} And Caiphas was he that had given the counsel to the Jews, That it is expedient that one man die for the people. {15} And Simon Peter followed JESUS, and another Disciple. And that Disciple was known to the high Priest, and went in with JESUS into the court of the high Priest. {16} But Peter stood at the door without. The other Disciple therefore that was known to the high Priest, went forth, and spake to the portress, and brought in Peter. {17} The wench therefore that was portress, saith to Peter: Art not thou also of this man's Disciples? He saith to her, I am not. {18} And the servants & ministers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also standing, and warming himself. {19} The high Priest therefore asked JESUS of his Disciples, and of his doctrine. {20} JESUS answered him: I have openly spoken to the world: I have always taught in the Synagogue, and in the temple whither all the Jews resort together: and in secret I have spoken nothing. {21} Why askest thou me? ask them that have heard what I have spoken

unto them: behold they know what things I have said. {22} When he had said these things, one of the ministers standing by, gave JESUS a blow, saying: Answerest thou the high Priest so? {23} JESUS answered him: If I have spoken ill, give testimony of evil: but if well, why strikest thou me? {24} And Annas sent him bound to Caiphas the high priest. {25} And Simon Peter was standing, and warming himself. They said therefore to him: Art not thou also of his Disciples? He denied and said: I am not. {26} One of the servants of the high Priest saith to him, his cousin whose ear Peter did cut off: Did not I see thee in the garden with him? {27} Again therefore Peter denied: and forthwith the cock crew. {28} They therefore bring JESUS from Caiphas into the Palace. And it was morning: and they went not in into the Palace, that they might not be contaminated, but that they might eat the Pasche. {29} Pilate therefore went forth to them without, and said: What accusation bring you against this man? {30} They answered and said to him: If he were not a malefactor, we would not have delivered him up to thee. {31} Pilate therefore said to them: Take him you, and according to your law judge him. The Jews therefore said to him: It is not lawful for us to kill any man. {32} That the word of JESUS might be fulfilled which he said, signifying what death he should die. {33} Pilate therefore went into the Palace again, and called JESUS, and said to him: Art thou the King of the Jews? {34} JESUS answered: Sayest thou this of thyself, or have others told it thee of me? {35} Pilate answered: Why, am I a Jew? Thy Nation, and the chief Priests have delivered thee up to me: what hast thou done? {36} JESUS answered: My Kingdom is not of this world. If my Kingdom were of this world, my ministers verily would strive that I should not be delivered to the Jews. But now my Kingdom is not from hence. {37} Pilate therefore said to him: Art thou a King then? JESUS answered: Thou sayest, that I am a King. For this was I born, and for this came I into the world: that I should give testimony to the truth. Every one that is of the truth, heareth my voice. {38} Pilate saith to him: What is truth? And when he had said this, he went forth again to the Jews, and saith to them: I find no cause in him. {39} But you have a custom that I should release one to you in the Pasche: will you therefore that I release unto you the King of the Jews? {40} They all therefore cried again, saying: Not him but Barabbas. And Barabbas was a thief.

Chapter 19

The Jews are not satisfied with his scourging and irision. {8} Pilate hearing them say that he made him self the Son of God, is more afraid. {12} Yet, they urging him with his loyalty toward Caesar, and professing that them selves will no king but Caesar, he yieldeth unto them. {17} And so Christ carrying his own Cross, is crucified between two thieves. {19} Pilate writing notoriously the only cause of his death to be, for that he is their king or Christ. {23} His garments be so used, even as the Scriptures foretold. {25} He hath special care of his mother to the end. {28} He signifieth all that was written of his Passion, to be fulfilled, and so yieldeth up his ghost. {31} Then by the Jew's means also other Scriptures about his legs and side, are fulfilled. {38} And finally, he is honourably buried.

{1} THEN therefore Pilate took JESUS, and scourged him. a crown of thorns, put it upon his head: {2} And the soldiers plattng and they put about him a purple garment. {3} And they came to him, and said: Hail King of the Jews; and they gave him blows. {4} Pilate went forth again, and saith to them: Behold I bring him forth unto you, that you may know that I find no cause in him. {5} JESUS therefore went forth carrying the crown of thorns, and the purple vestiment. And he saith to them: Lo the man. {6} When the chief Priests therefore and the ministers had seen him, they cried, saying: Crucify, crucify him. Pilate saith to them: Take him you, and crucify him. For I find no cause in him. {7} The Jews answered him: We have a Law; and according to the Law he ought to die; because he hath made himself the Son of God. {8} When Pilate therefore had heard this saying, he feared more. {9} And he entered into the Palace again; and he saith to JESUS: Whence art thou? But JESUS gave him no answer. {10} Pilate therefore saith to him: Speakest thou not to me? knowest thou not that I have power to crucify thee, and I have power to release thee? {11}

JESUS answered: Thou shouldest not have any power against me, unless it were given thee from above. Therefore he that hath betrayed me to thee, hath the greater sin. {12} From thence forth Pilate sought to release him. But the Jews cried, saying: If thou release this man, thou art not Caesar's friend. Every one that maketh himself a king, speaketh against Caesar. {13} But Pilate when he had heard these words, brought forth JESUS: and he sat in the judgement seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha. {14} And it was the Parasceve of Pasche, about the sixth hour, and he saith to the Jews: Lo your King. {15} But they cried: Away, away with him, crucify him. Pilate saith to them: Shall I crucify your King? The chief Priests answered: We have no King, but Caesar. {16} Then therefore he delivered him unto them for to be crucified. And they took JESUS, and led him forth. {17} And bearing his own cross he went forth into that which is called the place of Calvary, in Hebrew Golgotha. {18} Where they crucified him, and with him two others, on the one side & on the other, and in the midst JESUS. {19} And Pilate wrote a title also: and he put it upon the cross. And it was written, JESUS OF NAZARETH THE KING OF THE JEWS. {20} This title therefore many of the Jews did read: because the place where JESUS was crucified, was nigh to the city: and it was written in Hebrew, in Greek, and in Latin. {21} The chief Priests therefore of the Jews said to Pilate: Write not, The King of the Jews; but that he said, I am King of the Jews. {22} Pilate answered: That which I have written, I have written. {23} The soldiers therefore when they had crucified him, took his garments (and they made four parts, to every soldier a part) & his coat. And his coat was without seam, wrought from the top through out. {24} They said therefore one to another: Let us not cut it, but let us cast lots for it whose it shall be. That the scripture might be fulfilled saying: They have parted my garments among them: and upon my vesture they have cast lot. And the soldiers did these things. {25} And there stood beside the cross of JESUS, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalene. {26} When JESUS therefore had seen his mother and the Disciple standing whom he loved, he saith to his mother: Woman, behold thy son. {27} After that, he saith to the Disciple: Behold thy mother. And from that hour the Disciple took her to his own. {28} Afterward JESUS knowing that all things were now consummate, that the scripture might be fulfilled, he saith, I thirst. {29} A vessel therefore stood there full of vinegar. And they putting a sponge full of vinegar about hyssop, offered it to his mouth. {30} JESUS therefore when he had taken the vinegar, said: It is consummate. And bowing his head, he gave up the ghost. {31} The Jews therefore (because it was the Parasceve) that the bodies might not remain upon the cross on the Sabbath (for that was a great Sabbath day) they desired Pilate that their legs might be broken, and they might be taken away. {32} The soldiers therefore came: and of the first indeed they brake the legs, and of the other that was crucified with him. {33} But after they were come to JESUS, when they saw that he was dead, they did not break his legs, {34} but one of the soldiers with a spear opened his side, & incontinent there came forth blood and water. {35} And he that saw it, hath given testimony: and his testimony is true. And he knoweth that he saith true, that you also may believe. {36} For these things were done that the scripture might be fulfilled: You shall not break a bone of him. {37} And again another scripture saith: They shall look on him whom they pierced. {38} And after these things Joseph of Arimathaea (because he was a Disciple of JESUS, but secret for fear of the Jews) desired Pilate that he might take away the body of JESUS. And Pilate permitted. He came therefore, & took away the body of JESUS. {39} Nicodemus also came, he that at the first came to JESUS by night, bringing a mixture of myrrh and aloes, about an hundred pounds. {40} They took therefore the body of JESUS, and bound it in linen cloths with the spices, as the manner is with the Jews to bury. {41} And there was in the place where he was crucified, a garden: and in the

garden a new monument, wherein no man yet had been laid. {42} There therefore because of the Paraseve of the Jews, they laid JESUS, because the monument was hard by.

Chapter 20

Upon Easter day his body is missed in the Sepulcher, first by M. Magdalene, {3} secondly by Peter also and John, the winding clothes yet remaining. {11} Then to M. Magdalene, after she had seen two Angels, JESUS also him self appeareth. {18} She having told to the Disciples, he appeareth to them also the same day, and sendeth them as him self was sent, giving them the Holy Ghost to remit and to retain sins. {26} Again upon low Sunday he appeareth to them, letting Thomas see, that he might believe, and commanding such as not seeing yet do believe. {30} The effect of this book.

{1} AND the first of the Sabbath, Mary Magdalene cometh early, when it was yet dark, unto the monument: and she saw the stone taken away from the monument. {2} She ran therefore and cometh to Simon Peter, and to the other Disciple whom JESUS loved, and saith to them: They have taken our Lord out of the monument, and we know not where they have laid him. {3} Peter therefore went forth and that other Disciple, and they came to the monument. {4} And both ran together, and that other Disciple did out-run Peter, and came first to the monument. {5} And when he had stooped down, he saw the linen cloths lying: but yet he went not in. {6} Simon Peter therefore cometh, following him, and went into the monument and saw the linen cloths lying, {7} and the napkin that had been upon his head, not lying with the linen cloths, but apart, wrapped up into one place. {8} Then therefore went in that other Disciple also which came first to the monument: and he saw, and believed. {9} For as yet they knew not the scripture, that he should rise again from the dead. {10} The Disciples therefore departed again to themselves. {11} But Mary stood at the monument without, weeping. Therefore as she was weeping, she stooped down, & looked into the monument: {12} and she saw two Angels in white, sitting, one at the head, and one at the feet, where the body of JESUS had been laid. {13} They say to her: Woman, why weepest thou? She saith to them: Because they have taken away my Lord, and I know not where they have put him. {14} When she had said thus, she turned backward, and saw JESUS standing; and she knew not that it is JESUS. {15} JESUS saith to her: Woman, why weepest thou? whom seekest thou? She thinking that it was the gardener, saith to him: Sir, if thou hast carried him away, tell me where thou hast laid him; and I will take him away. {16} JESUS saith to her: Mary. She turning saith to him: Rabboni (which is to say, Master.) {17} JESUS said to her: Do not touch me, for I am not yet ascended to my Father: but go to my Brethren, and say to them, I ascend to my Father and your Father, my God and your God. {18} Mary Magdalene cometh and telleth the Disciples, That I have seen our Lord, and thus he said unto me. {19} Therefore when it was late that day, the first of the Sabbaths, and the doors were shut, where the Disciples were gathered together for fear of the Jews, JESUS came and stood in the midst, and saith to them: Peace be to you. {20} And when he had said this, he shewed them his hands and side. The Disciples therefore were glad when they saw our Lord. {21} He said therefore to them again: Peace be to you. As my Father hath sent me, I also do send you. {22} When he had said this: he breathed upon them; and he said to them: Receive ye the Holy Ghost: {23} WHOSE SINS YOU SHALL FORGIVE, THEY ARE FORGIVEN THEM: AND WHOSE YOU SHALL RETAIN, THEY ARE RETAINED. {24} But Thomas one of the Twelve, who is called Didymus, was not with them when JESUS came. {25} The other Disciples therefore said to him: We have seen our Lord. But he said to them: unless I see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side: I will not believe. {26} And after eight days, again his Disciples were within; and Thomas with them.

{1} JESUS cometh the doors being shut, and stood in the midst, and said: Peace be to you. {27} Then he saith to Thomas: Put in

thy finger hither, and see my hands, and bring hither thy hand, and put it into my side; & be not incredulous but faithful. {28} Thomas answered, & said to him: My Lord, & my God. {29} JESUS saith to him: Because thou hast seen me, Thomas, thou hast believed: Blessed are they that have not seen & have believed. {30} Many other signs also did JESUS in the sight of his Disciples, which are not written in this Book. {31} And these are written, that you may believe that JESUS is CHRIST the Son of God: and that believing, you may have life in his name.

Chapter 21

Appearing again n Galilee, where Peter was fishing with his fellows: and causing them after they had all night taken none, to catch a great multitude, which Peter draweth to land, where he also dieth them: {15} He (expressing what this fishing signified) maketh Peter his Vicar, committing unto him the feeding of his lambs and sheep: {18} and revealeth unto him, that he also shall be crucified, to the glory of God, {20} admonishing him to mind that, rather than to be curious about John's death.

{1} AFTER the Disciples at the sea of Tiberias. And he manifested thus. , JESUS manifested himself again to {2} There were together Simon Peter, and Thomas who is called Didymus, and Nathanael which was of Cana in Galilee, & the sons of Zebedee, and two others of his Disciples. {3} Simon Peter saith to them: I go to fish. They say to him: We also come with thee. And they went forth and got up into the boat: and that night they took nothing. {4} But when morning was now come, JESUS stood on the shore: yet the Disciples knew not that it was JESUS. {5} JESUS therefore saith to them: Children, have you any meat? They answered him, No. {6} He saith to them: Cast the net on the right side of the boat; and you shall find. They therefore did cast it: and now they were not able to draw it for the multitude of fishes. {7} That Disciples therefore whom JESUS loved, saith to Peter: It is our Lord. Simon Peter when he had heard that it is our Lord, girded his coat unto him (for he was naked) & {1161} cast himself into the sea. {8} But the other Disciples came in the boat (for they were not far from the land, but as it were two hundred cubits) drawing the net of fishes. {9} Therefore after they came down to land, they saw hot coals lying, and fish laid thereon, and bread. {10} JESUS saith to them: Bring hither of the fishes that you took now. {11} Simon Peter went up, and drew the net to the land, full of great fishes, an hundred fifty three. And although they were so many the net was not broken. {12} JESUS saith to them: Come, dine. And none of them that sat at meat, durst ask him: Who art thou? knowing that it is our Lord. {13} And JESUS cometh & taketh the bread and giveth them, & the fish in like manner. {14} This now the third time JESUS was manifested to his Disciples, after he was risen from the dead. {15} Therefore when they had dined, JESUS saith to Simon Peter: Simon of John, lovest thou me more than these? He saith to him: Yea Lord; thou knowest that I love thee. He saith to him: FEED MY LAMBS. {16} He saith to him again: Simon of John, lovest thou me? He saith to him: Yea Lord, thou knowest that I love thee. He saith to him: FEED MY LAMBS. {17} He saith to him the third time: Simon of John, lovest thou me? Peter was stroken sad because he said unto him the third time, Lovest thou me? And he said to him: Lord, thou knowest all things: thou knowest that I love thee. He said to him: FEED MY SHEEP. {18} Amen, amen I say to thee, when thou wast younger, thou didst gird thy self, and didst walk where thou wouldest. But when thou shalt be old thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wilt not. {19} And this he said, signifying by what death he should glorify God. And when he had said this, he saith to him: Follow me. {20} Peter turning, saw that Disciple whom JESUS loved, following, who also leaned at the supper upon his breast, and said, Lord who is he that shall betray thee? {21} Him therefore when Peter had seen, he saith to JESUS: Lord, and this man what? {22} JESUS saith to him: So I will have him to remain till I come, what to thee? follow thou me. {23} This saying therefore went abroad among the brethren, that that Disciple dieth

not. And JESUS did not say to him, he dieth not; but, So I will have him to remain till I come, what to thee? {24} This is that Disciple which giveth testimony of these things, and hath written these things: and we know that his testimony is true. {25} But there are many other things also which JESUS did: which if they were written in particular, neither the world it-self I think were able to contain those books that should be written.

THE ACTS OF THE APOSTLES

Chapter 1

Christ now ready to ascend, biddeth the Apostles to expect the Holy Ghost which he had promised, foretelling where (being strengthened by him) they should begin his Church, and how far they should carry it. {9} After his Ascension they are warmed by two Angels to set their minds upon his second coming. {14} In the days of their expectation, 15. Peter beginneth to execute his vicarship, giving instruction and order, by which Mathias is elected Apostle in the place of Judas.

{1} THE first treatise I made of all things, O Theophilus, which JESUS began to do and to teach, {2} until the day wherein giving commandment by the Holy Ghost to the Apostles whom he chose, he was assumed. {3} to whom he shewed also himself alive after his passion in many arguments, for forty days appearing to them, and speaking of the Kingdom of God. {4} And eating with them, he commanded them, that they should not depart from Jerusalem, but should expect the promise of the Father, which you have heard (saith he) by my mouth: {5} for John indeed baptized with water, but you shall be baptized with the Holy Ghost after these few days. {6} They therefore that were assembled, asked him, saying: Lord, whether at this time wilt thou restore the Kingdom to Israel? {7} but he said to them: It is not for you to know times or moments, which the Father hath put in his own power: {8} but you shall receive the virtue of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Jewry, and Samaria, and even to the utmost of the earth. {9} And when he had said these things, in their sight he was elevated: & a cloud received him out of their sight. {10} And when they beheld him going into Heaven, behold two men stood beside them in white garments, {11} who also said: Ye men of Galilee, why stand you looking into Heaven? This JESUS which is assumed from you into Heaven, shall so come as you have seen him going into Heaven. {12} Then they returned to Jerusalem from the mount that is called Olivet, which is by Jerusalem, distant a Sabbath's journey. {13} And when they were entered in, they went up into an upper chamber, where abode Peter & John, James and Andrew, Philippe and Thomas, Bartholomew and Matthew, James of Alpheus and Simon Zeletes, and Jude of James. {14} All these were persevering with one mind in prayer with the women and MARY the mother of JESUS, and his brethren. {15} In those days Peter rising up in the midst of the Brethren, said: (and the multitude of persons together, was almost an hundred and twenty.) {16} You men, brethren, the scripture must be fulfilled which the Holy Ghost spake before by the mouth of David concerning Judas, who was the captain of them that apprehended JESUS: {17} who was numbered among us and obtained the lot of this ministry. {18} And he indeed hath possessed a field of the reward of iniquity, and being hanged he burst in the midst, and all his bowels gushed out. {19} And it was made notorious to all the inhabitants of Jerusalem: so that the same field was called in their tongue, Hacel-dema, that is to say, the field of blood. {20} For it is written in the book of Psalms: Be their habitation made desert, & be there none to dwell in it. And his Bishopric let another take. {21} Therefore, of these men that have assembled with us, all the time that our Lord JESUS went in and went out among us, {22} beginning from the Baptism of John until the day wherein he was assumed from us, there must one of these be made a witness with us of his resurrection. {23} And they appointed two, Joseph, who was called Barsabas, who was surnamed Justus: and Matthias. {24} And praying they said: Thou

Lord that knowest the hearts of all men, shew of these two, one, whom thou hast chosen, {25} to take the place of this ministry & Apostleship, from the which Judas hath prevaricated that he might go to his own place. {26} And they gave them lots, and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

Chapter 2

The Holy Ghost coming to the Faithful upon whitsunday, {5} Jews in Hierusalem of all Nations do wonder to hear them speak all tongues. {14} And Peter to the deriders declareth, that it is not drunkenness, but the Holy Ghost which Joel did prophecy of, which JESUS (whom they crucified) being now risen again and ascended (as he sheweth also out of the Scriptures) hath poured out from heaven, concluding therefore that he is CHRIST, and they most horrible murderers. {37} Whereat they being compunct, and submitting them selves, he telleth them that they must be baptized, and then they also shall receive the same Holy Ghost, as being promised to all the baptized. {41} And so {3000} are baptized that very day. {42} Whose godly exercises are here reported, and also their living in state of perfection. The Apostles work many miracles, and God daily increaseth the number of the Church.

{1} AND when the days of Pentecost were accomplished, they were all together in one place: {2} and suddenly there was made a sound from Heaven, as of a vehement wind coming, & it filled the whole house where they were sitting. {3} And there appeared to them parted tongues as it were of fire, and it sat upon every one of them: {4} and they were all replenished with the HOLY GHOST, and they began to speak with diverse tongues, according as the HOLY GHOST gave them to speak. {5} And there were dwelling at Jerusalem Jews, devout men of every nation that is under Heaven. {6} And when this voice was made, the multitude came together, and was astonished in mind, because every man heard them speak in his own tongue. {7} And they were all amazed, and marveled saying: Are not, lo, all these that speak, Galilaeans, {8} and how have we heard, each man our own tongue wherein we were born? {9} Parthians, & Medians, & Elamites, & that inhabit Mesopotamia, Jewry, & Cappadocia, Pontus, and Asia, {10} Phrygia, and Pamphilia, AEgypt & the parts of Lybia that is about Cyrene, & strangers of Rome, {11} Jews also, and Proselytes, Cretensians, and Arabians: we have heard, them speak in our own tongues the great works of God. {12} And they were all astonished, and marveled, saying one to another: What meaneth this? {13} But others deriding said: That these are full of new wine. {14} But Peter standing with the Eleven, lifted up his voice; and spake to them: Ye men, Jews, and all you that dwell in Jerusalem, be this known to you, and with your ears receive my words. {15} For these are not drunk, as you suppose, whereas it is the third hour of the day: {16} But this is it that was said by the Prophet Joel: {17} And it shall be, in the last days (saith our Lord) of my Spirit I will pour out upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your Ancients shall dream dreams. {18} and upon my servants truly, and upon my handmaids will I pour out in those days, of my Spirit, and they shall prophesy: {19} and I will give wonders in the Heaven above, and signs in the earth beneath, blood and fire, and vapour of smoke. {20} The sun shall be turned into darkness, and the moon into blood, before the great and manifest day of our Lord doth come. {21} And it shall be, every one whosoever calleth upon the name of our Lord, shall be saved. {22} Ye men of Israel hear these words: JESUS of Nazareth a man approved of God among you, by miracles & {1164} wonders and signs which God did by him in the midst of you, as you also know; {23} this same, by the determinate counsel & prescience of God being delivered, you by the hands of wicked men have crucified and slain. {24} Whom God hath raised up loosing the sorrows of hell, according as it was impossible that he should be holden of it. {25} For David saith concerning him: I foresaw the Lord in my sight always: because he is at my right hand that I be not moved. {26} For this, my heart hath been glad and my tongue hath rejoiced: moreover my flesh also shall rest in hope. {27} Because thou wilt not leave my soul in hell, nor give

thy Holy one to see corruption. {28} Thou hast made known to me the ways of life: thou shalt make me full of joyfulness with thy face. {29} Ye men, Brethren, let me boldly speak to you of the Patriarch David: that he died, and was buried; and his sepulchre is with us until this present day. {30} Whereas therefore he was a Prophet, and knew that by an oath God hath sworn to him, that of the fruit of his loins there should sit upon his seat; {31} foreseeing, he spake of the resurrection of Christ, for neither was he left in hell, neither did his flesh see corruption. {32} This JESUS hath God raised again, whereof all we are witnesses. {33} Being exalted therefore by the right hand of God, and having received of his Father the promise of the Holy Ghost, he hath poured out this whom you see and hear. {34} For David ascended not into Heaven; but he saith: Our Lord hath said to my Lord, sit on my right hand. {35} until I make thine enemies the foot-stool of thy feet. {36} Therefore let all the house of Israel know most certainly that God hath made him both Lord, & CHRIST, this JESUS, whom you have crucified. {37} And hearing these things, they were compunct in heart, and said to Peter and to the rest of the Apostles: What shall we do men, brethren. {38} But Peter said to them, do penance, & be every one of you baptized in the name of JESUS CHRIST for remission of your sins; and you shall receive the gift of the Holy Ghost. {39} For to you is the promise, and to your children, and to all that are far off, whomsoever the Lord our God shall call. {40} With very many other words also did he testify and exhorted them, saying: Save your selves from this perverse Generation. {41} They therefore that received his word, were baptized: & there were added in that day about three thousand souls. {42} And they were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread, and prayers. {43} And fear came upon every soul; many wonders also and signs were done by the Apostles in Jerusalem, and there was great fear in all. {44} All they also that believed, were together, & had all things common. {45} Their possessions and substance they sold, and divided them to all, according as every one had need. {46} Daily also continuing with one accord in the temple, and breaking bread from house to house, they took their meat with joy and simplicity of heart: {47} praising God, and having grace with all the people. And our Lord increased them that should be saved, daily together.

Chapter 3

A miracle, and a Sermon of Peter's to the people, shewing that JESUS is Christ, and exhorting them to faith in him and penance for their sins, and so they shall have by him (in Baptism) the Benediction which was promised to Abraham.

{1} AND Peter and John went up into the temple, at the ninth hour of prayer. {2} And a certain man that was lame from his mother's womb, was carried; whom they laid every day at the gate of the temple, that is called Specious, that he might ask alms of them that went into the temple. {3} He, when he had seen Peter and John about to enter into the temple, asked to receive an alms. {4} But Peter with John looking upon him, said: Look upon us. {5} But he looked earnestly upon them, hoping that he should receive something of them. {6} But Peter said: Silver and gold I have not, but that which I have, the same I give to thee: In the name of JESUS CHRIST of Nazareth arise, and walk. {7} And taking his right hand, he lifted him up, and forthwith his feet & soles were made strong. {8} And springing he stood, & walked; & went in with them into the temple walking, and leaping, and praising God. {9} And all the people saw him walking and praising God. {10} And they knew him, that it was he which sat for alms at the Specious gate of the temple: and they were exceedingly astonished and aghast at that that had chanced to him. {11} And as he held Peter and John, all the people ran to them unto the porch which is called Salomon's, wondering. {12} But Peter seeing them, made answer to the people: Ye men of Israel, why marvel you at this, or why look you upon us, as though by our power or holiness we have

made this man to walk? {13} The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers hath glorified his Son JESUS, whom you indeed delivered & denied before the face of Pilate, he judging him to be released. {14} But you denied the Holy and the Just One, and asked a mankiller to be given unto you. {15} But the Author of life you killed, whom God hath raised from the dead, of which we are witnesses. {16} And in the faith of his name, this man whom you see and know, his name hath strengthened; & the faith which is by him, hath given this perfect health in the sight of all you. {17} And now (brethren) I know that you did it through ignorance, as also your princes. {18} But God who foreshewed by the mouth of all the Prophets that his CHRIST should suffer, hath so fulfilled it. {19} Be Penitent therefore & convert, that your sins may be put out. {20} That, when the times shall come of refreshing by the sight of our Lord, and he shall send him that hath been preached unto you JESUS CHRIST. {21} Whom Heaven truly must receive until the times of the restitution of all things, which God spake by the mouth of his holy Prophets from the beginning of the world. {22} Moses indeed said: That a prophet shall the Lord your God raise up to you of your brethren, as my self: him you shall hear according to all things whatsoever he shall speak to you. {23} And it shall be, every soul that shall not hear that Prophet, shall be destroyed out of the people. {24} And all the Prophets from Samuel and afterward that have spoken, told of these days. {25} You are the children of the Prophets and of the Testament which God made to our fathers, saying to Abraham: And in thy seed shall all the families of the earth be blessed. {26} To you first God raising up his Son, hath sent him blessing you: that every one should convert himself from his naughtiness.

Chapter 4

The Rulers of the Jews oppose them selves and imprison Peter and John. {4} But yet thousands of the people are converted: {5} and to the Rulers also, Peter boldly avoucheth by theforesaid miracle, that JESUS is Christ, telling them of their heinous fault out of the Psalms, and that without him they can not be saved. {13} They though confounded with the miracle, yet proceed in their obstinacy, forbidding them to speak any more of JESUS, adding also threats. {23} Whereupon the Church flee to prayer, wherein they comfort them selves with the omnipotent of God, and prediction of David, and ask for the gift of boldness and miracles against these threats. {31} And God sheweth miraculously that he hath heard their prayer. {32} The whole Church's unity and community of life. 36. Of Barnabas by name.

{1} AND when they were speaking to the people, the Priests and Magistrates of the temple & the Sadducees came upon them, {2} being grieved that they taught the people, and shewed in JESUS the resurrection from the dead: {3} and they laid hands upon them, and put them into ward, until the morrow, for it was now evening. {4} And many of them that had heard the word, believed: and the number of the men was made five thousand. {5} And it came to pass on the morrow, that their princes, and Ancients, and Scribes were gathered into Jerusalem. {6} And Annas the high Priest, and Caiphas and John, and Alexander, and as many as were of the priest's stock. {7} And setting them in the midst, they asked: In what power or in what name have you done this? {8} Then Peter replenished with the Holy Ghost, said to them: Ye princes of the people and Ancients: {9} If we, this day be examined for a good deed upon an impotent man, in what he hath been made whole, {10} be it known to all you and to all the people of Israel, that in the name of JESUS CHRIST of Nazareth, whom you did crucify, whom God hath raised from the dead, in this same this man standeth before you, whole. {11} This is the stone that was rejected of you the builders: which is made into the head of the corner: {12} and there is not salvation in any other. For neither is there any other name under Heaven given to men, wherein we must be saved. {13} And seeing Peter's constancy and John's, understanding that they were men unlettered, and of the vulgar sort, they marveled; and they knew them that they had been with JESUS: {14} seeing the man also that had been cured, standing with them, they could say nothing to the contrary, {15} But they commanded

them to go aside forth out of the council: and they conferred together, {16} saying: What shall we do to these men? for a notorious sign indeed hath been done by them, to all the inhabitants of Jerusalem: it is manifest, and we can not deny it. {17} But that it be no further spread abroad among the people, let us threaten them, that they speak no more in this name to any man. {18} And calling them, they charged them that they should not speak at all, nor teach in the name of JESUS. {19} But Peter and John answering, said to them: If it be just in the sight of God, to hear you rather than God, judge ye. {20} For we can not but speak the things which we have seen and heard. {21} But they threatening, dismissed them: nor finding how they might punish them, for the people, because all glorified that which had been done, in that which was chanced. {22} For the man was more than forty years old in whom that sign of health had been wrought. {23} And being dismissed they came to theirs, and shewed all that the chief priests and Ancients had said to them. {24} Who having heard it, with one accord lifted up their voice to God, and said: Lord, thou that didst make Heaven & earth, the sea, and all things that are in them, {25} who in the Holy Ghost by the mouth of our Father David thy servant hast said: Why did the Gentiles rage, and the people meditate vain things: {26} the kings of the earth stand up, and the Princes assemble together against our Lord, and against his CHRIST? {27} For there assembled indeed in this city against the holy child JESUS whom thou hast anointed, Herod, and Pontius Pilate, with the Gentiles and the people of Israel; {28} to do what thy hand and thy counsel decreed to be done. {29} And now Lord look upon their threatenings, and give unto thy servants with all confidence to speak thy word, {30} in that, that thou extend thy hand to cures & signs and wonders to be done by the name of thy holy son JESUS. {31} And when they had prayed, the place was moved wherein they were gathered: and they were all replenished with the Holy Ghost, and they spake the word of God with confidence. {32} And the multitude of believers had one heart and one soul: neither did any one say that ought was his own of those things which he possessed, but all things were common unto them. {33} And with great power did the Apostles give testimony of the resurrection of JESUS CHRIST our Lord: and great grace was in all them. {34} For neither was there any one needy among them. For as many as were owners of lands or houses sold and brought the prices of those things which they sold, {35} and laid it before the feet of the Apostles. And to every one was divided according as every one had need. {36} And Joseph who was surnamed of the Apostles Barnabas (which is by interpretation, the son of consolation) a Levite, a Cyprian born, {37} whereas he had a piece of land, sold it, and brought the price, and laid it before the feet of the Apostles.

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J Ananias and his wife Saphira, for their sacrilege, at Peter's word fall down dead, to the great terror of the rest. 12. By the Apostle's miracles, not only the number, but also their faith so increaseth, that they seek in the streets to the very shadow of Peter, the towns also about bringing their diseased to Hierusalem. 17. The Rulers again oppose them selves, but in vain. 19. For out of prison an Angel delivere them, bidding them preach openly to all: 27. and in their Council Peter is nothing afraid of their bid words: 34. Yea Gamaliel being one of them selves casteth a doubt among them, lest the matter be of God, and therefore impossible to be dissolved. 40. Finally, the Apostles being scourged by them, count it an honour, and cease no day from preaching.

{1} BUT a certain man named Ananias, with Saphira his wife sold a piece of land, {2} and defrauded of the price of the land, his wife being privy thereto: and bringing a certain portion, laid it at the feet of the Apostles. {3} And Peter said: Ananias, why hath Satan tempted thy heart, that thou shouldest lie to the Holy Ghost, and defraud of the price of the land? {4} Remaining, did it not remain to thee: and being sold, was it not in thy power? Why hast thou put this thing in thy heart? Thou hast not lied to men, but to God. {5} And Ananias hearing these words, fell down, and gave up the ghost. And there came great fear upon all that heard it. {6} And

young men rising up, removed him, & bearing him forth buried him. {7} And it was the space as it were of three hours, and his wife, not knowing what was chanced, came in. {8} And Peter answered her: Tell me woman, whether did you sell the land for so much? But she said: Yea, for so much. {9} And Peter unto her: Why have you agreed together to tempt the Spirit of our Lord? Behold, their feet that have buried thy husband, at the door, and they shall bear thee forth. {10} Forthwith she fell before his feet, and gave up the ghost. And the young men going in, found her dead: and carried her forth, & buried her by her husband. {11} And there fell great fear in the whole Church, and upon all that heard these things. {12} And by the hands of the Apostles were many signs and wonders done among the people. And they were all with one accord in Salomon's porch. {13} But of the rest none durst join themselves unto them: but the people magnified them. {14} And the multitude of men and women that believed in our Lord, was more increased: {15} so that they did bring forth the sick into the streets, & laid them in beds and couches, that when Peter came, his shadow at the least might overshadow any of them, and they all might be delivered from their infirmities. {16} And there ran together unto Jerusalem the multitude also of the cities adjoining, bringing sick persons and such as were vexed of unclean spirits; who were all cured. {17} And the high Priest rising up, and all that were with him, which is the heresy of the Sadducees, were replenished with zeal: {18} laid hands upon the Apostles, and put them in the common prison. {19} But an Angel of our Lord by night opening the gates of the prison, & leading them forth, said: {20} Go; and standing speak in the temple to the people all the words of this life. {21} Who having heard this, early in the morning entered into the temple, and taught. And the high priest coming, and they that were with him, called together the Council & all the ancients of the children of Israel: and they sent to the prison that they might be brought. {22} But when the ministers were come, and opening the prison, found them not; returning they told, saying: {23} The prison truly we found shut with all diligence, and the keepers standing before the gates: but opening it, we found no man within. {24} And as soon as the Magistrates of the temple and the chief Priests heard these words, they were in doubt of them, what would befall. {25} And there came a certain man and told them: That the men, lo, which you did put in prison, are in the temple standing, and teaching the people. {26} Then went the Magistrate with the ministers, & brought them without force, for they feared the people, lest they should be stoned. {27} And when they had brought them, they set them in the Council. And the high Priest asked them, {28} saying: Commanding we commanded you that you should not teach in this name: and behold you have filled Jerusalem with your doctrine, and you will bring upon us the blood of this man. {29} But Peter answering and the Apostles, said: God must be obeyed, rather than men. {30} The God of our Fathers hath raised up JESUS, whom you did kill, hanging him upon a tree. {31} This Prince and Saviour God hath exalted with his right hand, to give repentance to Israel, and remission of sins. {32} And we are witnesses of these words, and the holy Ghost, whom God hath given to all that obey him. {33} When they had heard these things, it cut them to the heart, and they consulted to kill them. {34} But one in the Council rising up, a Pharisee named Gamaliel, a Doctor of law honourable to all the people, commanded the men to be put forth a while. {35} and he said to them: Ye men of Israel, take heed to your selves touching these men what you mean to do. {36} For before these days there rose Theodos, saying he was some body, to whom consented a number of men about four hundred, who was slain: and all that believed him, were dispersed, and brought to nothing. {37} After this fellow there rose Judas of Galilee in the days of the Enrolling, and drew away the people after him, and he perished: and as many as ever consented to him, were dispersed. {38} And now therefore I say to you, depart from these men and let them alone: for if this counsel or work be of men,

it will be dissolved: {39} but if it be of God, you are not able to dissolve them, lest perhaps you be found to resist God also. And they consented to him. {40} And calling in the Apostles, after they had scourged them, they charged them that they should not speak in the name of JESUS, and dismissed them. {41} And they went from the sight of the Council rejoicing, because they were accounted worthy to suffer reproach for the name of JESUS. {42} And every day they ceased not in the temple, and from house to house to teach and evangelize Christ JESUS.

Chapter 6

By occasion of a murmur in the Church (whose number now is so grown that it can not be numbered) Seven of them being ordered by the Apostles in the holy order of Deacons: {8} one of them, Steven, worketh great miracles: and is by such as he confounded in disputation, falsely accused in the Council, of blasphemy against the Temple and rites thereof.

{1} AND in those days the number of Disciples increasing, there arose a murmuring of the Greeks against the Hebrews, for that their widows were despised in the daily ministry. {2} And the Twelve calling together the multitude of the Disciples, said: it is not reason, that we leave the word of God, and serve tables. {3} Consider therefore brethren, seven men of you of good testimony, full of the holy Ghost and wisdom, whom we may appoint over this business. {4} But we will be instant in prayer and the ministry of the word. {5} And the saying was liked before all the multitude. And they chose Steven a man full of faith and of the holy Ghost, and Philippe, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a stranger of Antioch: {6} These they did set in the presence of the Apostles: and praying they imposed hands upon them. {7} And the word of God increased, and the number of the Disciples was multiplied in Jerusalem exceedingly: a great multitude also of the Priests obeyed the faith. {8} And Steven full of grace and fortitude did great wonders & signs among the people. {9} And there arose certain of that which is called the Synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Asia, disputing with Steven: {10} and they could not resist the wisdom and the Spirit that spake. {11} Then they suborned men, to say they had heard him speak words of blasphemy against Moyses and God. {12} They therefore stirred up the people, and the Ancients, and the Scribes: and running together they took him, and brought him into the Council, {13} and they set false witnesses that said: This man ceaseth not to speak words against the holy place & the Law. {14} For we have heard him say, that this same JESUS of Nazareth shall destroy this place, and shall change the traditions, which Moyses delivered unto us. {15} And all that sat in the Council beholding him, saw his face as it were the face of an Angel.

Chapter 7

Steven being permitted to answer, beginning at Abraham, sheweth that God was with their fathers both in other places, and also long before the Temple. 48. and that after it was built, it could not be (as they grossly imagined) a house for God to dwell in. 51. then he inviteth against their stiffneckedness, and telleth them boldly of their treacherous murdering of Christ, as their fathers had done his Prophets afore him. 54. Whereat they being wroth, he seeth heaven open, and JESUS there in his Divine Majesty. {57} Whereat they become more mad, so that they stone him to death (Saul consenting) he commanding his soul to JESUS, and humbly praying for them.

{1} AND the chief priest said: Are these things so? fathers, hear. The God of glory appeared to {2} Who said: Ye men, brethren and our father Abraham when he was in Mesopotamia, before that he abode in Charan, {3} & said to him: Go forth out of thy country, and out of thy kindred, & come into a land that I shall shew thee. {4} Then went he forth out of the land of the Chaldees, and dwelt in Charan. And from thence, after his father was dead, he translated him into this land wherein you do now dwell. {5} And he gave him no inheritance in it, no not the pace of a foot: and he promised to give it him in possession, and to his seed after him,

when as he had no child. {6} And God spake to him: That his seed shall be a sojourner in a strange country, and they shall subdue them to servitude, and shall evil entreat them four hundred years. {7} and the nation which they shall serve, will I judge, said God. And after these things they shall go forth and shall serve me in this place. {8} And he gave him the testament of circumcision, and so he begat Isaac, and circumcised him the eighth day: and Isaac, Jacob: and Jacob, the twelve Patriarchs. {9} And the Patriarchs through emulation, sold Joseph into Ægypt. And God was with him: {10} and delivered him out of all his tribulations. And he gave him grace and wisdom in the sight of Pharaoh the king of Ægypt, and he appointed him Governor over Ægypt and over all his house. {11} And there came famine upon all Ægypt and Chanaan, and great tribulation: and our fathers found no victuals. {12} But when Jacob had heard that there was corn in Ægypt; he sent our fathers first: {13} and at the second time Joseph was known of his brethren, and his kindred was made known unto Pharaoh. {14} And Joseph sending, called thither Jacob his father and all his kindred in seventy five souls. {15} And Jacob descended into Ægypt: and he died, and our fathers. {16} And they were translated into Sichem, and were laid in the sepulchre that Abraham bought for a price of silver of the sons of Hemor the son of Sichem. {17} And when the time drew near of the promise which God had promised to Abraham, the people increased and was multiplied in Ægypt, {18} until another king arose in Ægypt, that knew not Joseph. {19} This same circumventing our stock, afflicted our fathers, that they should expose their children, to the end they might not be kept alive. {20} The same time was Moyses born, and he was acceptable to God; who was nourished three months in his father's house. {21} And when he was exposed, Pharaoh's daughter took him up, and nourished him for her own son. {22} And Moyses was instructed in all the wisdom of the Ægyptians: and he was mighty in his words and works. {23} And when he was full of the age of forty years, it came to his mind to visit his brethren the children of Israel. {24} And when he had seen one suffer wrong, he defended him: and striking the Ægyptian, he revenged his quarrel that sustained the wrong. {25} And he thought that his brethren did understand that God by his hand would save them: but they understood it not. {26} And the day following he appeared to them being at strife: and he reconciled them unto peace, saying: Men, ye are brethren, wherefore hurt you one another? {27} But he that did the injury to his neighbour, repelled him, saying: Who hath appointed thee prince and judge over us: {28} What, wilt thou kill me, as thou didst yesterday kill the Ægyptian? {29} And Moyses fled upon this word: and he became a sojourner in the land of Madian, where he begat two sons. {30} And after forty years were expired, there appeared to him in the desert of mount Sina an Angel in the fire of the flame of a bush. {31} And Moyses seeing it, marveled at the vision. And as he went near to view it, the voice of our Lord was made to him: {32} I am the God of thy fathers; the God of Abraham, the God of Isaac, and the God of Jacob. And Moyses being made to tremble, durst not view it. {33} And our Lord said to him: Loose off the shoe of thy feet, for the place wherein thou standest, is holy ground. {34} Seeing I have seen the affliction of my people which is in Ægypt, and I have heard their groaning and am descended to deliver them. And now come, and I will send thee into Ægypt. {35} This Moyses, whom they denied, saying: Who hath appointed thee prince and Captain? him God sent prince & redeemer with the hand of the Angel that appeared to him in the bush. {36} He brought them forth doing wonders and signs in the land of Ægypt, and in the red sea, and in the desert forty years. {37} This is that Moyses which said to the children of Israel: A Prophet will God raise up to you of your own brethren as my self: him you shall hear. {38} This is he that was in the assembly in the wilderness, with the Angel that spake to him in Mount Sina, and with our fathers: who received the words of life to give unto us. {39} To whom our fathers would not be obedient: but

they repelled him, and in their hearts turned away into Ægypt, {40} saying to Aaron: Make us gods that may go before us. For this Moyses that brought us out of the land of Ægypt, we know not what is befallen to him. {41} And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their own hands. {42} And God turned, and delivered them up to serve the host of Heaven, as it is written in the book of the Prophets: Did you offer victims and hosts unto me forty years in the desert, O house of Israel? {43} And you took unto you the tabernacle of Moloch, and the star of your god Rempham, figures which you made, to adore them. And I will translate you beyond Babylon. {44} The tabernacle of testimony was among our fathers in the desert, as God ordained speaking to Moyses, that he should make it according to the form which he had seen. {45} Which our fathers with Jesus receiving, brought it in also into the possession of the Gentiles. Which God expelled from the face of our fathers, till in the days of David, {46} who found grace before God, and desired that he might find a tabernacle for the God of Jacob. {47} And Salomon built him a house. {48} But the Highest dwelleth not in houses made by hand, as the Prophet saith: {49} Heaven is my seat: and the earth the foot-stool of my feet. What house will you build me, saith our Lord, or what place is there of my resting? {50} Hath not my hand made all these things? {51} You stiff-necked and of uncircumcised hearts and ears, you always resist the holy Ghost: as your fathers, your selves also. {52} Which of the Prophets did not your fathers persecute? And they slew them that foretold of the coming of the Just one, of whom now {53} you have been betrayers and murderers: who received the Law by the disposition of Angels, and have not kept it. {54} And hearing these things they were cut in their hearts, and they gnashed with their teeth at him. {55} But he being full of the holy Ghost, looking steadfastly unto Heaven, saw the glory of God, and JESUS standing on the right hand of God. And he said: Behold I see the Heavens opened, and the Son of man standing on the right hand of God. {56} And they crying out with a loud voice, stopped their ears, and with one accord ran violently upon him. {57} And casting him forth without the city they stoned him: and the witnesses laid off their garments beside the feet of a young man that was called Saul. {58} And they stoned Steven invocating, and saying: Lord JESUS, receive my spirit. {59} And falling on his knees, he cried with a loud voice, saying: Lord, lay not this sin unto them. And when he had said this, he fell asleep. And Saul was consenting to his death.

Chapter 8

So far is persecution from prevailing against the Church, that by it the Church groweth from Hierusalem into all Jewry and Samaria. 5. The second of the Deacons, Philip, converteth with his miracles the city it self of Samaria, and baptizeth them; even Simon Magus also him self among the rest. 14. But the Apostles Peter and John are the Ministers to give them the Holy Ghost. 18. Which ministry Simon Magus would buy of them. 26. The same Philip being sent of an Angel to a great man of Aethiopia, who came a Pilgrimage to Hierusalem, first catechizeth him: 36. and then (he professing his faith and desiring Baptism) doth also baptize him.

{1} AND the same day there was made a great persecution in the Church, which was at Jerusalem, and all were dispersed through the countries of Jewry and Samaria, saving the Apostles. {2} And devout men took order for Steven's funeral, and made great mourning upon him. {3} But Saul wasted the Church: entering in from house to house, and drawing men and women, delivered them into prison. {4} They therefore that were dispersed, passed through, evangelizing the word. {5} And Philippe descending into the city of Samaria, preached CHRIST unto them. {6} and the multitudes were attent to those things which were said of Philippe, with one accord hearing, and seeing the signs that he did. {7} For many of them that had unclean spirits, crying with a loud voice, went out. And many sick of the palsy and lame were cured. {8} There was made therefore great joy in that city. {9} And a certain man named Simon, who before had been in that city a Magician, seducing the nation of Samaria, saying himself to be some great one: {10} unto whom all harkened from the least to the greatest, saying: This man

is the power of God, that is called great. {11} And they were attent upon him, because a long time he had bewitched them with his magical practises. {12} But when they had believed Philippe evangelizing of the Kingdom of God, and of the name of JESUS CHRIST, they were baptized, men and women. {13} Then Simon also himself believed: & being baptized, he cleaved to Philippe. Seeing also signs and very great miracles to be done, he was astonished with admiration. {14} And when the Apostles who were in Jerusalem, had heard that Samaria had received the word of God: they sent unto them Peter and John. {15} Who when they were come, prayed for them, that they might receive the holy Ghost. {16} For he was not yet come upon any of them, but they were only baptized in the name of our Lord JESUS. {17} Then did they impose their hands upon them, & they received the holy Ghost. {18} And when Simon had seen that by the imposition of the hand of the Apostles, the holy Ghost was given, he offered them money, {19} saying: Give me also this power, that on whomsoever I impose my hands, he may receive the holy Ghost. {20} But Peter said to him: Thy money be with thee unto perdition: because thou hast thought that the gift of God is purchased with money. {21} Thou hast no part, nor lot in this word. For thy heart is not right before God. {22} Do penance therefore from this thy wickedness: and pray to God, if perhaps this cogitation of thy heart may be remitted thee. {23} For I see thou art in the gall of bitterness and the obligation of iniquity. {24} And Simon answering said: Pray you for me to our Lord, that nothing come upon me of these things which you have said. {25} And they indeed having testified and spoken the word of our Lord, returned to Jerusalem, and evangelized to many countries of the Samaritans. {26} And an Angel of our Lord spake to Philippe, saying: Arise, and go toward the South, to the way that goeth down from Jerusalem into Gaza: this is desert. {27} And rising he went. And behold, a man of Æthiopia, an Eunuch, of great authority under Candace the queen of the Æthiopians, who was over all her treasures, was come to Jerusalem to adore: {28} and he was returning and sitting upon his chariot, and reading Esay the Prophet. {29} And the Spirit said to Philippe: Go near, and join thy self to this same chariot. {30} And Philippe running thereunto, heard him reading Esay the Prophet, and he said: Trowest thou that thou understandest the things which thou readest? {31} Who said: And how can I, unless some man shew me? & he desired Philippe that he would come up and sit with him. {32} And the place of the scripture which he did read, was this: As a sheep to slaughter was he led: and as a lamb before his shearer, without voice, so did he not open his mouth. {33} In humility his judgement was taken away. His generation who shall declare, for from the earth shall his life be taken? {34} And the Eunuch answering Philip, said: I beseech thee, of whom doth the Prophet speak this? of himself, or of some other? {35} And, Philip opening his mouth, and beginning from this scripture, evangelized unto him JESUS. {36} And as they went by the way, they came to a certain water: and the Eunuch said: Lo water, who doth let me to be baptized? {37} And Philip said: If thou believe with all thy heart, thou mayest. And he answering said: I believe that JESUS CHRIST is the Son of God. {38} And he commanded the chariot to stay: and both went down into the water, Philip and the Eunuch, and he baptized him. {39} And when they were come up out of the water, the Spirit of our Lord took away Philip, & the Eunuch saw him no more. And he went on his way rejoicing. {40} But Philip was found in Azotus, and passing through, he evangelized to all the cities, till he came to Caesarea.

Chapter 9

Saul not content to persecute so cruelly in Hierusalem, 3. is in the way to Damascus told by our Lord JESUS of his vain attempt, and miraculously converted to be an Apostle: and after great penance, restored to his sight by Ananias, and baptized. 20. And presently he dealeth mightily against the Jews, proving JESUS to be Christ, to their great admiration. 23. But such is their obstinacy, that they lay all Damascus to kill him, 26. From thence he goeth to Hierusalem, and

there joineth with the Apostles, and again by the obstinate Jews his death is sought. 31. The Church being now grown over all Jewry, Galilee, and Samaria, Peter visiteth all: and in his visitation, 33. healing a lame man, 36. and raising a dead woman, converteth very many.

{1} AND Saul as yet breathing forth threatenings and slaughter against the Disciples of our Lord, came to the high priest, {2} and asked letters of him unto Damascus to the Synagogues that if he had found any men and women of this way, he might bring them bound unto Jerusalem. {3} And as he went on his journey, it chanced that he drew nigh to Damascus: and suddenly a light from Heaven shined round about him. {4} And falling on the ground, he heard a voice saying to him, Saul, Saul why persecutest thou me? {5} Who said: Who art thou Lord? And he: I am JESUS whom thou doest persecute. It is hard for thee to kick against the prick. {6} And trembling and being astonished he said: Lord, what wilt thou have me to do? {7} And our Lord to him: Arise and go into the city, & it shall be told thee what thou must do. But the men that went in company with him, stood amazed, hearing the voice, but seeing no man. {8} And Saul rose up from the ground, and his eyes being opened, he saw nothing. And they drawing him by the hands, brought him into Damascus. {9} And he was there three days not seeing, and he did neither eat nor drink. {10} And there was a certain Disciple at Damascus, named Ananias: and our Lord said to him in a vision, Ananias. But he said, Lo, here I am Lord. {11} And our Lord to him: Arise, and go into the street that is called Straight: and seek in the house of Judas, one named Saul of Tarsus. For behold he prayeth. {12} (And he saw a man named Ananias, coming in and imposing hands upon him for to receive his sight.) {13} But Ananias answered: Lord, I have heard by many, of this man, {1173} how much evil he hath done to thy saints in Jerusalem: {14} and here he hath authority from the chief priests to bind all that invoke thy name. {15} And our Lord said to him: Go, for a vessel of election is this man unto me, to carry my name before the Gentiles, and kings, and the children of Israel. {16} For I will shew him how great things he must suffer for my name. {17} And Ananias went, and entered into the house: and imposing hands upon him, he said: Brother Saul, our Lord JESUS hath sent me, he that appeared to thee in the way that thou camest; that thou mayest see and be filled with the Holy Ghost. {18} And forthwith there fell from his eyes as it were scales, and he received sight: and rising he was baptized. {19} And when he had taken meat, he was strengthened. And he was with the Disciples that were at Damascus, for certain days. {20} And incontinent entering into the Synagogues, he preached JESUS, that this is the Son of God. {21} And all that heard, were astonished, and said: Is not this he that expugned in Jerusalem those that invoked this name; and came hither to this purpose that he might bring them bound to the chief priests? {22} But Saul waxed mighty much more and confounded the Jews that dwelt at Damascus, affirming that this is CHRIST. {23} And when many days were passed, the Jews consulted that they might kill him. {24} But their conspiracy came to Saul's knowledge. And they kept the gates also day and night, that they might kill him. {25} But the Disciples taking him in the night, conveyed him away by the wall, letting him down in a basket. {26} And when he was come into Jerusalem, he assayed to join himself to the Disciples, & all feared him, not believing that he was a Disciple. {27} But Barnabas took him & brought him to the Apostles, and told them how in the way he had seen our Lord, and that he spake unto him, & how in Damascus he dealt confidently in the name of JESUS. {28} And he was with them going in & going out in Jerusalem, & dealing confidently in the name of our Lord. {29} He spake also to the Gentiles, & disputed with the Greeks: but they sought to kill him. {30} Which when the brethren had known, they brought him down to Caesarea & sent him away to Tarsus. {31} The CHURCH truly through all Jewry & Galilee and Samaria had peace, & was edified, walking in the fear of our Lord, and was replenished with the consolation of the Holy Ghost. {32} And it came to pass, that Peter as he passed through

all, came to the saints that dwelt at Lydda. {33} and he found there a certain man named Æneas, lying in his bed from eight years before, who had the palsy. {34} And Peter said to him: Æneas, our Lord JESUS CHRIST heal thee: arise, and make thy bed. And incontinent he arose. {35} And all that dwelt at Lydda and Sarona, saw him: who converted to our Lord. {36} And in Joppe there was a certain Disciple named Tabitha, which by interpretation is called Dorcas. This woman was full of good works & alms-deeds which she did. {37} And it came to pass in those days, that she was sick and died. Whom when they had washed, they laid her in an upper chamber. {38} And whereas Lydda was nigh to Joppe, the Disciples hearing that Peter was in it, they sent two men unto him, desiring him: Be not loath to come so far as to us. {39} And Peter rising up came with them. And when he was come, they brought him into the upper chamber: and all the widows stood about him weeping, and shewing him the coats and garments which Dorcas made them. {40} And all being put forth, Peter falling on his knees prayed, and turning to the body he said: Tabitha, arise. And she opened her eyes: and seeing Peter, she sat up. {41} And giving her his hand, he lifted her up. And when he had called the saints and the widows, he presented her alive. {42} And it was made known throughout all Joppe: and many believed in our Lord. {43} And it came to pass that he abode many days in Joppe, with one Simon a tanner.

Chapter 10

Because the Jews so much abhorred the Gentiles, for the better warrant of their Christening, an Angel appeareth to Cornelius the devout Italian 9. and a vision is shewed to Peter him self (the chief and Paster of all) 19. and the Spirit speaketh to him, 34. yea and as he is Catechizing them about JESUS, 44. the holy Ghost cometh visibly upon them: and therefore not fearing any longer the offense of the Jews, he commandeth to baptize them.

{1} AND there was a certain man in Caesarea, named Cornelius, Centurion of that which is called the Italian band, {2} religious, & fearing God with all his house, doing many alms-deeds to the people. And always praying to God, {3} he saw in a vision manifestly, about the ninth hour of the day, an Angel of God coming in unto him and saying to him: Cornelius. {4} But he beholding him, taken with fear, said: Who art thou Lord? And he said to him: Thy prayers and thy alms-deeds are ascended into remembrance in the sight of God. {5} And now send men unto Joppe, and call hither one Simon that is surnamed Peter. {6} He lodgeth with one Simon a tanner, whose house is by the sea side. He will tell thee what thou must do. {7} And when the Angel was departed that spake to him, he called two of his household, and a soldier that feared our Lord, of them that were under him. {8} To whom when he had told all, he sent them unto Joppe. {9} And the next day whiles they were going on their journey, and drawing nigh to the city, Peter went up into the higher parts, to pray about the sixth hour. {10} And being hungry, he was desirous to take somewhat. And as they were preparing, there fell upon him an excess of mind: {11} and he saw the Heaven opened, and a certain vessel descending, as it were a great linen sheet with four corners let down from Heaven to the earth, {12} wherein were all four-footed beasts, and that creep on the earth, and fowls of the air. {13} And there came a voice to him: Arise Peter, kill, and eat. {14} But Peter said: God forbid, Lord; for I did never eat any common and unclean thing. {15} And a voice came to him again the second time: That which God hath purified, do not thou call common. {16} And this was done thrice, & forthwith the vessel was taken up again into Heaven. {17} And whiles Peter doubted within himself, what the vision should be that he had seen, behold the men that were sent from Cornelius, inquiring for Simon's house, stood at the gate. {18} And when they had called, they asked, if Simon that is surnamed Peter were lodged there. {19} And as Peter was thinking of the vision, the Spirit said to him: Behold, three men do seek thee. {20} Arise therefore, and get thee down, and go with them, doubting nothing; for I have sent them. {21} And Peter going

down to the men, said: Behold I am he whom you seek; what is the cause, for the which you are come? {22} Who said: Cornelius the Centurion, a just man and that feareth God, and having testimony of all the nation of the Jews, received an answer of an holy Angel to send for thee into his house, and to hear words of thee. {23} Therefore bringing them in, he lodged them. And the day following he arose and went with them: and certain of the brethren of Joppe accompanied him. {24} And on the morrow he entered into Caesarea. And Cornelius expected them, having called together his kin, and special friends. {25} And it came to pass, when Peter was come in, Cornelius came to meet him, & falling at his feet adored. {26} But Peter lifted him up saying: Arise, my self also am a man. {27} And talking with him, he went in, and findeth many that were assembled. {28} And he said to them: You know how abominable it is for a man that is a Jew, to join, or to approach unto a stranger: but God hath shewed to me, to call no man common or unclean. {29} For the which cause, making no doubt, I came when I was sent for. I demand therefore, for what cause you have sent for me? {30} And Cornelius said: Four days since, until this hour, I was praying the ninth hour in my house, and behold a man stood before me in white apparel, {31} and said: Cornelius, thy prayer is heard, and thy alms-deeds are in memory in the sight of God. {32} Send therefore to Joppe, and call hither Simon that is surnamed Peter: he lodgeth in the house of Simon a tanner by the sea side. {33} Immediately therefore I sent to thee: {1175} and thou hast done well in coming. Now therefore all we are present in thy sight, to hear all things whatsoever are commanded thee of the Lord. {34} And Peter opening his mouth, said: In very deed I perceive that God is not an accepter of persons. {35} But in every nation, he that feareth him, and worketh justice, is acceptable to him. {36} The word did God send to the children of Israel, preaching peace by JESUS CHRIST (this is Lord of all.) {37} You know the word that hath been made through all Jewry, for beginning from Galilee, after the baptism which John preached: {38} JESUS of Nazareth how God anointed him with the Holy Ghost and with power, who went throughout doing good and healing all that were oppressed of the devil, because God was with him. {39} And we are witnesses of all things that he did in the country of the Jews and in Jerusalem, whom they killed hanging him upon a tree. {40} Him God raised up the third day and gave him to be made manifest, {41} not to all the people, but to us, who did eat and drink with him after he rose again from the dead. {42} And he commanded us to preach to the people, & to testify that it is he that of God was appointed judge of the living and of the dead. {43} To him all the prophets give testimony, that all receive remission of sins by his name, which believe in him. {44} As Peter was yet speaking these words, the Holy Ghost fell upon all that heard the word. {45} And the faithful of the Circumcision that came with Peter, were astonished, for that the grace of the Holy Ghost was poured out upon the Gentiles also. {46} For they heard them speaking with tongues, and magnifying God. {47} Then Peter answered: Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we? {48} And he commanded them to be baptized in the name of our Lord JESUS CHRIST. Then they desired him that he would tarry with them certain days.

Chapter 11

The Christian Jews repreнд the foresaid fact of Peter in baptizing the Gentiles {4} But he alleging his foresaid warrants, and shewing plainly that it was of God. 18. they like good Catholics do yield. 19. By the foresaid persecution, the Church is yet further dilated, not only into all Jewry, Galilee, and Samaria, but also into other Countries: specially in Antioch Syriae the increase among the Greeks, is notable, first by the foresaid dispersed, 22. then by Barnabas, thirdly by him and Saul together: so that there beginneth the name of Christians: 27. with perfit unity between them and the Church that was before them at Hierusalem.

{1} AND the Apostles and brethren that were in Jewry, heard that the Gentiles also received the word of God. {2} And when Peter was come up to Jerusalem, they that were of the Circumcision

reasoned against him, saying: {3} Why didst thou enter in to men uncircumcised, and didst eat with them? {4} But Peter began and declared to them the order, saying: {5} I was in the city of Joppe praying, & I saw in an excess of mind a vision, a certain vessel descending as it were a great sheet with four corners let down from heaven, & it came even unto me. {6} Into which I looking considered, & saw four footed beasts of the earth, & cattle, & such as creep, & fowls of the air. {7} And I heard also a voice saying to me: Arise Peter, kill and eat. {8} And I said: Not so Lord; for common or unclean thing never entered into my mouth. {9} And a voice answered the second time from heaven: That which God hath made clean, do not thou call common. {10} And this was done thrice: and all were taken up again into heaven. {11} And behold, three men immediately were come to the house wherein I was, sent to me from Caesarea. {12} And the spirit said to me, that I should go with them, doubting nothing. And there came with me these six brethren also: and we went into the man's house. {13} And he told us, how he had seen an Angel in his house, standing and saying to him: Send to Joppe, and call hither Simon, that is surnamed Peter, {14} who shall speak to thee words wherein thou shalt be saved and all thy house. {15} And when I had begun to speak, the Holy Ghost fell upon them, as upon us also in the beginning. {16} And I remembered the word of our Lord, according as he said: John indeed baptized with water, but you shall be baptized with the Holy Ghost. {17} If therefore God hath given them the same grace, as to us also that believed in our Lord JESUS CHRIST: who was I that might prohibit God? {18} Having heard these things, they held their peace: & glorified God, saying: God then to the Gentiles also hath given repentance unto life. {19} And they truly that had been dispersed by the tribulation that was made under Steven, walked throughout unto Phoenice & Cypres & Antioch, speaking the word to none, but to the Jews only. {20} But certain of them were men of Cypres and Cyrene, who when they were entered into Antioch, spake to the Greeks, preaching our Lord JESUS. {21} And the hand of our Lord was with them: and a great number of believers was converted to our Lord. {22} And the report came to the ears of the Church that was at Jerusalem, touching these things: and they sent Barnabas as far as Antioch. {23} Who when he was come, and saw the grace of God, rejoiced: and he exhorted all with purpose of heart to continue in our Lord: {24} because he was a good man, and full of the Holy Ghost and faith. And a great multitude was added to our Lord. {25} And he went forth to Tarsus, to seek Saul: {26} whom when he had found, he brought him to Antioch. And they conversed there in the church a whole year: and they taught a great multitude, so that the Disciples were at Antioch first named CHRISTIANS. {27} And in these days there came Prophets from Jerusalem to Antioch, {28} and one of them rising, named Agabus, did by the Spirit signify a great famine that should be in the whole world, which fell under Claudius. {29} And the Disciples according as each man had, purposed every one to send, for to serve the brethren that dwelt in Jewry: {30} which also they did, sending to the ancients by the hands of Barnabas and Saul.

Chapter 12

Herod the first king that persecuted the Church, having at Hierusalem (when Barnabas and Saul were there with the collation of the Antiochians) killed James the Apostle, 3. and to please the Jews imprisoned Peter with the mind to kill him also, but frustrate by an Angel sent of God at the continual prayers of the Church made for her chief Pastor, 19. being puffed up with such pride that at Caesarea he refuseth not to be honoured as God: 23. is miraculously striken of God's Angel. 24. And so after the persecutor's death, the Church's preaching prospereth exceedingly.

{1} AND at the same time Herod the king set his hands, to afflict certain of the Church. {2} And he killed James the brother of John with the sword. {3} And seeing that it pleased the Jews, he added to apprehend Peter also. And it was the days of the Azymes. {4} Whom when he had apprehended, he cast into prison, delivering him to four quaternions of soldiers to be kept, meaning after the

Pasche to bring him forth to the people. {5} And Peter indeed was kept in prison. But prayer was made of the Church without intermission unto God for him. {6} And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. {7} And behold an Angel of our Lord stood in presence: and light shined in the house: and striking Peter's side, he raised him, saying: Arise quickly. And the chains fell from his hands. {8} And the Angel said to him: Gird thee, and put on thy shoes. And he did so. And he said to him: Put thy garment about thee, & follow me. {9} And going forth he followed him, & he knew not that it was true which was done by the Angel: but he thought that he saw a vision. {10} And passing through the first & the second watch, they came to the iron gate that leadeth to the city, which of it self opened to them. And going out, they went forward one street: and incontinent the Angel departed from him. {11} And Peter returning to himself, said: Now I know in very deed that our Lord hath sent his Angel, and delivered me out of Herod's hand, & from all the expectation of the people of the Jews. {12} And considering, he came to the house of Mary the mother of John, who was surnamed Mark, where many were gathered and praying. {13} And when he knocked at the door of the gate, there came forth a wench to see, named Rhode. {14} And as she knew Peter's voice, for joy she opened not the gate, but running in she told that Peter stood before the gate. {15} But they said to her: Thou art mad. But she affirmed that it was so. But they said: It is his Angel. {16} And Peter continued knocking. And when they had opened, they saw him, & were astonished. {17} And beckoning with his hand to them, that they should hold their peace, he told how our Lord had brought him out of prison, & he said: Tell these things to James & to the brethren. And going forth he went into another place. {18} And when day was come, there was no little ado between the soldiers, what was become of Peter. {19} And Herod, when he had sought him, and had not found, making inquisition of the keepers, commanded them to be led away: & going down from Jewry into Caesarea, there he abode. {20} And he was angry with the Tyrians and the Sidonians. But they with one accord came to him, and persuading Blastus that was chief of the king's chamber, they desired peace, for that their countries were nourished by him. {21} And upon a day appointed, Herod being arrayed with kingly attire, sat in the judgement seat, and made an oration to them. {22} And the people made acclamation, The voices of a God, & not of a man. {23} And forthwith an Angel of our Lord strook him, because he had not given the honour to God: and being consumed of worms, he gave up the ghost. {24} But the word of our Lord increased and multiplied. {25} And Barnabas and Saul returned from Jerusalem, having accomplished their ministry, taking with them John that was surnamed Mark.

Chapter 13

The preachers of the Church of Antioch preparing them selves, the Holy Ghost out of them all, chooseth Saul and Barnabas. 3. They being first consecrated Bishops, 4. go their appointed circuit over all the land of Cypres, the Proconsul whereof is also converted, seeing the miraculous execution of a Jew by Paul. 13. Thence, into Pamphilia: 14. and Pisidia, where in Antioch Paul preacheth to the Jews, shewing that JESUS is Christ, 38. and that in him is salvation, and not in their Law of Moyses: 40. warning them to beware of the reprobation foretold by the Prophets. 44. But the next Sabbath, they blaspheming, he in plain terms forsaketh them, and turneth to the Gentiles. Whereat the Gentiles be as glad on the contrary side. 50. Finally the Jews raising persecution, they forsake them, pronouncing them to be obstinate contemners.

{1} AND there were in the Church which was at Antioch, Prophets and Doctors, among whom was Barnabas, and Simon that was called Niger, and Lucius of Cyrene, and Manahen who was the foster-brother of Herod the Tetrarch, and Saul. {2} And as they were ministering to our Lord, & fasting, the Holy Ghost said: Separate me Saul and Barnabas unto the work, whereto I have taken them. {3} Then they fasting and praying, and imposing hands upon them, dismissed them. {4} And they being sent of the

Holy Ghost, went to Seleucia, and thence sailed to Cypres. {5} And when they were come to Salamina, they preached the word of God in the Synagogues of the Jews. And they had John also in their ministry. {6} And when they had walked throughout the whole island as far as Paphos, they found a certain man that was a magician, a false-prophet, a Jew, whose name was Bar-jesu, {7} who was with the Proconsul Sergius Paulus a wise man. He, sending for Barnabas & Saul, desired to hear the word of God. {8} But Elymas the magician (for so is his name interpreted) resisted them, seeking to avert the Proconsul from the faith. {9} But Saul, otherwise Paul, replenished with the Holy Ghost, looking upon him, {10} said: O full of all guile, and all deceit, son of the devil, enemy of all justice, thou ceasest not to subvert the right ways of our Lord. {11} And now behold the hand of our Lord upon thee, & thou shalt be blind, not seeing the sun until a time. And forthwith there fell dimness and darkness upon him, and going about he sought some body that would give him his hand. {12} Then the Proconsul, when he had seen that which was done, believed, marveling at the doctrine of our Lord. {13} And when Paul and they that were with him had sailed from Paphos, they came to Perge in Pamphylia. And John departing from them, returned to Jerusalem. {14} But they passing through Perge, came to Antioch in Pisidia: and entering into the Synagogue on the day of the Sabbath, they sat down. {15} And after the lesson of the Law and the Prophets, the princes of the Synagogue sent to them, saying: Men, brethren, if there be among you any sermon of exhortation to the people, speak. {16} And Paul rising up, and with his hand beckoning for silence, said: Ye men of Israel, and you that fear God, harken. {17} The God of the people of Israel chose our fathers, and exalted the people when they were sojourners in the land of Ægypt, and in a mighty arm brought them out thereof, {18} and for the space of forty years tolerated their manners in the desert. {19} And destroying seven nations in the land of Chanaan, by lot he divided their land among them, {20} as it were after four hundred and fifty years, and after these things he gave Judges, until Samuel the Prophet. {21} And thenceforth they desired a king: & he gave them Saul the son of Cis, a man of the tribe of Benjamin, forty years. {22} and removing him, he raised them up David to be king: to whom giving testimony, he said: I have found David the son of Jesse, a man according to my heart, who shall do all my wills. {23} Of his seed God according to his promise hath brought forth to Israel a Saviour JESUS, {24} John preaching before the face of his coming, baptism of penance to all the people of Israel. {25} And when John fulfilled his course, he said: Whom do you think me to be? I am not he: but behold there cometh after me, whose shoes of his feet I am not worthy to loose. {26} Men, brethren, children of the stock of Abraham, & they among you that fear God; to you the word of this salvation was sent. {27} For they that inhabited Jerusalem, and the princes thereof, not knowing him, nor the voices of the prophets that are read every Sabbath, judging have fulfilled them, {28} and finding no cause of death in him, desired of Pilate, that they might kill him. {29} And when they had consummated all things that were written of him, taking him down from the tree, they put him in a monument. {30} But God raised him up from the dead the third day: {31} who was seen for many days of them that came up together with him from Galilee into Jerusalem, who until this present are his witnesses to the people. {32} And we preach unto you that promise which was made to our fathers: {33} that God hath fulfilled this same to our children, raising up JESUS, as in the second Psalm also it is written: My Son art thou, this day have I begotten thee. {34} And that he raised him up from the dead, not to return now any more into corruption, thus he said: That I will give you the holy things of David faithful. {35} And therefore in another place also he saith: Thou shalt not give thy holy one to see corruption. {36} For David in his generation when he had served, according to the will of God slept: and he was laid to his fathers & saw corruption. {37} But he whom

God hath raised up, saw no corruption. {38} Be it known therefore to you, men, brethren, that through him, forgiveness of sins is preached to you, from all the things from the which you could not be justified by the law of Moyses. {39} In him every one that believeth, is justified. {40} Take heed therefore lest that come upon you which is spoken in the prophets, {41} See ye contemners, and wonder, and perish: because I work a work in your days, a work which you will not believe, if any man shall tell it you. {42} And they going forth, they desired them that the Sabbath following they would speak unto them these words. {43} And when the Synagogue was dismissed, many of the Jews, and of the strangers serving God, followed Paul & Barnabas: who speaking exhorted them to continue in the grace of God. {44} But the next Sabbath the whole city almost assembled to hear the word of God. {45} And the Jews seeing the multitudes, were replenished with envy, & contradicted those things which were said of Paul, blaspheming. {46} Then Paul and Barnabas constantly said: To you it behoved us first to speak the word of God: but because you repel it, and judge your selves unworthy of eternal life; behold we turn to the Gentiles. {47} For so our Lord commanded us: I have put thee to be the light of the Gentiles; that thou mayest be salvation unto the utmost of the earth. {48} And the Gentiles hearing it, were glad, and glorified the word of our Lord: and there believed as many as were preordained to life everlasting. {49} And the word of our Lord was spread throughout the whole country. {50} But the Jews stirred up religious and honest women, and the chief of the city, and raised persecution against Paul and Barnabas: and they did cast them forth out of their coasts. {51} But they shaking off the dust of their feet against them, came to Iconium. {52} The Disciples also were replenished with joy and with the holy Ghost.

Chapter 14

Next in Iconium they preach, where many being converted of both sorts, the obstinate Jews raise persecution. 6. Then in the towns of Lycaonia, where the Heathen first seeing that Paul had healed one born lame, are hardly persuaded but they are Gods. 18. but afterward, by the instigation of the malicious Jews, they stone Paul, leaving him for dead. 20. And so having done their circuit, they return the same way confirming the Christians, and making Priests for every Church. 25. And being come home to Antioch in Syria, they report all to the Church there.

{1} AND it came to pass at Iconium that they entered together into the Synagogue of the Jews, and so spake, that a very great multitude of Jews and of the Greeks did believe. {2} But the Jews that were incredulous, stirred up and incensed the hearts of the Gentiles to anger against the brethren. {3} A long time therefore they abode, dealing confidently in our Lord, who gave testimony to the word of his grace, granting signs and wonders to be done by their hands. {4} And the multitude of the city was divided: and certain of them indeed were with the Jews, but certain with the Apostles. {5} And when the Gentiles and the Jews with their princes had made an assault, to use them contumeliously, and to stone them, {6} understanding it, they fled to the cities of Lycaonia, Lystra and Derbe, and the whole country about, and there they were evangelizing. {7} And a certain man at Lystra impotent of his feet sat there, lame from his mother's womb, that never had walked. {8} This same heard Paul speaking. Who looking upon him, and seeing that he had faith for to be saved, {9} he said with a loud voice: Stand up right on thy feet. And he leaped & walked. {10} And the multitudes when they had seen what Paul had done, lifted up their voice in the Lycaonian tongue, saying: Gods made like to men, are descended to us. {11} And they called Barnabas, Jupiter: but Paul Mercury, because he was the chief speaker. {12} The Priest also of Jupiter that was before the city, bringing oxen and garlands before the gates, would with the people sacrifice. {13} Which thing when the Apostles Barnabas and Paul heard, renting their coats, they leaped forth into the multitudes, crying {14} and saying: Ye men, why do you these things? We also are mortal men like unto you, preaching to you for to convert from these vain things, to the living God that made the Heaven, and the earth, and

the sea, and all things that are in them: {15} who in the Generations past suffered all the Gentiles to go their own ways. {16} Howbeit he left not himself without testimony, being beneficial from Heaven, giving rains, and fruitful seasons, filling our hearts with food and gladness. {17} And speaking these things, they scarce appeased the multitudes from sacrificing to them. {18} But there came in certain Jews from Antioch and Iconium: and persuading the multitudes, and stoning Paul, they drew him out of the city, thinking him to be dead. {19} But the Disciples compassing him round about, he rising up, entered into the city, and the next day he went forth with Barnabas unto Derbe. {20} And when they had evangelized to that city, & had taught many, they returned to Lystra and Iconium, and to Antioch: {21} confirming the hearts of the Disciples, and exhorting them to continue in the faith; and that by many tribulations we must enter into the Kingdom of God. {22} And when they had ordained to them Priests in every Church, and had prayed with fastings, they commanded them to our Lord in whom they believed. {23} And passing through Pisidia, they came into Pamphylia, {24} and speaking the word of our Lord in Perge, they went down into Attalia: {25} and from thence they sailed to Antioch, whence they had been delivered to the grace of God unto the work which they accomplished. {26} And when they were come, and had assembled the Church, they reported what great things God had done with them, & that he had opened a door of faith to the Gentiles. {27} And they abode no little time with the Disciples.

Chapter 15

Some of those Jews also that were Christians, do fall, and are authors of the Heresy of Judaizing. 2. They refer the matter to Council: 7. Wherein after great disputation, Peter striking the stroke, 12. and other confirming his sentence with miracles, 13. and with Scriptures: 22. the Apostles and Priests do write and command in the name of the Holy Ghost what is to be done. 30. And the faithful therby are straightways quieted in mind. 36. After which, Paul and Barnabas thinking to go again their above said circuit together, are by occasion of Mark parted, to the greater increase of the Church.

{1} AND certain coming down from Jewry, taught the brethren: That unless you be circumcised according to the manner of Moyses, you can not be saved. {2} No little sedition therefore being risen to Paul and Barnabas against them, they appointed that Paul and Barnabas should go up, & certain others of the rest, to the Apostles and Priests unto Jerusalem, upon this question. {3} They therefore being brought on their way by the Church, passed through Phoenice & Samaria, reporting the conversion of the Gentiles: and they made great joy to all the brethren. {4} And when they were come to Jerusalem, they were received of the Church and of the Apostles and Ancients, declaring whatsoever God had done with them. {5} And there arose certain of the heresy of the Pharisees that believed, saying, That they must be circumcised; commanded also to keep the law of Moyses. {6} And the Apostles and Ancients assembled to consider of this word. {7} And when there was made a great disputation, Peter rising up said to them: Men, brethren, you know that of old days God among us chose, that by my mouth the Gentiles should hear the word of the Gospel, and believe. {8} And God which knoweth the hearts, gave testimony, giving unto them the Holy Ghost as well as to us, {9} and hath put no difference between us and them, by faith purifying their hearts. {10} Now therefore why tempt you God, to put a yoke upon the necks of the Disciples, which neither our fathers nor we have been able to bear? {11} But by the grace of our Lord JESUS CHRIST we believe to be saved, in like manner as they also. {12} And all the multitude held their peace: and they heard Barnabas and Paul telling what great signs and wonders God had done among the Gentiles by them. {13} And after they held their peace, James answered, saying: Men, brethren, hear me. {14} Simon hath told how God first visited to take of the Gentiles a people to his name. {15} And to this accord the words of the Prophets, as it is written: {16} After these things I will return, and will re-edify the tabernacle of David which was fallen, and the ruins thereof I will

re-edify, and set it up: {17} that the residue of men may seek after the Lord, and all nations upon whom my name is invoked, saith the Lord that doeth these things. {18} To our Lord was his own work known from the beginning of the world. {19} For the which cause I judge, that they which of the Gentiles are converted to God, are not to be disquieted, {20} but to write unto them that they refrain themselves from the contaminations of idols, and fornication, and strangled things, and blood. {21} For Moyses of old times hath in every city them that preach him in the Synagogues, where he is read every Sabbath. {22} Then it pleased the Apostles and Ancients with the whole Church, to choose men out of them, & to send to Antioch with Paul and Barnabas, Judas, who was surnamed Barsabas, & Silas, chief men among the Brethren, {23} writing by their hands. The Apostles and Ancients, the brethren, to the brethren of the Gentiles that are at Antioch and in Syria and Cilicia, greeting. {24} Because we have heard that certain going forth from us have troubled you with words subverting your souls, to whom we gave no commandment: {25} It hath pleased us being gathered in one, to choose out men & to send them unto you with our dearest Barnabas and Paul, {26} men that have given their lives for the name of our Lord JESUS CHRIST. {27} We have sent therefore Judas and Silas who themselves also will in words report unto you the same things. {28} For it hath seemed good to the Holy Ghost and to us, to lay no further burden upon you than these necessary things: {29} That you abstain from the things immolated to idols, and blood, and that which is strangled, and fornication, from the which things keeping yourselves, you shall do well. Fare ye well. {30} They therefore being dismissed went down to Antioch: and gathering the multitude, delivered the epistle. {31} Which when they had read, they rejoiced upon the consolation: {32} but Judas and Silas, themselves also being prophets, with many words comforted the brethren, and confirmed them. {33} And having spent some time there, they were with peace dismissed of the brethren unto them that had sent them. {34} But it seemed good unto Silas to remain there: and Judas departed alone: {35} and Paul and Barnabas tarried at Antioch, teaching and evangelizing with many others the word of our Lord. {36} And after certain days, Paul said to Barnabas, let us return and visit our brethren in all cities wherein we have preached the word of our Lord, how they do. {37} And Barnabas would have taken with them John also that was surnamed Mark. {38} But Paul desired that he (as who had departed from them out of Pamphylia, & had not gone with them to the work) might not be received. {39} And there rose a dissension, so that they departed one from another, & that, Barnabas indeed taking Mark sailed to Cypres. {40} But Paul choosing Silas departed, being delivered of the brethren to the grace of God. {41} And he walked through Syria and Cilicia, confirming the Churches: commanding them to keep the precepts of the Apostles & the Ancients.

Chapter 16

Paul having for his part visited the Churches of Syria, Cilicia, and Lycaonia, delivering unto them wihthold to keep the Decrees of the Council: 6. beginneth a new journey, over Phrygia, Galatia, Mysia: 8. Yea into Europe also he passeth, admonished by a vision, and cometh into Macedonia, 12. and there he beginneth the Church of the Philippians, working miracles, and suffering persecution.

{1} AND he came to Derbe and Lystra. And behold, there was a certain Disciple there named Timothee, the son of a widow woman that believed, of a father a Gentile. {2} To this man the brethren that were in Lystra and Iconium, gave a good testimony. {3} Him Paul would have to go forth with him: and taking him he circumcised him because of the Jews that were in those places. For they all knew that his father was a Gentile. {4} And when they passed through the cities, {1182} they delivered unto them to keep the decrees that were decreed of the Apostles and Ancients which were at Jerusalem. {5} And the Churches were confirmed in faith,

and did abound in number daily. {6} And passing through Phrygia and the country of Galatia, they were forbidden by the Holy Ghost to preach the word in Asia. {7} And when they were come into Mysia, they attempted to go into Bithynia, and the Spirit of JESUS permitted them not. {8} And when they had passed through Mysia, they went down to Troas: {9} and a vision by night was shewed to Paul. There was a certain man of Macedonia standing and beseeching him, and saying: Pass into Macedonia, and help us. {10} And as soon as he had seen the vision, forthwith we sought to go into Macedonia, being assured that God had called us to evangelize to them. {11} And sailing from Troas, we came with a straight course to Samothracia, and the day following to Neapolis: {12} and from thence to Philippi, which is the first city of the part of Macedonia, a colonia. And we were in this city certain days, abiding. {13} And upon the day of the Sabbaths, we went forth without the gate beside a river, where it seemed that there was prayer: & sitting we spake to the women that were assembled. {14} And a certain woman named Lydia, a seller of purple of the city of the Thyatirians, one that worshipped God, did hear: whose heart our Lord opened to attend to those things which were said of Paul. {15} And when she was baptized, & her house, she besought us, saying: If you have judged me to be faithful to our Lord, enter into my house & tarry. And she constrained us. {16} And it came to pass as we went to prayer, a certain wench having a Pythonical spirit, met us, that brought great gain to her masters by divining. {17} This same following Paul & us, cried saying: These men are the servants of the high God, which preach unto you the way of salvation. {18} And this she did many days. And Paul being sorry, and turning, said to the spirit: I command thee in the name of JESUS CHRIST to go out from her. And he went out the same hour. {19} But her masters seeing that the hope of their gain was gone, apprehending Paul and Silas, brought them into the market place to the Princes: {20} and presenting them to the magistrates, they said: These men trouble our city, being Jews: {21} and they preach a fashion which it is not lawful for us to receive, nor do, being Romans. {22} And the people ran against them: and the magistrates tearing their coats, commanded them to be beaten with rods. {23} And when they had laid many stripes upon them, they did cast them into prison, commanding the keeper that he should keep them diligently. {24} Who when he had received such commandment, cast them into the inner prison, and made their feet fast in the stocks. {25} And at mid-night Paul and Silas praying, did praise God. And they that were in prison, heard them. {26} But suddenly there was made a great earthquake, so that the foundations of the prison were shaken. And forthwith all the doors were opened: and the bands of all were loosed. {27} And the keeper of the prison waked out of his sleep, and seeing the doors of the prison opened, drawing out his sword, would have killed himself, supposing that the prisoners had been fled. {28} But Paul cried with a loud voice, saying: Do thy self no harm, for we are all here. {29} And calling for light, he went in, and trembling fell down to Paul and Silas at their feet: {30} and bringing them forth, he said: Masters, what must I do that I may be saved? {31} But they said: Believe in our Lord JESUS; and thou shalt be saved and thy house. {32} And they preached the word of our Lord to him with all that were in his house. {33} And he taking them in the same hour of the night, washed their wounds: and himself was baptized and all his house incontinent. {34} And when he had brought them into his own house, he laid the table for them, and rejoiced with all his house, believing God. {35} And when day was come, the magistrates sent the sergeants, saying: Let those men go. {36} And the keeper of the prison told these words to Paul, That the magistrates have sent that you should be let go. Now therefore departing, go ye in peace. {37} But Paul said to them: Being whipped openly, uncondemned, men that are Romans, they have cast us into prison: & now do they send us out secretly? Not so, but let them come, & let us out themselves. {38} And the

sergeants reported these words to the magistrates. And they were afraid hearing that they were Romans: {39} and coming they besought them, & bringing them forth they desired them to depart out of the city. {40} And going out of the prison, they entered in unto Lydia: and having seen the brethren, they comforted them, and departed.

Chapter 17

How in other parts of Macedonia he planted the Church, and namely at Thessalonica. 5. where the obstinate Jews are so malicious, that they pursue him also into Beroea. 14. From whence being conducted into Greece, he preacheth at Athens both to the Jews and Gentiles, disputing with the Philosophers, 19. and in Areopagus, persuading them from their Idols unto one God and JESUS CHRIST raised from the dead.

{1} AND when they had walked through Amphipolis and Apollonia, they came to Thessalonica, where there was a Synagogue of the Jews. {2} And Paul according to his custom entered in unto them, & three Sabbaths he discoursed to them out of the Scriptures, {3} declaring and insinuating that it behoved CHRIST to suffer and to rise again from the dead: & that this is JESUS CHRIST, whom I preach to you. {4} And certain of them believed, and were joined to Paul and Silas, and of the Gentiles that served God a great multitude, and noble women not a few. {5} But the Jews envying, & taking unto them of the rascal sort, certain naughty men, and making a tumult, stirred the city: and besetting Jason's house, sought to bring them forth unto the people. {6} And not finding them, they drew Jason and certain brethren to the princes of the city, crying, That these are they that stir up the world, and are come hither, {7} whom Jason hath received, and all these do against the decrees of Caesar, saying that there is another King, JESUS. {8} And they moved the people, and the princes of the city hearing these things. {9} And taking a satisfaction of Jason and of the rest, they dismissed them. {10} But the brethren forthwith by night sent away Paul and Silas unto Beroea. Who when they were come, entered into the Synagogue of the Jews. {11} (And these were more noble than they that are at Thessalonica, who received the word with all greediness, daily searching the scriptures, if these things were so. {12} And many surely of them believed, and of honest women Gentiles, and men not a few.) {13} And when the Jews in Thessalonica understood, that at Beroea also the word of God was preached by Paul, they came thither also, moving and troubling the multitude. {14} And then immediately the brethren sent away Paul, to go unto the sea: but Silas and Timothee remained there. {15} And they that conducted Paul, brought him as far as Athens, and receiving commandment of him to Silas and Timothee, that they should come to him very speedily, they departed. {16} And when Paul expected them at Athens, his spirit was incensed within him, seeing the city given to idolatry. {17} He disputed therefore in the Synagogue with the Jews, & them that served God, and in the market-place, every day with them that were there. {18} And certain Philosophers of the Epicures and the Stoicks disputed with him, and certain said, what is it that this word-sower would say? But others: He seemeth to be a preacher of new gods: because he preached to them JESUS and the resurrection. {19} And apprehending him, they led him to Areopagus, saying: May we know what this new doctrine is that thou speakest of? {20} for thou bringest in certain new things to our ears. We will know therefore what these things may mean. {21} (And all the Athenians, and the strangers sojourning there, employed them selves to nothing else but either to speak, or to hear some news.) {22} But Paul standing in the midst of Areopagus, said: Ye men of Athens, in all things I perceive you as it were superstitious. {23} For passing by and seeing your idols, I found an altar also where upon was written: To the unknown God. That therefore which you worship, not knowing it, the same do I preach to you. {24} The God that made the world and all things that are in it, he being Lord of Heaven & earth dwelleth not in temples made with hand, {25} neither is he served with men's hands, needing any thing, whereas

himself giveth life unto all, and breathing, and all things: {26} and he made of one, all mankind, to inhabit upon the whole face of the earth, assigning set times, and the limits of their habitation, {27} for to seek God, if happily they may feel or find him; although he be not far from every one of us: {28} For in him we live and move and be, as certain also of your own poets said, For of his kind also we are. {29} Being therefore of God's kind, we may not suppose, the Divinity to be like unto gold or silver, or stone, the graving of art and devise of man. {30} And the times truly of this ignorance whereas God despised, now he denounceth unto men that all every where do penance, {31} for that he hath appointed a day wherein he will judge the world in equity, by a man whom he hath appointed, giving all men faith, raising him up from the dead. {32} And when they had heard the resurrection of the dead, certain indeed mocked, but certain said: We will hear thee again concerning this point. {33} So Paul went forth out of the midst of them. {34} But certain men joining unto him, did believe: among whom was also Dionysius Areopagita, and a woman named Damaris, and others with them.

Chapter 18

At Corinth in Achaia, he worketh with his own hands, preaching JESUS to be CHRIST, unto the Jews upon their Sabbaths. 6. But they being obstinate and blaspheming, he in plain terms forsaketh them, and turneth to the Gentiles, among whom according to a vision that he had to embolden him, he planteth the Church in great numbers. 12. the obstinate Jews in vain soliciting the Proconsul against him. 18. From thence at length departing he turneth [19] by Ephesus (where he promiseth the Jews to return to them) 22. and so to Antioch of Syria (from whence he began his journey Act. [15]) 23. but not resting, by and by he goeth again to visit the new Churches that he planted Act. [16] in Galatia and Phrygia: 24. Apollo in his absence mightily confounding the Jews at Ephesus. [27] and afterward at Corinth.

{1} AFTER these things, departing from Athens, he came to Corinth. certain Jew, named Aquila, born in Pontus, {2} and finding a who of late was come out of Italy, & Priscilla his wife (because Claudius had commanded all Jews to depart from Rome,) he came to them. {3} And because he was of the same craft, he remained with them, and wrought, (and they were tent-makers by their craft.) {4} And he disputed in the synagogue every Sabbath, interposing the name of our Lord JESUS, and he exhorted the Jews and the Greeks. {5} And when Silas and Timothee were come from Macedonia, Paul was instant in preaching, testifying to the Jews that JESUS is CHRIST. {6} But they contradicting and blaspheming, he shaking his garments, said to them: Your blood upon your own head: I being clean, from henceforth will go to the Gentiles. {7} And departing thence, he entered into the house of a certain man, named Titus Justus, one that served God, whose house was adjoining to the synagogue. {8} And Crispus the prince of the Synagogue believed our Lord, with all his house: & many of the Corinthians hearing believed, and were baptized. {9} And our Lord said in the night by a vision to Paul: Do not fear, but speak, and hold not thy peace, {10} for-because I am with thee: and no man shall set upon thee to hurt thee: for I have much people in this city. {11} And he sat there a year & six months, teaching among them the word of God. {12} But Gallio being Proconsul of Achaia, the Jews with one accord rose up against Paul, and brought him to the judgement seat, {13} saying: That this man contrary to the Law persuadeth men to worship God. {14} And Paul beginning to open his mouth, Gallio said to the Jews: If it were some unjust thing, or an heinous fact, O you men Jews, I should by reason bear you. {15} But if they be questions of word and names, and of your law, your selves look unto it: I will not be judge of these things. {16} And he drove them from the judgement seat. {17} And all apprehending Sosthenes the prince of the Synagogue, strook him before the judgement seat: and Gallio cared for none of those things. {18} But Paul when he had stayed yet many days, taking his leave of the brethren, sailed to Syria, (and with him Priscilla and Aquila,) who had shorn his head in Cenchris. For he had a vow. {19} And he came unto Ephesus, and them he left there. But himself entering into the Synagogue, disputed with the Jews. {20} And when they

desired him, that he would tarry a longer time, he consented not, {21} but taking his leave, and saying: I will return to you again God willing, he departed from Ephesus. {22} And going down to Caesarea, he went up, and saluted the Church, and came down to Antioch. {23} And having tarried there a certain time, he departed, walking in order, through the country of Galatia and Phrygia, confirming all the Disciples. {24} And a certain Jew, named Apollo, born at Alexandria, an eloquent man, came to Ephesus, mighty in the Scriptures. {25} This man was taught the way of our Lord: and being fervent in spirit he spake, & taught diligently those things that pertain to JESUS, knowing only the Baptism of John. {26} This man therefore began to deal confidently in the Synagogue. Whom when Priscilla and Aquila had heard, they took him unto them, and expounded to him the way of our Lord more diligently. {27} And whereas he was desirous to go to Achaia, the brethren exhorting wrote to the Disciples to receive him. Who, when he was come, profited them much that had believed. {28} For he with vehemency convinced the Jews openly, shewing by the scriptures, that JESUS is CHRIST.

Chapter 19

How Paul began the Church of Ephesus, first in twelve that were baptized with John's baptism, 8. then preaching three months in the Synagogue of the Jes, until for their obstinacy and blaspheming, he forsook them, disputing afterward in a certain school for two years' space to the marvelous increase of the Church, specially through his great miracles also, in healing diseases with the touch of his clothes, and expelling devils, 13. who yet contemned the Exorcists of the Jews. 18. How the Christians there confess their acts, and burn their unlawful books: 21. and how he foretold that after he had been at Hierusalem, he must see Rome. 23. and what a great sedition was raised against him at Ephesus, by them that got their living of working to the idolatrous Temple of Diana.

{1} AND it came to pass when Apollo was at Corinth, that Paul having gone through the higher parts came to Ephesus, and found certain Disciples: {2} and he said to them: Have you received the Holy Ghost, believing? But they said to him: Nay, neither have we heard whether there be a Holy Ghost. {3} But he said: In what then were you baptized? Who said, In John's Baptism. {4} And Paul said: John baptized the people with the Baptism of penance, saying, That they should believe in him that was to come after him, that is to say, in JESUS. {5} Hearing these things, they were baptized in the name of our Lord JESUS. {6} And when Paul had imposed hands on them, the Holy Ghost came upon them, & they spake with tongues, and prophesied. {7} And all the men were about twelve. {8} And entering into the Synagogue, he spake confidently for three months, disputing & exhorting of the Kingdom of God. {9} But when certain were indurate, and believed not, ill-speaking the way of our Lord before the multitude, departing from them, he separated the Disciples, daily disputing in the school of one Tyrannus. {10} And this was done for the space of two years, so that all which dwelt in Asia, heard the word of our Lord, Jews and Gentiles. {11} And God wrought by the hand of Paul miracles not common: {12} so that there were also brought from his body napkins or handkerchiefs upon the sick, and the diseases departed from them, and the wicked spirits went out. {13} And certain also of the Judaical exorcists that went about, assayed to invoke upon them that had evil spirits, the name of our Lord JESUS, saying: I adjure you by JESUS whom Paul preacheth. {14} And there were certain sons of Sceva a Jew, chief Priest, seven, that did this. {15} But the wicked spirit answering, said to them: JESUS I know, and Paul I know: but you, what are ye? {16} And the man in whom the wicked spirit was, leaping upon them, and mastering both, prevailed against them, so that they fled out of that house naked and wounded. {17} And this was made notorious to all the Jews and the Gentiles that dwelt at Ephesus: and fear fell upon all them, and the name of our Lord JESUS was magnified. {18} And many of them that believed, came confessing & declaring their deeds. {19} And many of them that had followed curious things, brought together their books, and burnt them before all: and counting the prices of them, they found the money to be fifty thousand pence.

{20} So mightily increased the word of God and was confirmed. {21} And when these things were ended, Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying: After I shall have been there, I must see Rome also. {22} And sending into Macedonia two of them that ministered unto him, Timothee and Erastus, himself remained for a time in Asia. {23} And at that time there was made no little trouble about the way of our Lord. {24} For one named Demetrius, a silver-smith, that made silver temples of Diana, procured to the artificers no small gain: {25} whom calling together and them that were the same kind of workmen, he said: Sirs, you know that our gain is of this occupation; {26} and you see, and hear that this same Paul by persuasion hath averted a great multitude not only of Ephesus, but almost of all Asia, saying: That they are not gods which be made by hands. {27} And not only unto us is this part in danger to be reproved, but also the temple of great Diana shall be reputed for nothing, yea & her majesty shall begin to be destroyed, whom all Asia & the world worshippeth. {28} Hearing these things they were replenished with anger, and cried out saying: Great is Diana of the Ephesians. {29} And the whole city was filled with confusion, and they ran violently with one accord into the theater, catching Gaius & Aristarchus, Macedonians, Paul's companions. {30} And when Paul would have entered in to the people, the Disciples did not permit him. {31} And certain also of the Princes of Asia that were his friends, sent unto him, desiring that he would not adventure himself into the theater: {32} and others cried another thing. For the assembly was confuse, & the more part knew not for what cause they were assembled. {33} And of the multitude they drew forth Alexander, the Jews thrusting him forward. But Alexander with his hand desiring silence, would have given the people satisfaction. {34} Whom as soon as they perceived to be a Jew, there was made one voice of all, almost for the space of two hours crying out: Great is Diana of the Ephesians. {35} And when the Scribe had appeased the multitudes, he saith: Ye men of Ephesus, for what man is there that knoweth not the city of the Ephesians to be a worshipper of great Diana, and Jupiter's child? {36} Forasmuch therefore as these things can not be gainsaid, you must be quieted, and do nothing rashly. {37} For you have brought these men, being neither sacrilegious, nor blaspheming your goddess. {38} But if Demetrius & the artificers that are with him, have matter to say against any man, there are Courts kept in the common place, & there are Proconsuls; let them accuse one another. {39} And if you ask any other matter, it may be resolved in a lawful assembly. {40} For we are in danger also to be accused for this day's sedition: whereas there is no man guilty by whom we may give an account of this concourse. And when he had said these things, he dismissed the assembly.

Chapter 20

Having visited the Churches of Macedonia and Achaia (as he purposed Act. 19) and now about to sail from Corinth toward Hierusalem, because of the Jews lying in wait for him, he is constrained to return into Macedonia. 6. And so at Philippis taking boat, cometh to Troas, where upon the Sunday, with a sermon, and a miracle, he greatly confirmeth that Church. 13. Thence coming to Miletum, 17. he sendeth to Ephesus for the Clergy of those parts: to whom he maketh a Pastoral sermon, committing unto their charge the flock begun by him there, and now like to be seen of him no more, considering the troubles that by revelation he looketh for at Hierusalem.

{1} AND after that the tumult was ceased, Paul calling the Disciples, and exhorting them, took his leave, and set forward to go into Macedonia. {2} And when he had walked through those parts, & had exhorted them with much speech, he came to Greece: {3} where when he had spent three months, the Jews laid wait for him as he was about to sail into Syria: and he had counsel to return through Macedonia. {4} And there accompanied him Sosipater of Pyrrhus, of Beroea: and of Thessalonians, Aristarchus, and Secundus: and Caius of Derbe, and Timothee: and of Asia, Tychicus and Trophimus. {5} These going before, stayed for us at Troas: {6} But we sailed after the days of Azymes from Philippi, and came to them unto Troas in five days, where we abode seven

days. {7} And in the first of the Sabbath when we were assembled to break bread, Paul disputed with them, being to depart on the morrow: and he continued the sermon until mid-night. {8} And there were a great number of lamps in the upper chamber where we were assembled. {9} And a certain young man named Eutychus, sitting upon the window, whereas he was oppressed with heavy sleep: (Paul disputing long) driven by sleep, fell from the third loft down, and was taken up dead. {10} To whom when Paul was gone down, he lay upon him: and embracing him he said: Be not troubled, for his soul is in him. {11} And going up and breaking bread and tasting, and having talked sufficiently to them until day light, so he departed. {12} And they brought the lad alive, & were not a little comforted. {13} But we going up into the ship, sailed to Asson, from thence meaning to receive Paul; for so he had ordained, himself purposing to journey by land. {14} And when he had found us in Asson, taking him with us we came to Mitylene. {15} And sailing thence, the day following we came over against Chios: and the other day we arrived at Samos: and the day following we came to Miletum. {16} For Paul had purposed to sail leaving Ephesus, lest any stay should be made him in Asia. For he hastened, if it were possible for him, to keep the day of Pentecost at Jerusalem. {17} And sending from Miletum to Ephesus, he called the Ancients of the Church. {18} Who being come to him, and assembled together, he said to them: You know from the first day that I entered into Asia, in what manner I have been with you all the time, {19} serving our Lord with all humility and tears, and temptations that did chance to me by the conspiracies of the Jews: {20} How I have withdrawn nothing that was profitable, but that I preached it to you, and taught you openly and from house to house, {21} testifying to Jews and Gentiles penance toward God, and faith in our Lord JESUS CHRIST. {22} And now behold, being bound by the spirit, I go to Jerusalem; not knowing what things shall befall me in it, {23} but that the Holy Ghost through out all cities doth protest to me, saying: that bands and tribulations abide me at Jerusalem. {24} But I fear none of these things, neither do I make my life more precious than my self, so that I may consummate my course & ministry which I received of our Lord JESUS, to testify the Gospel of the grace of God. {25} And now behold I do know, that you shall no more see my face all you, through whom I have passed preaching the Kingdom of God. {26} Wherefore I take you to witness this present day that I am clear from the blood of all. {27} For I have not spared to declare unto you all the counsel of God. {28} Take heed to your selves and to the whole flock wherein the Holy Ghost hath placed you bishops, to rule the Church of God which he hath purchased with his own blood. {29} I know that after my departure there will ravening wolves enter in among you, not sparing the flock. {30} And out of your own selves shall arise men speaking perverse things, to draw away Disciples after themselves. {31} For the which cause be vigilant, keeping in memory that for three years, night & day I ceased not with tears to admonish every one of you. {32} And now I commend you to God and to the word of his grace, who is able to edify, and to give inheritance in all the sanctified. {33} No man's silver and gold or garment have I coveted. {34} Your selves know that for such things as were needful for me and them that are with me, these hands have ministered. {35} I have shewed you all things, that so labouring, you must receive the weak, and remember the word of our Lord JESUS, because he said: It is a more blessed thing to give rather than to take. {36} And when he had said these things, falling on his knees he prayed with all them. {37} And there was great weeping made of all; and falling upon the neck of Paul, they kissed him, {38} being sorry most of all for the word which he had said, that they should see his face no more. And they brought him going unto the ship.

Chapter 21

From Miletum going on his journey, 4. he can not be dissuaded neither at Tyre, 8. nor at Caesarea (in both which places the Holy Ghost revealed how he should be handled in Hierusalem, 10. the Prophet Agabus expressly foretelling that the Jews there should deliver him to the Gentiles) 15. but to Hierusalem he cometh: where being welcome to the Christians, and namely to James the Bishop, and to the Priests, while he goeth about to satisfy the Christian Jews there, who had been misinformed of him as if he had taught it to be unlawful for the Jews to keep Moyses' Law: 27. he is invaded by the infidel Jews, and ready to be murdered by them, until the Roman soldiers do rescue him.

{1} AND when it came to pass that we sailed, being carried from them, with a straight course we came to Coos, and the day following to Rhodes, and from thence to Patara. {2} And when we had found a ship that passed over to Phoenice, going up into it we sailed. {3} And when we were in the sight of Cypres, leaving it on the left hand, we sailed into Syria, and came to Tyre: for there the ship was to discharge her load. {4} And finding Disciples, we tarried there seven days: who said to Paul by the Spirit, that he should not go up to Jerusalem. {5} And the days being expired, departing we went forward, all bringing us on the way, with their wives and children, till we were out of the city: and falling upon our knees on the shore, we prayed. {6} And when we had bid one another farewell, we went up into the ship; and they returned unto their own. {7} But we having ended the navigation, from Tyre came down to Ptolomais: and saluting the brethren, we tarried one day with them. {8} And the next day departing, we came to Caesarea. And entering into the house of Philip the Evangelist, who was one of the seven, we tarried with him. {9} And he had four daughters, virgins, that did prophesy. {10} And as we abode there for certain days, there came a certain Prophet from Jewry, named Agabus. {11} He, when he was come to us, took Paul's girdle: and binding his own feet & hands, he said: Thus saith the Holy Ghost: The man whose girdle this is, so shall the Jews bind in Jerusalem, and shall deliver him into the hands of the Gentiles. {12} Which when we had heard, we and they that were of the same place, desired him that he would not go up to Jerusalem. {13} Then Paul answered, and said: What do you, weeping and afflicting my heart? for I am ready not only to be bound, but to die also in Jerusalem for the name of our Lord JESUS. {14} And when we could not persuade him, we ceased, saying: The will of our Lord be done. {15} And after these days, being prepared, we went up to Jerusalem. {16} And there came also of the Disciples from Caesarea with us, bringing with them one Jason a Cyprian (with whom we should lodge) an old Disciple. {17} And when we were come to Jerusalem, the brethren received us gladly. {18} And the day following Paul went in with us to James, and all the Ancients were assembled. {19} Whom when he had saluted, he told particularly what God had done among the Gentiles by his ministry. {20} But they hearing it, magnified God, and said to him: Thou seest (brother) how many thousands there are among the Jews that have believed: and all are zelatours of the Law. {21} But they have heard of thee that thou doest teach those Jews that are among the Gentiles, to depart from Moyses: saying that they ought not to circumcise their children, nor walk according to the custom. {22} What is it then? needs must the multitude assemble: for they will hear that thou art come. {23} Do this therefore which we tell thee. There are with us four men, that have a vow on them. {24} Taking these unto thee, sanctify thy self with them; and bestow on them, that they may shave their heads: and all shall know that the things which they heard of thee, are false: but that thy self also walkest keeping the Law. {25} But concerning them that believe of the Gentiles, we have written, decreeing that they should refrain themselves from the immolated to idols, and blood, and suffocated, and fornication. {26} Then Paul taking the men unto him, the next day being purified with them entered into the temple, shewing the accomplishment of the days of the purification, until an oblation was offered for every one of them. {27} But whilst the seven days were a finishing, those Jews that were of Asia, when they had seen him in the temple, stirred up all the people, and laid hands upon him, {28} crying: Ye men of Israel, help: this is the man that against the people and the Law and this place teaching all men

every where, hath also moreover brought in Gentiles into the temple, and hath violated this holy place. {29} (For they had seen Trophimus the Ephesian in the city with him, whom they supposed that Paul had brought into the temple.) {30} And the whole city was in an uproar: and there was made a concourse of the people. And apprehending Paul, they drew him forth off the temple: and immediately the doors were shut. {31} And as they sought to kill him, it was told the Tribune of the band, That all Jerusalem is in a confusion. {32} Who forthwith taking unto him soldiers and Centurions, ran down to them. Who, when they had seen the Tribune and the soldiers, ceased to strike Paul. {33} Then the Tribune coming near apprehended him, and commanded him to be bound with two chains: and he demanded who he was, and what he had done. {34} And some cried one thing, some another, in the multitude. And whereas he could not know the certainty for the tumult, he commanded him to be led into the castle. {35} And when he was come to the stairs, it chanced that he was carried of the soldiers because of the violence of the people. {36} For the multitude of the people followed, crying: Away with him. {37} And when Paul began to be brought into the castle, he saith to the Tribune: is it lawful for me to speak some thing to thee? Who said: Canst thou speak Greek? {38} Art not thou the Ægyptian that before these days did raise a tumult, and didst lead forth into the desert four thousand men that were murderers? {39} And Paul said to him: I am a man truly a Jew of Tarsus, a citizen not of an obscure city of Cilicia. And I desire thee, permit me to speak to the people. {40} And when he had permitted him, Paul standing on the stayers, beckoned with his hand to the people. And great silence being made, he spake unto them in the Hebrew tongue, saying.

Chapter 22

Being licensed by the Tribune to speak to the people, he sheweth them that he was once as earnest on that side as they now be: 6. and how strange and miraculous his conversion was. 17. They hear him quietly, until he began to make mention of a vision that sent him away from them to the Gentiles. 22. Then they cry out upon him so, 23. that for their crying the Tribune commandeth him to be scourged. 25. which yet by his wisdom he escapeth.

{1} MEN account I do render now unto you. {2} (And when they had heard that he brethren and fathers, hear what spake to them in the Hebrew tongue, they did the more keep silence. {3} And he saith:) I am a man a Jew, born at Tarsus in Cilicia, but brought up in this city, at the feet of Gamaliel instructed according to the verity of the law of the fathers, an emulator of the Law as also all you are this day: {4} who persecuted this way unto death, binding & delivering into custodies men & women, {5} as the high Priest doth give me testimony, and all the Ancients. Of whom receiving letters also to the brethren, I went to Damascus, that I might bring them thence bound to Jerusalem, to be punished. {6} And it came to pass as I was going, and drawing nigh to Damascus at mid-day, suddenly from Heaven there shone round about me much light: {7} and falling on the ground, I heard a voice saying to me: Saul, Saul, why persecutest thou me? {8} And I answered: Who are thou Lord? And he said to me: I am JESUS of Nazareth, whom thou persecutest. {9} And they that were with me, saw the light indeed, but the voice they heard not of him that spake with me. {10} And I said: What shall I do Lord? And our Lord said to me: Arise and go to Damascus; and there it shall be told thee of all things that thou must do. {11} And whereas I did not see for the brightness of that light, being led of my companions by the hand, I came to Damascus. {12} And one Ananias, a man according to the Law, having testimony of all the Jews inhabitants, {13} coming to me, and standing by me, said to me: Brother Saul, look up. And I, the self-same hour looked upon him. {14} But he said: The God of our fathers hath preordained thee, that thou shouldst know his will, and see the just one, and hear a voice from his mouth: {15} because thou shalt be his witness to all men, of those things which thou hast seen and heard. {16} And now what tarriest thou? Rise up, and be baptized, and wash away thy sins invoking his name.

{17} And it befell me returning into Jerusalem, and praying in the temple, that I was in a trance, {18} and saw him saying unto me: Make haste, and depart quickly out of Jerusalem: because they will not receive thy testimony of me. {19} And I said, Lord, they know that I did cast into prison and beat in every Synagogue them that believed in thee. {20} And when the blood of Steven thy witness was shed, I stood by and consented, and kept the garments of them that killed him. {21} And he said to me: Go, for into the Gentiles a far will I send thee. {22} And they heard him until this word, and they lifted up their voice, saying: Away with such an one from the earth: for it is not meet he should live. {23} And when they cried out, and threw off their garments, and cast dust into the air, {24} the Tribune commanded him to be carried into the castle, and to be beaten with whips, & that he should be tormented: to know for what cause they did so cry at him. {25} And when they had bound him very straight with thongs, Paul saith to the Centurion standing by him: Is it lawful for you to whip a man that is a Roman and uncondemned? {26} Which the Centurion hearing, went to the Tribune, and told him, saying: What wilt thou do? for this man is a citizen of Rome. {27} And the Tribune coming, said to him: Tell me, art thou a Roman? But he said: Yea. {28} And the Tribune answered: I obtained this city with a great sum. And Paul said: But I was also born to it. {29} Immediately therefore they departed from him that were to torment him. The Tribune also feared after he understood that he was a citizen of Rome, and because he had bound him. {30} But the next day meaning to know more diligently for what cause he was accused of the Jews, he loosed him, and commanded the Priests to come together and all the Council: & bringing forth Paul, he set him among them.

Chapter 23

As the people in the tumult, so also the very chief of the Jews in their Council shew them selves obstinate, and wilful persecutors of the truth in S. Paul's person. Whose behaviour towards them is full of constancy, modesty, and wisdom. {11}. (Christ also by a vision encouraging him, and foretelling that he shall to Rome.) 12. yea they conspire with {40}. men to kill him treacherously. 16. But the matter being detected, the Roman Tribune conveyeth him strongly to Caesarea.

{1} AND Paul looking upon the Council, said: Men have conversed before God, until this , brethren, I with all good conscience present day. {2} And the high Priest Ananias commanded them that stood by him, to smite him on the mouth. {3} Then Paul said to him: God shall strike thee, thou whited wall. And thou sitting judgest me according to the law, and contrary to law doest thou command me to be smitten? {4} And they that stood by, said: Doest thou revile the high Priest of God? {5} And Paul said: I knew not, brethren, that he is the high Priest. For it is written: The prince of thy people thou shalt not mis-speak. {6} And Paul knowing that the one part was of Sadducees, and the other of Pharisees, he cried out in the Council: Men, brethren, I am a Pharisee, the son of Pharisees: of the hope and resurrection of the dead am I judged. {7} And when he had said these things, there rose dissension between the Pharisees and Sadducees; and the multitude was divided. {8} For the Sadducees say there is no resurrection, nor Angel, nor spirit: but the Pharisees confess both. {9} And there was made a great cry. And certain of the Pharisees rising up, strove saying: We find no evil in this man. What if a spirit hath spoken to him, or an Angel? {10} And when there was risen great dissension, the Tribune fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down, and to take him out of the midst of them, and to bring him into the castle. {11} And the night following our Lord standing by him, said: Be constant; for as thou hast testified of me in Jerusalem, so must thou testify at Rome also. {12} And when day was come, certain of the Jews gathered themselves together, & vowed themselves, saying: that they would neither eat nor drink till they killed Paul. {13} And they were more than forty men that had made this conspiracy: {14} who came to the chief priests and the ancients, and said: By execration we have vowed our selves, that we will eat nothing, till

we kill Paul. {15} Now therefore give you knowledge to the Tribune with the Council, that he bring him forth to you, as if you meant to know some more certainty touching him. But we, before he come near, are ready for to kill him. {16} Which when Paul's sister's son had heard, of their lying in wait, he came and entered into the castle and told Paul. {17} And Paul calling to him one of the Centurions, said: Bring this young man to the Tribune, for he hath some thing to tell him. {18} And he taking him, brought him to the Tribune, and said: The prisoner Paul desired me to bring this young man unto thee, having some thing to say to thee. {19} And the Tribune taking him by the hand, went aside with him apart, and asked him: What is it that thou hast to tell me? {20} And he said: The Jews have agreed to desire thee, that to morrow thou wilt bring forth Paul into the Council, as though they meant to inquire some more certainty touching him. {21} But do not thou credit them; for there lie in wait for him more than forty men of them, which have vowed neither to eat nor to drink, till they kill him: and they are now ready, expecting thy promise. {22} The Tribune therefore dismissed the young man, commanding that he should speak to no man that he had notified these things unto him. {23} And calling two Centurions, he said to them: Make ready two hundred soldiers, to go as far as Caesarea, and seventy horsemen, and lances two hundred, from the third hour of the night: {24} and prepare beasts: that setting Paul on, they might bring him safe to Felix the President. {25} (For he feared lest perhaps the Jews might take him away, and kill him, and himself afterward should sustain reproach, as though he would have taken money) {26} writing a letter containing this much: Claudius Lysias to the most excellent President Felix, greeting. {27} This man being apprehended of the Jews, and ready to be killed of them, I coming in with the band delivered him, understanding that he is a Roman: {28} and meaning to know the cause that they objected unto him, I brought him down into their Council. {29} Whom I found to be accused concerning questions of their law: but having no crime worthy of death or of bands. {30} And when it was told me of ambuscades that they had prepared against him, I sent him to thee, signifying also to the accusers, to speak before thee. Fare-well. {31} And the soldiers according as it was commanded them, taking Paul, brought him by night to Antipatris. {32} And the next day sending away the horse-men to go with him, they returned to the castle. {33} Who when they were come to Caesarea, and had delivered the letter to the President, they did set Paul also before him. {34} And when he had read, and had asked of what province he was: and understanding that of Cilicia: {35} I will hear thee, said he, when thy accusers are come. And he commanded him to be kept in Herod's palace.

Chapter 24

They prosecute him to Caesarea, bringing with them an orator, who before the President Felix accuseth him. 10. He answereth, defending him self from the crimes they charged him with, but confessing his religion plainly. 22. The Judge perceiving his religion to be irreproachable, yieldeth not to condemn him at their pleasure, 24. yea he offendeth with his wife heareth his preaching, 27. but yet doth not his duty to deliver him out of prison.

{1} AND after five days descended, with certain ancients and one Tertullus an orator, who went to the , the high priest Ananias President against Paul. {2} And Paul being cited, Tertullus began to accuse, saying: Whereas we live in much peace by thee, & many things are corrected by thy providence, {3} we do always & in all places receive it, most excellent Felix, with all thanks-giving. {4} But lest I hinder thee any longer, I desire thee of thy clemency briefly to hear us. {5} We have found this man pestiferous, & raising seditions to all the Jews in the whole world, and author of the sedition of the sect of the Nazarenes. {6} Who also hath attempted to violate the temple, whom also being apprehended we would have judged according to our law. {7} But Lysias the Tribune coming in, with great force took him away out of our hands, {8} commanding his accusers to come to thee, of whom

thou mayest thyself judging, understand of all these things, whereof we accuse him. {9} And the Jews also added, saying that these things were so. {10} But Paul answered: (the President making a sign unto him for to speak) Knowing that of many years thou art judge over this nation, I will with good courage answer for my self. {11} For thou mayest understand that it is not above twelve days to me, since I went up to adore in Jerusalem. {12} And neither in the temple did they find me disputing with any man, or causing concourse of the multitude, neither in the synagogues, nor in the city: {13} neither can they prove unto thee the things whereof they now accuse me. {14} But this I confess to thee, that according to the sect, which they call heresy, I do so serve the Father my God, believing all things that are written in the Law & the Prophets: {15} having hope in God, the which these also themselves expect, that there shall be a resurrection of just and unjust. {16} In this my self also do study to have a conscience without offense toward God and toward men always. {17} And after many years I came to bestow alms upon my nation, & oblations, and vows. {18} In the which they found me purified in the temple: not with multitude nor with tumult. {19} But certain Jews of Asia, who ought to be present before thee and to accuse, if they had any thing against me: {20} or let these men themselves say, if they have found in me any iniquity, forasmuch as I stand in the Council, {21} but of this one voice only that I cried standing among them, That of the resurrection of the dead am I judged this day of you. {22} And Felix deferred them, knowing most certainly of this way, saying: When Lysias the Tribune is come down, I will hear you. {23} And he commanded the Centurion to keep him, and that he should have rest, neither to prohibit any of his to minister unto him. {24} And after some days, Felix coming with Drusilla his wife, which was a Jew, called Paul, and heard of him the faith that is in Christ JESUS. {25} And he disputing of justice and chastity, and of the judgement to come, Felix being terrified, answered: For this time, go thy way: but in time convenient I will send for thee. {26} hoping also withal, that money would be given him of Paul; for the which cause also oftentimes sending for him, he spake with him. {27} But when two years were ended, Felix had a Successor Portius Festus. And Felix being willing to shew the Jews a pleasure, left Paul in prison.

Chapter 25

After two years imprisonment the Jews continue their suit against him, soliciting the new President Festus, 6, first at Hierusalem, then at Caesarea: 9. where through the Jew's partiality he is fain to appeal unto the Emperor: 13. and in the mean time brought forth by Festus (giving him good testimony, notwithstanding the exclamations of the Jews against him) unto king Agrippa and his Queen Bernice.

{1} FESTUS therefore when he was come into the province, after three days went up to Jerusalem from Caesarea. {2} And the chief Priests, and principal men of the Jews went unto him against Paul: and they desired him, {3} requesting favour against him, that he would command him to be brought to Jerusalem, laying wait for to kill him in the way. {4} But Festus answered, that Paul is kept in Caesarea: and that he would very shortly go thither. {5} They therefore, saith he, that are of ability among you, going down with me, if there be any crime in the man, let them accuse him. {6} And having tarried among them not above eight or ten days, he went down to Caesarea, and the next day he sat in the judgement seat: and he commanded Paul to be brought. {7} Who being brought, there stood about him the Jews that were come down from Jerusalem, objecting many and grievous causes which they could not prove; {8} Paul making answer, That neither against the law of the Jews, nor against the temple, nor against Caesar have I any thing offended. {9} But Festus willing to shew the Jews a pleasure, answering Paul, said: Wilt thou go up to Jerusalem, and there be judged of these things before me? {10} And Paul said: At Caesar's judgement seat do I stand, where I ought to be judged: the Jews I have not hurt, as thou very well knowest. {11} For if I have hurt

them, or done any thing worthy of death, I refuse not to die. But if none of those things be, whereof these accuse me, no man can give me to them. I appeal to Caesar. {12} Then Festus having conferred with the Council, answered: Hast thou appealed to Caesar? to Caesar shalt thou go. {13} And when certain days were passed, king Agrippa & Bernice came down to Caesarea to salute Festus. {14} And as they tarried there a good many days, Festus signified to the king, of Paul, saying: A certain person was left prisoner by Felix, {15} concerning whom, when I was at Jerusalem, the chief Priests and the Ancients of the Jews came unto me, desiring condemnation against him. {16} To whom I answered: That it is not the Romans' custom to yield up any man before that he which is accused have his accusers present, and take place to make his answer for to clear himself of the crimes. {17} When they therefore were assembled hither, without any delay, the day following, sitting in the judgement seat, I commanded the man to be brought. {18} Of whom, when the accusers stood up, they brought no cause which I thought ill of: {19} but certain questions of their own superstition they had against him, and of one JESUS deceased, whom Paul affirmed to live. {20} Doubting therefore of this kind of question, I said, whether he would go to Jerusalem, & there be judged of these things. {21} But Paul appealing to be kept unto the knowledge of Augustus, I commanded him to be kept, till I send him to Caesar. {22} And Agrippa said to Festus: My self also would hear the man. To morrow, said he, thou shalt hear him. {23} And the next day when Agrippa and Bernice were come with great pomp, and had entered into the hall of audience with the Tribunes and principal men of the city, at Festus' commandment, Paul was brought. {24} And Festus saith: King Agrippa, and all ye men that are present together with us, you see this man, concerning whom all the multitude of the Jews called upon me at Jerusalem, requesting and crying out that he ought not to live any longer. {25} Yet have I found nothing that he hath committed worthy of death. But forasmuch as he himself appealed to Augustus, I have determined to send him. {26} Of whom what to write for certainty to my lord, I have not. For the which cause I have brought him forth to you, and especially to thee, king Agrippa, that examination being made, I may have what to write. {27} For it seemeth to me without reason, to send a prisoner, & not to signify his causes.

Chapter 26

In that honorable Audience being permitted to speak, 2. he declareth to the king what he first was, 12. and how miraculously he was converted, 19. and that he hath preached since, as he was commanded from heaven, and as the Prophets had foretold of Christ. 24. Which strange tale Festus the Heathen President hearing, saith that he is mad. 25. But he answereth, and exhorteth them all to be Christians as he is. 30. They finally pronounce that he might be set at liberty, but only for his appeal.

{1} BUT Agrippa said to Paul: Thou art permitted to speak for thy self. Then Paul stretching forth his hand, began to make his answer: {2} Touching all things whereof I am accused of the Jews, king Agrippa, I account my self happy for that I am to defend my self this day before thee, {3} especially whereas thou knowest all things that are among the Jews, customs and questions: for the which cause I beseech thee, hear me patiently. {4} And my life truly from my youth, which was from the beginning in my nation in Jerusalem, all the Jews do know: {5} knowing me before from the beginning (if they will give testimony) that according to the most sure sect of our religion I lived a Pharisee. {6} And now for the hope of the promise that was made of God to our fathers, do I stand subject to judgement: {7} the which, our twelve tribes serving night and day, hope to come unto. Of the which hope, o king, I am accused of the Jews. {8} What incredible thing is it judged with you, if God raise the dead? {9} And my self truly had thought that I ought to do against the name of JESUS of Nazareth many contrary things. {10} Which also I did at Jerusalem, and many of the saints did I shut up in prisons, having received authority of the chief priests: and when they were put to death, I

brought the sentence. {11} And throughout all the synagogues oftentimes punishing them, I compelled them to blaspheme: and yet more mad against them, I persecuted them even unto foreign cities. {12} Among which things whilsts I went to Damascus with authority and permission of the chief priests, {13} at mid-day, in the way, I saw (o King) from Heaven a light to have shined round about me and them that were in company with me, above the brightness of the sun. {14} And when all we were fallen down on the ground, I heard a voice speaking to me in the Hebrew tongue: Saul, Saul, why persecutest thou me? It is hard for thee to kick against the prick. {15} And I said: Who are thou Lord? And our Lord answered: I am JESUS whom thou doest persecute. {16} But rise up and stand upon thy feet: for to this end have I appeared to thee, that I may ordain thee a minister and witness of those things which thou hast seen, and of those things wherein I will appear to thee, {17} delivering thee out of the peoples and nations unto the which now I send thee, {18} to open their eyes, that they may be converted from darkness to light, and from the power of Satan to God, that they may receive remission of sins, and lot among the saints by the faith that is in me. {19} Whereupon, king Agrippa, I was not incredulous to the heavenly vision: {20} but to them first that are at Damascus, and at Jerusalem, and unto all the country of Jewry, and to the Gentiles did I preach that they should do penance, & turn to God, doing works worthy of penance. {21} For this cause the Jews, when I was in the temple, apprehending me, attempted meaning to kill me. {22} But aided by the help of God, I stand until this day, testifying to small & to great, saying nothing beside those things which the Prophets did speak should come to pass, & Moyses; {23} if CHRIST were passible, if the first of the resurrection from the dead, he were to shew light to the people and to the Gentiles. {24} As he spake these things and made his answer, Festus with a loud voice said: Thou art mad, Paul; much learning turneth thee to madness. {25} And Paul said: I am not mad, most excellent Festus; but I speak words of verity & sobriety. {26} For the king knoweth of these things, to whom also I speak constantly. For I think none of these things to be unknown to him. For neither was any of these things done in a corner. {27} Believest thou the Prophets, king Agrippa? I know that thou believest. {28} And Agrippa said to Paul: A little thou persuadest me to become a CHRISTIAN. {29} And Paul said: I wish of God, both in little, and in much, not only thee, but also all that hear this day, to become such as I am also, except these bands. {30} And the king rose up, and the President, and Bernice, and they that sat by them. {31} And going aside, they spake among themselves, saying, That this man hath done nothing worthy of death or bands. {32} And Agrippa said to Festus: This man might be released, if he had not appealed to Caesar.

Chapter 27

What a dangerous navigation he had toward Rome: and that by his prediction and counsel the ship might have been saved. And for his sake (as God also revealed to him before) all the company was preserved, being 276 persons.

{1} AND after it was decreed that he should sail into Italy, and that Paul with other prisoners should be delivered to a Centurion named Julius, of the band Augusta, {2} we going up into a ship of Adrumentum, beginning to sail about the places of Asia, loosed from the land, Aristarchus the Macedonian of Thessalonica continuing with us. {3} And the third day following we came to Sidon. And Julius entreating Paul courteously, permitted him to go to his friends, and to take care of himself. {4} And when we had loosed thence we sailed under Cypres: because the winds were contrary. {5} And sailing the sea of Cilicia and Pamphilia, we came to Lystra, which is in Lycia: {6} and there the Centurion finding a ship of Alexandria sailing into Italy, removed us into it. {7} And whereas many days we sailed slowly, and were scarce come over against Gnidus, the wind hindering us, we sailed near

Crete by Salmone: {8} and with much ado sailing by it, we came into a certain place that is called Good-havens, nigh to the which was a city Thalassa. {9} And when much time was spent, and whereas now it was not safe sailing, because the fast now was past, Paul comforted them, {10} saying to them: Ye men, I see that the sailing beginneth to be with hurt and much damage, not only of the lading and the ship, but also of our lives. {11} But the Centurion believed the governor and master of the ship, more than those things which were said of Paul. {12} And whereas it was not a commodious haven to winter in, very many taking counsel appointed to sail thence, if by any means they might coming to Phoenice, winter there, a haven of Crete looking toward the Afrike and the Chore. {13} And the south-wind blowing, they thinking that they had obtained their purpose, when they had parted from Asson, sailed along by Crete. {14} But not long after, {1196} a tempestuous wind that is called Euro-aquilo, drove against it. {15} And when the ship was caught and could not make way against the wind, giving up the ship to the winds, we were driven, {16} And running upon a certain Island, that is called Cauda, we could scarce get the cock-boat. {17} Which being taken up, they used helps, girding the ship, and fearing lest they should fall into the Syrte, letting down the vessel, so were they carried. {18} And when we were mighty tossed with the tempest, the next day they cast forth. {19} And the third day with their own hands they threw forth the tacklings of the ship. {20} And neither sun, nor stars appearing for many days, and no small storm being toward, all hope was now taken away of our saving. {21} And when there had been long fasting, then Paul standing in the midst of them, said: You should indeed, O ye men, have heard me, and not have parted from Crete, & have gained this hurt and loss. {22} And now I exhort you to be of good cheer. For there shall be no loss of any soul among you, but of the ship. {23} For an Angel of the God whose I am, and whom I serve, stood by me this night, {24} saying: Fear not Paul, thou must appear before Caesar: and behold God hath given thee all that sail with thee. {25} For the which cause be of good cheer ye men: for I believe God, that it shall so be, as it hath been said to me. {26} And we must come unto a certain island. {27} But after the fourteenth night was come on us, as we were sailing in Adria about mid-night, the ship-men deemed that there appeared some country to them. {28} Who also sounding, found twenty fathoms: and being parted a little from thence, they found fifteen fathoms. {29} And fearing lest we should fall into rough places, casting out of the stern four anchors, they wished that day were come. {30} But as the ship-men sought to fly out of the ship, having let down the cock-boat into the sea, pretending as if they were about to cast out anchors out of the fore-part of the ship, {31} Paul said to the Centurion and to the soldiers: unless these tarry in the ship you can not be saved. {32} Then the soldiers cut off the ropes of the cock-boat; and suffered it to fall away. {33} And when it began to be light, Paul desired all to take meat, saying: This day is the fourteenth day that you expect and remain fasting, taking nothing. {34} For the which cause I desire you to take meat for your health sake: for there shall not an hair of the head perish of any of you. {35} And when he had said these things, taking bread he gave thanks to God in the sight of them all: and when he had broken it, he began to eat. {36} And being all made of better cheer, they also took meat. {37} And we were in all in the ship, souls two hundred seventy six. {38} And being filled with meat, they lighted the ship, casting the wheat into the sea. {39} And when day was come, they knew not the land: but they spied a certain creek that had a shore, into the which they minded, if they could, to cast aland the ship. {40} And when they had taken up the anchors, they committed themselves to the sea, loosing withal the rudder bands: and hoisting up the maine sail according as the wind blew, they went on toward the shore. {41} And when we were fallen into a place between two seas, they graved the ship: and the fore-part truly sticking fast remained unmoveable: but the hinder-part was broken

by the violence of the sea. {42} And the counsel of the soldiers was, that they should kill the prisoners: lest any swimming out, might run away. {43} But the Centurion willing to save Paul, forbade it to be done: & he commanded them that could swim, to cast out themselves first, and escape, and go forth to land: {44} and the rest, some they carried on boards, & some upon those things that were of the ship. And so it came to pass, that all the souls escaped to land.

Chapter 28

After their shipwreck having wintered in the Island (now named Malta) where many miracles were wrought by Paul, they take ship again, and so by Sicile they come to Puteoli in Italy, the Christian Romans coming a great way to meet him, to his great joy. 16. Finally being come to Rome, in his lodging he declareth to the Jews his cause. 23. and on a day appointed preacheth JESUS unto them. 25. And seeing their incredulity, he sheweth how it was foretold by Esay: 28. but that the Gentiles will not be incredulous. 30. To whom he there preacheth two whole years without prohibition.

{1} AND when we had escaped, then we knew that the island was called Mitilene. But the Barbarous shewed us no small courtesy. {2} For, kindling a fire they refreshed us all, because of the imminent rain and the cold. {3} And when Paul had gathered together some number of sticks, and had laid them on the fire, a viper issuing out of the heat, invaded his hand. {4} But as the Barbarous saw the beast hanging on his hand, they said one to another: Undoubtedly this man is a murderer, who being escaped out of the sea, vengeance doth not suffer him to live. {5} and he indeed shaking off the beast into the fire, suffered no harm. {6} But they supposed that he should be turned into a swelling, and that he would suddenly fall and die. But expecting long and seeing that there was no harm done on him, being changed they said that he was a God. {7} And in those places were lands of the prince of the ile, named Publius, who receiving us, for three days entreated us courteously. {8} And it chanced that the father of Publius lay vexed with fevers and the bloody flux. Unto whom Paul entered: and when he had prayed, and imposed hands on him, he healed him. {9} Which being done, all in the ile also that had infirmities, came, and were cured: {10} who also honoured us with many honours, and when we were sailing away, laded us with necessaries. {11} And after three months, we sailed in a ship of Alexandria, that had wintered in the island, whose sign was the Castors. {12} And when we were come to Syracusa, we tarried there three days. {13} Thence compassing by the shore, we came to Rhegium: and after one day the South-wind blowing, we came the second day to Puteoli, {14} where finding brethren, we were desired to tarry with them seven days: and so we came to Rome. {15} And from thence, when the Brethren had heard, they came to meet us unto Apii-forum, and the Three-taverns, whom when Paul had seen, giving thanks to God, he took courage. {16} And when we were come to Rome, Paul was permitted to remain to himself with a soldier that kept him. {17} And after the third day he called together the chief of the Jews. And when they were assembled, he said to them: Men, brethren, I doing nothing against the people, or the custom of the fathers, was delivered prisoner from Jerusalem into the hands of the Romans, {18} who when they had examined me, would have released me, for that there was no cause of death in me. {19} But the Jews contradicting it, I was compelled to appeal unto Caesar, not as having any thing to accuse my nation. {20} For this cause therefore I desired to see you and to speak to you. For, because of the hope of Israel, am I compassed with this chain. {21} But they said to him: We neither received letters concerning thee from Jewry, neither did any of the brethren that came hither, report or speak any evil of thee. {22} But we desire of thee to hear what thou thinkest: for concerning this sect, it is known to us that it is gainsaid every where. {23} And when they had appointed him a day, they came to him unto his lodging very many: to whom he expounded, testifying the Kingdom of God, and using persuasion to them of JESUS, out of the Law of Moyses and the Prophets, from morning until evening. {24} And certain believed those

things that were said: but certain believed not. {25} And whereas they did not agree among themselves, they departed, Paul saying one word: That well did the Holy Ghost speak by Esaie the Prophet to our fathers, {26} saying: Go to this people, and say to them: With the ear you shall hear, and shall not understand: and seeing you shall see and shall not perceive. {27} For the heart of this people is waxen gross, and with their ears have they heavily heard, and their eyes they have shut: lest perhaps they may see with their eyes, and hear with their ears, {1198} and understand with their heart, and be converted, and I heal them. {28} Be it known therefore to you, that this Salvation of God is sent to the Gentiles, and they will hear. {29} And when he had said these things the Jews went out from him, having much questioning among themselves. {30} And he tarried full two years in his hired lodging: and he received all that came in to him, {31} preaching the Kingdom of God, and teaching the things that concern our Lord JESUS CHRIST with all confidence, without prohibition.

THE EPISTLE OF S. PAUL TO THE ROMANS

Chapter 1

The foundation of his Apostleship being laid, {8}. he highly commendeth the Romans, and protesteth this affection towards them, and so coming to the matter, saith, our Christian Catholic doctrine (that teacheth all to believe) to be the way to salvation: {18}. because the Gentiles (first of all) could not be saved by their Philosophy, whereby they knew God, for so much as they did not serve him, but Idols: he therefore justly permitting them to fall into all kind of most damnable sin.

{1} PAUL the servant of JESUS CHRIST, called to be an Apostle, separated into the Gospel of God, {2} which before he had promised by his Prophets in the holy Scriptures. {3} of his Son, (who was made to him of the seed of David according to the flesh, {4} who was predestinate the Son of God in power, according to the spirit of sanctification, by the resurrection of our Lord JESUS CHRIST from the dead, {5} by whom we have received grace and Apostleship for obedience to the faith in all Nations for the name of him, {6} among whom are you also the called of JESUS CHRIST:) {7} to all that are at Rome the beloved of God, called to be saints. Grace to you and peace from God our father, and our Lord JESUS CHRIST. {8} First I give thanks to my God through JESUS CHRIST for all you, because your faith is renowned in the whole world. {9} For God is my witness, whom I serve in my spirit in the Gospel of his Son, that without intermission I make a memory of you {10} always in my prayers, beseeching, if by any means I may sometime at the length have a prosperous journey by the will of God, to come unto you. {11} For I desire to see you, that I may impart unto you some spiritual grace, to confirm you: {12} that is to say, to be comforted together in you by that which is common to us both, your faith & mine. {13} And I will not have you ignorant (brethren) that I have often purposed to come unto you (and have been stayed hitherto) that I may have some fruit in you, as also in the other Gentiles. {14} To the Greeks & the Barbarous, to the wise and the unwise I am debtor. {15} So (as much as is in me) I am ready to evangelize to you also that are at Rome. {16} For I am not ashamed of the Gospel. For it is the power of God, unto salvation to every one that believeth, to the Jews first and to the Greek. {17} For the justice of God is revealed therein by faith into faith; as it is written: And the just liveth by faith. {18} For the wrath of God from Heaven is revealed, upon all impiety and injustice of those men that detain the verity of God in injustice: {19} because, that of God which is known, is manifest in them. For God hath manifested it unto them. {20} For his invisible things, from the creation of the world are seen, being understood by those things that are made; his eternal power also and Divinity: so that they are inexcusable. {21} Because, whereas they knew God, they have not glorified him as God, or given thanks: but are

become vain in their cogitations, and their foolish heart hath been darkened. {22} For, saying themselves to be wise, they became fools. {23} And they changed the glory of the incorruptible God, into a similitude of the image of a corruptible man, and of fowls and four-footed beasts and of them that creep. {24} (For the which cause God hath delivered them up unto the desires of their heart, unto uncleanness, for to abuse their own bodies among themselves ignominiously.) {25} Who have changed the verity of God into lying: and have worshipped & served the creature rather than the Creator, who is blessed for ever. Amen. {26} Therefore God hath delivered them into passions of ignominy. For their women have changed the natural use, into that use that is contrary to nature. {27} And in like manner the men also, leaving the natural use of the woman, have burned in their desires one toward another, men upon men working turpitude, & the reward of their error (which they should) receiving in themselves. {28} And as they liked not to have God in knowledge; God delivered them up into a reprobate sense, to do those things that are not convenient: {29} replenished with all iniquity, malice, fornication, avarice, wickedness, full of envy, murder, contention, guile, malignity, whisperers, {30} detractors, odible to God, contumelious, proud, haughty, inventors of evil things, disobedient to parents, {31} foolish, dissolute, without affection, without fidelity, without mercy. {32} Who whereas they knew the justice of God, did not understand that they which do such things, are worthy of death: not only they that do them, but they also that consent to the doers.

Chapter 2

Now also he sheweth that neither the Jews could be saved by the knowledge of the Law, of the which they did so much brag against the Gentiles, seeing they did notwithstanding sin as the Gentiles did. {14}. And therefore that the true Jew is the Christian (though he be a Gentile) who by grace in his heart doth the good works that the Law commandeth.

{1} FOR the which cause thou art inexcusable, o man, whosoever thou be that judgest. For wherein thou judgest another, thou condemnest thyself. For thou doest the same things which thou judgest. {2} For we know that the judgement of God is according to verity upon them that do such things. {3} And doest thou suppose this, o man, that judgest them which do such things, and doest the same, that thou shalt escape the judgement of God? {4} Or doest thou contemn the riches of his goodness, and patience, and longanimity, not knowing that the benignity of God bringeth thee to penance? {5} But according to thy hardness and impenitent heart, thou heapest to thy self wrath, in the day of wrath and of the revelation of the just judgement of God, {6} who will render to every man according to his works: {7} to them truly that according to patience in good work, seek glory and honour and incorruption, life eternal; {8} but to them that are of contention, and that obey not the truth, but give credit to iniquity, wrath and indignation. {9} Tribulation and anguish upon every soul of man that worketh evil, of the Jew first and of the Greek: {10} but glory and honour and peace to every one that worketh good, to the Jew first and to the Greek. {11} For there is no exception of persons with God. {12} For whosoever have sinned without the Law, without the Law shall perish: and whosoever have sinned in the Law, by the Law shall be judged. {13} For not the hearers of the Law are just with God: but the doers of the Law shall be justified. {14} For when the Gentiles which have not the Law, naturally do those things that are of the Law; the same not having the Law, themselves are a law to themselves: {15} who shew the work of the Law written in their hearts, their conscience giving testimony to them, and among themselves mutually their thoughts accusing, or also defending, {16} in the day when God shall judge the secrets of men, according to my Gospel, by JESUS CHRIST. {17} But if thou be surnamed a Jew, and restest in the Law, and doest glory in God, {18} and knowest his will, and approvest the more profitable things, instructed by the Law, {19} presumest that thyself art a leader of the blind, a light of them that are in darkness, {20} a

teacher of the foolish, a master of infants, having the form of science & of verity in the Law. {21} Thou therefore that teachest another, teachest not thy self: that preachest, men ought not to steal, thou stealest: {22} that sayest men should not commit adultery, thou committest adultery: that abhorrest idols, thou doest sacrilege: {23} that doest glory in the Law, thou by prevarication of the Law doest dishonour God. {24} (For the name of God through you is blasphemed among the Gentiles, as it is written.) {25} Circumcision indeed profiteth, if thou observe the Law: but if thou be a prevaricator of the Law, thy circumcision is become prepuce. {26} If then the prepuce keep the justices of the Law; shall not his prepuce be reputed for circumcision? {27} and shall not that which of nature is prepuce, fulfilling the Law, judge thee, that by the letter and circumcision art a prevaricator of the Law? {28} For not he that is in open shew, is a Jew, nor that which is in open shew, in the flesh, is circumcision: {29} but he that is in secret, is a Jew; and the circumcision of the heart, in spirit, not in the letter: whose praise is not of men, but of God.

Chapter 3

He granteth that the Jews did pass the Heathen Gentiles, in God's benefits, [9]. but not in their own works, concluding, that he hath shewed, both Jew and Gentile to be sinners: [18], and therefore (inerring) that there must be some other way to Salvation, indifferent to both, which is to believe in JESUS CHRIST, that for his sake their sins may be forgiven them.

{1} WHAT preeminence then hath the Jew, or what is the profit of circumcision? {2} Much by all means. First surely because the words of God were committed to them. {3} For what if certain of them have not believed? Hath their incredulity made the faith of God frustrate? {4} God forbid. But God is true, & every man a liar, as it is written: That thou mayest be justified in thy words, and overcome when thou art judged. {5} But if our iniquity command the justice of God, what shall we say? Is God unjust that executeth wrath? (I speak according to man) {6} God forbid; otherwise how shall God judge this world? {7} For if the verity of God hath abounded in my lie, unto his glory, why am I also yet judged as a sinner, {8} and not (as we are blasphemed, and as some report us to say) let us do evil, that there may come good? whose damnation is just. {9} What then? do we excel them? No, not so. For we have argued the Jews and the Greeks, all to be under sin; {10} as it is written: That there is not any man just, {11} there is not that understandeth, there is not that seeketh after God. {12} All have declined, they are become unprofitable together: there is not that doeth good, there is not so much as one. {13} Their throat is an open sepulchre, with their tongues they dealt deceitfully. The venom of asps under their lips. {14} Whose mouth is full of malediction and bitterness: {15} Their feet swift to shed blood. {16} Destruction & infelicity in their ways: {17} and the way of peace they have not known. {18} There is no fear of God before their eyes. {19} And we know that whatsoever the Law speaketh, to them it speaketh that are in the Law; that every mouth may be stopped, & all the world may be made subject to God: {20} because by the works of the Law no flesh shall be justified before him. For by the Law is the knowledge of sin. {21} But now without the Law the justice of God is manifested; testified by the Law and the Prophets. {22} And the justice of God by faith of JESUS CHRIST, unto all and upon all that believe in him. For there is no distinction. {23} For all have sinned; and do need the glory of God. {24} Justified gratis by his grace, by the redemption that is in CHRIST JESUS, {25} whom God hath proposed a propitiation, by faith in his blood, to the shewing of his justice, for the remission of former sins, {26} in the toleration of God, to the shewing of his justice in this time: that he may be just, and justifying him that is of the faith of JESUS CHRIST. {27} Where is then thy boasting? it is excluded. By what law? of deeds? No, but by the law of faith. {28} For we account a man to be justified by faith without the works of the Law. {29} Is he God of the Jews only? is he not also of the Gentiles? Yes of the Gentiles also. {30}

For it is one God, that justifieth circumcision by faith, and prepuce by faith. {31} Do we then destroy the Law by faith? God forbid, but we do establish the Law.

Chapter 4

That Abraham was not justified by his own power, but by God's grace, in whom he believed (6. which is a way for the sinner also to come to justice.) 9. And that, seeing he was not as then circumcised, not only the circumcised Jew, but also the uncircumcised Gentile may by believing the Christian faith, come to justice, as Abraham did: 11. specially considering also, that Abraham was promised to be Father of the whole world, and not only of the Jews, to whom only the Law was given; and that, not to fulfill the promise, but for an other cause.

{1} WHAT shall we say then that Abraham did find, our father according to the flesh? {2} For if Abraham were justified by works: he hath glory, but not with God. {3} For what saith the Scripture? Abraham believed God, & it was reputed him to justice. {4} But to him that worketh, the reward is not imputed according to grace but according to debt. {5} But to him that worketh not, yet believeth in him that justifieth the impious, his faith is reputed to justice according to the purpose of the grace of God. {6} As David also termeth the blessedness of a man, to whom God reputeth justice without works: {7} Blessed are they, whose iniquities be forgiven, and whose sins be covered. {8} Blessed is the man to whom our Lord hath not imputed sin. {9} This blessedness then doth it abide in the circumcision, or in the prepuce also? For we say that unto Abraham faith was reputed to justice. {10} How was it reputed? in circumcision, or in prepuce? Not in circumcision, but in prepuce. {11} And he received the sign of circumcision, a seal of the justice of faith that is in prepuce: that he might be the father of all that believe by the prepuce, that unto them also it may be reputed to justice: {12} and might be father of circumcision, not to them only that are of the circumcision, but to them also that follow the steps of the faith that is in the prepuce of our father Abraham. {13} For not by the Law was the promise to Abraham, or to his seed, that he should be heir of the world; but by the justice of faith. {14} For if they that are of the Law, be heirs; faith is made void, the promise is abolished. {15} For the Law worketh wrath. For where is no Law, neither is there prevarication. {16} Therefore of faith: that according to grace the promise may be firm to all the seed, not to that only which is of the Law, but to that also which is of the faith of Abraham, who is the father of us all, (as it is written: {17} For, a father of many Nations have I appointed thee) before God, whom thou didst believe, who quickeneth the dead; calleth those things that are not, as those things that are. {18} Who contrary to hope believed in hope; that he might be made the father of many nations, according to that which was said to him: So shall thy seed be, as the stars of Heaven, and the sand of the sea. {19} And he was not weakened in faith; neither did he consider his own body now quite dead, whereas he was almost an hundred years old, and the dead matrice of Sara. {20} In the promise also of God he staggered not by distrust; but was strengthened in faith, giving glory to God: {21} most fully knowing that whatsoever he promised, he is able also to do. {22} Therefore was it also reputed him to justice. {23} And it is not written only for him, that it was reputed him to justice: {24} but also for us, to whom it shall be reputed believing in him, that raised up JESUS CHRIST our Lord from the dead, {25} who was delivered up for our sins, and rose again for our justification.

Chapter 5

Having therefore through faith in Christ, obtained the beginning, he sheweth what great cause we have to hope for the accomplishment. {12}. And then he proceedeth in his arguing, and sheweth that as by one, all were made sinners, so by one, all must be made just.

{1} BEING justified therefore by faith, let us have peace toward God by our Lord JESUS CHRIST; {2} by whom also we have access through faith into this grace wherein we stand, and glory, in the hope of the glory of the sons of God. {3} And not only this; but also we glory in tribulations, knowing that tribulation worketh

patience: {4} and patience, probation; and probation, hope; {5} and hope confoundeth not: because the charity of God is poured forth in our hearts, by the Holy Ghost which is given us. {6} For why did Christ, when we as yet were weak, according to the time die for the impious? {7} For, scarce for a just man doth any die: for perhaps for a good man durst some man die. {8} But God commendeth his charity in us: because, when as yet we were sinners, Christ died for us. {9} Much more therefore now being justified in his blood, shall we be saved from wrath by him. {10} For if, when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, shall we be saved in the life of him. {11} And not only this; but also we glory in God through our Lord JESUS Christ, by whom now we have received reconciliation. {12} Therefore, as by one man sin entered into this world, and by sin death; and so unto all men death did pass, in which all sinned. {13} For even unto the Law sin was in the world: but sin was not imputed, when the Law was not. {14} But death reigned from Adam unto Moyses, even on them also that sinned not after the similitude of the prevarication of Adam, who is a figure of him to come. {15} But not as the offence, so also the gift. For if by the offence of one, many died; much more the grace of God and the gift, in the grace of one man JESUS Christ, hath abounded upon many. {16} And not as by one sin, so also the gift. For judgement indeed is of one, to condemnation: but grace is of many offences, to justification. {17} For if in the offence of one, death reigned by one; much more they that receive the abundance of grace and of donation & of justice, shall reign in life by one, JESUS Christ. {18} Therefore as by the offence of one, unto all men to condemnation; so also by the justice of one, unto all men to justification of life. {19} For as by the disobedience of one man, many were made sinners; so also by the obedience of one, many shall be made just. {20} But the Law entered in, that sin might abound. And where sin abounded, grace did more abound. {21} That as sin reigned to death; so also grace may reign by justice to life everlasting, through JESUS Christ our Lord.

Chapter 6

He exhorteth us, now after Baptism, to live no mire in sin, but to walk in good works: because there we died to the one, and rose again to the other [14]. (grace also giving us sufficient strength) [16], and were made free to the one, and servants to the other, [21], and specially because of the fruit here, and the end afterward, both of the one and of the other.

{1} WHAT shall we say then? Shall we continue in sin that grace may abound? forbid. For we that are dead to sin, how {2} God shall we yet live therein? {3} Are you ignorant that all we which are baptized in Christ JESUS, in his death we are baptized? {4} For we are buried together with him by Baptism into death: that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. {5} For if we be become complanted to the similitude of his death, we shall be also of his resurrection. {6} Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, to the end that we may serve sin no longer. {7} For he that is dead, is justified from sin. {8} And if we be dead with Christ, we believe that we shall live also together with Christ. {9} Knowing that Christ rising again from the dead, now dieth no more, death shall no more have dominion over him. {10} For that he died, to sin he died once: but that he liveth, he liveth to God. {11} So think you also, that you are dead to sin, but alive to God in Christ JESUS our Lord. {12} Let not sin therefore reign in your mortal body, that you obey the concupiscences thereof. {13} But neither do ye exhibit your members instruments of iniquity unto sin: but exhibit your selves to God as of dead men, alive; and your members instruments of justice to God. {14} For sin shall not have dominion over you. For you are not under the Law, but under grace. {15} What then? shall we sin, because we are not under the Law, but under grace? God forbid. {16} Know you not that to whom you exhibit your selves servants to obey, you are the servants of him whom you obey, whether it be of sin, to

death, or of obedience, to justice. {17} But thanks be to God, that you were the servants of sin, but have obeyed from the heart, unto that form of doctrine, into the which you have been delivered. {18} And being made free from sin, you were made servants to justice. {19} I speak an human thing, because of the infirmity of your flesh. For as you have exhibited your members to serve uncleanness and iniquity, unto iniquity; so now exhibit your members to serve justice, unto sanctification. {20} For when you were servants of sin, you were free to justice. {21} What fruit therefore had you then in those things, for which now you are ashamed? For the end of them is death. {22} But now being made free from sin, and become servants to God, you have your fruit unto sanctification, but the end, life everlasting. {23} For the stipends of sin, death. But the grace of God, life everlasting in Christ JESUS our Lord.

Chapter 7

Our former husband (sin) with his law, is dead in Baptism: and now we are married to an other husband (to Christ) to bring forth children to God, that is, good Works. [7]. And how the Law being good, was yet to us the law of sin and death, because concupiscence reigned in us. [17]. But now by Baptism grace reigneth in us, though also concupiscence doth remain and tempt us still.

{1} ARE you ignorant, brethren, (for I speak to them that know the Law) that the Law hath dominion over a man as long time as he liveth? {2} For the woman that is under a husband; her husband living is bound to the law. But if her husband be dead, she is loosed from the law of her husband. {3} Therefore her husband living, she shall be called an adulteress if she be with another man: but if her husband be dead she is delivered from the law of her husband: so that she is not an adulteress if she be with another man. {4} Therefore my brethren you also are made dead to the Law by the body of Christ; that you may be another man's who is risen again from the dead, that we may fructify to God. {5} For when we were in the flesh, the passions of sins that were by the Law, did work in our members, to fructify unto death. {6} But now we are loosed from the law of death wherein we were detained: in so much we serve in newness of spirit, and not in the oldness of the letter. {7} What shall we say then? Is the Law sin? God forbid. But sin I did not know, but by the Law: for concupiscence I knew not, unless the Law did say: Thou shalt not covet. {8} But occasion being taken, sin by the commandment wrought in me all concupiscence. For without the Law sin was dead. {9} And I lived without the Law sometime. But when the commandment was come, sin revived. {10} And I was dead. And the commandment, that was unto life, the same to me was found to be unto death. {11} For sin taking occasion by the commandment, seduced me, and by it killed me. {12} Therefore the Law indeed is holy, and the commandment holy, and just, and good. {13} That then which is good, to me was it made death? God forbid. But sin, that it may appear sin, by the good thing wrought me death: that sin might become sinning above measure by the commandment. {14} For we know that the Law is spiritual, but I am carnal, sold under sin. {15} For that which I work, I understand not. For not that which I will, the same do I, but which I hate, that I do. {16} And if that which I will not, the same I do; I consent to the Law, that it is good. {17} But now, not I work it any more, but the sin that dwelleth in me. {18} For I know that there dwelleth not in me, that is to say, in my flesh, good. For to will, is present with me, but to accomplish that which is good, I find not. {19} For not the good which I will, that do I; but the evil which I will not, that I do. {20} And if that which I will not, the same I do: now not I work it, but the sin that dwelleth in me. {21} I find therefore, the Law, to me having a will to do good, that evil is present with me. {22} For I am delighted with the Law of God according to the inward man: {23} but I see another law in my members, repugning to the law of my mind, and captivating me in the law of sin that is in my members. {24} Unhappy man that I am, who shall deliver me from the body of this death? {25} The grace of God by JESUS Christ our Lord.

Therefore I my self with the mind serve the law of God, but with the flesh, the law of sin.

Chapter 8

That now after Baptism we are no more in state of damnation, because by the grace which we have received, we are able to fulfill the Law: unless we do willfully give the dominion again to concupiscence. {18}. Then (because of the persecutions that then were) he comforteth and exhorteth them with many reasons.

{1} THERE is now therefore no damnation to them that are in Christ JESUS; that walk not according to the flesh. {2} For the Law of the spirit of life in Christ JESUS, hath delivered me from the law of sin and of death. {3} For that which was impossible to the Law, in that it was weakened by the flesh; God sending his Son in the similitude of the flesh of sin, even of sin, damned sin in the flesh, {4} that the justification of the Law might be fulfilled in us who walk not according to the flesh, but according to the spirit. {5} For they that are according to the flesh, are affected to the things that are of the flesh; but they that are according to the spirit are affected to the things that are of the spirit. {6} For the wisdom of the flesh is death; but the wisdom of the spirit, life and peace. {7} Because the wisdom of the flesh, is an enemy to God: for to the Law of Got it is not subject, neither can it be. {8} And they that are in the flesh, can not please God. {9} But you are not in the flesh, but in the spirit, yet if the Spirit of God dwell in you. But if any man have not the Spirit of Christ, the same is not his. {10} But if Christ be in you; the body indeed is dead because of sin, but the spirit liveth because of justification. {11} And if the Spirit of him that raised up JESUS from the dead, dwell in you; he that raised up JESUS CHRIST from the dead, shall quicken also your mortal bodies, because of his Spirit dwelling in you. {12} Therefore brethren, we are debtors, not to the flesh, to live according to the flesh. {13} For if you live according to the flesh, you shall die. But if by the spirit, you mortify the deeds of the flesh, you shall live. {14} For whosoever are led by the Spirit of God, they are the sons of God. {15} For you have not received the spirit of servitude again in fear; but you have received the spirit of adoption of sons, wherein we cry: Abba, (Father). {16} For the Spirit himself, giveth testimony to our spirit, that we are the sons of God. {17} And if sons, heirs also; heirs truly of God, and coheirs of Christ: yet if we suffer with him, that we may be also glorified with him. {18} For I think that the passions of this time are not condign to the glory to come that shall be revealed in us. {19} For the expectation of the creature, expecteth the revelation of the sons of God. {20} For the creature is made subject to vanity, not willing, but for him that made it subject in hope: {21} because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. {22} For we know that every creature groaneth, & travaileth even till now. {23} And not only it, but we also our selves having the first fruits of the spirit, we also groan within our selves, expecting the adoption of the sons of God, the redemption of our body. {24} For by hope we are saved. But hope that is seen, is not hope. For that which a man seeth, wherefore doth he hope it? {25} But if we hope for that which we see not; we expect by patience. {26} And in like manner also the Spirit helpeth our infirmity. For, what we should pray as we ought, we know not: but the Spirit himself requesteth for us with groanings unspeakable. {27} And he that searcheth the hearts, knoweth what the Spirit desireth: because according to God he requesteth for the saints. {28} And we know that to them that love God, all things cooperate unto good, to such as according to purpose are called to be saints. {29} For whom he hath foreknown, he hath also predestinated to be made conformable to the image of his Son: that he might be the first-born in many brethren. {30} And whom he hath predestinated; them also he hath called. And whom he hath called; them also he hath justified. And whom he hath justified; them also hath he glorified. {31} What shall we then say to these things? If God be for us, who is against us? {32} He that spared not also his own Son,

but for us all delivered him; how hath he not also with him given us all things? {33} Who shall accuse against the elect of God? God that justifieth. {34} Who is he that shall condemn? Christ JESUS that died, yea that is risen also again, who is on the right hand of God, who also maketh intercession for us. {35} Who then shall separate us from the charity of Christ? tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword? {36} (as it is written: For we are killed for thy sake all the day: we are esteemed as sheep of slaughter.) {37} But in all these things we overcome because of him that hath loved us. {38} For I am sure that neither death, nor life, nor Angels, nor Principalities, nor Powers, neither things present, nor things to come, neither might, {39} nor height, nor depth, nor other creature, shall be able to separate us from the charity of God which is in Christ JESUS our Lord.

Chapter 9

With a protestation of his sorrow for it (lest they should think him to rejoice in their perdition) he insinuateth the Jews to be reprobate, although they come of Abraham's flesh, {6}. saying, to be the sons of God, goeth not by that, but by God's grace: {19}, considering that all were one damned mass. {24}, by which grace the Gentiles to be made his people: and so the prophets to have foretold of them both. {30}. And the cause hereof to be, that the Gentiles submit them selves to the faith of Christ, which the Jews will not.

{1} I SPEAK the verity in Christ, I lie not, my conscience bearing me witness in the Holy Ghost, {2} that I have great sadness & continual sorrow in my heart. {3} For I wished my self to be an anathema from Christ for my brethren, who are my kinsmen according to the flesh, {4} who are Israelites, whose is the adoption of sons, and the glory, and the testament, and the law-giving, & the service, and the promises: {5} whose are the fathers, & of whom Christ is according to the flesh, who is above all things God blessed for ever. Amen. {6} But not that the word of God is frustrate. For, not all that are of Israel, they be Israelites: {7} nor they that are the seed of Abraham, all be children: but in Isaac shall the seed be called unto thee: {8} that is to say, not they that are the children of the flesh, they are the children of God: but they that are the children of the promise, are esteemed for the seed. {9} For the word of the promise is this: According to this time will I come; & Sara shall have a son. {10} And not only she. But Rebecca also conceiving of one copulation, of Isaac our father. {11} For when they were not yet born, nor had done any good or evil (that the purpose of God according to election might stand) {12} not of works, but of the caller it was said to her: That the elder shall serve the younger, {13} as it is written: Jacob I loved, but Esau I hated. {14} What shall we say then? Is there iniquity with God? God forbid. {15} For to Moyses he saith: I will have mercy on whom I have mercy; and I will shew mercy to whom I will shew mercy. {16} Therefore it is not of the willer, nor the runner, but of God that sheweth mercy. {17} For the Scripture saith to Pharaoh: That to this purpose have I raised thee, that in thee I may shew my power; and that my name may be renowned in the whole earth. {18} Therefore on whom he will, he hath mercy; and whom he will, he doth indurate. {19} Thou sayst therefore unto me: Why doth he yet complain? for who resisteth his will? {20} O man, who art thou that doest answer God? Doth the work say to him that wrought it: Why hast thou made me thus? {21} Or hath not the potter of clay, power, of the same mass to make one vessel unto honour, and another unto contumely? {22} And if God willing to shew wrath, & to make his might known, sustained in much patience the vessels of wrath apt to destruction, {23} that he might shew the riches of his glory upon the vessels of mercy which he prepared unto glory. {24} Whom also he hath called, us, not only of the Jews, but also of the Gentiles, {25} as in Osee he saith: I will call that which is not my people, my people; & her that was not beloved, beloved: & her that hath not obtained mercy, having obtained mercy. {26} And it shall be, in the place where it was said to them, you are not my people: there they shall be called the

sons of the living God. {27} And Esaieth crieth for Israel: If the number of the children of Israel be as the sand of the sea, the remains shall be saved. {28} For consummating a word, and abridging it in equity: because a word abridged shall our Lord make upon the earth. {29} And as Esay foretold: unless the Lord of Sabaoth had left us seed, we had been made like Sodom, and we had been like as Gomorrah. {30} What shall we say then? That the Gentiles which pursued not after justice, have apprehended justice, but the justice that is of faith. {31} But Israel in pursuing the law of justice, is not come unto the law of justice. {32} Why so? Because not of faith, but as it were of works. For they have stumbled at the stone of stumbling, {33} as it is written: Behold I put in Sion a stone of stumbling, and a rock of scandal: and whosoever believeth in him, shall not be confounded.

Chapter 10

The law was not (as the Jews ignorant zeal supposed) for them to justify them selves by it (considering that they could not fulfil it:) but to bring them to Christ, to believe in him, and so for his sake to be justified by the grace of God: {5}, according to Moyses' saying, and the Apostle's preaching: {11}. that so the Gentiles also (according to the Prophets) hearing and believing might come to justice: the Jews in the mean time (though inexcusably) remaining incredulous.

{1} BRETHREN, the will of my heart surely and prayer to God, is for them unto salvation. {2} For I give them testimony that they have zeal of God, but not according to knowledge. {3} For not knowing the justice of God, and seeking to establish their own, they have not been subject to the justice of God. {4} For, the end of the Law is Christ; unto justice to every one that believeth. {5} For Moyses wrote, that, the justice which is of the Law, the man that hath done it, shall live in it. {6} But the justice which is of faith, saith thus: Say not in thy heart, Who shall ascend into Heaven? that is, to bring Christ down. {7} Or who descendeth into the depth? that is, to call Christ again from the dead. {8} But what saith the Scripture? The word is nigh, in thy mouth, and in thy heart. This is the word of faith which we preach. {9} For if thou confess with thy mouth our Lord JESUS, and in thy heart believe that God hath raised him up from the dead, thou shalt be saved. {10} For with the heart we believe unto justice; but with the mouth confession is made to salvation. {11} For the Scripture saith: Whosoever believeth in him, shall not be confounded. {12} For there is no distinction of the Jew and the Greek: for one is Lord of all, rich toward all that invocate him. {13} For every one whosoever shall invocate the name of our Lord, shall be saved. {14} How then shall they invocate in whom they have not believed? Or how shall they believe him whom they have not heard? And how shall they hear without a preacher? {15} But how shall they preach unless they be sent? as it is written: How beautiful are the feet of them that evangelize peace, of them that evangelize good things? {16} But all do not obey the Gospel. For Esay saith, Lord, who hath believed the hearing of us? {17} Faith then, is by hearing: and hearing is by the word of Christ. {18} But I say, have they not heard? And certes into all the earth hath the sound of them gone forth: and unto the ends of the whole world the words of them. {19} But I say, hath not Israel known? Moyses first saith: I will bring you to emulation in that which is not a nation: in a foolish nation, I will drive you into anger. {20} But Esay is bold, and saith: I was found of them that did not seek me: openly I appeared to them that asked not of me. {21} But to Israel he saith: All the day have I spread my hands to a people that believeth not, and contradicteth me.

Chapter 11

Not all the Jews were reprobate, but some elect: and they by grace obtained justice, the rest (according to the Prophets) being execrated. {11}. Against whom notwithstanding the Christian Gentiles (to whom by that occasion Christ is come) must not insult: but rather fear every man him self to be likewise cut of the tree (which is the Catholic Church) {25}, and know that when all the Gentiles are brought into the Church, then (about the end of the world) shall the multitude of the Jews also come in: {33}, according to the disposition of the wonderful wisdom of God.

{1} I SAY then: Hath God rejected his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. {2} God hath not rejected his people which he foreknew. Or know you not in Elias what the Scripture saith; how he requesteth God against Israel? {3} Lord, they have slain thy Prophets, they have digged down thine Altars: and I am left alone, & they seek my life. {4} But what saith the divine answer unto him? I have left me seven thousand men, that have not bowed their knees to Baal? {5} So therefore at this time also, there are remains saved according to the election of grace. {6} And if by grace, not now of works. Otherwise grace now is not grace. {7} What then? that which Israel sought, the same he hath not obtained; but the election hath obtained, and the rest were blinded: {8} as it is written: God hath given them the spirit of compunction; eyes, that they may not see, and ears, that they may not hear; until this present day. {9} And David saith: Be their table made for a snare and for a trap & for a scandal & for a retribution unto them. {10} Be their eyes darkened, that they may not see: & their back make thou always crooked. {11} I say then, have they so stumbled, that they should fall? God forbid. But by their offence, salvation is to the Gentiles, that they may emulate them. {12} And if the offence of them be the riches of the world, and the diminution of them the riches of the Gentiles; how much more the fullness of them? {13} For to you Gentiles I say, as long verily as I am the Apostle of the Gentiles, I will honour my ministry, {14} if by any means I may provoke my flesh to emulation, and may save some of them. {15} For if the loss of them be the reconciliation of the world; what shall the receiving be, but life from the dead? {16} And if the first fruit be holy, the mass also: and if the root be holy, the boughs also. {17} And if some of the boughs be broken, and thou whereas thou wast a wild olive, art grafted in them, and art made partaker of the root and of the fatness of the olive, {18} glory not against the boughs. And if thou glory; not thou bearest the root, but the root thee. {19} Thou sayest then: The boughs were broken, that I might be grafted in. {20} Well: because of incredulity they were broken, but thou by faith doest stand: be not too highly wise; but fear. {21} For if God hath not spared the natural boughs; lest perhaps he will not spare thee neither. {22} See then the goodness and the severity of God: upon them surely that are fallen, the severity; but upon thee the goodness of God, if thou abide in his goodness; otherwise thou also shalt be cut off. {23} But they also, if they do not abide in incredulity, shall be grafted in. For God is able to graff them in again. {24} For if thou wast cut out of the natural wild olive, and contrary to nature wast grafted into the good olive; how much more they that are according to nature shall be grafted into their own olive? {25} For I will not have you ignorant, brethren, of this mystery (that you be not wise in your selves) that blindness in part hath chanced in Israel, until the fullness of the Gentiles might enter: {26} and so all Israel might be saved, as it is written: There shall come out of Sion, he that shall deliver, and shall avert impiety from Jacob. {27} And this to them the testament from me: when I shall have taken away their sins. {28} According to the Gospel indeed enemies for you: but according to the election, most dear for the fathers. {29} For without repentance are the gifts & the vocation of God. {30} For as you also sometime did not believe God, but now have obtained mercy because of their incredulity; {31} so these also now have not believed, for your mercy, that they also may obtain mercy. {32} For God hath concluded all into incredulity, that he may have mercy on all. {33} O depth of the riches of the wisdom and of the knowledge of God: how incomprehensible are his judgements, and his ways unsearchable? {34} For who hath known the mind of our Lord? or who hath been his Counselor? {35} Or who hath first given to him, and retribution shall be made him? {36} For of him, and by him, and in him are all things: to him be glory for ever. Amen.

Chapter 12

He exhorteth them to mortification of the body, {2}. to renovation of the mind, {3}. to keeping of unity by humility, {6}. to the right using of their gifts and functions, {9}. to many other good actions, {17}. and specially to loving of their enemies.

{1} I BESEECH you therefore, brethren, by the mercy of God, that you exhibit your bodies a living host, holy, pleasing to God, your reasonable service. {2} And be not conformed to this world; but be reformed in the newness of your mind, that you may prove what the good, & acceptable, & perfect will of God is. {3} For I say by the grace that is given me, to all that are among you, not to be more wise than behoveth to be wise, but to be wise unto sobriety, to every one as God hath divided the measure of faith. {4} For as in one body we have many members, but all the members have not one action; {5} so we being many, are one body in Christ, & each one another's members. {6} And having gifts, according to the grace that is given us, different, either prophecy according to the rule of faith, {7} or ministry in ministering, or he that teacheth in doctrine, {8} he that exhorteth in exhorting, he that giveth in simplicity, he that ruleth in carefulness, he that sheweth mercy in cheerfulness. {9} Love without simulation. Hating evil, cleaving to good. {10} Loving the charity of the brotherhood one toward another, with honour preventing one another. {11} In carefulness not slothful. In spirit fervent. Serving our Lord. {12} Rejoicing in hope. Patient in tribulation. Instant in prayer. {13} Communicating to the necessities of the saints. Pursuing hospitality. {14} Bless them that persecute you: bless, and curse not. {15} To rejoice with them that rejoice, to weep with them that weep. {16} Being of one mind one toward another. Not minding high things, but consenting to the humble. Be not wise in your own conceit. {17} To no man rendering evil for evil. Providing good things not only before God, but also before all men. {18} If it may be, as much as is in you, having peace with all men. {19} Not revenging your selves, my dearest, but give place unto wrath, for it is written: Revenge to me; I will reward, saith our Lord. {20} but if thine enemy hunger, give him meat: if he thirst, give him drink. For, doing this, thou shalt heap coals of fire upon his head. {21} Be not overcome of evil, but overcome in good the evil.

Chapter 13

To yield obedience and all other duties unto Potestates: {8}. to love their neighbour which is the fulfilling of the Law: {11}. and specially to consider, that now being the time of grace, we must do nothing that may not beseem day light.

{1} LET every soul be subject to higher powers, for there is no power but of God. And those that are, of God are ordained. {2} Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation. {3} For princes are no fear to the good work, but to the evil. But wilt thou not fear the power? Do good: and thou shalt have praise of the same. {4} For he is God's minister unto thee for good. But if thou do evil, fear; for he beareth not the sword without cause. For he is God's minister: a revenger unto wrath, to him that doeth evil. {5} Therefore be subject of necessity, not only for wrath, but also for conscience sake. {6} For therefore you give tributes also. For they are the ministers of God, serving unto this purpose. {7} Render therefore to all men their dew: to whom tribute, tribute: to whom custom, custom: to whom fear, fear; to whom honour, honour. {8} Owe no man any thing: but that you love one another. For he that loveth his neighbour, hath fulfilled the law. {9} For, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal. Thou shalt not bear false witness, Thou shalt not covet, and if there be any other commandment, it is comprised in this word, Thou shalt love thy neighbour as thy self. {10} The love of thy neighbour, worketh no evil. Love therefore is the fullness of the Law. {11} And that knowing the season, that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed. {12} The night is passed, and the day is at hand. Let us therefore cast off the works of darkness, & do on the armour of light. {13}

As in the day let us walk honestly: not in banqueting and drunkenness, not in chamberings and impudicities, not in contention and emulation: {14} but do ye on our Lord JESUS Christ, and make not provision for the flesh in concupiscences.

Chapter 14

Like a moderator and peacemaker between the firm Christians (who were the Gentiles) and the infirm (who were the Christian Jews, having yet a scruple to cease from keeping the ceremonial meats and days of Moyses' Law) he exhorteth the Jew not to condemn the Gentile using his liberty: and the Gentile again, not to condemn the scrupulous Jew: but rather to abstain from using his liberty, them offending the Jew, to be an occasion unto him of apostating.

{1} AND him that is weak in faith, take unto you; not in disputation of cogitations. {2} For one believeth that he may eat all things: but he that is weak, let him eat herbs. {3} Let not him that eateth, despise him that eateth not: and he that eateth not, let him not judge him that eateth. For God hath taken him to him. {4} Who art thou that judgest another man's servant? To his own Lord he standeth or falleth. And he shall stand: for God is able to make him stand. {5} For one judgeth between day and day; and another judgeth every day: let every one abound in his own sense. {6} He that respecteth the day, respecteth to our Lord. And he that eateth, eateth to our Lord: for he giveth thanks to God. And he that eateth not, to our Lord he eateth not, and giveth thanks to God. {7} For none of us liveth to himself: and no man dieth to himself. {8} For whether we live, we live to our Lord; or whether we die, we die to our Lord. Therefore whether we live, or whether we die, we are our Lord's. {9} For to this end Christ died and rose again; that he may have dominion both of the dead and of the living. {10} But thou, why judgest thou thy brother? or thou, why dost thou despise thy brother? For we shall all stand before the judgement seat of Christ. {11} For it is written: Live I, saith our Lord, that every knee shall bow to me; & every tongue shall confess to God. {12} Therefore every one of us for himself shall render account to God. {13} Let us therefore no more judge one another. But this judge ye rather, that you put not a stumbling block or a scandal to your brother. {14} I know and am persuaded in our Lord JESUS Christ, that nothing is common of it self, but to him that supposeth any thing to be common, to him it is common. {15} For if because of meat thy brother be grieved; now thou walkest not according to charity. Do not with thy meat destroy him for whom Christ died. {16} Let not then our good be blasphemed. {17} For the Kingdom of God is not meat and drink; but justice, and peace, and joy in the Holy Ghost. {18} For he that in this serveth Christ, pleaseth God, and is acceptable to men. {19} Therefore the things that are of peace let us pursue: and the things that are of edifying one toward another let us keep. {20} Destroy not the work of God for meat. All things indeed are clean: but it is ill for the man that eateth by giving offence. {21} It is good not to eat flesh, and not to drink wine, nor that wherein thy brother is offended, or scandalized, or weakened. {22} Hast thou faith? have it with thy self before God. Blessed is he that judgeth not himself in that which he approveth. {23} But he that discerneth, if he eat, is damned; because not of faith. For all that is not of faith, is sin.

Chapter 15

He proceedeth to make peace between the Christian Gentiles and Jews. {8}. with this resolution, that the Jew's vocation is of promise in deed, but the Gentile's also of mercy, and foretold by the Scriptures. {14}. Then drawing to an end, he excuseth him self to the Romans for writing thus unto them, {21}, hoping now at length to see them, after that he hath been at Hierusalem, {29}. whereunto also he requesteth their prayers.

{1} AND we that are the stronger, must sustain the infirmities of the weak, & not please our selves. {2} Let every one of you please his neighbour unto good, to edification. {3} For, Christ did not please himself, but as it is written: The reproaches of them that reproached thee, fell upon me. {4} For what things soever have been written, to our learning they are written: that by the patience and consolation of the Scriptures, we may have hope. {5} And the

God of patience and of comfort give you to be of one mind one toward another according to JESUS Christ: {6} that of one mind, with one mouth you may glorify God & the Father of our Lord JESUS Christ. {7} For the which cause receive one another; as Christ also hath received you unto the honour of God. {8} For I say Christ JESUS to have been minister of the circumcision for the verity of God to confirm the promises of the fathers. {9} But the Gentiles to honour God for his mercy, as it is written: Therefore will I confess to thee in the Gentiles o Lord, and will sing to thy name. {10} And again he saith: Rejoice ye Gentiles with his people. {11} And again: Praise, all ye Gentiles, our Lord; and magnify him all ye peoples. {12} And again Esaie saith: There shall be the root of Jesse; and he that shall rise up to rule the Gentiles, in him the Gentiles shall hope. {13} And the God of hope replenish you with all joy and peace in believing; that you may abound in hope, and in the virtue of the Holy Ghost. {14} And I my self also, my brethren, am assured of you, that you also are full of love, replenished with all knowledge, so that you are able to admonish one another. {15} But I have written to you (brethren) more boldly in part, as it were putting you in remembrance; for the grace which is given me of God, {16} to be the minister of Christ JESUS in the Gentiles: sanctifying the Gospel of God, that the oblation of the Gentiles may be made acceptable and sanctified in the Holy Ghost. {17} I have therefore glory in Christ JESUS toward God. {18} For I dare not speak any of those things which Christ worketh not by me for the obedience of the Gentiles, by word and deeds, {19} in the virtue of signs and wonders, in the virtue of the Holy Ghost: so that from Jerusalem round about unto Illyricum I have replenished the Gospel of Christ. {20} And I have so preached this Gospel, not where Christ was named, lest I should build upon another man's foundation; {21} but as it is written: They to whom it hath not been preached of him, shall see, and they that have not heard, shall understand. {22} For the which cause also I was hindered very much from coming unto you. {23} But now having no longer place in these countries, and having a desire to come unto you these many years now passed: {24} when I shall begin to take my journey into Spain, I hope that as I pass, I shall see you, and be brought thither of you, if first in part I shall have enjoyed you. {25} Now therefore I will go unto Jerusalem to minister to the saints. {26} For Macedonia and Achaia have liked well to make some contribution upon the poor saints that are in Jerusalem. {27} For it hath pleased them: and they are their debtors. For if the Gentiles be made partakers of their spiritual things; they ought also in carnal things to minister unto them. {28} This therefore when I shall have accomplished, and signed them this fruit, I will go by you into Spain. {29} And I know that coming to you, I shall come in abundance of the blessing of Christ. {30} I beseech you therefore brethren by our Lord JESUS CHRIST, and by the charity of the Holy Ghost, that you help me in your prayers for me to God, {31} that I may be delivered from the infidels that are in Jewry, and the oblation of my service may become acceptable in Jerusalem to the saints, {32} that I may come to you in joy by the will of God, that I may be refreshed with you. {33} And the God of peace be with you all. Amen.

Chapter 16

He commendeth the bearer Phoebe to the Romans, {3}. and himself to many there by name. {17}. he declareth the doctrine which the Romans had learned, to be the touchstone to know Seducers. {21} he doth unto them the commendations of all the Churches and of certain persons by name: {25}. and concludeth.

{1} AND I commend to you Phoebe our sister, who is in the ministry of the Church that is in Cenchris: {2} that you receive her in our Lord as it is worthy for saints: and that you assist her in whatsoever business she shall need you. For she also hath assisted many, and my self. {3} Salute Prisca & Aquila my helpers in Christ JESUS, {4} who for my life have laid down their necks; to whom not I only give thanks, but also all the Churches of the

Gentiles, {5} and their domestical Church. Salute Epaenetus my beloved: who is the first fruit of Asia in Christ. {6} Salute Mary who hath laboured much about us. {7} Salute Andronicus and Julia my cousins and fellow captives: who are noble among the Apostles, who also before me were in Christ. {8} Salute Ampliatus my best beloved in our Lord. {9} Salute Urbanus our helper in Christ JESUS, and Stachys my beloved. {10} Salute Apelles approved in Christ. Salute them that are of Aristobolus' house. {11} Salute Herodion my kinsman. Salute them that are of Narcissus' house, that are in our Lord. {12} Salute Tryphaena and Tryphosa: who labour in our Lord. Salute Persis the beloved, who hath much laboured in our Lord. {13} Salute Rufus the elect in our Lord and his mother and mine. {14} Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes: and the brethren that are with them. {15} Salute Philologus and Julia, Nereus, and his sister, and Olympias; and all the saints that are with them. {16} Salute one another in a holy kiss. All the churches of Christ salute you. {17} And I desire you, brethren, to mark them that make dissensions and scandals contrary to the doctrine which you have learned, and avoid them. {18} For such do not serve Christ our Lord, but their own belly: and by sweet speeches and benedictions seduce the hearts of innocents. {19} For our obedience is published into every place. I rejoice therefore in you. But I would have you to be wise in good, and simple in evil. {20} And the God of peace crush Satan under your feet quickly. The grace of our Lord JESUS Christ be with you. {21} Timothee my coadjutor saluteth you, and Lucius, and Jason, and Sosipater, my kinsmen. {22} I, Tertius salute you, that wrote the epistle, in our Lord. {23} Caius mine host, and the whole Churches, saluteth you. Erastus the Cofferer of the city saluteth you, and Quartus, a brother. {24} The grace of our Lord JESUS Christ be with all you, Amen. {25} And to him that is able to confirm you according to my Gospel and preaching of JESUS Christ, according to the revelation of the mystery from eternal times kept secret, {26} which now is opened by the Scriptures of the Prophets according to the precept of the eternal God, to the obedience of faith known in all Gentiles, {27} to God the only wise through JESUS Christ, to whom be honour & glory for ever and ever. Amen.

THE FIRST EPISTLE OF S. PAUL TO THE CORINTHIANS

Chapter 1

After salutation, 4. having acknowledged the graces of their Church, 10. he dehorteth them from their Schismatistical boasting against one another in their Baptizers (telling them that they must boast only in Christ for their Baptism) 17. and in their Preachers, who had the wisdom of words: telling them that it is the preaching of the Cross, whereby God saveth the world, and wherein only Christians should boast: 26. seeing God of purpose chose the contemptible, that so himself might have the glory.

{1} PAUL called to be an Apostle of JESUS Christ, by the will of God, and Sosthenes a brother, {2} to the Church of God that is at Corinth, to the sanctified in Christ JESUS, called to be saints, with all that invoke the name of our Lord JESUS Christ in every place of theirs and ours. {3} Grace to you and peace from God our Father and our Lord JESUS Christ. {4} I give thanks to my God always for you for the grace of God that is given you in Christ JESUS, {5} that in all things you be made rich in him, in all utterance, and in all knowledge, {6} (as the testimony of Christ is confirmed in you,) {7} so that nothing is wanting to you in any grace, expecting the revelation of our Lord JESUS Christ, {8} who also will confirm you unto the end without crime, in the day of the coming of our Lord JESUS Christ. {9} God is faithful; by whom you are called into the society of his Son JESUS Christ our Lord. {10} And I beseech you, brethren, by the name of our Lord JESUS Christ, that you all say one thing, and that there be no schisms among you: but that you be perfect in one sense, & in one

knowledge. {11} For it is signified unto me (my brethren) of you, by them that are of Chloe, that there be contentions among you. {12} And I mean this, for that every one of you saith, I certes am Paul's, & I, Apollo's, but I, Cephas', and I, Christ's. {13} Is Christ divided? Why, was Paul crucified for you? or in the name of Paul were you baptized? {14} I give God thanks, that I baptized none of you, but Crispus and Caius: {15} lest any man say that in my name you were baptized. {16} And I baptized also the house of Stephanas. But I know not if I have baptized any other. {17} For Christ sent me not to baptize, but to evangelize: not in wisdom of speech, that the cross of Christ be not made void. {18} For the word of the cross, to them indeed that perish, is foolishness; but to them that are saved, that is, to us, it is the power of God. {19} For it is written: I will destroy the wisdom of the wise; and the prudence of the prudent I will reject. {20} where is the wise? where is the Scribe? where is the disputer of this world? Hath not God made the wisdom of this world foolish? {21} For because in the wisdom of God the world did not by wisdom know God; it pleased God by the foolishness of the preaching to save them that believe. {22} For both the Jews ask signs, and the Greeks seek wisdom: {23} but we preach Christ crucified, to the Jews certes a scandal, and to the Gentiles, foolishness: {24} but to the called, Jews & Greeks, Christ the power of God and the wisdom of God. {25} For that which is the foolishness of God, is wiser than men; and that which is the infirmity of God, is stronger than men. {26} For see your vocation brethren, that not many wise according to the flesh, not many mighty, not many noble: {27} but the foolish things of the world hath God chosen, that he may confound the wise; and the weak things of the world hath God chosen, that he may confound the strong: {28} and the base things of the world and the contemptible hath God chosen, and those things which are not, that he might destroy those things which are; {29} that no flesh may glory in his sight. {30} And of him you are in Christ JESUS, who is made unto us wisdom from God, & justice, & sanctification, and redemption: {31} that as it is written: He that doth glory, may glory in our Lord.

Chapter 2

That his own preaching among them, was in humble manner in the sight of man. 5.: Howbeit it is most profound wisdom (as they should and would perceive, if they were not carnal) which is taught in the Church of Christ.

{1} AND I (brethren) when I came to you, I came not in loftiness of speech or of wisdom, preaching to you the testimony of Christ. {2} For I judged not my self to know any thing among you but JESUS Christ, and him crucified. {3} And I was with you in infirmity, and fear and much trembling: {4} and my speech and my preaching was not in the persuasible words of human wisdom, but in shewing of spirit and power; {5} that your faith might not be in the wisdom of men, but in the power of God. But we speak wisdom among the perfect. {6} But the wisdom not of this world, neither of the princes of this world, that come to naught: {7} but we speak the wisdom of God in a mystery, which is hid, which God did predestinate before the worlds, unto our glory: {8} which none of the princes of this world did know: for if they had known, they would never have crucified the Lord of glory. {9} But as it is written: That which eye hath not seen, nor ear hath heard, neither hath it ascended into the heart of man, what things God hath prepared for them that love him. {10} But to us God hath revealed by his Spirit. For the Spirit searcheth all things, yea the profundities of God. {11} For what man knoweth the things of a man, but the spirit of a man that is in him? so the things also that are of God no man knoweth, but the spirit of God. {12} And we have received not the spirit of this world, but the spirit that is of God: that we may know the things that of God are given to us. {13} Which also we speak not in learned words of human wisdom; but in the doctrine of the Spirit, comparing spiritual things to the

spiritual. {14} But the sensual man perceiveth not those things that are of the Spirit of God. For it is foolishness to him, and he can not understand; because he is spiritually examined. {15} But the spiritual man judgeth all things: and himself is judged of no man. {16} For who hath known the sense of our Lord that may instruct him? But we have the sense of Christ.

Chapter 3

If they will not be carnal still, they must boast in God only, and not in their Preachers, which are but his Ministers, 10. and need to look well how they preach: 12. because not all preaching, though it be Catholic, is meritorious: but rather it buildeth matter to be purged by fire, when it is vain and unfruitful (as also any other like works of other Catholics.) Marry if it be heretical, destroying the Temple of God, then it worketh damnation. 18. The remedy is, to humble themselves and refer all to God.

{1} AND I, brethren, could not speak to you as to spiritual, but as to carnal. As it were to little ones in Christ, {2} I gave you milk to drink, not meat: for you could not as yet. But neither can you now verily, for yet you are carnal. {3} For whereas there is among you emulation and contention, are you not carnal, and walk according to man? {4} For when one saith, I certes am Paul's, & another, I, Apollo's; are you not men? What is Apollo then? and what is Paul? {5} The Ministers of him whom you have believed, and to every one as our Lord hath given. {6} I planted, Apollo watered; but God gave the increase. {7} Therefore neither he that planteth is any thing, nor he that watereth; but he that giveth the increase, God. {8} And he that planteth and he that watereth are one. And every one shall receive his own reward according to his own labour. {9} For we are God's coadjutors; you are God's husbandry, you are God's building. {10} According to the grace that is given me, as a wise workmaster have I laid the foundation: and another buildeth thereupon. But let every one look how he buildeth thereon. {11} For other foundation no man can lay, beside that which is laid; which is CHRIST JESUS. {12} And if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, {13} the work of every one shall be manifest: for the day of our Lord will declare, because it shall be revealed in fire: and the work of every one of what kind it is, the fire shall try. {14} If any man's work abide, which he built thereupon; he shall receive reward. {15} If any man's work burn, he shall suffer detriment: but himself shall be saved: yet so as by fire. {16} Know you not that you are the temple of God; and the Spirit of God dwelleth in you? {17} But if any violate the temple of God, God will destroy him. For the temple of God is holy: which you are. {18} Let no man seduce himself: if any man seem to be wise among you in this world, let him become a fool that he may be wise. {19} For the wisdom of this world is foolishness with God. For it is written: I will compass the wise in their subtlety. {20} And again, Our Lord knoweth the cogitations of the wise that they be vain. {21} Let no man therefore glory in men. For all things are yours: {22} whether it be Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come; for all are yours: {23} and you are Christ's, and Christ is God's.

Chapter 4

He requireth to be esteemed for his office, but regardeth not to be praised of man for his virtue: considering that neither his own conscience is a sufficient judge thereof, but only God who seeth all. 8. He toucheth them for contemning in their pride, the Apostles themselves as miserable: 18. threatening to come to those proud False-apostles who were the Authors of all these schisms.

{1} SO let a man esteem us as the ministers of Christ, and the dispensers of the mysteries of God. {2} Here now is required among the dispensers that a man be found faithful. {3} But to me it is a thing of least account, to be judged of you, or of man's day: But I judge not my-self neither. {4} For I am not guilty in conscience of any thing; but I am not justified herein: but he that judgeth me, is our Lord. {5} Therefore judge not before the time; until our Lord do come, who also will lighten the hidden things of darkness, & will manifest the counsels of the hearts: & then the

praise shall be to every man of God. {6} But these things, brethren, I have transfigured into my self and Apollo, for you; that in us you may learn, one not to be puffed up against another, above that is written. {7} For who discerneth thee? Or what hast thou that thou hast not received? And if thou hast received, what doest thou glory as though thou hast not received? {8} Now you are filled, now are you become rich: without us you reign; & I would to God you did reign, that we also might reign with you. {9} For I think that God hath shewed us Apostles the last, as it were deputed to death: because we are made a spectacle to the world, and to Angels and men. {10} We are fools for Christ; but you wise in Christ. We weak; but you strong. You noble, but we base. {11} Until this hour we do both hunger, and thirst, and are naked, and are beaten with buffets, and are wanderers, {12} and labour working with our own hands. We are cursed; and do bless. We are persecuted; and sustain it. {13} We are blasphemed; and we beseech. We are made the refuse of this world, the dross of all, even until now. {14} Not to confound you, do I write these things; but as my dearest children I admonish you. {15} For if you have ten thousand Paedagogues in Christ; yet not many fathers. For in Christ JESUS by the Gospel I begat you. {16} I beseech you therefore be followers of me. {17} Therefore have I sent to you Timothee, who is my dearest son and faithful in our Lord; who will put you in mind of my ways that are in Christ JESUS, as everywhere in every Church I teach. {18} As though I would not come to you, so certain are puffed up. {19} But I will come to you quickly, if our Lord will: and will know not the words of them that be puffed up, but the power. {20} For the Kingdom of God is not in words, but in power. {21} What will you? in rod that I come to you; or in charity, and the spirit of mildness?

Chapter 5

Sharply rebuking their Clergy's negligence, 3. him self absent excommunicate that public incestuous person: 6. commanding that hereafter no Christian be so tolerated in any open crime, but excommunicated.

{1} THERE is plainly heard fornication among you, and such fornication, as the like is not among the heathen, so that one hath his father's wife. {2} And you are puffed up; and have not mourned rather, that he might be taken away from among you, that hath done this deed. {3} I indeed absent in body, but present in spirit, have already judged, as present, him that hath so done, {4} in the name of our Lord JESUS Christ, you being gathered together and my spirit, with the virtue of our Lord JESUS; {5} to deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord JESUS Christ. {6} Your glorying is not good. Know you not that a little leaven corrupteth the whole paste? {7} Purge the old leaven, that you may be a new paste, as you are azymes. For our Pasche, Christ, is immolated. {8} Therefore let us feast, not in the old leaven, nor in the leaven of malice and wickedness, but in the azymes of sincerity and verity. {9} I wrote to you in an epistle, not to keep company with fornicators. {10} I mean not the fornicators of this world, or the covetous, or the extortioners, or servers of idols: otherwise you should have gone out of this world. {11} But now I wrote to you, not to keep company, if he that is named a brother, be a fornicator, or a covetous person, or a server of idols, or a railer, or a drunkard, or an extortioner: with such an one not so much as to take meat. {12} For what is it to me to judge of them that are without? Do not you judge of them that are within? {13} for them that are without, God will judge. Take away the evil one from among your selves.

Chapter 6

He rebuketh them for going to law before Judges that were not Christians, 9. telling that extortion (as many other offenses likewise) is a mortal sin. 12. And with diverse reasons he inveigheth against fornication, bidding also to flee all occasion thereof.

{1} DARE any of you having a matter against another, to be judged before the unjust, & not before the saints? {2} Or know you

not that the saints shall judge of the world? And if the world shall be judged by you: are you unworthy to judge of the least things? {3} Know you not that we shall judge Angels? how much more secular things? {4} If therefore you have secular judgements; the contemptible that are in the Church, set them to judge. {5} I speak to your shame. So is there not among you any wise man, that can judge between his brother? {6} But brother with brother contendeth in judgement: & that before infidels? {7} Now certes there is plainly a fault in you, that you have judgements among you. Why do you not rather take wrong? why do you not rather suffer fraud? {8} But your selves do wrong and defraud: and that to the brethren. {9} Know you not that the unjust shall not possess the Kingdom of God? Do not err: Neither fornicators, nor servers of idols, nor adulterers, nor the effeminate, nor the liars with mankind, {10} nor thieves, nor the covetous, nor drunkards, nor railers, nor extortioners shall possess the Kingdom of God. {11} And these things certes you were, but you are washed, but you are sanctified, but you are justified in the name of our Lord JESUS Christ, and in the Spirit of our God. {12} All things are lawful for me, but all things are not expedient. All things are lawful for me, but I will be brought under the power of none. {13} The meat to the belly, & the belly to the meats: but God will destroy both it and them: and the body not to fornication, but to our Lord, & our Lord to the body. {14} But God both hath raised up our Lord, and will raise up us also by his power. {15} Know you not that your bodies are the members of Christ? Taking therefore the members of Christ, shall I make them the members of an harlot? God forbid. {16} Or know you not, that he which cleaveth to an harlot, is made one body? For they shall be, saith he, two in one flesh. {17} But he that cleaveth to our Lord, is one spirit. {18} Fly fornication. Every sin whatsoever a man doeth is without the body: but he that doeth fornicate, sinneth against his own body. {19} Or know you not that your members are the temple of the holy Ghost which is in you, whom you have of God, and you are not your own? {20} For you are bought with a great price. Glorify and bear God in your body.

Chapter 7

That married folk may ask their debt, and must pay it, though it be better for them to contain, 8. as also for the unmarried and widows to continue single, though they may marry. 10. That the married may not depart from one another (nor in any case marry another, during the life of the former) 12. unless it be from one that is unbaptized, which yet he dissuadeth: 17. counseling also every one to be content with his state wherein he was Christened. 25. Virginity is not commanded, but counseled as the better and more meritorious than Marriage. 39. as also widowhood.

{1} AND concerning the things whereof you wrote to me: It is good for a man not to touch a woman. {2} But because of fornication let every man have his own wife, & let every woman have her own husband. {3} Let the husband render his debt to the wife: and the wife also in like manner to her husband. {4} The woman hath not power of her own body: but her husband. And in like manner the man also hath not power of his own body; but the woman. {5} Defraud not one another, except perhaps by consent for a time, that you may give your self to prayer: and return again together, lest Satan tempt you for your incontinency. {6} But I say this by indulgence, not by commandment. {7} For I would all men to be as my self: but every one hath a proper gift of God; one so, and another so. {8} But I say to the unmarried and to widows: It is good for them if they so abide even as I also. {9} But if they do not contain themselves, let them marry. For it is better to marry than to be burnt. {10} But to them that be joined in matrimony, not I give commandment, but our Lord, that the wife depart not from her husband: {11} and if she depart, to remain unmarried, or to be reconciled to her husband. And let not the husband put away his wife. {12} For to the rest, I say, not our Lord. If any brother have a wife an infidel, and she consent to dwell with him; let him not put her away. {13} And if any woman have a husband an infidel, and he consent to dwell with her; let her not put away her husband. {14} For the man an infidel is sanctified by the faithful woman; and the

woman an infidel is sanctified by the faithful husband: otherwise your children should be unclean; but now they are holy. {15} But if the infidel depart, let him depart. For the brother or sister is not subject to servitude in such. But in peace hath God called us. {16} For how knowest thou woman, if thou shalt save thy husband? or how knowest thou man, if thou shalt save the woman? {17} But to every one as our Lord hath divided, as God hath called every one, so let him walk, and as in all Churches I teach. {18} Is any man called being circumcised? Let him not procure prepuce. Is any man called in prepuce? Let him not be circumcised. {19} circumcision is nothing, and prepuce is nothing; but the observation of the commandments of God. {20} Every one in the vocation that he was called, in it let him abide. {21} Wast thou called being a bondman? care not for it: but and if thou canst be made free, use it rather. {22} For he that in our Lord is called, being a bondman, is the franchised of our Lord. Likewise he that is called, being free, is the bondman of Christ. {23} You were bought with price, be not made the bondmen of men. {24} Every brother wherein he was called, in that let him abide before God. {25} And as concerning virgins, a commandment of our Lord I have not: but counsel I give, as having obtained mercy of our Lord to be faithful. {26} I think therefore that this is good for the present necessity, because it is good for a man so to be. {27} Art thou tied to a wife? seek not to be loosed. Art thou loose from a wife? seek not wife. {28} But if thou take a wife, thou hast not sinned. And if a virgin marry, she hath not sinned. Nevertheless tribulation of the flesh shall such have. But I spare you. {29} This therefore I say, brethren; the time is short, it remaineth, that they also which have wives, be as though they had not; {30} and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; {31} and they that use this world, as though they used it not. For the figure of this world passeth away. {32} But I would have you to be without carefulness. He that is without a wife, is careful for the things that pertain to our Lord, how he may please God. {33} But he that is with a wife, is careful for the things that pertain to the world, how he may please his wife: and he is divided. {34} And the woman unmarried & the virgin, thinketh on the things that pertain to our Lord: that she may be holy both in body and in spirit. But she that is married, thinketh on the things that pertain to the world, how she may please her husband. {35} And this I speak to your profit: not to cast a snare upon you, but to that which is honest, & that may give you power without impediment to attend upon our Lord. {36} But if any man think that he seemeth dishonoured upon his virgin, for that she is past age, and if it must so be, let him do that he will. He sinmeth not if she marry. {37} For he that hath determined in his heart being settled, not having necessity, but having power of his own will, and hath judged this in his heart, to keep his virgin, doeth well. {38} Therefore both he that joineth his virgin in matrimony, doeth well: and he that joineth not, doeth better. {39} A woman is bound to the law so long time as her husband liveth: but if her husband sleep, she is at liberty: let her marry to whom she will: only in our Lord. {40} But more blessed shall she be if she so remain, according to my counsel. And I think that I also have the Spirit of God.

Chapter 8

He rebuketh the learned who in pride of their knowledge did eat Idolothya, that is things offered to Idols, using (as they said) their liberty; but not considering that the ignorant took their doing as an example for them to frequent such meats so, as they did before in their Paganism, with opinion that they did sanctify the eaters.

{1} AND concerning those things that are sacrificed to idols, we know that we all have knowledge. Knowledge puffeth up; but charity edifieth. {2} And if any man think that he knoweth something, he hath not yet known, as he ought to know. {3} But if any man love God, the same is known of him. {4} But as for the meats that are immolated to idols, we know that an idol is nothing

in the world, and that there is no God, but one. {5} For although there be that are called gods, either in Heaven, or in earth (for there are many gods, and many lords) {6} yet to us there is one God, the Father, of whom all things, and we unto him: and one Lord, JESUS CHRIST, by whom all things, and we by him. {7} But there is not knowledge in all. For some until this present with a conscience of the idol, eat as a thing sacrificed to idols: and their conscience being weak, is polluted. {8} But meat doth not commend us to God. For neither if we eat, shall we abound: nor if we eat not, shall we lack. {9} But take heed lest perhaps this your liberty become an offense to the weak. {10} For if a man see him that hath knowledge, sit at table in the idol's temple; shall not his conscience, being weak, be edified, to eat things sacrificed to idols? {11} And through thy knowledge shall the weak brother perish, for whom Christ hath died? {12} But sinning thus against the brethren, and striking their weak conscience; you sin against Christ. {13} Wherefore if meat scandalize my brother, I will never eat flesh, lest I scandalize my brother.

Chapter 9

To them that so vaunted their liberty about Idolothya, he bringeth his own example, to wit, that he also had liberty to live by the Gospel, but yet that he used it not, so to avoid scandal of the infirm, and because it was more meritorious. 24. Declaining against their security, and shewing them by similitudes and examples, 24, both of himself. 1. And of the Israelites, that salvation is not so lightly come by: 14, and so concludeth again against eating of idolothya, because it is also to commit idolatry. 22, and not only to give ill example to the infirm.

{1} AM I not free? Am I not an Apostle? Have I not seen Christ JESUS our Lord? Are not you my work in our Lord? {2} And if to others I be not an Apostle, but yet to you I am. For you are the seal of my Apostleship in our Lord. {3} my defense to them that examine me is this. {4} Have not we power to eat and drink? {5} Have we not power to lead about a woman a sister, as also the rest of the Apostles, and our Lord's brethren, and Cephas? {6} Or I only and Barnabas have not we power to do this? {7} Who ever playeth the soldier at his own charges? who planteth a vine, and eateth not of the fruit thereof? Who feedeth a flock, and eateth not of the milk of the flock? {8} Speak I these things according to man? Or doth not the Law also say these things? {9} For it is written in the Law of Moyses: Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Why, hath God care of oxen? {10} Or for us certes doth he say it? For they are written for us. Because he that eareth, ought to ear in hope: and he that treadeth, in hope to receive fruit. {11} If we have sown unto you spiritual things, is it a great matter if we reap your carnal things? {12} If other be partakers of your power; why not we rather? Howbeit we have not used, this power: but we bear all things, lest we should give any offence to the Gospel of Christ. {13} Know you not that they which work in the holy place, eat the things that are of the holy place: and they that serve the altar, participate with the altar? {14} So also our Lord ordained for them that preach the Gospel, to live of the Gospel. {15} But I have used none of these. Neither have I written these things, that they should be so done in me; for it is good for me to die rather, than that any man should make my glory void. {16} For & if I evangelize, it is no glory to me: for necessity lieth upon me: for woe is to me if I Evangelize not. {17} For if I do this willingly, I have reward: but if against my will, a charge is committed to me. {18} What is my reward then? That preaching the Gospel, I yield the Gospel without cost, that I abuse not my power in the Gospel. {19} For whereas I was free of all, I made my self the servant of all: that I might gain the more. {20} And I became to the Jews as a Jew, that I might gain the Jews. {21} To them that are under the Law, as though I were under the Law (whereas my self was not under the Law) that I might gain them that were under the Law. To them that were without the Law, as though I were without the Law (whereas I was not without the law of God, but was in the law of Christ) that I might gain them that were without the Law. {22} To the weak I became weak, that I

might gain the weak. To all men I became all things, that I might save all. {23} And I do all things for the Gospel, that I may be made partaker thereof. {24} Know you not that they that run in the race, all run indeed, but one receiveth the price? So run that you may obtain. {25} And every one the striveth for the mastery, refraineth himself from all things: and they certes, that they may receive a corruptible crown: but we an incorruptible. {26} I therefore so run, not as it were at an uncertain thing: so I fight, not as it were beating the air: {27} But I chastise my body, and bring it into servitude, lest perhaps when I have preached to others, my self become reprobate.

Chapter 10

See the argument of the 9.

Chapter, which comprehendeth the contents of this also.

{1} FOR I will not have you ignorant, brethren, that our fathers were all under the cloud, & all passed through the sea, {2} and all in Moyses were baptized in the cloud and in the sea: {3} and all did eat the same spiritual food, {4} and all drunk the same spiritual drink (and they drunk of the spiritual rock that followed them, and the rock was Christ.) {5} But in the more part of them God was not well pleased. For they were overthrown in the desert. {6} And these things were done in a figure of us, that we be not coveting evil things, as they also coveted. {7} Neither become ye idolaters, as certain of them: as is written: The people sat down to eat and drink, and rose up to play. {8} Neither let us fornicate, as certain of them did fornicate, and there fell in one day three and twenty thousand. {9} Neither let us tempt Christ, as certain of them tempted, and perished by the serpents. {10} Neither do you murmur, as certain of them murmured, and perished by the destroyer. {11} And all these things chanced to them in figure: but they are written to our correction, upon whom the ends of the world are come. {12} Therefore he that thinketh himself to stand, let him take heed lest he fall. {13} Let not temptation apprehend you, but human. And God is faithful, who will not suffer you to be tempted above that which you are able: but will make also with temptation issue, that you may be able to sustain. {14} For the which cause, my dearest, fly from the serving of idols. {15} I speak as to wise men: your selves judge what I say. {16} The chalice of benediction which we do bless, is it not the communication of the blood of Christ? and the bread which we break, is it not the participation of the body of our Lord? {17} For being many, we are one bread, one body, all that participate of one bread. {18} Behold Israel according to the flesh: they that eat the hosts, are they not partakers of the altar? {19} What then? do I say that that which is immolated to idols, is any thing? or that the idol is any thing? {20} But the things that the heathen do immolate, to devils they do immolate, and not to God. And I will not have you become fellows of devils. {21} You can not drink the chalice of our Lord, and the chalice of devils: you can not be partakers of the table of our Lord, and of the table of devils. {22} Or do we emulate our Lord? Why, are we stronger than he? All things are lawful for me, but all things are not expedient. {23} All things are lawful for me, but all things do not edify. {24} Let no man seek his own, but another man's. {25} All that is sold in the shambles, eat: asking no question for conscience. {26} The earth is our Lord's, and the fullness thereof. {27} If any invite you of the infidels, and you will go; eat of all that is set before you, asking no question for conscience. {28} But if any man say, This is immolated to idols; do not eat for his sake that shewed it, and for conscience: {29} conscience I say not thine but the other's. For why is my liberty judged of another man's conscience? {30} If I participate with thanks; why am I blasphemed for that which I give thanks for? {31} Therefore whether you eat, or drink, or do any other thing; do all things unto the glory of God. {32} Be without offense to the Jews

& to the Gentiles, & to the Church of God: {33} as I also in all things do please all men, not seeking that which is profitable to my self, but which is to many; that they may be saved.

Chapter 11

He commendeth them for keeping his traditions generally. 3. And in particular for this that a man praved and prophesied bare-headed, a woman veiled, he bringeth many reasons. 17. About another, he reprehendeth the rich, that at the charitable supper supped uncharitably: 23. telling them that they received therefore unworthily the B. Sacrament, and shewing them what an heinous sin that is, seeing it is our Lord's body and the representation of his death, as he by tradition had taught them.

{1} BE ye followers of me, as I also of Christ. {2} things you be mindful of me: and as I have And I praise you brethren, that in all delivered unto you, you keep my precepts. {3} And I will have you know, that the head of every man, is Christ: and the head of the woman, is the man: and the head of Christ, is God. {4} Every man praying or prophesying with his head covered, dishonoureth his head. {5} But every woman praying or prophesying with her head not covered, dishonoureth her head: for it is all one as if she were made bald. {6} For if a woman be not covered, let her be polled. But if it be a foul thing for a woman to be polled or made bald, let her cover her head. {7} The man truly ought not to cover his head, because he is the image and glory of God; but the woman is the glory of the man. {8} For the man is not of the woman, but the woman of the man. {9} For the man was not created for the woman, but the woman for the man. {10} (Therefore ought the woman to have power upon her head for the Angels.) {11} But yet neither the man without the woman; nor the woman without the man, in our Lord. {12} For as the woman is of the man, so also the man by the woman: but all things of God. {13} Your selves judge: doth it become a woman not covered to pray unto God? {14} Neither doth nature itself teach you, that a man indeed if he nourish his hair, it is an ignominy for him: {15} but if a woman nourish her hair, it is a glory for her, because hair is given her for a veil? {16} But if any man seem to be contentious, we have no such custom, nor the CHURCH of God. {17} And this I command: not praising it, that you come together not to better, but to worse. {18} First indeed when you come together into the Church, I hear that there are schisms among you, and in part I believe it. {19} For there must be heresies also: that they also which are approved, may be made manifest among you. {20} When you come therefore together in one, is it not now to eat our Lord's supper. {21} For every one taketh his own supper before to eat. And one certes is an hungered, and another is drunk. {22} Why, have you not houses to eat and drink in? or contemn ye the Church of God: and confound them that have not? What shall I say to you? praise I you in this? I do not praise you. {23} For I received of our Lord that which also I have delivered unto you, that our Lord JESUS in the night that he was betrayed, took bread: {24} and giving thanks brake, and said: Take ye & eat. THIS IS MY BODY WHICH SHALL BE DELIVERED FOR YOU. This do ye for the commemoration of me. {25} In like manner also the chalice after he had supped, saying: THIS CHALICE IS THE NEW TESTAMENT IN MY BLOOD. This do ye, as often as you shall drink, for the commemoration of me. {26} For as often as you shall eat this bread, and drink the chalice, you shall shew the death of our Lord, until he come. {27} Therefore whosoever shall eat this bread, or drink the chalice of our Lord unworthily, he shall be guilty of the body and of the blood of our Lord. {28} But let a man prove himself: and so, let him eat of that bread, and drink of the chalice. {29} For he that eateth and drinketh unworthily, eateth and drinketh judgement to himself, not discerning the body of our Lord. {30} Therefore are there among you many weak and feeble, and many sleep. {31} But if we did judge our selves, we should not be judged. {32} But whiles we are judged, of our Lord we are chastised; that with this world we be not damned. {33} Therefore, my brethren, when you come together to eat, expect one another.

{34} If any man be an hungered, let him eat at home; that you come not together unto judgement. And the rest I will dispose, when I come.

Chapter 12

They must not make their diversity of Gifts an occasion of Schism, considering that all are of one Holy Ghost, and for the profit of the one body of Christ which is the Church: 12. Which also could not be a body, without such variety of members. 12. Therefore neither they that have the inferiour gifts, must be discontent, seeing it is God's distribution: nor they that have the greater, contemn the other, considering they are no less necessary: 25. but all in all join together, 28. and every one know his own place.

{1} AND concerning spiritual things, I will not have you ignorant, brethren. that when you were heathen, you went to {2} You know dumb idols according as you were led. {3} Therefore I do you to understand that no man speaking in the Spirit of God, saith anathema to JESUS. And no man can say, Our Lord JESUS, but in the Holy Ghost. {4} And there are divisions of graces, but one Spirit. {5} And there are divisions of ministrations; but one Lord. {6} And there are divisions of operations, but one God, which worketh all in all. {7} And the manifestation of the Spirit is given unto every one to profit. {8} To one certes by the Spirit is given the word of wisdom: and to another, the word of knowledge according to the same Spirit: {9} to another, faith in the same Spirit: to another, the grace of doing cures in one Spirit: {10} to another, the working of miracles: to another, prophecy: to another, discerning of spirits: to another, kinds of tongues: to another, interpretation of languages. {11} And all these things worketh one and the same Spirit, dividing to every one according as he will. {12} For as the body is one, and hath many members, and all the members of the body whereas they be many, yet are one body; so also Christ. {13} For in one Spirit were we all baptized into one, whether Jews, or Gentiles, or bondmen, or free: & in one Spirit we were all made to drink. {14} For the body also is not one member, but many. {15} If the foot should say, because I am not the hand, I am not of the body: is it therefore not of the body? {16} And if the ear should say, because I am not the eye, I am not of the body: is he therefore not of the body? {17} If the whole body were the eye: where is the hearing? If the whole were the hearing: where is the smelling? {18} But now God hath set the members, every one of them in the body as he would. {19} And if all were one member, where were the body? {20} But now there are many members indeed, yet one body. {21} And the eye can not say to the hand: I need not thy help; or again the head to the feet: You are not necessary for me. {22} But much more those that seem to be the more weak members of the body, are more necessary: {23} and such as we think to be the baser members of the body, upon them we put more abundant honour: and those that are our un honest parts, have more abundant honesty. {24} And our honest parts need nothing: but God hath tempered the body, giving to it that wanted, the more abundant honour, {25} that there might be no schism in the body, but the members together might be careful one for another. {26} And if one member suffer any thing, all the members suffer with it. Or if one member do glory, all the members rejoice with it. {27} And you are the body of Christ, and members of member. {28} And some verily God hath set in the Church first Apostles, secondly Prophets, thirdly Doctors, next miracles, then the graces of doing cures, helps, governments, kinds of tongues. {29} Are all Apostles? are all Prophets? are all Doctors? {30} are all miracles? have all the grace of doing cures? do all speak with tongues? do all interpret? {31} But pursue the better gifts. And yet I shew you a more excellent way.

Chapter 13

That above all other Gifts they should seek after Charity: as that without which nothing profiteth, 4. and which doth all as is to be done, and remaineth also in Heaven.

{1} IF I speak with the tongues of men, and of Angels, and have

not charity, I am become as sounding brass, or a tinkling cymbal. {2} And if I should have prophecy, and knew all mysteries, and all knowledge, & if I should have all faith so that I could remove mountains, and have not charity, I am nothing. {3} And if I should distribute all my goods to be meat for the poor, and if I should deliver my body so that I burn, and have not charity, it doth profit me nothing. {4} Charity is patient, is benign: Charity envieth not, dealeth not perversely: is not puffed up, {5} is not ambitious, seeketh not her own, is not provoked to anger, thinketh not evil, {6} rejoiceth not upon iniquity, but rejoiceth with the truth: {7} suffereth all things, believeth all things, hopeth all things, beareth all things. {8} Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. {9} For in part we know, & in part we prophesy. {10} But when that shall come that is perfect, that shall be made void that is in part. {11} When I was a little one, I spake as a little one, I understood as a little one, I thought as a little one. But when I was made a man, I did away the things that belonged to a little one. {12} We see now by a glass in a dark sort: but then face to face. Now I know in part: but then I shall know as also I am known. {13} And now there remain, faith, hope, charity, these three: but the greater of these is charity.

Chapter 14

Against their vain childishness, that thought it a goodly matter to be able to speak (by miracle) strange languages in the Church, preferring their languages before prophesying, that is opening of mysteries: he declareth that this gift of languages is inferiour to the gift of prophecy. 26. Giving order also how both gifts are to be used: to wit, the Prophet to submit himself to other Prophets: & the Speaker of languages not to publish his inspiration, unless there be an Interpreter. 34. Provided always, that women speak not at all in the Church.

{1} FOLLOW Charity, earnestly pursue spiritual things: but rather that you may prophesy. {2} For he that speaketh with tongues speaketh not to men, but to God: for no man heareth. But in spirit he speaketh mysteries. {3} For he that prophesieth, speaketh to men unto edification, & exhortation, & consolation. {4} He that speaketh with tongues, edifieth himself; but he that prophesieth, edifieth the Church. {5} And I would have you all to speak with tongues, but rather to prophesy. For greater is he that prophesieth, than he that speaketh with tongues: unless perhaps he interpret, that the Church may take edification. {6} But now, brethren; if I come to you speaking with tongues, what shall I profit you, unless I speak to you either in revelation, or in knowledge, or in prophecy, or in doctrine? {7} Yet the things without life that give a sound, be it pipe or harp, unless they give a distinction of sounds, how shall that be known which is piped, or which is harped? {8} For if the trumpet give an uncertain voice, who shall prepare himself to battle? {9} So you also by a tongue unless you utter manifest speech, how shall that be known that is said? for you shall be speaking into the air. {10} There are (for example) so many kinds of tongues in this world, & none is without voice. {11} If then I know not the virtue of the voice, I shall be to him to whom I speak, barbarous; and he that speaketh barbarous to me. {12} So you also, because you be emulators of spirits: seek to abound unto the edifying of the Church. {13} And therefore he that speaketh with the tongue, let him pray that he may interpret. {14} For if I pray with the tongue, my spirit prayeth, but my understanding is without fruit. {15} What is it then? I will pray in the spirit, I will pray also in the understanding: I will sing in the spirit, I will sing also in the understanding. {16} But if thou bless in the spirit, he that supplieth the place of the vulgar how shall he say, Amen, upon thy blessing? because he knoweth not what thou sayest. {17} For thou indeed givest thanks well, but the other is not edified. {18} I give my God thanks, that I speak with the tongue of you all. {19} But in the Church I will speak five words with my understanding that I may instruct others also; rather than ten thousand words in a tongue. {20} Brethren, be not made children in sense, but in malice be children, and in sense be perfect. {21} In the Law it is written:

That in other tongues and other lips I will speak to this people: and neither so will they hear me, saith our Lord. {22} Therefore languages are for a sign not to the faithful, but to infidels: but prophecies, not to infidels, but to the faithful. {23} If therefore the whole Church come together in one, and all speak with tongues, and there enter in vulgar persons or infidels, will they not say that you be mad? {24} But if all prophesy, and there enter in any infidel or vulgar person, he is convinced of all, he is judged of all. {25} the secrets of his heart are made manifest, and so falling on his face he will adore God, pronouncing that God is in you indeed. {26} What is it then, brethren? when you come together, every one of you hath a psalm, hath a doctrine, hath a revelation, hath a tongue, hath an interpretation: let all things be done to edification. {27} Whether a man speak with tongue, by two, or at the most by three, and in course, and let one interpret. {28} But if there be not an interpreter, let him hold his peace in the Church, and speak to himself and to God. {29} And let Prophets speak two or three, and let the rest judge. {30} But if it be revealed to another sitting, let the first hold his peace. {31} For you may all prophesy one by one: that all may learn, and all may be exhorted: {32} and the spirits of prophets are subject to prophets. {33} For God is not the God of dissension, but of peace: as also in all the Churches of the saints I teach. {34} Let women hold their peace in the Churches: for it is not permitted them to speak, but to be subject, as also the Law saith. {35} But if they list learn any thing, let them ask their own husbands at home. For it is a foul thing for a woman to speak in the Church. {36} Or did the word of God proceed from you? came it unto you only? {37} If any man seem to be a Prophet, or spiritual, let him know the things that I write to you, that they are the commandments of our Lord. {38} But if any man know not, he shall not be known. {39} Therefore, brethren, be earnest to prophesy: and to speak with tongues prohibit not. {40} But let all things be done honestly and according to order among you.

Chapter 15

He prooveth the resurrection of the dead by the resurrection of Christ, and with many other arguments: and 31. awereth also objections made against it. 49. And then exhorteth in respect of it, unto good life.

{1} AND I do you to understand, brethren, the Gospel which I preached to you, which also you received, in the which also you stand, {2} by the which also you are saved, after what manner I preached unto you if you keep it, unless you have believed in vain. {3} For I delivered unto you first of all which I also received: that Christ died for our sins according to the Scriptures: {4} and that he was buried, and that he rose again the third day, according to the Scriptures: {5} and that he was seen of Cephas; and after that of the eleven. {6} Then was he seen of more than five hundred brethren together: of which many remain until this present, and some are a-sleep. {7} Moreover he was seen of James, then of all the Apostles. {8} And last of all, as it were of an abortive he was seen also of me. {9} For I am the least of the Apostles, who am not worthy to be called an Apostle, because I persecuted the Church of God. {10} But by the grace of God I am that which I am; & his grace in me hath not been void, but I have laboured more abundantly than all they: yet not I, but the grace of God with me. {11} For whether I, or they, so we preach, and so you have believed. {12} But if Christ be preached that he is risen again from the dead, how do certain among you say, that there is no resurrection of the dead? {13} And if there be no resurrection of the dead, neither is Christ risen again. {14} And if Christ be not risen again, then vain is our preaching, vain also is your faith. {15} And we are found also false witnesses of God: because we have given testimony against God, that he hath raised up Christ, whom he hath not raised up, if the dead rise not again. {16} For if the dead rise not again, neither is Christ risen again. {17} And if Christ be not risen again, vain is your faith, for yet you are in your

sins. {18} Then they also that are a-sleep in Christ, are perished. {19} If in this life only we be hoping in Christ, we are more miserable than all men. {20} But now Christ is risen again from the dead, the first fruits of them that sleep: {21} by a man death; and by a man the resurrection of the dead. {22} And as in Adam all die, so also in Christ all shall be made alive. {23} But every one in his own order: the first fruits Christ, then they that are of Christ, that believed in his coming. {24} Then the end, when he shall have delivered the Kingdom to God and the Father, when he shall have abolished all principality & authority & power. {25} And he must reign, Until he put all his enemies under his feet. {26} And the enemy death shall be destroyed last. For he hath subdued all things under his feet. And whereas he saith, {27} All things are subdued to him; undoubtedly, except him that subdued all things unto him. {28} And when all things shall be subdued to him; then the Son also himself shall be subject to him that subdued all things unto him, that God may be all in all. {29} Otherwise what shall they do that are baptized for the dead, if the dead rise not again at all? {30} Why also are they baptized for them? Why also are we in danger every hour? {31} I die daily by your glory, brethren, which I have in Christ JESUS our Lord. {32} If (according to man) I fought with beasts at Ephesus, what doth it profit me, if the dead rise not again? Let us eat and drink, for to morrow we shall die. {33} Be not seduced, Evil communications corrupt good manners. {34} Awake ye just, and sin not. For some have not the knowledge of God, I speak to your shame. {35} But some man saith: How do the dead rise again? and with what manner of body shall they come? {36} Fool, that which thou sowest is not quickened, unless it die first. {37} And that which thou sowest, not the body that shall be, doest thou sow; but bare grain, to wit, of wheat, or of some of the rest. {38} And God giveth it a body as he will: & to every seed his proper body. {39} Not all flesh, is the same flesh: but one of men, another of beasts, another of birds, another of fishes. {40} And bodies celestial, & bodies terrestrial: but, one glory of the celestial, and another of the terrestrial. {41} One glory of the sun, another glory of the moon, and another glory of the stars. For star differeth from star in glory: {42} so also the resurrection of the dead. It is sown in corruption, it shall rise in incorruption. {43} It is sown in dishonour, it shall rise in glory. It is sown in infirmity, it shall rise in power. {44} It is sown a natural body; it shall rise a spiritual body. If there be a natural body, there is also a spiritual, {45} as it is written: The first man Adam was made into a living soul: the last Adam into a quickening spirit. {46} Yet that is not first which is spiritual, but that which is natural: afterward that which is spiritual. {47} The first man of earth, earthly: the second man from Heaven, heavenly. {48} Such as is the earthly, such also are the earthly: and such as the heavenly, such also are the heavenly. {49} Therefore as we have borne the image of the earthly, let us bear also the image of the heavenly. {50} This I say, brethren, that flesh and blood can not possess the Kingdom of God: neither shall corruption possess incorruption. {51} Behold I tell you a mystery. We shall all indeed rise again: but we shall not all be changed. {52} In a moment, in the twinkling of an eye, at the last trumpet (for the trumpet shall sound) and the dead shall rise again incorruptible: and we shall be changed. {53} For this corruptible must do on incorruption; & this mortal do on immortality. {54} And when this mortal hath done on immortality, then shall come to pass the saying that is written: Death is swallowed up in victory. {55} Death where is thy victory? Death where is thy sting? {56} And the sting of death, is sin: and the power of sin is the Law. {57} But thanks be to God that hath given us the victory by our Lord JESUS Christ. {58} Therefore, my beloved brethren, be stable and unmoveable; abounding in the work of our Lord always, knowing that your labour is not vain in our Lord:{1227}

Chapter 16

He prescribeth an order for their contributing to the Christians at Hierusalem, 3. promising to come unto them. 10. Of Timothee, and of Apollo's coming thither. 13. And so with exhortation, and diverse commendations, he endeth.

{1} AND concerning the collections that are made for the Saints, as I have ordained to the Churches of Galatia, so do ye also. {2} In the first of the Sabbath let every one of you put a part with himself, laying up what shall well like him: that not when I come, then collections be made. {3} And when I shall be present; whom you shall approve by letters, them will I send to carry your grace into Jerusalem. {4} And if it be worthy that I also go, they shall go with me. {5} And I will come to you, when I shall have passed through Macedonia. For I will pass through Macedonia. {6} And with you perhaps I will abide, or will winter also: that you may bring me on my way whithersoever I go. {7} For I will not now see you by the way, for I hope that I shall abide with you some little time, if our Lord will permit. {8} But I will tarry at Ephesus until Pentecost. {9} For a great door and evident is opened unto me: and many adversaries. {10} And if Timothee come, see that he be without fear with you, for he worketh the work of our Lord, as also I. {11} Let no man therefore despise him, but conduct ye him in peace: that he may come to me. For I expect him with the brethren. {12} And of brother Apollo I do you to understand, that I much entreated him to come unto you with the brethren: and at all it was not his mind to come now. But he will come when he shall have leisure. {13} Watch ye, stand in the faith, do manfully, & be strengthened. {14} Let all your things be done in charity. {15} And I beseech you, brethren, you know the house of Stephanas, and of Fortunatus, that they are the first fruits of Achaia, & have ordained themselves to the ministry of the saints: {16} that you also be subject to such, and to every one that helpeth & laboureth with us. {17} And I rejoice in the presence of Stephanas and Fortunatus and Achaicus, because that which you wanted, they have supplied. {18} For they have refreshed both my spirit and yours. Know them therefore that are such. {19} The Churches of Asia salute you. Aquila and Priscilla with their domestical Church salute you much in our Lord. {20} All the brethren salute you. Salute one another in a holy kiss. {21} The salutation with mine own hand, Paul's. {22} If any man love not our Lord JESUS Christ, be he anathema. Maran atha. {23} The grace of our Lord JESUS Christ be with you. {24} My charity be with you all in Christ JESUS. Amen.

THE SECOND EPISTLE OF S. PAUL TO THE CORINTHIANS

Chapter 1

By his troubles in Asia he comforteth them: and (against his adversaries the false Apostles of the Jews) allegeth to them the testimony of his own and also of their conscience, 17. answering them that objected lightness against him, for not coming to Corinth according to his promise.

{1} PAUL an Apostle of JESUS Christ by the will of God, and Timothee our brother: to the Church of God that is at Corinth, with all the saints that are in all Achaia. {2} Grace unto you and peace from God our Father, & from our Lord JESUS Christ. {3} Blessed be the God and Father of our Lord JESUS Christ, the Father of mercies and God of all comfort, {4} who comforteth us in all our tribulation; that we also may be able to comfort them that are in all distress, by the exhortation wherewith we also are exhorted of God. {5} For as the passions of Christ abound in us: so also by Christ doth our comfort abound. {6} And whether we be in tribulation, for your exhortation & salvation: whether we be exhorted, for your exhortation & salvation, which worketh the toleration of the same passions which we also do suffer: {7} and our hope is firm for you: knowing that as you are partakers of the passions, so shall you be of the consolation also. {8} For we will not have you ignorant, brethren, concerning our tribulation, which happened in Asia, that

we were pressed above measure above our power, so that it was tedious unto us even to live. {9} But we in our selves, had the answer of death, that we be not trusting in our selves, but in God who raiseth up the dead, {10} who hath delivered and doth deliver us out of so great dangers: in whom we hope that he will yet also deliver us, {11} you helping withhold in prayer for us, that by many men's persons, thanks for that gift which is in us, may be given by many in our behalf. {12} For our glory is this, the testimony of our conscience, that in simplicity and sincerity of God, and not in carnal wisdom, but in the grace of God we have conversed in this world: and more abundantly towards you. {13} For we write no other things to you than that you have read and know. And I hope that you shall know unto the end: {14} as also you have known us in part, that we are your glory, as you also ours in the day of our Lord JESUS Christ. {15} And in this confidence I would first have come to you, that you might have a second grace: {16} and by you pass into Macedonia, and again from Macedonia come to you, and of you be brought on my way into Jewry. {17} Whereas then I was thus minded, did I use lightness? Or the things that I mind, do I mind according to the flesh, that there be with me, It is and It is not? {18} But God is faithful, because our preaching which was to you, there is not in it, It is, and, it is not. {19} For the Son of God JESUS Christ, who by us was preached among you, by me and Sylvanus and Timothee, was not, It is, and, It is not, but, It is, was in him. {20} For all the promises of God that are, in him It is: therefore also by him, Amen to God, unto our glory. {21} And he that confirmeth us with you in Christ, and that hath anointed us, God: {22} who also hath sealed us, and given the pledge of the Spirit in our hearts. {23} And I call God to witness upon my soul, that sparing you, I came not any more to Corinth, not because we over-rule your faith: but, we are helpers of your joy. For in the faith you stand.

Chapter 2

Prosecuting the true cause which in the last

Chapter he gave of his not coming, 6. he pardoneth now after some part of penance, him that for incest he excommunicated in the last epistle, requiring them obediently to consent therunto. 12. Then of his going from Troas in to Macedonia; God every where giving him the triumph.

{1} AND I have determined with my-self this same thing, not to come to you again in sorrow. {2} For if I make you sorry; & who is it that can make me glad, but he that is made sorry by me? {3} And this same I wrote to you; that I may not, when I come, have sorrow upon sorrow, of the which I ought to rejoice: trusting in you all, that my joy is the joy of you all. {4} For of much tribulation and anguish of heart I wrote to you by many tears: not that you should be made sorry; but that you may know what charity I have more abundantly toward you. {5} And if any man hath made sorrowful, not me he hath made sorrowful, but in part, that I burden not all you. {6} To him that is such a one, this rebuke sufficeth that is given of many: {7} so that contrarywise you should rather pardon and comfort him, lest perhaps such an one be swallowed up with over great sorrow. {8} For the which cause I beseech you that you confirm charity toward him. {9} For therefore also have I written that I may know the experiment of you, whether in all things you be obedient. {10} And whom you have pardoned any thing, I also. For, my self also that which I pardoned, if I pardoned any thing, for you in the person of Christ, {11} that we be not circumvented of Satan. For we are not ignorant of his cogitations. {12} And when I was come to Troas for the Gospel of Christ, and a door was opened unto me in our Lord, {13} I had no rest in my spirit, for that I found not Titus my brother, but bidding them fare well, I went forth into Macedonia. {14} And thanks be to God, who always triumpheth us in Christ JESUS, and manifesteth the odour of his knowledge by us in every place. {15} For we are the good odour of Christ unto God in them that are saved, & in them that perish. {16} To some indeed the

odour of death unto death: but to others the odour of life unto life. And to these things who is so sufficient? {17} For we are not as very many, adulterating the word of God, but of sincerity, and as of God, before God, in Christ we speak.

Chapter 3

Lest the Judaical false Apostles should object again that he praiseth himself, he saith that the Corinthians are his commendation: and they in their hearts being justified by his ministry, he thereof inferreth that the Ministers of the new Testament are far more glorious than they of the old, 12. and our people more lightened than theirs.

{1} BEGIN we again to commend our-selves? or do we need (as certain) epistles of commendation to you, of from you? {2} Our epistle you are, written in our hearts, which is known & read of all men: {3} being manifested that you are the epistle of Christ, ministered by us, & written not with ink, but with the Spirit of the living God: not in tables of stone, but in the tables carnal of the heart. {4} And such confidence we have by Christ to God: {5} not that we be sufficient to think any thing of our-selves, as of our-selves: but our sufficiency is of God. {6} Who also hath made us meet ministers of the new testament: not in the letter, but in the Spirit. For the letter killeth: but the Spirit quickeneth. {7} And if the ministration of death with letters figured in stones, was in glory, so that the children of Israel could not behold the face of Moyses for the glory of his countenance, that is made void; {8} how shall not the ministration of the Spirit be more in glory? {9} For if the ministration of damnation be in glory, much more the ministry of justice abounding in glory. {10} For neither was it glorified, which in this part was glorious, by reason of the excelling glory. {11} For if that which is made void, is by glory: much more that which abideth, is in glory. {12} Having therefore such hope, we use much confidence: {13} and not as Moyses put a veil upon his face, that the children of Israel might not behold his face, which is made void. {14} but their senses were dulled. For until this present day, the self-same veil in the lecture of the old testament remaineth unrevealed (because in Christ it is made void) {15} but until this present day, when Moyses is read, a veil is put upon their heart. {16} But when he shall be converted to our Lord, the veil shall be taken away. {17} And our Lord is a Spirit. And where the Spirit of our Lord is, there is liberty. {18} But we all, beholding the glory of our Lord with face revealed, are transformed into the same image from glory unto glory, as of our Lord's Spirit.

Chapter 4

That according as so glorious a ministry requireth, he liveth and preacheth sincerely, 7. the which glory his Adversaries can not count vain, considering his persecutions: because persecution is to God's glory, and to our humility and hope, and meritorious of increase of grace in this life, and of most glorious bodies and souls afterward.

{1} THEREFORE having this ministration; according as we have obtained mercy, we fail not, {2} but we renounce the secret things of dishonesty, not walking in craftiness, nor adulterating the word of God, but in manifestation of the truth commanding our-selves to every conscience of men before God. {3} And if our Gospel be also hid, in them that perish it is hid, {4} in whom the God of this world hath blinded the minds of the infidels, that the illumination of the Gospel of the glory of Christ, who is the image of God, might not shine to them. {5} For we preach not our-selves, but JESUS Christ our Lord: and us, your servants by JESUS: {6} because God that commanded light to shine of darkness, he hath shined in our hearts to the illumination of the knowledge of the glory of God, in the face of Christ JESUS. {7} But we have this treasure in earthen vessels, that the excellency may be of the power of God, and not of us. {8} In all things we suffer tribulation, but are not in distress: we want, but are not destitute: {9} we suffer persecution, but are not forsaken: we are cast down, but we perish not: {10} always bearing about in our body the mortification of JESUS, that the life also of JESUS may be manifested in our

bodies. {11} For we that live, are always delivered unto death for JESUS: that the life also of JESUS may be manifested in our mortal flesh. {12} Death then worketh in us, but life in you. {13} And having the same spirit of faith, as it is written: I believed, for the which cause I have spoken, we also believe, for the which cause we speak also: {14} knowing that he which raised up JESUS, will raise up us also with JESUS and set us with you. {15} For all things are for you: that the grace abounding by many in giving of thanks, may abound unto the glory of God. {16} For which cause we fail not: but although that our man which is without, corrupt: yet that which is within, is renewed from day to day. {17} For that our tribulation which presently is momentary & light, worketh above measure exceedingly an eternal weight of glory in us, {18} we not considering the things that are seen, but that are not seen. For the things that be seen, are temporal: but those that be not seen, are eternal.

Chapter 5

That after death of the body the soul may go to heaven: therefore, although naturally we abhor death, by grace he desireth it rather: 9. in consideration of Christ's just judgement, living as in the sight of God, yea and of their consciences: 12. Which he speaketh not to praise himself, but because of his Adversaries who did glory in carnal respects: but he and the other Apostles regard nothing but their reconciliation unto God by Christ, and to reconcile others also, as being his Legates for that purpose.

{1} FOR we know that if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hand, eternal in Heaven. {2} For in this also do we groan, desirous to be over-clothed with our habitation that is from Heaven: {3} yet so, if we be found clothed, not naked. {4} For we also that are in this tabernacle, groan being burdened: because we would not be spoiled, but over-clothed, that that which is mortal might be swallowed up of life. {5} And he that maketh us of this same, is God, who hath given us the pledge of the Spirit. {6} Being bold therefore always, and knowing that while we are in the body, we are pilgrims from God, {7} (for we walk by faith and not by sight) {8} but we are bold, and have a good will to be pilgrims rather from the body, & to be present with our Lord. {9} And therefore we endeavour, whether absent or present, to please him. {10} For we must all be manifested before the judgement seat of Christ, that every one may receive the proper things of the body, according as he hath done, either good or evil. {11} Knowing therefore the fear of our Lord we use persuasion to men: but to God we are manifest. And I hope also that in your consciences we are manifest. {12} We command not our selves again to you, but give you occasion to glory for us: that you may have against them that glory in face, and not in heart. {13} For whether we exceed in mind, to God: or whether we be sober, to you. {14} For the charity of Christ urgeth us; judging this, that if one died for all, then all were dead. {15} And Christ died for all: that they also which live, may not now live to themselves, but to him that died for them and rose again. {16} Therefore we from hence-forth know no man according to the flesh. And if we have known Christ according to the flesh: but now we know him no more. {17} If then any be in Christ a new creature: the old are passed, behold all things are made new. {18} But all of God, who hath reconciled us to himself by Christ: and hath given us the ministry of reconciliation. {19} For God indeed was in Christ reconciling the world to himself, not imputing to them their sins, and hath put in us the word of reconciliation. {20} For Christ therefore we are legates, God as it were exhorting by us. For Christ we beseech you, be reconciled to God. {21} Him that knew no sin, for us he made sin: that we might be made the justice of God in him.

Chapter 6

That he helpeth with his exhortations, and in all things behaveth himself as becometh a Minister of God. {11} Which he speaketh so openly, because his heart is open unto them: exhorting them to be likewise open-hearted towards him, 14. and to avoid those infidels.

{1} AND we helping do exhort, that you receive not the grace of God in vain. saith: In time accepted have I heard thee; {2} (For he and in the day of salvation have I holpen thee. Behold, now is the time acceptable: behold now the day of salvation.) {3} to no man giving any offence, that our ministry be not blamed: {4} but in all things let us exhibit our selves as the ministers of God, in much patience, in tribulations, in necessities, in distresses, {5} in stripes, in prisons, in seditions, in labours, in watchings, in fastings, {6} in chastity, in knowledge, in longanimity, in sweetness, in the Holy Ghost, in charity not feigned, {7} in the word of truth, in the virtue of God; by the armour of justice on the right hand, and on the left, {8} by honour and dishonour, by infamy and good fame: as seducers, and true: as they that are unknown, and known: {9} as dying, and behold we live: as chastened, & not killed: {10} as sorrowful, but always rejoicing: as needy, but enriching many: as having nothing, and possessing all things. {11} Our mouth is open to you, o Corinthians, our heart is dilated. {12} You are not straitened in us: but in your own bowels you are straitened. {13} But having the same reward (I speak as to my children) be you also dilated. {14} Bear not the yoke with infidels. For what participation hath justice with iniquity? or what society is there between light and darkness? {15} And what agreement with Christ and Belial? or what part hath the faithful with the infidel? {16} And what agreement hath the temple of God with idols? For you are the temple of the living God: as God saith, That I will dwell, and walk in them, and will be their God; and they shall be my people. {17} For the which cause, Go out of the midst of them, and separate your selves, saith our Lord, and touch not the unclean: and I will receive you. {18} and I will be a father to you: and you shall be my sons & daughters, saith our Lord omnipotent.

Chapter 7

He proceedeth to exhort them to purity, and to receive him into their charity. 3. Which lest they should think he speaketh to accuse them, he commendeth them highly, both for their behaviour toward Titus, and for their penance which they had done upon his other epistle.

{1} HAVING therefore these promises, my dearest, let us cleanse our selves from all inquisition of the flesh and spirit, perfiting sanctification in the fear of God. {2} Receive us. We have hurt no man, we have corrupted no man, we have circumvented no man. {3} I speak not to your condemnation. For I said before that you are in our hearts to die together and to live together. {4} Much is my confidence with you, much is my glorying for you. I am replenished with consolation; I do exceedingly abound in joy in all our tribulation. {5} For also when we were come into Macedonia, our flesh had no rest, but we suffered all tribulation: without, combats; within, fears. {6} But God that comforteth the humble, did comfort us, in the coming of Titus. {7} And not only in his coming, but also in the consolation, wherewith he was comforted among you, reporting to us your desire, your weeping, your emulation for me, so that I rejoiced the more. {8} For although I made you sorry in an epistle, it repented me not: albeit it repented me, seeing that the same epistle (although but for a time) did make you sorry. {9} Now I am glad: not because you were made sorry, but because you were made sorry to penance. For you were made sorry according to God, that in nothing you should suffer detriment by us. {10} For the sorrow that is according to God, worketh penance unto salvation that is stable: but the sorrow of the world worketh death. {11} For behold this very thing, that you were made sorry according to God, how great carefulness it worketh in you: yea defense, yea indignation, yea fear, yea desire, yea emulation, yea revenge, in all things you have shewed your selves to be undefiled in the matter. {12} Therefore although I wrote to you, not for him that did the injury, nor for him that suffered: but to manifest our carefulness that we have for you before God, {13} therefore we are comforted. But in our consolation, we did the more abundantly rejoice upon the joy of Titus, because his spirit

was refreshed of all you. {14} And if to him I gloried any thing of you, I am not confounded: but as we spake all things to you in truth, so also our glorying that was to Titus, is made a truth. {15} And his bowels are more abundantly toward you: remembering the obedience of you all, how with fear and trembling you received him. {16} I rejoice that in all things I have confidence in you.

Chapter 8

By the example of the poor Macedonians he exhorted them to contribute largely unto the Church of Hierusalem, 7., & by praising of them, 9. and by the example of Christ, 14. and by their own spiritual profit in being partakers of that Church's merits, 16. and by commanding the Collectors that he sendeth.

{1} AND we do you to understand, brethren, the grace of God, that is given in the Churches of Macedonia, {2} that in much experience of tribulation they had abundance of joy, & their very deep poverty abounded unto the riches of their simplicity, {3} for according to their power (I give them testimony) and above their power they were willing, {4} with much exhortation requesting us the grace and communication of the ministry that is done toward the saints. {5} And not as we hoped, but their own selves they gave, first to our Lord, then to us by the will of God: {6} in so much that we desired Titus, that as he began, so also he would perfite in you this grace also. {7} But as in all things you abound in faith, and word, & knowledge, & all carefulness, moreover also in your charity toward us, that in this grace also you may abound. {8} I speak not as commanding: but by the carefulness of others, approving also the good disposition of your charity. {9} For you know the grace of our Lord JESUS Christ, that for you he was made poor, whereas he was rich; that by his poverty you might be rich. {10} And in this point I give counsel: for this is profitable for you, which have begun not only to do, but also to be willing, from the year past: {11} But now perform ye it also in deed: that as your mind is prompt to be willing, so it may be also to perform, of that which you have. {12} For if the will be prompt, it is accepted according to that which it hath, not according to that which it hath not. {13} For not that other should have ease, and you tribulation: but by an equality. {14} Let in this present time your abundance supply their want: that their abundance also may supply your want, that there be an equality {15} as it is written: He that had much, abounded not: and he that had little, wanted not. {16} And thanks be to God, that hath given the self-same carefulness for you in the heart of Titus, {17} for that he admitted indeed exhortation: but being more careful, of his own will he went unto you. {18} We have sent also with him the brother, whose praise is in the Gospel through all the churches: {19} & not only that, but also he was ordained of the churches fellow, of our peregrination, for this grace which is ministered of us to the glory of our Lord, and our determined will: {20} avoiding this, lest any man might reprehend us in this fullness that is ministered of us. {21} For we provide good things not only before God, but also before men. {22} And we have sent with them our brother also, whom we have proved in many things often to be careful: but now much more careful, for the great confidence in you, {23} either for Titus which is my fellow and coadjutor toward you, or our brethren Apostles of the Churches, the glory of Christ. {24} The declaration therefore which is of your charity and our glorying for you, declare ye toward them in the face of the churches.

Chapter 9

He proceedeth exhorting them to the foresaid contribution, 3. to verify his commanding of them. 6. and to do it liberally, that so they may merit the more, and God be the more praised.

{1} FOR concerning the ministry that is done toward the saints, it is superfluous for me to write unto you. {2} For I know your prompt mind: for the which I glory of you to the Macedonians: That Achaia also is ready from the year past, and your emulation hath provoked very many. {3} But I have sent the brethren, that

the thing which we glory of you, be not made void in this behalf, that (as I have said) you may be ready: {4} lest when the Macedonians shall come with me, and find you unready, we (that we say not, ye) may be ashamed in this substance. {5} Therefore I thought it necessary to desire the brethren that they would come to you, and prepare this blessing before promised, to be ready so, as a blessing, not as avarice. {6} And this I say, he that soweth sparingly, sparingly also shall reap; and he that soweth in blessings, of blessings also shall reap. {7} Every one as he hath determined in his heart, not of sadness or of necessity. For God loveth a cheerful giver. {8} And God is able to make all grace abound in you: that in all things always having all sufficiency, you may abound unto all good works, {9} as it is written: He distributed, he gave to the poor: his justice remaineth for ever. {10} And he that ministereth seed to the sower, will give bread also for to eat: and will multiply your seed and will augment the increases of the fruits of your justice: {11} that being enriched in all things, you may abound unto all simplicity, which worketh by us thanks-giving to God. {12} Because the ministry of this office doth not only supply those things that the Saints want, but abounding also by many thanks-givings in our Lord, {13} by the proof of this ministry, glorifying God in the obedience of your confession unto the Gospel of Christ, and in the simplicity of communicating unto them, and unto all, {14} and in their praying for you, being desirous of you because of the excellent grace of God in you. {15} Thanks be to God for his unspeakable gift.

Chapter 10

Against the false Apostles granting the infirmity of his person, he doth notwithstanding set out the power of his Apostleship. 12. reprehending them also for challenging to themselves the praise of other men's labours.

{1} AND I mildness and modesty of Christ, who in presence indeed am humble among you, , Paul my self beseech you by the but absent am bold on you. {2} But I beseech you, that being present I need not be bold by that confidence wherewith I am thought to be bold against some: which think us as though we walk according to the flesh. {3} For walking in the flesh, we war not according to the flesh. {4} For the weapons of our warfare are not carnal: but mighty to God unto the destruction of munitions, destroying counsels, {5} and all loftiness extolling itself against the knowledge of God, and bringing into captivity all understanding unto the obedience of Christ, {6} and having in a readiness to revenge all disobedience, when your obedience shall be fulfilled. {7} See the things that are according to appearance. If any man have affiance in himself, that he is Christ's: let him think this again with himself, that as he is Christ's, so we also. {8} For and if I should glory some-what more of our power, which our Lord hath given us unto edification and not to your destruction; I shall not be ashamed. {9} But that I may not be thought as it were to terrify you by epistles {10} (for his epistles indeed, say they, are sore and vehement; but his bodily presence weak, & his speech contemptible) {11} let him this think that is such a one, that such as we are in word by epistles, absent: such also we are in deed, present. {12} For we dare not match or compare our selves with certain, that command themselves: but we measure our selves in our selves, & compare our selves to our selves. {13} But we will not glory above our measure: but according to the measure of the rule; which God hath measured to us, a measure to reach even unto you. {14} For not, as though we reached not unto you, do we extend ourselves beyond. For we are come as far as to you in the Gospel of Christ. {15} not glorying above measure in other men's labours: but having hope of your faith increasing, to be magnified in you according to our rule abundantly, {16} yea unto those places that are beyond you, to evangelize, not in an other man's rule, to glory in those things that are prepared before. {17} But he that glorieth, let him glory in our Lord. {18} For not he that

commendeth himself, the same is approved; but whom God commendeth.

Chapter 11

He reasoneth the matter with the Corinthians, why they should preserve the false Apostles before him. And because they give them leave to brag and command themselves and to abuse them so miserably, he trusteth they will also give him the hearing: 21. and so he beginneth, and first shewing himself in all Judaical respects (wherein only stood all their boasting) to be as they are, he addeth afterward such a long roll of his suffering for Christ, as is incomparable.

{1} WOULD God you could bear some little of my folly: but do ye also support me: {2} for I emulate you with the emulation of God. For I have despoused you to one man, to present you a chaste virgin unto Christ. {3} But I fear lest, as the serpent seduced Eve by his subtlety, so your senses may be corrupted, & fall from the simplicity that is in Christ. {4} For if he that cometh,{1235} preach another Christ whom we have not preached, or you receive another spirit whom you have not received; or another Gospel which you have not received: you might well suffer it. {5} For I suppose that I have done nothing less than the great Apostles. {6} For although rude in speech, yet not in knowledge. But in all things we are made manifest to you. {7} Or did I commit a sin, humbling my self, that you might be exalted? because I evangelized unto you the Gospel of God gratis? {8} Other churches I spoiled, taking a stipend, for your ministry. {9} And when I was with you, and had need, I was burdensome to none: for that which I wanted, the brethren supplied that came from Macedonia: and in all things I have kept my self without burden to you, and will keep. {10} The truth of Christ is in me, that this glorying shall not be infringed toward me in the countries of Achaia. {11} Wherefore? because I love you not? God doth know. {12} But that which I do, I will also do, that I may cut away the occasion of them that desire occasion: that, in that which they glory, they may be found even like us. {13} For such false apostles are crafty workers, transfiguring themselves into Apostles of Christ. {14} And no marvel: for Satan himself transfigureth himself into an Angel of light. {15} It is no great matter therefore if his ministers be transfigured as the ministers of justice: whose end shall be according to their works. {16} Again I say, (let no man think me to be foolish: otherwise take me as foolish, that I also may glory a little,) {17} that which I speak, I speak not according to God, but as it were in foolishness, in this substance of glorying. {18} Because many glory according to the flesh, I also will glory. {19} For you do gladly suffer the foolish: whereas your selves are wise. {20} For you suffer if a man bring you into servitude, if a man devour, if a man take, if a man be extolled, if a man strike you on the face. {21} I speak according to dishonour, as though we had been weak in this part. Wherein any man dare (I speak foolishly) I dare also. {22} They are Hebrews: and I. They are Israelites: and I. They are the seed of Abraham; and I. {23} They are the ministers of Christ; and I. (I speak as one scarce wise) more I: in many more labours, in prisons more abundantly, in stripes above measure, in deaths often. {24} Of the Jews five times, did I receive forty, saving one. {25} Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck; night and day have I been in the depth of the sea, {26} in journeying often, perils of waters, perils of thieves, perils of my Nation, perils of Gentiles, perils in the city, perils in the wilderness, perils in the sea, perils among false brethren, {27} in labour and misery, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness, {28} beside those things which are outwardly: my daily instance, the carefulness of all churches. {29} Who is weak, and I am not weak? Who is scandalized, and I am not burnt? {30} If I must glory: I will glory of the things that concern my infirmity. {31} The God and Father of our Lord JESUS Christ, who is blessed for ever, knoweth that I lie not. {32} At Damascus the Governor of the nation under Aretas the king, kept the city of the Damascenes for to apprehend me: {33} and through a window in a basket was I let down by the wall, and so

escaped his hands.

Chapter 12

He telleth of his incomparable visions, 5. but for humility liketh better to talk of his infirmities: 11. putting the fault in the Corinthians for that he is feign thus to rehearse his own commendations. 13. Where again he reasoneth the matter with them like a father, why they should prefer those false Apostles before him. 20. And feareth lest at his coming he shall be compelled to excommunicate many of them.

{1} IF I must glory (it is not expedient indeed) but I will come to the visions & revelations of our Lord. {2} I know a man in Christ above fourteen years ago (whether in the body, I know not, or out of the body, I know not: God doth know) such a one rapt even to the third Heaven. {3} And I know such a man (whether in the body, or out of the body, I know not; God doth know) {4} that he was rapt into Paradise; & heard secret words, which it is not lawful for a man to speak. {5} For such an one I will glory: but for my self I will glory nothing, saving in my infirmities. {6} For and if I will glory, I shall not be foolish: for I shall say truth. But I spare, lest any man should esteem me above that which he seeth in me, or heareth any thing of me. {7} And lest the greatness of the revelations might extol me, there was given me a prick of my flesh, an angel of Satan, to buffet me. {8} For the which thing thrice I besought our Lord, that it might depart from me. {9} And he said to me: My grace sufficeth thee, for power is perfited in infirmity. Gladly therefore will I glory in mine infirmity, that the power of Christ may dwell in me. {10} For the which cause I please my self in infirmities, in contumelies, in necessities, in persecutions, in distresses for Christ. For when I am weak, then am I mighty. {11} I am become foolish: you have compelled me. For I ought to have been commended of you: for I have been nothing less than they that are above measure Apostles: although I am nothing. {12} Yet the signs of my Apostleship have been done upon you in all patience, in signs & wonders & mighty deeds. {13} For what is there that you have had less than the other churches; but that I myself have not burdened you? Pardon me this injury. {14} Behold, now the third time I am ready to come to you; & I will not be burdensome unto you. For I seek not the things that are yours, but you. For neither ought the children lay up treasures for the parents, but the parents for the children. {15} But I most gladly will bestow, & will my self moreover be bestowed for your souls: although loving you more, I am loved less. {16} But be it so: I have not burdened you: but being crafty, I took you by guile. {17} Have I circumvented you by any of them whom I sent to you? {18} I requested Titus, and I sent with him a brother. Did Titus circumvent you? walked we not with one spirit? not in the self-same steps? {19} Of old think you that we excuse our selves to you? Before God, in Christ we speak: but all things (my dearest) for your edifying. {20} For I fear lest perhaps when I come, I find you not such as I would: and I be found of you, such an one as you would not. Lest perhaps contentions, emulations, stomachings, dissensions, detractions, whisperings, swellings, seditions be among you. {21} Lest again when I come, God humble me among you: & I mourn many of them that sinned before, & have not done penance for the uncleanness & fornication and incontinency that they have committed.

Chapter 13

He driveth into them the fear of excommunication: to the end that they doing penance beforehand, he may not be compelled to use his authority when he cometh, and as he hath threatened. 11. And so with a general exhortation he endeth.

{1} LO this the third time I come unto you: In the mouth of two or three witnesses shall every word stand. {2} I foretold and do foretell as present, and now absent, to them that sinned before, and all the rest, that if I come again, I will not spare. {3} Seek you an experiment of him that speaketh in me, Christ; who in you is not weak, but is mighty in you? {4} For although he was crucified of

infirmity; yet he liveth by the power of God. For we also are weak in him: but we shall live with him by the power of God on you. {5} Try your own selves if you be in the faith, prove ye your selves. Know you not your selves that Christ JESUS is in you, unless perhaps you be reprobates. {6} But I hope you know that we are not reprobates. {7} And we pray God, that you do no evil, not that we may appear approved, but that you may do that which is good, and we be as reprobates. {8} For we can not any thing against the truth; but for the truth. {9} For we rejoice, for that we are weak, and you are mighty. This also we pray for, your consummation. {10} Therefore these things I write absent: that being present I may not deal hardly according to the power which our Lord hath given me unto edification and not unto destruction. {11} For the rest, brethren, rejoice, be perfect, take exhortation, be of one mind, have peace; and the God of peace & love shall be with you. {12} Salute one another in a holy kiss. All the saints salute you. {13} The grace of our Lord JESUS Christ, and the charity of God, and the communication of the Holy Ghost be with you all. Amen.

THE EPISTLE OF S. PAUL TO THE GALATIANS

Chapter 1

After the foundation laid in the salutation, {6} he exclaimeth against the Galatians, and their false apostles. {11} considering that the Gospel which he preached to them, he had it immediately of Christ him self. {13} which to shew he beginneth to tell the story of his conversion and preaching since then, that as he learned nothing of the other Apostles, so yet he had their approbation.

{1} PAUL an Apostle not of men, neither by man, but by JESUS Christ, and God the Father that raised him from the dead, {2} and all the brethren that are with me; to the churches of Galatia. {3} Grace to you and peace from God the Father and our Lord JESUS Christ, {4} who gave himself for our sins, that he might deliver us from this present wicked world, according to the will of our God and Father: {5} to whom is glory for ever and ever. Amen. {6} I marvel that thus so soon you are transferred from him that called you into the grace of Christ, unto another Gospel: {7} which is not another, unless there be some that trouble you, and will invert the Gospel of Christ. {8} But although we, or an Angel from Heaven, evangelize to you beside that which we have evangelized to you, be he anathema. {9} As we have said before, so now I say again: If any evangelize to you, beside that which you have received, be he anathema. {10} For do I now use persuasion to men, or to God? Or do I seek to please men? If I yet did please men, I should not be the servant of Christ. {11} For I do you to understand, brethren, the Gospel that was evangelized of me, that it is not according to man. {12} For neither did I receive it of man, nor learn it; but by the revelation of JESUS Christ. {13} For you have heard my conversation sometime in Judaism, that above measure I persecuted the Church of God, and expugned it, {14} and profited in Judaism above many of mine equals in my nation, being more abundantly in emulator of the traditions of my fathers. {15} But when it pleased him that separated me from my mother's womb, and called me by his grace, to reveal his Son in me, {16} that I should evangelize him among the Gentiles, incontinent I condescended not to flesh and blood, {17} neither came I to Jerusalem to the Apostles my antecessors: but I went into Arabia, and again I returned to Damascus. {18} Then, after three years I came to Jerusalem to see Peter: and tarried with him fifteen days. {19} But other of the Apostles saw I none; saving James the brother of our Lord. {20} And the things that I write to you; behold before God, that I lie not. {21} After that, I came into the parts of Syria and Cilicia. {22} And I was unknown by sight to the churches of Jewry, that were in Christ: {23} but they had heard only, That he which persecuted us sometime, doth now evangelize

the faith which sometime he expugned: {24} and in me they glorified God.

Chapter 2

He telleth forth the story begone in the last

Chapter, and how he reprehended Peter, [15] and then specially urgeth the ensample of the Christian Jews, who sought unto Christ for justification, and that by warrant also of their Law it self, as also because otherwise Christ's death had been needless.

{1} THEN after fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me. {2} And I went up according to revelation: and conferred with them the Gospel which I preach among the Gentiles, but apart with them that seemed to be something, lest perhaps in vain I should run or had run. {3} But neither Titus which was with me, whereas he was a Gentile, was compelled to be circumcised: {4} but because of the false brethren craftily brought in, which craftily came in to espy our liberty that we have in Christ JESUS, that they might bring us into servitude. {5} To whom we yielded not subjection no not for an hour, that the truth of the Gospel may remain with you. {6} But of them that seemed to be something, (what they were some-time, it is nothing to me. God accepteth not the person of man) for to me, they that seemed to be something, added nothing. {7} But contrariwise when they had seen, that to me was committed the Gospel of the prepuce, as to Peter of the circumcision {8} (for he that wrought in Peter to the Apostleship of the circumcision, wrought in me also among the Gentiles) {9} and when they had known the grace that was given me, James and Cephas and John, which seemed to be pillars, gave to me and Barnabas the right hands of society: that we unto the Gentiles, & they unto the circumcision: {10} only that we should be mindful of the poor: the which same thing also I was careful to do. {11} And when Cephas was come to Antioch, I resisted him in face, because he was reprehensible. {12} For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them that were of the circumcision. {13} And to his simulation consented the rest of the Jews, so that Barnabas also was led of them into that simulation. {14} But when I saw that they walked not rightly to the verity of the Gospel, I said to Cephas before them all: If thou being a Jew, livest Gentile-like and not Judaically, how doest thou compel the Gentiles to Judaize? {15} We are by nature Jews, and not of the Gentiles, sinners. {16} But knowing that man is not justified by the works of the Law, but by the faith of JESUS Christ; we also believe in Christ JESUS, that we may be justified by the faith of Christ, and not by the works of the Law: for the which cause, by the works of the Law no flesh shall be justified. {17} But if seeking to be justified in Christ, our selves also be found sinners; is Christ then a minister of sin? God forbid. {18} For if I build the same things again which I have destroyed, I make my self a prevaricator. {19} For I by the Law, am dead to the Law, that I may live to God: with Christ I am nailed to the cross. {20} And I live, now not I; but Christ liveth in me. And that that I live now in the flesh, I live in the faith of the Son of God, who loved me, and delivered himself for me. {21} I cast not away the grace of God. For if justice be by the Law, then Christ died in vain.

Chapter 3

By their own conversion at the first, [6] and by the example of Abraham, and promise made to him, he sheweth that the way to obtain the benediction, is to seek unto God by faith in Christ. [10] Seeing also that the Law curseth every one that hath not evermore kept the Law. [15] And, that the Law was not given to alter God's testament, [19] but to convince the Jews of sin, [23] and so to be their paedagogue or leader unto Christ, [25] and then to cease.

{1} O senseless Galatians, who hath bewitched you, not to obey the truth, before whose eyes JESUS Christ was proscribed, being crucified among you? {2} This only I would learn of you: By the works of the Law, did you receive the Spirit, or by the hearing of

the faith? {3} Are you so foolish, that whereas you began with the spirit, now you will be consummate with the flesh? {4} Have you suffered so great things without cause? if yet without cause. {5} He therefore that giveth you the Spirit, and worketh miracles among you; by the works of the Law, or by the hearing of the faith doeth he it? {6} As, Abraham believed God, {1240} and it was reputed to him unto justice. {7} Know ye therefore that they that are of faith, the same are the children of Abraham. {8} And the Scripture foreseeing that God justifieth the Gentiles by faith, shewed unto Abraham before, That in thee shall all nations be blessed. {9} Therefore they that are of faith, shall be blessed with the faithful Abraham. {10} For whosoever are of the works of the Law, are under curse. For it is written: Cursed be every one that abideth not in all things that be written in the book of the Law, to do them. {11} But that in the Law no man is justified with God, it is manifest, because the just liveth by faith. {12} But the Law is not by faith: but, He that doeth those things, shall live in them. {13} Christ hath redeemed us from the curse of the Law, being made a curse for us (because it is written: Cursed is every one that hangeth on a tree) {14} that on the Gentiles the blessing of Abraham might be made in Christ JESUS: that we may receive the promise of the Spirit by faith. {15} Brethren (I speak according to man) yet a man's testament being confirmed no man despiseth, or further disposeth. {16} To Abraham were the promises said, and to his seed. He saith not, And to seeds, as in many: but as in one, And to thy seed, which is Christ. {17} And this I say, the testament being confirmed of God, the Law which was made after four hundred and thirty years, maketh not void to frustrate the promise. {18} For if the inheritance be of the Law, now not of promise. But God gave it to Abraham by promise. {19} Why was the Law then? It was put for transgressions, until the seed came to whom he had promised: ordained by Angels in the hand of a mediator. {20} And a mediator is not of one: but God is one. {21} Was the Law then against the promises of God? God forbid. For if there had been a Law given that could justify, undoubtedly justice should be of the Law. {22} But the Scripture hath concluded all things under sin: that the promise by the faith of JESUS Christ might be given to them that believe. {23} But before the faith came, under the Law we were kept shut up, unto that faith which was to be revealed. {24} Therefore the Law was our Pedagogue in Christ: that we may be justified by faith. {25} But when the faith came, now we are not under a pedagogue. {26} For you are all the children of God by faith in Christ JESUS. {27} For as many of you as are baptized in Christ, have put on Christ. {28} There is not Jew nor Greek, there is not bond nor free, there is not male nor female. For all you are one in Christ JESUS. {29} And if you be Christ's, then are you the seed of Abraham, heirs according to promise.

Chapter 4

That the Law was fit for the time of nonage: but being now come to full age, to desire such servitude is absurd, specially for Gentiles. [12] And that he writeth this not of any displeasure, but to tell them the truth, remembering how passionately they honoured him when he was present, and exhorting them therefore not to harken to the false Apostles in his absence. [21] By the allegory also of Abraham's two sons, shewing, that the children of the Jew's Synagogue shall not inherit, but we who are the children of the free woman: that is, of the Cath. Church of Christ.

{1} AND I say, as long as the heir is a little one, he differeth nothing from a servant, although he be lord of all, {2} But is under tutours and governors until the time limited of the father: {3} so we also, when we were little ones, were serving under the elements of the world. {4} But when the fullness of time came, God sent his Son made of a woman, made under the Law: {5} that he might redeem them that were under the Law; that we might receive the adoption of sons. {6} And because you are sons, God hath sent the Spirit of his son into your hearts crying: Abba, Father. {7} Therefore now he is not a servant, but a son. And if a son, an heir also by God. {8} But then indeed not knowing God, you served them that by nature are not Gods. {9} But now when you have

known God, or rather are known of God, how turn you again to the weak & poor elements, which you will serve again? {10} You observe days, and months, and times, and years. {11} I fear you, lest perhaps I have laboured in vain among you. {12} Be ye as I, because I also am as you: Brethren, I beseech you, you have hurt me nothing. {13} And you know that by infirmity of the flesh I evangelized to you heretofore: {14} and your temptation in my flesh you despised not, neither rejected, but as an Angel of God you received me, as Christ JESUS. {15} Where is then your blessedness? for I give you testimony that if it could be done, you would have plucked out your eyes and have given them to me. {16} Am I then become your enemy, telling you the truth? {17} They emulate you not well: but they would exclude you, that you might emulate them. {18} But do you emulate the good in good always: and not only when I am present with you. {19} My little children, whom I travail withal again, until Christ be formed in you. {20} And I would be with you now and change my voice: because I am confounded in you. {21} Tell me, you that will be under the law, have you not read the Law? {22} For it is written that Abraham had two sons: one of the bond-woman, and one of the free-woman. {23} But he that of the bond-woman, was born according to the flesh: and he that of the free-woman, by the promise. {24} Which things are said by an allegory. For these are the two testaments. The one from mount Sina, gendering unto bondage; which is Agar, {25} (for Sina is a mountain in Arabia, which hath affinity to that which now is Jerusalem) and serveth with her children. {26} But that Jerusalem which is above, is free; which is our mother. {27} For it is written: Rejoice thou barren, that bearest not: break forth and cry, that travailest not: because many are the children of the desolate, more than of her that hath a husband. {28} But we brethren, according to Isaac, are the children of promise. {29} But as then he that was born according to the flesh, persecuted him that was after the spirit; so now also. {30} But what saith the Scripture? Cast out the bond-woman and her son. For the son of the bond-woman shall not be heir with the son of the free-woman. {31} Therefore, brethren, we are not the children of the bond-woman, but of the free: by the freedom wherewith Christ hath made us free.

Chapter 5

Against the lie of the false Apostles, he protesteth his mind of Circumcision. {13} and testifieth, that they are called to liberty. But yet lest any misconstrue Christian liberty, he telleth them that they shall not inherit the kingdom, unless they abstain from the works of the flesh, which are all mortal sins: and do the fruitful works of the Spirit, fulfilling all the commandments of the Law by Charity.

{1} STAND, and be not holden in again with the yoke of servitude. that if you be circumcised, Christ shall {2} Behold I, Paul tell you profit you nothing. {3} And I testify again to every man circumcidic himself, that he is a debtor to do the whole Law. {4} You are evacuated from Christ, that are justified in the Law: you are fallen from grace. {5} For we in spirit, by faith, expect the hope of justice. {6} For in Christ JESUS neither circumcision availleth ought, nor prepuce: but faith that worketh by charity. {7} You ran well, who hath hindered you not to obey the truth? {8} The persuasion is not of him that calleth you. {9} A little leaven corrupted the whole paste. {10} I have confidence in you in our Lord, that you will be of no other mind: but he that troubleth you, shall bear the judgement, whosoever he be. {11} And as for me, brethren, if as yet I preach circumcision, why do I yet suffer persecution? Then is the scandal of the cross evacuated. {12} I would they were also cut off that trouble you. {13} For you, brethren, are called into liberty: only make not this liberty an occasion to the flesh, but by charity serve one another. {14} For all the Law is fulfilled in one word: Thou shalt love thy neighbour as thy self. {15} But if you bite and eat one another, take heed you be not consumed one of another. {16} And I say, walk in the spirit, and the lusts of the flesh you shall not accomplish. {17} For the flesh lusteth against the spirit, and the spirit against the flesh: for

these are adversaries one to another: that not what things soever you will, these you do. {18} But if you be led by the spirit, you are not under the Law. {19} And the works of the flesh be manifest, which are fornication, uncleanness, impudicity, lechery, {20} serving of idols, witch-crafts, enmities, contentions, emulations, angers, brawls, dissensions, sects, {21} envies, murders, ebrietie, commessations, and such like. Which I foretell you, as I have foretold you, that they which do such things, shall not obtain the Kingdom of God. {22} But the fruit of the Spirit is, Charity, joy, peace, patience, benignity, goodness, longanimity, {23} mildness, faith, modesty, continency, chastity. Against such there is no law. {24} And they that be Christ's, have crucified their flesh with the vices and concupiscences. {25} If we live in the spirit, in the spirit also let us walk. {26} Let us not be made desirous of vain glory, provoking one another, envying one another.

Chapter 6

If any do sin, the rest that do the works of the Holy Ghost, must not therefore take pride in them selves, but rather make humility of it, partly by fearing their own fall, partly by looking straitly to their own works. {6} He exhorteth earnestly to good works, assuring them that they shall reap none other than here they sow. {11} With his own hand he writeth, telling them, the true cause why those false Apostles preach circumcision, to be only to please the Jews: {17} and a plain argument that he preacheth it not, to be this, that he is persecuted of the Jews.

{1} BRETHREN, and if a man be preoccupied in any fault, you that are spiritual, instruct such an one in the spirit of lenity, considering thine own self, lest thou also be tempted. {2} Bear ye one another's burdens: and so you shall fulfill the law of Christ. {3} For if any man esteem himself to be something, whereas he is nothing, he seduceth himself. {4} But let every one prove his own work, and so in himself only shall he have the glory and not in another. {5} For every one shall bear his own burden. {6} And let him that is catechized in the word, communicate to him that catechizeth him, in all his goods. {7} Be not deceived, God is not mocked. {8} For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption. But he that soweth in the spirit, of the spirit shall reap life everlasting. {9} And doing good, let us not fail. For in due time we shall reap not failing. {10} Therefore whilsts we have time, let us work good to all, but especially to the domesticals of the faith. {11} See with what manner of letters I have written to you with mine own hand. {12} Whosoever will please in the flesh, they force you to be circumcised, only that they may not suffer the persecution of the cross of Christ. {13} For neither they that are circumcised, do keep the Law: but they will have you to be circumcised, that they may glory in your flesh. {14} But God forbid that I should glory, saving in the cross of our Lord JESUS Christ; by whom the world is crucified to me, and I to the world. {15} For in Christ JESUS neither circumcision availeth ought, nor prepuce, but a new creature. {16} And whosoever shall follow this rule, peace upon them, and mercy, and upon the Israel of God. {17} From henceforth let no man be troublesome to me. For I bear the marks of our Lord JESUS in my body. {18} The grace of our Lord JESUS Christ be with your spirit, brethren. Amen.

THE EPISTLE OF S. PAUL TO THE EPHESIANS

Chapter 1

He magnifieth the grace of God's eternal predestination and temporal vocation, {11} both of the Jews, {13} and also of the Ephesians being Gentiles. {13} for whose excellent faith and charity he rejoiceth, and continually prayeth for their increase, that they may see more clearly the greatness both of the inheritance in heaven, and also of God's might which helpeth them thereto: {20} an example of which might they may behold in the supereminent exalting of Christ.

{1} PAUL an Apostle of JESUS Christ by the will of God: to all the saints that are at Ephesus; & to the faithful in Christ JESUS. {2} Grace to you and peace from God our Father, and our Lord JESUS

Christ. {3} Blessed be God and the Father of our Lord JESUS Christ, which hath blessed us in all spiritual blessing, in celestials, in Christ: {4} as he chose us in him before the constitution of the world, that we should be holy and immaculate in his sight in charity. {5} Who hath predestinated us unto the adoption of sons, by JESUS Christ, unto himself; according to the purpose of his will: {6} unto the praise of the glory of his grace, wherein he hath gratified us in his beloved Son. {7} In whom we have redemption by his blood (the remission of sins) according to the riches of his grace. {8} Which hath superabounded in us in all wisdom and prudence, {9} that he might make known unto us the sacrament of his will, according to his good pleasure, which he purposed in himself, {10} in the dispensation of the fullness of times, to perfit all things in Christ, that are in heaven and in earth, in him. {11} In whom we also are called by lot: predestinate according to the purpose of him that worketh all things, according to the counsel of his will: {12} that we may be unto the praise of his glory, which before have hoped in Christ: {13} in whom you also, when you had heard the word of truth (the Gospel of your salvation) in which also believing you were signed with the holy Spirit of promise, {14} which is the pledge of our inheritance, to the redemption of acquisition, unto the praise of his glory. {15} Therefore I also hearing your faith that is in our Lord JESUS, and love toward all the saints, {16} cease not to give thanks for you, making a memory of you in my prayers, {17} that God of our Lord JESUS Christ, the Father of glory, give you the spirit of wisdom and of revelation, in the knowledge of him, {18} the eyes of your heart illuminated, that you may know what the hope is of his vocation, and what are the riches of the glory of his inheritance in the saints, {19} and what is the passing greatness of his power toward us that believe: according to the operation of the might of his power, {20} which he wrought in Christ, raising him up from the dead, and setting him on his right hand in celestials {21} above all Principality & Potestate & Power, and Domination, & every name that is named not only in this world, but also in that to come. {22} And he hath subdued all things under his feet: and hath made him Head over all the CHURCH, {23} which is his body, the fullness of him, which is filled all in all.

Chapter 2

He putteth them in mind of their unworthiness before they were Christians: that all the praise may be given to the grace of God: {11} and of the enmity that was then between the Jew and the Gentile {13} until now that Christ by his Cross hath made both one, taking away the ceremonies of the Law, and making one body, and building one holy Temple of all, in his Catholic Church.*

{1} AND you when you were dead by your offenses and sins, you walked according to the course of this {2} wherein sometime world, according to the prince of the power of this air, of the spirit that now worketh on the children of diffidence, {3} in whom also we all conversed sometime in the desires of our flesh, doing the will of the flesh and of thoughts, and were by nature the children of wrath as also the rest: {4} but God (which is rich in mercy) for his exceeding charity wherewith he loved us, {5} even when we were dead by sins, quickened us together in Christ, (by whose grace you are saved,) {6} and raised us up with him, and hath made us sit with him in the celestials in Christ JESUS, {7} that he might shew in the worlds succeeding, the abundant riches of his grace, in bounty upon us in Christ JESUS. {8} For by grace you are saved through faith (and that not of your selves, for it is the gift of God) {9} not of works, that no man glory. {10} For we are his work, created in Christ JESUS in good works, which God hath prepared that we should walk in them. {11} For the which cause be mindful that sometime you were Gentiles in the flesh, who were called prepucie, of that which is called circumcision in the flesh, made with hand: {12} who were at that time without Christ, alienated from the conversation of Israel, and strangers of the testaments, having no hope of the promise, and without God in this world. {13} But now in Christ JESUS, you that sometime were far off, are

made nigh in the blood of Christ. {14} For he is our peace, who hath made both one, and dissolving the middle wall of the partition, the enmities in his flesh: {15} evacuating the law of commandments in decrees: that he may create the two in himself into one new man, making peace, {16} and may reconcile both in one body to God by the cross, killing the enmities in himself. {17} And coming he evangelized peace to you that were far off, and peace to them that were nigh. {18} For by him we have access both in one Spirit to the Father. {19} Now then you are not strangers and foreigners: but you are citizens of the saints, and the domesticals of God, {20} built upon the foundation of the Apostles and Prophets, JESUS Christ himself being the highest corner-stone: {21} in whom all building framed together, growtheth into an holy temple in our Lord, {22} in whom you also are built together into an habitation of God in the holy Ghost.

Chapter 3

For witnessing the vocation of the Gentiles, as being the Apostle of the Gentiles, he is in prison: {13} Wherein the Gentiles therefore have cause to rejoice, rather than to shrink. So he saith, {14} and also prayeth to God (who is almighty) to confirm their inward man, though the outward be infirmed by persecutions.

{1} FOR this cause, I Christ, for you Gentiles: heard the dispensation of the grace of , Paul the prisoner of JESUS {2} if yet you have God, which is given me toward you. {3} because according to revelation the sacrament was made known to me, as I have written before in brief: {4} according as you reading, may understand my wisdom in the mystery of Christ, {5} which unto other generations was not known to the sons of men, as now it is revealed to his holy Apostles, and Prophets in the Spirit. {6} The Gentiles to be coheirs and concorporate and comparticipant of his promise in Christ JESUS by the Gospel: {7} whereof I am made a minister according to the gift of the grace of God, which is given me according to the operation of his power. {8} To me the least of all the saints is given this grace, among the Gentiles to evangelize the unsearchable riches of Christ, {9} & to illuminate all men what is the dispensation of the sacrament hidden from worlds in God, who created all things: {10} that the manifold wisdom of God, may be notified to the Princes & Potestates in the celestials by the Church, {11} according to the predefinition of worlds, which he made in Christ JESUS our Lord. {12} In whom we have affiance and access in confidence by the faith of him. {13} For the which cause I desire that you faint not in my tribulations for you, which is your glory. {14} For this cause I bow my knees to the Father of our Lord JESUS Christ, {15} of whom all paternity in the Heavens and in earth is named, {16} that he give you according to the riches of his glory, power to be fortified by his Spirit in the inner man. {17} Christ to dwell by faith in your hearts, rooted and founded in charity, {18} that you may be able to comprehend with all the saints, what is the breadth, and length, and height and depth, {19} to know also the charity of Christ, surpassing knowledge, that you may be filled unto all the fullness of God. {20} And to him that is able to do all things more abundantly than we desire or understand, according to the power that worketh in us: {21} to him be glory in the CHURCH, and in Christ JESUS, unto all generations world without end. Amen.

Chapter 4

He exhorteth them to keep the unity of the Church most carefully with all humility, bringing them many motives thereunto: {7} and answering that even the diversity it self of offices is not for division, as being the gift of Christ him self, but to build up the Church, and to hold all in the unity thereof against the subtle circumventions of Heretics: that under Christ the head, in the Church being the body, every member may prosper. {17} Neither (as touching life) must we live like the Heathen, but as it becometh Christians, laying off all our old corrupt manners, and increasing daily in all goodness.

{1} I therefore prisoner in our Lord, beseech you, that you walk worthy of the vocation in which you are called, {2} with all humility and mildness, with patience, supporting one another in

charity. {3} careful to keep the unity of the spirit in the bond of peace. {4} One body & one spirit: as you are called in one hope of your vocation. {5} One Lord, one faith, one baptism. {6} One God and Father of all, which is over all, and by all, & in all us. {7} But to every one of us is given grace according to the measure of the donation of Christ. {8} For the which he saith: Ascending on high he led captivity captive: he gave gifts to men. {9} (And that he ascended, what is it, but because he descended also first into the inferior parts of the earth? {10} He that descended, the same is also he that is ascended above all the Heavens, that he might fill all things.) {11} And he gave, some Apostles, & some Prophets, & other some Evangelists, & other-some Pastors & Doctors, {12} to the consummation of the saints, unto the work of the ministry, unto the edifying of the body of Christ: {13} until we meet all into the unity of faith and knowledge of the Son of God into a perfect man, into the measure of the age of the fullness of Christ: {14} that now we be not children wavering, and carried about with every wind of doctrine in the wickedness of men, in craftiness to the circumvention of error. {15} But doing the truth in charity, let us in all things grow in him, which is the Head, Christ: {16} of whom the whole body being compact and knit together by all juncture of subministration, according to the operation in the measure of every member, maketh the increase of the body unto the edifying of itself in charity. {17} This therefore I say and testify in our Lord: that now you walk not as also the Gentiles walk in the vanity of their sense, {18} having their understanding obscured with darkness, alienated from the life of God by the ignorance that is in them, because of the blindness of their heart, {19} who despairing, have given up themselves to impudicity, unto the operation of all uncleanness, unto avarice. {20} But you have not so learned Christ: {21} if yet you have heard him, & have been taught in him, (as the truth is in JESUS.) {22} Lay you away, according to the old conversation the old man, which is corrupted according to the desires of error. {23} And be renewed in the spirit of your mind: {24} and put on the new man which according to God is created in justice, and holiness of the truth. {25} For the which cause laying away lying, speak ye truth every one with is neighbour, because we are members one of another. {26} Be angry and sin not. Let not the sun go down upon your anger. {27} Give not place to the devil. {28} He that stole, let him now not steal: but rather let him labour in working with his hands that which is good, that he may have whence to give unto him that suffereth necessity. {29} All naughty speech let it not proceed out of your mouth: but if there be any good to the edifying of the faith, that it may give grace to the hearers. {30} And contristate not the holy Spirit of God: in which you are signed unto the day of redemption. {31} Let all bitterness, and anger, and indignation, and clamour, and blasphemy be taken away from you with all malice. {32} And be gentle one to another, merciful, pardoning one another, as also God in Christ hath pardoned you.

Chapter 5

He continueth his exhortation to good life, [5] assuring them against all deceivers, that no committer of mortal sin shall be saved: considering that for such sins it is that the heathen shall be damned: [8] & that Christians must rather be the light of all others. [22] Then he cometh in particular and exhorteth husbands and wives to do their duty one towards the other, by the example of Christ and his obedient and beloved spouse the Church.

{1} BE ye therefore followers of God, as most dear children: Christ also loved us, and delivered himself {2} and walk in love, as for us an oblation and host to God in an odour of sweetness. {3} But fornication and all uncleanness, or avarice let it not so much as be named among you as it becometh Saints: {4} or filthiness, or foolish talk, or scurrility, being to no purpose: but rather giving of thanks. {5} For understanding, know you this, that no fornicator, or unclean, or covetous person (which is the service of idols) hath inheritance in the Kingdom of Christ and of God. {6} Let no man seduce you with vain words. For, for these things cometh the anger

of God upon the children of diffidence. {7} Become not therefore partakers with them. {8} For you were sometime darkness, but now light in our Lord. Walk as children of the light, {9} (for the fruit of the light is in all goodness, and justice, and verity) {10} proving what is well pleasing to God: {11} and communicate not with the unfruitful works of darkness, but rather reprove them. {12} For the things that are done of them in secret, it is shame even to speak. {13} But all things that are reproved, are manifested by the light. For all that is manifested, is light. {14} For the which cause he saith: Rise thou that sleepest, and arise from the dead: and Christ will illuminate thee. {15} See therefore, brethren, how you walk warily. Not as unwise, but as wise: {16} redeeming the time, because the days are evil. {17} Therefore become not unwise, but understanding what is the will of God. {18} And be not drunk with wine wherein is riotousness, but be filled with the Spirit, {19} speaking to your selves in Psalms & hymns, and spiritual canticles, chanting and singing in your hearts to our Lord: {20} giving thanks always for all things, in the name of our Lord JESUS Christ to God and the Father. {21} Subject one to another in the fear of Christ. {22} Let women be subject to their husbands, as to our Lord: {23} because the man is the head of the woman: as Christ is the head of the CHURCH. Himself, the Saviour of his body. {24} But as the CHURCH is subject to Christ, so also the women to their husbands in all things. {25} Husbands, love your wives, as Christ also loved the CHURCH, and delivered himself for it: {26} that he might sanctify it, cleansing it by the laver of water in the word, {27} that he might present to himself a glorious CHURCH, not having spot, or wrinkle, or any such thing, but that it may be holy and unspotted. {28} So also men ought to love their wives as their own bodies. He that loveth his wife, loveth himself. {29} For no man ever hated his own flesh: but he nourisheth and cherisheth it, {1247} as also Christ the CHURCH: {30} because we be the members of his body, of his flesh, and of his bones. {31} For this cause shall man leave his father and mother: and shall cleave to his wife, and they shall be two in one flesh. {32} This is a great Sacrament. But I speak in Christ & in the CHURCH. {33} Nevertheless you also every one, let each love his wife as himself: and let the wife fear her husband.

Chapter 6

Likewise children and parents he exhorteth, 3. item servants and masters. 10. Then, that all take courage in the might of God, but so, that withal they arm themselves (considering what mighty enemies they have) with all pieces of spiritual armour [18] praying always fervently, and for him also.

{1} CHILDREN, obey your parents in our Lord. For this is just. mother (which is the first commandment {2} Honour thy father & thy in the promise) {3} that it may be well with thee, & thou mayest be long lived upon the earth. {4} And you fathers, provoke not your children to anger: but bring them up in the discipline & correction of our Lord. {5} Servants, be obedient to your lords according to the flesh, with fear and trembling, in the simplicity of your heart, as to Christ: {6} not serving to the eye, as it were pleasing men, but as the servants of Christ, doing the will of God from the heart. {7} with a good will serving, as to our Lord and not to men. {8} Knowing that every one what good soever he shall do, that shall he receive of our Lord, whether he be bond, or free. {9} And you masters, do the same things to them, remitting threatenings: knowing that both their Lord and yours, is in Heaven: and acceptance of persons is not with him. {10} Hence-forth, brethren, be strengthened in our Lord, and in the might of his power. {11} Put you on the armour of God, that you may stand against the deceits of the devil. {12} For our wrestling is not against flesh and blood: but against Princes and Potestates, against the rectors of the world of this darkness, against the spirituals of wickedness in the celestials. {13} Therefore take the armour of God, that you may resist in the evil day, and stand in all things perfect. {14} Stand therefore having your loins girded in truth, and

clothed with the breast-plate of justice, {15} & having your feet shod to the preparation of the Gospel of peace: {16} in all things taking the shield of faith, wherewith you may extinguish all the fiery darts of the most wicked one. {17} And take unto you the helmet of salvation: and the sword of the spirit (which is the word of God) {18} in all prayer and supplication praying at all time in spirit: and in the same watching in all instance and supplication for all the saints: {19} and for me, that speech may be given me in the opening of my mouth with confidence, to make known the mystery of the Gospel, {20} for the which I am a legate in this chain, so that in it I may be bold according as I ought, to speak. {21} And that you also may know the things about me, what I do, Tychicus my dearest brother and faithful minister in our Lord, will make you understand all things: {22} whom I have sent to you for this same purpose, that you may know the things about us, and he may comfort your hearts. {23} Peace to the brethren and charity with faith from God the Father, and our Lord JESUS Christ. {24} Grace with all that love our Lord JESUS Christ in incorruption. Amen.

THE EPISTLE OF S. PAUL TO THE PHILIPPIANS

Chapter 1

Having signified that he useth to thank God for their virtue, {9} and also to pray for their increase: {12} he certifieth them (for their confirmation & comfort) what good was come through his trouble at Rome, {24} & that he doubteth not (though he rather desire martyrdom) but to come again unto them, {27} exhorting them to live as they ought to do, {28} and namely not to shrink for persecution.

{1} PAUL and Timothee the servants of JESUS Christ; to all the saints in Christ JESUS that are at Philippi, with the Bishops and Deacons. {2} Grace to you and peace from God our Father, and our Lord JESUS Christ. {3} I give thanks to my God in all memory of you {4} (always in all my prayers for all you, with joy making petition) {5} for your communicating in the Gospel of Christ from the first day until now. {6} trusting this same thing, that he which hath begun in you a good work, will perfite it unto the day of Christ JESUS. {7} As it is reason for me, this to think for all you, for that I have you in heart, & in my bands, and in the defense, and the confirmation of the Gospel, all you to be partakers of my joy. {8} For God is my witness, how I covet you all in the bowels of JESUS Christ. {9} And this I pray, that your charity may more and more abound in knowledge and in all understanding: {10} that you may approve the better things, that you may be sincere and without offence unto the day of Christ, {11} replenished with the fruit of justice by JESUS Christ, unto the glory and praise of God. {12} And I will have you know, brethren, that the things about me are come to the more furtherance of the Gospel: {13} so that my bands were made manifest in Christ in all the court, and in all the rest, {14} that many of our brethren in our Lord, having confidence in my bands, were bold more abundantly without fear to speak the word of God. {15} Some indeed even for envy and contention: but some also for good will preach Christ. {16} Some of charity: knowing that I am set unto the defence of the Gospel. {17} And some of contention preach Christ not sincerely: supposing that they raise affliction to my bands. {18} But what? So that by all means, whether by occasion, or by truth, Christ be preached: in this also I rejoice, yea & will rejoice. {19} For I know that this shall fall out to me unto salvation by your prayer and the subministration of the Spirit of JESUS Christ, {20} according to my expectation & hope; because in nothing shall I be confounded, but in all confidence as always, now also shall Christ be magnified in my body, whether it be by life, or by death. {21} For unto me, to live is Christ: and to die is gain. {22} And if to live in the flesh, this unto me be the fruit of the work, and what I shall choose I know not. {23} And I am straitened of the two: having

desire to be dissolved & to be with Christ, a thing much more better. {24} But to abide in the flesh, necessary for you. {25} And trusting this, I know that I shall abide and continue with you all, unto your furtherance and joy of the faith: {26} that your gratulation may abound in Christ JESUS in me, by my coming again to you. {27} Only converse ye worthy of the Gospel of Christ: that whether when I come and see you, or else be absent, I may hear of you that you stand in one Spirit, of one mind labouring together to the faith of the Gospel. {28} And in nothing be ye terrified of the adversaries, which to them is cause of perdition: but to you of salvation, & this of God: {29} for to you it is given for Christ, not only that you believe in him, but also that you suffer for him, {30} having the same combat like as you have seen in me, and now have heard of me.

Chapter 2

He exhorteth them most instantly to keep the unity of the Church, and to humble them selves for that purpose one to another, 5. by the example of the marvellous humility of Christ, {9} specially seeing how marvellously he is now exalted for it. 12. Item to obedience, fear, and perseverance. {17} Instilling (lest it should afterwards trouble them) that he may be martyred at this time. {19} Timothee he hopeth to send, whom he highly commendeth: {25} as also Epaphroditus, whom he presently sendeth.

{1} IF therefore there be any consolation in Christ, if any solace of charity, if any society of spirit, if any bowels of commiseration; {2} fulfill my joy, that you be of one meaning, having the same charity, of one mind, agreeing in one. {3} Nothing by contention, neither by vain glory: but in humility, each counting other better than themselves: {4} every one not considering the things that are their own, but those that are other men's. {5} For this, think in yourselves, which also in Christ JESUS; {6} who when he was in the form of God, thought it no robbery, himself to be equal to God: {7} but he exinanited himself, taking the form of a servant, made into the similitude of men, and in shape found as a man. {8} He humbled himself, made obedient unto death: even the death of the cross. {9} For the which thing God also hath exalted him, and hath given him a name which is above all names: {10} that in the name of JESUS every knee bow of the celestials, terrestrials, and infernals: {11} and every tongue confess that our Lord JESUS Christ is in the glory of God the Father. {12} Therefore, my Dearest, (as you have always obeyed) not as in the presence of me only, but much more now in my absence, with fear and trembling work your salvation. {13} For it is God that worketh in you both to will and to accomplish, according to his good will. {14} And do ye all things without murmurings and staggerings: {15} that you may be without blame, and the simple children of God, without reprehension in the midst of a crooked and perverse Generation. Among whom you shine as lights in the world: {16} containing the word of life to my glory in the day of Christ, because I have not run in vain, nor in vain laboured. {17} But and if I be immolated, upon the Sacrifice and service of your faith, I rejoice and congratulate with you all. {18} And the self-same thing do you also rejoice, and congratulate with me. {19} And I hope in our Lord JESUS, to send Timothee unto you quickly, that I also may be of good comfort, when I know the things pertaining to you. {20} For I have no man so of one mind that with sincere affection is careful for you. {21} For all seek the things that are their own; not the things that are JESUS Christ's. {22} And know ye an experiment of him, that as a son the Father, so hath he served with me in the Gospel. {23} This man therefore I hope to send unto you, immediately as I shall see the things that concern me. {24} And I trust in our Lord that my self also shall come to you quickly. {25} But I have thought it necessary to send to you Epaphroditus my brother and coadjutor and fellow-soldier, but your Apostle, and minister of my necessity. {26} Because indeed he had a desire toward you all: and was pensive, for that you had heard that he was sick. {27} For indeed he was sick even to death: but God had mercy on him: and not only on him, but on me also, lest I should

have sorrow upon sorrow. {28} Therefore I sent him the more speedily: that seeing him, you may rejoice again, and I may be without sorrow. {29} Receive him therefore with all joy in our Lord: and such entreat with honour. {30} because for the work of Christ, he came to the point of death: yielding his life, that he might fulfill that which on your part wanted toward my service.

Chapter 3

He warneth them of the False-apostles, {4} shewing that him self had much more to brag of in Judaism than they; but that he maketh price of nothing but only of Christ, and of Christian justice, and of suffering with him {12} wherein yet he acknowledgeth his imperfection {17} exhorting them to bear Christ's Cross with him, and not to imitate those bellygods.

{1} FROM hence-forth, my brethren, rejoice in our Lord. To write the same things unto you, to me surely it is not tedious, and to you it is necessary. {2} See the dogs, see the evil workers, see the concision. {3} For we are the circumcision, which in spirit serve God: and we glory in Christ JESUS, and not having confidence in the flesh, {4} albeit I also have confidence in the flesh. If any other man seem to have confidence in the flesh, I more, {5} circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of Hebrews: according to the Law, a Pharisee: {6} according to emulation, persecuting the Church of God: according to the justice that is in the Law, conversing without blame. {7} But the things that were gains to me, those have I esteemed for Christ, detriments. {8} Yea but I esteem all things to be detriment for the passing knowledge of JESUS Christ my Lord: for whom I have made all things as detriment, and do esteem them as dung, that I may gain Christ: {9} and may be found in him not having my justice which is of the Law, but that which is of the faith of Christ, which is of God, justice in faith: {10} to know him, and the virtue of his resurrection, and the society of his passions, configured to his death, {11} if by any means I may come to the resurrection which is from the dead. {12} Not that now I have received, or now am perfect: but I pursue, if I may comprehend, wherein I am also comprehended of Christ JESUS. {13} Brethren, I do not account that I have comprehended. Yet one thing: forgetting the things that are behind, but stretching forth my self to those that are before, {14} I pursue to the mark, to the prize of the supernal vocation of God in Christ JESUS. {15} Let us therefore as many as are perfect, be thus minded: and if you be any otherwise minded, this also God hath revealed to you. {16} Nevertheless whereunto we are come, that we be of the same mind, let us continue in the same rule. {17} Be followers of me, brethren, & observe them that walk so as you have our form. {18} For many walk whom often I told you of (and now weeping also I tell you) the enemies of the cross of Christ: {19} Whose end is destruction: whose God, is the belly: and their glory in their confusion, which mind worldly things. {20} But our conversation is in Heaven: whence also we expect the Saviour, our Lord JESUS Christ, {21} who will reform the body of our humility, configured to the body of his glory, according to the operation whereby also he is able to subdue all things to himself.

Chapter 4

He exhorteth them to perseverance, {2} and certain by name to unity, {5} to modesty, {6} to peace without solicitude or careful anxiety, {8} to all that good is, {9} to such things as they see in him self. {10} that he rejoiced in their contribution, not for his own need, but for their merit.

{1} THEREFORE, my dearest brethren and most desired, my joy and my crown: so stand in our Lord, my dearest. {2} Euchodia I desire and Syntyche I beseech to be of one mind in our Lord. {3} Yea and I beseech thee my sincere companion, help those women that have laboured with me in the Gospel with Clement, and the rest my coadjutors, whose names are in the book of life. {4} Rejoice in our Lord always; again I say rejoice. {5} Let your modesty be known to all men. Our Lord is nigh. {6} Be nothing careful: but in every thing by prayer & supplication with thanksgiving let your petitions be known with God. {7} And the peace of

God which passeth all understanding, keep your hearts and intelligences in Christ JESUS. {8} For the rest, brethren, what things soever be true, whatsoever honest, whatsoever just, whatsoever holy, whatsoever amiable, whatsoever of good fame, if there be any virtue, if any praise of discipline, these things think upon. {9} Which you have both learned, and received, and heard, & seen in me; these things do ye, and the God of peace shall be with you. {10} And I rejoiced in our Lord exceedingly, that once at the length you have reflourished to care for me, as you did also care: but you were occupied. {11} I speak not as it were for penury. For I have learned, to be content with the things that I have. {12} I know both to be brought low, I know also to abound: (every-where, and in all things I am instructed) both to be full, & to be hungry, both to abound, and to suffer penury. {13} I can all things in him that strengtheneth me. {14} Nevertheless you have done well, communicating to my tribulation. {15} And you also know, o Philippians, that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated unto me in the account of gift and receipt, but you only: {16} For unto Thessalonica also, once and twice you sent to my use. {17} Not that I seek the gift, but I seek the fruit abounding in your account. {18} But I have all things, and abound: I was filled after I received of Epaphroditus the things that you sent, an odour of sweetness, an acceptable host, pleasing God. {19} And my God supply all your lack according to his riches in glory, in Christ JESUS. {20} And to God & our Father be glory world without end. Amen. {21} Salute ye every saint in Christ JESUS. {22} The brethren that are with me, salute you. All the saints salute you: but especially they that are of Caeser's house. {23} The grace of our Lord JESUS Christ be with your spirit. Amen.

THE EPISTLE OF S. PAUL TO THE COLOSSIANS

Chapter 1

Saying, that he thanketh God for their excellent faith and charity, and continually prayeth for their increase, he doeth wifh give witness to the preaching of their Apostle Epaphras, and extolleth the grace of God in bringing them to Christ, who is chief above all, and peacemaker by his blood. This is the Gospel not of Epaphras alone, but of the universal Church, and of Paul him self who also sufferereth for it.

{1} PAUL an Apostle of JESUS Christ by the will of God, and brother Timothee: that are at Colossa saints and faithful {2} to them brethren in Christ JESUS. {3} Grace to you and peace from God our Father and our Lord JESUS Christ. We give thanks to God and the Father of our Lord JESUS Christ always for you, praying: {4} hearing your faith in Christ JESUS, and the love which you have toward all the saints, {5} for the hope that is laid up for you in Heaven, which you have heard in the word of the truth of the Gospel, {6} that is come to you, as also in the whole world it is, and fructifieth, and groweth, even as in you, since that day that you heard and knew the grace of God in truth, {7} as you learned of Epaphras our dearest fellow-servant, who is a faithful minister of JESUS Christ for you, {8} who also hath manifested to us your love in spirit. {9} Therefore we also from the day that we heard it, cease not praying for you and desiring, that you may be filled with the knowledge of his will, in all wisdom, and spiritual understanding: {10} that you may walk worthy of God, in all things pleasing: fructifying in all good work, & increasing in the knowledge of God: {11} in all power strengthened according to the might of his glory, in all patience and longanimity with joy {12} giving thanks to God and the Father, who hath made us worthy unto the part of the lot of the saints in the light: {13} Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of the Son of his love, {14} in whom we have redemption, the remission of sins: {15} who is the image of the

invisible God, the first-born of all creature: {16} because in him were created all things in Heaven, and in earth, visible, and invisible, whether Thrones, or Dominations, or Principalities, or Potestates: all by him, & in him were created: {17} and he is before all, and all consist in him. {18} And he is the Head of the body, the CHURCH, who is the beginning, first-born of the dead: that he may be in all things holding the primacy: {19} because in him it hath well pleased, all fullness to inhabit: {20} and by him to reconcile all things unto himself, pacifying by the blood of his cross, whether the things in earth, or the things that are in Heaven. {21} And you, whereas you were sometime alienated and enemies in sense, in evil works: {22} yet now he hath reconciled in the body of his flesh by death, to present you holy & immaculate, and blameless before him: {23} if yet ye continue in the faith, grounded and stable, and unmoveable from the hope of the Gospel which you have heard, which is preached among all creatures that are under Heaven, whereof I, Paul am made a minister. {24} Who now rejoice in suffering for you, and do accomplish those things that want of the passions of Christ, in my flesh for his body, which is the CHURCH: {25} whereof I am made a minister according to the dispensation of God, which is given me toward you, that I may fulfill the word of God, {1253} {26} the mystery that hath been hidden from worlds and generations, but now is manifested to his saints, {27} to whom God would make known the riches of the glory of his sacrament in the Gentiles, which is Christ, in you the hope of glory, {28} whom we preach, admonishing every man, and teaching every man in all wisdom, that we may present every man perfect in Christ JESUS. {29} Wherein also I labour striving according to his operation which he worketh in me in power.

Chapter 2

He is careful for them, though he were never with them: that they rest in the wonderful wisdom which is in Christian religion, and be not carried away either with Philosophy, to leave Christ and to sacrifice to Angels: or with Judaism, to receive any ceremonies of Moyses law.

{1} FOR I will have you know, brethren, what manner of care I have for you and for them that are at Laodicia, and whosoever have not seen my face in the flesh: {2} that their hearts may be comforted, instructed in charity, and unto all the riches of the fullness of understanding, unto the knowledge of the mystery of God the Father of Christ JESUS, {3} in whom be all the treasures of wisdom and knowledge hid. {4} But this I say that no man deceive you in loftiness of words. {5} For although I be absent in body, yet in spirit I am with you; rejoicing, and seeing your order, and the constancy of that your faith which is in Christ. {6} Therefore as you have received JESUS Christ our Lord, walk in him, {7} rooted and built in him, and confirmed in the faith, as also you have learned, abounding in him in thanks-giving. {8} Beware lest any man deceive you by philosophy, & vain fallacy; according to the tradition of men, according to the elements of the world, and not according to Christ. {9} For in him dwelleth all the fullness of the Godhead corporally: {10} and you are in him replenished, who is the Head in all principality and power: {11} in whom all you are circumcised with circumcision not made by hand in spoiling of the body of the flesh, in the circumcision of Christ, {12} buried with him in Baptism: in whom also you are risen again by the faith of the operation of God, who raised him up from the dead. {13} And you when you were dead in the offenses and the prepuce of your flesh, did he quicken together with him; pardoning you all offenses, {14} wiping out the hand-writing of decree that was against us, which was contrary to us. And the same he hath taken out of the way, fastening it to the cross: {15} and spoiling the principalities & Potestates, hath led them confidently in open shew, triumphing them in himself. {16} Let no man therefore judge you in meat or in drink, or in part of a festival day, or of the New-moon, or of Sabbaths: {17} which are a shadow of things to come, but the body Christ's. {18} Let no man seduce you, willing

in the humility and religion of Angels, walking in the things which he hath not seen, in vain puffed up by the sense of his flesh, {19} and not holding the Head, whereof the whole body by joints and bands being served and compacted, groweth to the increase of God. {20} If then you be dead with Christ, from the elements of this world; why do you yet decree as living in the world? {21} Touch not, taste not, handle not: {22} which things are all unto destruction by the very use, according to the precepts and doctrines of men. {23} Which are indeed having a shew of wisdom in superstition and humility, and not to spare the body, not in any honour to the filling of the flesh.

Chapter 3

He exhorteth to mortify and put off all corrupt manners of the old man, and to put on such virtues as are for the new man. {18} In particular also, wives and husbands, children and parents, servants and masters, each sort to do their duty.

{1} THEREFORE if you be risen with Christ, seek the things that are above; where Christ is sitting on the right hand of God. {2} Mind the things that are above, not the things that are upon the earth. {3} For you are dead; and your life is hid with Christ in God. {4} When Christ shall appear, your life; then you also shall appear with him in glory. {5} Mortify therefore your members that are upon the earth, fornication, uncleanness, lust, evil concupiscence, and avarice, which is the service of idols. {6} For which things the wrath of God cometh upon the children of incredulity. {7} In which you also walked sometime, when you lived in them. {8} But now lay you also all away anger, indignation, malice, blasphemy, filthy talk out of your mouth. {9} Lie not one to another: spoiling your selves of the old man with his acts, {10} and doing on the new, him that is renewed unto knowledge, according to the image of him that created him. {11} Where there is not, Gentile & Jew, circumcision and prepuce, Barbarous and Scythian, bond and free: but all, and in all Christ. {12} Put ye on therefore as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience, {13} supporting one another, & pardoning one another, if any have a quarrel against any man. As also our Lord hath pardoned us: so you also. {14} But above all these things have charity, which is the band of perfection: {15} and let the peace of Christ exult in your hearts, wherein also you are called in one body: and be thankful. {16} Let the word of Christ dwell in you abundantly, in all wisdom: teaching and admonishing your own selves, with psalms, hymns, and spiritual canticles, in grace singing in your hearts to God. {17} All whatsoever you do in word or in work, all things in the name of our Lord JESUS Christ, giving thanks to God and the Father by him. {18} Women be subject to your husbands, as it behoveth in our Lord. {19} Men, love your wives: and be not bitter toward them. {20} Children obey your parents in all things: for that is well pleasing to our Lord. {21} Fathers, provoke not your children to indignation; that they become not discouraged. {22} Servants, obey in all things, your masters according to the flesh, not serving to the eye, as pleasing men, but in simplicity of heart, fearing God. {23} Whatsoever you do, work it from the heart as to our Lord, and not to men: {24} knowing that you shall receive of our Lord the retribution of inheritance. Serve our Lord Christ. {25} For he that doeth injury, shall receive that which he hath done unjustly: and there is not acceptance of persons with God.

Chapter 4

He exhorteth to instance in prayer, {5} and to wisdom in behaviour. {7} He sendeth Tychicus. {10} He doeth commendations. {15} and enjoineth to be done.

{1} YOU Masters, that which is just and equal, do to your servants: knowing that you also have a Master in heaven. {2} Be instant in prayer; watching in it in thanks-giving, {3} praying withal for us also, that God may open unto us the door of speech to speak the

mystery of Christ (for the which also I am bound) {4} that I may manifest it, so as I ought to speak. {5} Walk with wisdom toward them that be without; redeeming the time. {6} Your talk always, in grace let it be seasoned with salt: that you may know how you ought to answer every man. {7} The things that are about me, Tychicus, our dearest brother, and faithful minister, & fellow-servant in our Lord, will make you understand all, {8} whom I have sent to you for this same purpose, that he may know the things that concern you, and may comfort your hearts, {9} with Onesimus, the most dear and faithful brother who is of you. All things that are done here, shall they do you to understand. {10} Aristarchus my fellow-prisoner saluteth you, & Mark the cousin-german of Barnabas (concerning whom you have received commandments, If he come to you, receive him) {11} and Jesus that is called Justus: who are of the Circumcision. These only are my coadjutors in the Kingdom of God: which have been a comfort to me. {12} Epaphras saluteth you who is of you, the servant of Christ JESUS, always careful for you in prayers, that you may stand perfect and full in all the will of God. {13} For I give him testimony that he hath much labour for you, & for them that be at Laodicia, and that are at Hierapolis. {14} Luke, the most dear physician, saluteth you; and Demas. {15} Salute the brethren that are at Laodicia; and Nympha, and the Church that is in his house. {16} And when the epistle shall be read with you, make that it be read also in the Church of the Laodicians: and that you read that which is of the Laodicians. {17} And say to Archippus: See the ministry which thou hast received of our Lord, that thou fulfill it. {18} The salutation: with mine own hand, Paul's. Be mindful of my bands. Grace be with you. Amen.

THE FIRST EPISTLE OF S. PAUL TO THE THESSALONIANS

Chapter 1

He thanketh God for them, {4} and gathereth that they are elect, because his preaching at their first conversion was with divine power, and they on the other side received it with all joy, notwithstanding the great persecution that was raised against them.

{1} PAUL and Sylvanus and Timothee to the Church of the Thessalonians in God the Father, and our Lord JESUS Christ. Grace to you and peace. {2} We give thanks to God always for all you; making a memory of you in prayers without intermission, {3} mindful of the work of your faith and labour, and of the charity, & of the enduring of the hope of our Lord JESUS Christ, before God and our Father: {4} knowing, brethren beloved of God, your election: {5} that our Gospel hath not been to you in word only, but in power & the holy Ghost, & in much fullness, as you know what manner of men we have been among you for your sakes. {6} And you became followers of us, & of our Lord; receiving the word in much tribulation, with joy of the Holy Ghost: {7} so that you were made a pattern to all that believe in Macedonia & in Achaia. {8} For from you was bruited the word of our Lord: not only in Macedonia and in Achaia, but also in every place, your faith which is to God-ward, is proceeded, so that it is not necessary for us to speak any thing. {9} For they themselves report of us what manner of entering we had to you; and how you are turned to God from idols, to serve the living and true God, {10} and to expect his Son from Heaven (whom he raised up from the dead) JESUS, who hath delivered us from the wrath to come.

Chapter 2

He calleth even them selves to witness, that his preaching unto them was as he said, in most commendable manner. {13} And again on the other side he thanketh God for their manner of receiving it: that is, with all joy, notwithstanding the persecution of their own citizens.

{1} FOR your selves know, brethren, our entrance unto you, that it

was not vain: {2} but having suffered before and been abused with contumelies (as you know) at Philippi, we had confidence in our God, to speak unto you the Gospel of God in much carefulness. {3} For our exhortation was not of error, nor of uncleanness, nor in deceit: {4} but as we were approved of God that the Gospel should be committed to us, so we speak: not as pleasing men, but God, who prooveth our hearts. {5} For neither have we been, at any time in the word of adulteration, as you know; nor in occasion of avarice, God is witness: {6} nor seeking glory of men, neither of you, nor of others. {7} Whereas we might have been a burden to you, as the Apostles of Christ; but we became children in the midst of you, as if a nurse should cherish her children: {8} so having a desire to you, we would gladly deliver unto you not only the Gospel of God, but also our own souls because you are become most dear unto us. {9} For you are mindful, brethren, of our labour and toil. Day and night working, lest we should charge any of you, we preached among you the Gospel of God. {10} You are witnesses and God, how holily, and justly & without blame, we have been to you that did believe. {11} As you know in what manner we desiring and comforting you, have adjured every one of you (as a father his children) {12} that you would walk worthy of God, who hath called you into his Kingdom and glory. {13} Therefore we also give thanks to God without intermission: because that when you had received of us the word of the hearing of God, you received it not as the word of men, but (as it is indeed) the word of God, who worketh in you that have believed. {14} For you, brethren, are become followers of the Churches of God that be in Jewry, in Christ JESUS: for you also have suffered the same things of your own lineage, as they also of the Jews, {15} who both killed our Lord JESUS, and the Prophets, and have persecuted us, and please not God, and are adversaries to all men, {16} prohibiting us to speak to the Gentiles that they may be saved, to make up their sins always. For the wrath of God is come upon them even to the end. {17} But we, brethren, deprived of you for a short time, in sight, not in heart; have hastened the more abundantly to see your face with much desire. {18} For we would have come to you, I, Paul certes, once and again: but Satan hath hindered us. {19} For what is our hope, or joy, or crown of glory? Are not you, before our Lord JESUS Christ in his coming? {20} For you are our glory and joy.

Chapter 3

Because he could not come himself, as he desired, he sent Timothee. {6} At whose return now understanding that they stand still steadfast, notwithstanding all those persecutions, he rejoiceth exceedingly: {10} praying that he may see them again. {12} and for their increase in charity.

{1} FOR the which cause forbearing no longer, it pleased us to remain at Athens, alone. {2} And we sent Timothee our brother, & the minister of God in the Gospel of Christ, to confirm you and exhort you for your faith, {3} that no man be moved in these tribulations: for your selves know, that we are appointed to this. {4} For even when we were with you, we fore-told you that we should suffer tribulations, as also it is come to pass, and you know. {5} Therefore I also forbearing no longer, sent to know your faith: lest perhaps he that tempteth, hath tempted you, and our labour be made vain. {6} But now Timothee coming unto us from you, and reporting to us your faith and charity, and that you have a good remembrance of us always, desiring to see us, as we also, you: {7} therefore we are comforted, brethren, in you, in all our necessity, & tribulation, by your faith, {8} because now we live, if you stand in our Lord. {9} For what thanks-giving can we render to God for you, in all joy wherewith we rejoice for you before our God, {10} night and day more abundantly praying that we may see your face, and may accomplish those things that want of your faith? {11} And God himself and our Father, & our Lord JESUS Christ direct our way to you. {12} And our Lord multiply you, & make your charity abound one to another, and toward all men: as we also in

you, {13} to confirm your hearts without blame, in holiness, before God and our Father, in the coming of our Lord JESUS Christ with all his Saints. Amen.

Chapter 4

He exhorteth them to live as he taught them: and namely to abstain from all fornication, {9} to love one an other, {11} to meddle only with their own matters, {12} to behave them selves well toward the Infidels. {13} Touching their friends departed, he comforteth them, shewing that they shall meet again at the Resurrection, and be with Christ for ever.

{1} FOR the rest therefore, brethren, we desire and beseech you in our Lord JESUS, that as you have received of us how you ought to walk, and to please God, as also you do walk, that you abound more. {2} For you know what precepts I have given to you by our Lord JESUS. {3} For this is the will of God, your sanctification: that you abstain from fornication, {4} that every one may know to possess his vessel in sanctification and honour: {1258} {5} not in the passion of lust, as also the Gentiles that know not God, {6} and that no man over-go, nor circumvent his brother in business: because our Lord is revenger of all these things, as we have foretold you, and have testified. {7} For God hath not called us into uncleanness, but into sanctification. {8} Therefore he that despiseth these things, despiseth not man but God, who also hath given his holy Spirit in us. {9} But concerning the charity of the Fraternity, we have no need to write to you: For your selves have learned of God to love one another. {10} Yea and you do it toward all the brethren in all Macedonia. But we desire you, brethren, that you abound more: {11} and that you employ your endeavour to be quiet, and that you do your own business, and work with your own hands, as we have commanded you: {12} and that you walk honestly toward them that are without; and need nothing of any man's. {13} And we will not have you ignorant, brethren, concerning them that sleep, that you be not sorrowful, as also others that have no hope. {14} For if we believe that JESUS died and rose again, so also God, them that have slept, by JESUS, will bring with him. {15} For this we say to you in the word of our Lord, that we which live, which are remaining in the advent of our Lord, shall not prevent them that have slept. {16} For our Lord himself in commandment, and in the voice of an Archangel, & in the trumpet of God will descend from heaven: and the dead that are in Christ, shall rise again first. {17} Then we that live, that are left, whith shall be taken up with them in the clouds to meet Christ, into the air, and so always we shall be with our Lord. {18} Therefore comfort ye one another in these words.

Chapter 5

To talk of the time of the Resurrection is not necessary, but to prepare our selves against that time so sudden and so terrible to the unprepared. {12} He beseecheth the laity to be obedient, {14} and the Clergy to be vigilant, with many short precepts more.

{1} AND of the times and moments, brethren, you need not that we write to you. {2} For your selves know perfectly that the day of our Lord shall so come, as a thief in the night. {3} For when they shall say, peace & security; then shall sudden destruction come upon them, as the pains to her that is with child, and they shall not escape. {4} But you brethren are not in darkness; that the same day may as a thief over-take you. {5} For all you are the children of light, and children of the day: we are not of the night nor of darkness. {6} Therefore let us not sleep as also others: but let us watch & be sober. {7} For they that sleep, sleep in the night; & they that be drunk, be drunk in the night. {8} But we that are of the day, are sober, having on, the breast-plate of faith and charity, and a helmet, the hope of salvation. {9} For God hath not appointed us unto wrath, but unto the purchasing of salvation by our Lord JESUS Christ, {10} who died for us: that whether we watch, or sleep, we may live together with him. {11} For the which cause comfort one another: and edify one another, as also you do. {12} And we beseech you, brethren, that you will know them that labour

among you, and that govern you in our Lord and admonish you: {13} that you have them more abundantly in charity for their work. Have peace with them. {14} And we beseech you, brethren, admonish the unquiet, comfort the weak-minded, bear up the weak, be patient to all. {15} See that none render evil for evil to any man: but always that which is good pursue towards each other, & towards all. {16} Always rejoice. {17} Pray without intermission. {18} In all things give thanks. For this is the will of God in Christ JESUS in all you. {19} The Spirit, extinguish not. {20} Prophecies, despise not. {21} But prove all things: hold that which is good. {22} From all appearance of evil refrain your selves. {23} And the God of peace himself sanctify you in all things: that your whole spirit, and soul and body without blame may be preserved in the coming of our Lord JESUS Christ. {24} He is faithful, that hath called you, who also will do it. {25} Brethren pray for us. {26} Salute all the brethren in a holy kiss. {27} I adjure you by our Lord that this epistle be read to all the holy brethren. {28} The grace of our Lord JESUS Christ be with you. Amen.

THE SECOND EPISTLE OF S. PAUL TO THE THESSALONIANS

Chapter 1

He thanketh God for their increase in faith and charity, and constancy in persecution (assuring them that they merit thereby the kingdom of God, as their persecutors do damnation:) {11} and also prayeth for their accomplishment.

{1} PAUL and Sylvanus and Timothee, to the church of the Thessalonians in God our Father and our Lord JESUS Christ. {2} Grace to you and peace from God our Father and our Lord JESUS Christ. {3} We ought to give thanks always to God for you, brethren, so as meet is, because your faith increaseth exceedingly, and the charity of everyone of you aboundeth towards each other: {4} so that we our selves also glory in you in the churches of God, for your patience, and faith in all your persecutions and tribulations, which you sustain {5} for an example of the just judgement of God, that you may be counted worthy of the Kingdom of God, for the which also you suffer. {6} If yet it be just with God to repay tribulation, to them that vex you: {7} and to you that are vexed, rest with us in the revelation of our Lord JESUS from Heaven with the Angels of his power, {8} in flame of fire, giving revenge to them that know not God, and that obey not the Gospel of our Lord JESUS Christ. {9} Who shall suffer eternal pains in destruction, from the face of our Lord and from the glory of his power: {10} when he shall come to be glorified in his saints, and to be made marvelous in all them that have believed, because our testimony concerning you was credited in that day. {11} Wherein also we pray always for you, that our God make you worthy of his vocation, and accomplish all the good pleasure of his goodness & the work of faith in power, {12} that the name of our Lord JESUS Christ may be glorified in you, and you in him, according to the grace of our God, and of our Lord JESUS Christ.

Chapter 2

He requireth them, in no case to think that Domesday is at hand, {3} repeating onto them, that there must before come first a revolt, secondly the revelation also of Antichrist him self in person, and that Antichrist shall not permit any God to be worshipped but only him self: that also with his lying wonders he shall win to him the incredulous Jews. But Christ shall come then immediately in majesty, and destroy him and his. {13} Therefore he thanketh God for the faith of the Thessalonians, {15} and biddeth them stick to his Traditions both written and unwritten, & prayeth God to confirm them.

{1} AND we desire you, brethren, by the coming of our Lord JESUS Christ, & of our congregation into him; {2} that you be not easily moved from your sense, nor be terrified, neither by spirit, nor by word, nor by epistle as sent by us, as though the day of our

Lord were at hand. {3} Let no man seduce you by any means, for unless there come a revolt first, and the man of sin be revealed, the son of perdition, {4} which is an adversary & is extolled above all that is called God, or that is worshipped, so that he sitteth in the temple of God, shewing himself as though he were God. {5} Remember you not, that when I was yet with you, I told you these things? {6} And now what letteth, you know: that he may be revealed in his time. {7} (For now the mystery of iniquity worketh: only that he which now holdeth, do hold, until he be taken out of the way.) {8} And then that wicked one shall be revealed whom our Lord JESUS shall kill with the spirit of his mouth; and shall destroy with the manifestation of his advent, him, {9} whose coming is according to the operation of Satan, in all power, and lying signs and wonders; {10} and in all seducing of iniquity to them that perish; for that they have not received the charity of the truth that they might be saved. {11} Therefore God will send them the operation of error, to believe lying: {12} that all may be judged which have not believed the truth, but have consented to iniquity. {13} But we ought to give thanks to God always for you, brethren beloved of God, that he hath chosen you first-fruits unto salvation, in sanctification of spirit and faith of the truth: {14} into the which also he hath called you by our Gospel, unto the purchasing of the glory of our Lord JESUS Christ. {15} Therefore, brethren, stand; and hold the traditions which you have learned, whether it be by word, or by our epistle. {16} And our Lord JESUS Christ himself, and God and our Father which hath loved us, and hath given eternal consolation, and good hope in grace, {17} exhort your hearts and confirm you in every good work and word.

Chapter 3

He desireth their prayers, {4} and inculcates his precepts and traditions, namely of working quietly for their own living, commanding to excommunicate the disobedient.

{1} FOR the rest, brethren, pray for us, that the word of God may have course and be glorified, as also with you: {2} and that we may be delivered from importunate and naughty men. For all men have not faith. {3} But our Lord is faithful, who will confirm and keep you from evil. {4} And we have confidence of you in our Lord, that the things which we command, both you do, and will do. {5} And our Lord direct your hearts in the charity of God, and patience of Christ. {6} And we denounce unto you, brethren, in the name of our Lord JESUS Christ, that you withdraw your selves from every brother walking inordinately, and not according to the tradition which they have received of us. {7} For your selves know how you ought to imitate us: for we have not been unquiet among you: {8} neither have we eaten bread of any man gratis, but in labour & in toil night and day working, lest we should burden any of you. {9} Not as though we had not authority: but that we might give our selves a pattern unto you for to imitate us. {10} For also when we were with you, this we denounced to you, that if any will not work, neither let him eat. {11} For we have heard of certain among you that walk unquietly, working nothing, but curiously meddling. {12} And to them that be such we denounce, & beseech them in our Lord JESUS Christ, that working with silence, they eat their own bread. {13} But you, brethren faint not well-doing. {14} And if any obey not our word, note him by an epistle: {15} and do not company with him, that he may be confounded: and do not esteem him as an enemy, but admonish him as a brother. {16} And the Lord of peace himself give you everlasting peace in every place. Our Lord be with you all. {17} The salutation, with mine own hand, Paul's: which is a sign in every epistle. So I write. {18} The grace of our Lord JESUS Christ be with you all. Amen.

THE FIRST EPISTLE OF S. PAUL TO TIMOTHY

Chapter 1

He recommendeth unto him, to inhibit certain Jews who jangled of the Law as though it were contrary to his preaching. {11} Against whom he avoucheth his ministry, though he acknowledge his unworthiness.

{1} PAUL an Apostle of JESUS Christ according to the commandment of God our Saviour, and of Christ JESUS our hope: {2} To Timothee his beloved son in the faith. Grace, mercy, and peace from God the Father, and from Christ JESUS our Lord. {3} As I desired thee to remain at Ephesus when I went into Macedonia, that thou shouldest denounce to certain not to teach otherwise, {4} nor to attend to fables and genealogies having no end: which minister questions rather than the edifying of God which is in faith. {5} But the end of the precept is charity from a pure heart, and a good conscience, and a faith not feigned. {6} From the which things certain straying, are turned into vain-talk, {7} desirous to be doctors of the Law, not understanding neither what things they speak, nor of what they affirm. {8} But we know that the Law is good, if a man use it lawfully: {9} knowing this, that the Law is not made to the just man, but to the unjust, & disobedient, to the impious & sinners, to the wicked & contaminate, to killers of fathers & killers of mothers, to murderers, {10} to fornicators, to liars with mankind, to man-stealers, to liars, to perjured persons, and what other thing soever is contrary to sound doctrine, {11} which is according to the Gospel of the glory of the blessed God, which is committed to me. {12} I give him thanks which hath strengthened me, Christ JESUS our Lord, because he hath esteemed me faithful, putting me in the ministry. {13} Who before was blasphemous and a persecutor and contumelious. But I obtained the mercy of God, because I did it being ignorant in incredulity. {14} And the grace of our Lord over-abounded with faith and love, which is in Christ JESUS. {15} A faithful saying, and worthy of all acceptance, that Christ JESUS came into this world to save sinners, of whom I am the chief. {16} But therefore have I obtained mercy: that in me first of all, Christ JESUS might shew all patience, to the information of them that shall believe on him unto life everlasting. {17} And to the King of the worlds, immortal, invisible, only God, honour & glory for ever and ever. Amen. {18} This precept I commend to thee, o Timothee: according to the prophecies going before on thee, that thou war in them a good warfare, {19} having faith and a good conscience, which certain repelling have made shipwreck about the faith. {20} Of whom is Hymenaeus & Alexander: whom I have delivered to Satan, that they may learn not to blaspheme.

Chapter 2

By his Apostolic authority he appointeth public prayers to be made for all men without exception. {8} also men to pray in all places: {9}, and women also in seemly attire, {11} to learn of men, and not to be teachers in any wise, but to seek salvation by that which to them belongeth.

{1} I desire therefore first of all things that obsecrations, prayers, postulations, thanks-givings be made for all men, {2} for kings and all that are in preeminence: that we may lead a quiet and a peaceable life in all piety and chastity. {3} For this is good and acceptable before our Saviour God, {4} who will all men to be saved, and to come to the knowledge of the truth. {5} For there is one God, one also mediator of God and men, man Christ JESUS: {6} who gave himself a redemption for all, whose testimony in due times is confirmed. {7} Wherein I am appointed a preacher and an Apostle (I say the truth, I lie not) doctor of the Gentiles in faith and truth. {8} I will, therefore that men pray in every place: lifting up pure hands, without anger and altercation. {9} In like manner women also in comely attire: with demureness and sobriety adorning themselves, not in plaited hair, or gold, or precious stones, or gorgeous apparel, {10} but that which becometh women professing piety by good works. {11} Let a woman learn in silence, with all subjection. {12} But to teach I permit not unto a woman,

nor to have dominion over the man: but to be in silence. {13} For Adam was formed first; then Eve. {14} And Adam was not seduced: but the woman being seduced, was in prevarication. {15} Yet she shall be saved by generation of children: if they continue in faith and love and sanctification with sobriety.

Chapter 3

Of what quality they must be, whom he ordaineth Bishops, {8} and Deacons, {14} and the cause of his writing to be, the excellency of the Catholic Church, and of Christ, who is the object of our religion.

{1} A faithful saying. If a man desire a Bishop's office, he desireth a good work. behoveth therefore a Bishop to be {2} It irreprehensible, the husband of one wife, sober, wise, comely, chaste, a man of hospitality, a teacher, {3} not given to wine, no fighter, but modest, no quarreler, not covetous, {4} well ruling his own house, having his children subject with all chastity. {5} But if a man know not to rule his own house, how shall he have care of the Church of God? {6} Not a neophyte: lest puffed into pride, he fall into the judgement of the devil. {7} And he must have also good testimony of them that are without: that he fall not into reproach and the snare of the devil. {8} Deacons in like manner chaste, not double-tongued, not given to much wine, not followers of filthy lucre: {9} having the mystery of faith in a pure conscience. {10} And let these also be proved first: & so let them minister, having no crime. {11} The women in like manner chaste, not detracting, sober, faithful in all things. {12} Let deacons be the husbands of one wife: which rule well their children, and their houses. {13} For they that have ministered well, shall purchase to themselves a good degree, and much confidence in the faith which is in Christ JESUS. {14} These things I write to thee, hoping that I shall come to thee quickly. {15} But if I tarry long, that thou mayest know how thou oughtest to converse in the house of God, which is the CHURCH of the living God, the pillar and ground of truth. {16} And manifestly it is a great sacrament of piety, which was manifested in flesh, was justified in spirit, appeared to Angels, hath been preached to Gentiles, is believed in the world, is assumed in glory.

Chapter 4

He prophesieth that certain should depart from the Catholic faith, willing Timothee therefore to inculcate to the people those articles of the said faith. {7} Item to exercise him self in spiritual exercise, {12} to get authority by example of good life, {13} to study, to teach, to increase in the grace given him by holy orders.

{1} AND the Spirit manifestly saith that in the last times certain shall depart from the faith attending to spirits of error, and doctrines of devils, {2} speaking lies in hypocrisy, and having their conscience seared, {3} forbidding to marry, to abstain from meats which God created to receive with thanks-giving for the faithful, and them that have known the truth. {4} For every creature of God is good, and nothing to be rejected that is received with thanks-giving. {5} For it is sanctified by the word of God and prayer. {6} These things proposing to the brethren, thou shalt be a good minister of Christ JESUS, nourished in the words of the faith and the good doctrine which thou hast attained unto. {7} But foolish and old wives' fables avoid: and exercise thy self to piety. {8} For corporal exercise is profitable to little: but piety is profitable to all things: having promise of the life that now is, and of that to come. {9} A faithful saying and worthy of all acceptation: {10} For to this purpose we labour and are reviled, because we hope in the living God which is the Saviour of all men, especially of the faithful. {11} Command these things and teach. {12} Let no man contemn thy youth: but be an example of the faithful, in word, in conversation, in charity, in faith, in chastity. {13} Till I come, attend unto reading, exhortation, doctrine. {14} Neglect not the grace that is in thee: which is given thee by prophecy, with imposition of the hands of priesthood. {15} These things do thou

mediate, be in these things: that thy profiting may be manifest to all. {16} Attend to thyself, and to doctrine: be earnest in them. For, this doing, thou shalt save both thyself and them that hear thee.

Chapter 5

How to behave him self towards young and old. {3} to bestow the Church's oblations upon the needy widows. {9} and not to admit the said Church's widows under threescore years old. {17} In distribution to respect well the Priests that are painful. {19} and how in his Consistory to hear accusations against Priests. {22} to be strait in examining before he give Orders. to be chaste, and to remit somewhat of his drinking water.

{1} A Senior rebuke not: but beseech as a father: young men, as brethren: women, as mothers: young women, as {2} old sisters, in all chastity. {3} Honour widows, which are widows indeed. {4} But if any widow have children or nephews; let her learn first to rule her own house, & to render mutual duty to her parents. For this is acceptable before God. {5} But she that is a widow indeed and desolate, let her hope in God, and continue in obsecrations & prayers night and day. {6} For she that is in deliciousness, living is dead. {7} And this command that they be blameless. {8} But if any man have not care of his own, and especially of his domesticals, he hath denied the faith, and is worse than an infidel. {9} Let a widow be chosen of no less than three-score years, which hath been the wife of one husband, {10} having testimony in good works, if she have brought up her children, if she have received to harbour, if she have washed the saints' feet, if she have ministered to them that suffer tribulation, if she have followed every good work. {11} But the younger widows avoid. For when they shall be wanton in Christ, they will marry: {12} having damnation, because they have made void their first faith. {13} And withal also they learn to go about from house to house: not only idle, but also full of words & curious, speaking things which they ought not. {14} I will, therefore the younger to marry, to bring forth children, to be housewives: to give no occasion to the adversary for to speak evil. {15} For now certain are turned back after Satan. {16} If any faithful man have widows, let him minister to them, and let not the Church be burdened: that there may be sufficient for them that are widows indeed. {17} The priests that rule well, let them be esteemed worthy of double honour: especially they that labour in the word and doctrine. {18} For the Scripture saith: Thou shalt not muzzle the mouth to the ox that treadeth out the corn; and, The work-man is worthy of his hire. {19} Against a priest receive not accusation, but under two or three witnesses. {20} Them that sin, reprove before all: that the rest also may have fear. {21} I testify before God and Christ JESUS, and the elect Angels, that thou keep these things without prejudice, doing nothing by declining to the one part. {22} Impose hands on no man lightly, neither do thou communicate with other men's sins. Keep thy self chaste. {23} Drink not yet water; but use a little wine for thy stomach, and thy often infirmities. {24} Certain men's sins be manifest, going before to judgement: and certain men they follow. {25} In like manner also good deeds be manifest, and they that are otherwise, can not be hid.

Chapter 6

What to teach servants. {3} If any teach against the doctrine of the Church obstinately, he doth it of pride and for lucre. {11} But the Catholic Bishop must follow virtue, having his eye always to life everlasting and to the coming of Christ. {17} What to command the rich. {20} Finally, to keep most carefully the Catholic Church's doctrine, without mutation.

{1} WHOSOEVER are servants under yoke, let them count their masters worthy of all honour; lest the name of our Lord and his doctrine be blasphemed. {2} But they that have faithful masters, let them not contemn them because they are brethren, but serve the rather, because they be faithful and beloved, which are partakers of the benefit. These things teach and exhort. {3} If any man teach otherwise, and consent not to the sound words of our Lord JESUS Christ, and to that doctrine which is according to piety, {4} he is

proud, knowing nothing, but languishing about questions and strife of words: of which rise envies, contentions, blasphemies, evil suspicions. {5} conflicts of men corrupted in their mind, and that are deprived of the truth, that esteem gain to be piety. {6} But piety with sufficiency is great gain. {7} For we brought nothing into this world, doubtless, neither can we take away any thing. {8} But having food, and wherewith to be covered, with these we are content. {9} For they that will be made rich, fall into temptation and the snare of the devil, and many desires unprofitable and hurtful, which drown men into destruction and perdition. {10} For the root of all evils is covetousness; which certain desiring have erred from the faith, and have entangled themselves in many sorrows. {11} But thou, o man of God, fly these things; and pursue justice, piety, faith, charity, patience, mildness. {12} Fight the good fight of faith: apprehend eternal life, wherein thou art called and hast confessed a good confession before many witnesses. {13} I command thee before God who quickeneth all things, and Christ JESUS who gave testimony under Pontius Pilate a good confession, {14} that thou keep the commandment without spot, blameless unto the coming of our Lord JESUS Christ. {15} Which in due times the Blessed and only Mighty will shew, the King of kings and Lord of lords, {16} who only hath immortality, and inhabiteth light not accessible, whom no man hath seen, yea neither can see, to whom be honour and empire everlasting. Amen. {17} Command the rich of this world not to be high minded, nor to trust in the uncertainty of riches, but in the living God (who giveth us all things abundantly to enjoy) {18} to do well, to become rich in good works, to give easily, to communicate, {19} to heap unto themselves a good foundation for the time to come, that they may apprehend the true life. {20} O Timothee, keep the depositum, avoiding the profane novelties of voices, and oppositions of falsely called knowledge. {21} Which certain promising, have erred about the faith. Grace be with thee. Amen.

THE SECOND EPISTLE OF S. PAUL TO TIMOTHY

Chapter 1

With his praises he covertly exhorteth him not to be dismayed for his trouble, {6} (having grace given in Orders to help him, {8} and knowing for what cause he is persecuted) and namely with the example of Onesiphorus.

{1} PAUL an Apostle of JESUS Christ by the will of God, according to the promise of the life which is in Christ JESUS: {2} to Timothee my dearest son, grace, mercy, peace from God the Father, and Christ JESUS our Lord. {3} I give thanks to God, whom I serve from my progenitors in a pure conscience, that without intermission I have a memory of thee in my prayers, night and day. {4} desiring to see thee, mindful of thy tears, that I may be filled with joy, {5} calling to mind that faith which is in thee not feigned, which also dwelt first in thy grand-mother Lois, and thy mother Eunice, and I am sure that in thee also. {6} For the which cause I admonish thee that thou resuscitate the grace of God, which is in thee by the imposition of my hands. {7} For God hath not given us the spirit of fear: but of power, and love, and sobriety. {8} Be not therefore ashamed of the testimony of our Lord, nor of me his prisoner: but travail with the Gospel according to the power of God, {9} who hath delivered and called us by his holy calling, not according to our works, but according to his purpose and grace, which was given to us in Christ JESUS before the secular times. {10} But it is manifested now by the illumination of our Saviour JESUS Christ, who hath destroyed death, and illuminated life and incorruption by the Gospel: {11} wherein I am appointed a preacher and Apostle and Master of the Gentiles. {12} For the which cause also I suffer these things: but I am not confounded. For I know whom I have believed, and I am sure that he is able to

keep my depositum unto that day. {13} Have thou a form of sound words, which thou hast heard of me in faith and in the love of Christ JESUS. {14} Keep the good depositum by the Holy Ghost, which dwelleth in us. {15} Thou knowest this, that all which are in Asia, be averted from me: of whom is Phigelus and Hermogenes. {16} Our Lord give mercy to the house of Onesiphorus: because he hath often refreshed me, and hath not been ashamed of my chain: {17} but when he was come to Rome, he sought me carefully, and found me. {18} Our Lord grant him to find mercy of our Lord in that day. And how many things he ministered to me at Ephesus, thou knowest better.

Chapter 2

He exhorteth him to labour diligently in his office, considering the reward in Christ, and his denial of them that deny him. {14} Not to content, but to shun heretics: neither to be moved to see some subverted, considering that the elect continue Catholics, and that in the Church be of all sorts. {24} Yet with all sweetness to reclaim the deceived.

{1} THOU therefore my son, be strong in the grace which is in Christ JESUS: things which thou hast heard of me by {2} and the many witnesses, these commend to faithful men, which shall be fit to teach others also. {3} Labour thou as a good soldier of Christ JESUS. {4} No man being a soldier to God, entangleth himself with secular businesses; that he may please him to whom he hath approved himself. {5} For he also that striveth for the mastery, is not crowned unless he strive lawfully. {6} The husband-man that laboureth, must first take of the fruits. {7} Understand what I say: for our Lord will give thee in all things understanding. {8} Be mindful that our Lord JESUS Christ is risen again from the dead, of the seed of David, according to my Gospel, {9} wherein I labour even unto bands, as a malefactor: but the word of God is not tied. {10} Therefore I sustain all things for the elect, that they also may obtain the salvation, which is in Christ JESUS, with heavenly glory. {11} A faithful saying. For if we be dead with him, we shall live also together. {12} If we shall sustain, we shall also reign together. If we shall deny, he also will deny us. {13} If we believe not; he continueth faithful, he can not deny himself. {14} These things admonish: testifying before our Lord. Contend not in words, for it is profitable for nothing, but for the subversion of them that hear. {15} Carefully provide to present thy self approved to God, a work-man not to be confounded, rightly handling the word of truth. {16} But profane and vain speeches avoid: for they do much grow to impiety: {17} and their speech spreadeth as a canker: of whom is Hymenaeus and Philetus: {18} who have erred from the truth, saying that the resurrection is done already, and have subverted the faith of some. {19} But the sure foundation of God standeth, having this seal, Our Lord knoweth, who be his, and let every one depart from iniquity that nameth the name of our Lord. {20} But in a great house there are not only vessels of gold and of silver, but also of wood and of earth: and certain indeed unto honour, but certain unto contumely. {21} If any man therefore shall cleanse himself from these, he shall be a vessel unto honour, sanctified & profitable to our Lord, prepared to every good work. {22} But youthful desires, fly, and pursue justice, faith, charity, and peace with them that invocate our Lord from a pure heart. {23} And foolish and unlearned questions avoid, knowing that they engender brawls. {24} But the servant of our Lord must not wrangle: but be mild toward all men, apt to teach, patient, {25} with modesty admonishing them that resist the truth: lest sometime God give them repentance to know the truth: {26} and they recover themselves from the snares of the devil, of whom they are held captive at his will.

Chapter 3

He prophesieth of Heretics to come. {6} and noteth certain then also for such, bidding him to avoid them, {10} and (what so ever persecution befall for it) to continue constant in the Catholic doctrine, both because of his Master (S. Paul him self) {15} and also because of his own knowledge in the Scriptures.

{1} AND this know thou, that in the last days shall approach perilous times. shall be lovers of themselves, covetous, {2} And men haughty, proud, blasphemous, not obedient to their parents, unkind, wicked, {3} without affection, without peace, accusers, incontinent, unmerciful, without benignity, {4} traitors, stubborn, puffed up, and lovers of voluptuousness more than of God: {5} having an appearance indeed of piety, but denying the virtue thereof. And these avoid. {6} For of these be they that craftily enter into houses; & lead captive seely women laden with sins, which are led with diverse desires: {7} always learning, and never attaining to the knowledge of the truth. {8} But as Jannes and Mambres resisted Moyses, so these also resist the truth, men corrupted in mind, reprobate concerning the faith. {9} But they shall prosper no further: for their folly shall be manifest to all, as theirs also was. {10} But thou hast attained to my doctrine, institution, purpose, faith, longanimity, love, patience, {11} persecutions, passions: what manner of things were done to me at Antioch, at Iconium, at Lystra: what manner of persecutions I sustained. And out of all, our Lord delivered me. {12} And all that will live godly in Christ JESUS, shall suffer persecution. {13} But evil men & seducers shall prosper to the worse: erring, and driving into error. {14} But thou, continue in those things which thou hast learned, & are committed to thee: knowing of whom thou hast learned; {15} & because from thine infancy thou hast known the holy Scriptures, which can instruct thee to salvation, by the faith that is in Christ JESUS. {16} All Scripture inspired of God, is profitable to teach, to argue, to correct, to instruct in justice: {17} that the man of God may be perfect, instructed to every good work.

Chapter 4

He requireth him to be earnest while he may, because the time will come when they will not abide Catholic preaching, {5} and to fulfil his course, as him self now hath done. {9} and to come unto him with speed, because the rest of his train are dispersed, and he draweth now to heaven.

{1} I Testify before God and JESUS Christ who shall judge the living and the dead, and by his advent, and his Kingdom: {2} Preach the word. Urge in season, out of season, reprove, beseech, rebuke, in all patience and doctrine. {3} For there shall be a time when they will not bear sound doctrine: but according to their own desires they will heap to themselves masters, having itching ears, {4} and from the truth certes they will avert their hearing, and to fables they will be converted. {5} But be thou vigilant, labour in all things, do the work of an Evangelist, fulfill thy ministry. Be sober. {6} For I am even now to be sacrificed: and the time of my resolution is at hand. {7} I have fought a good fight, I have consummate my course, I have kept the faith. {8} Concerning the rest, there is laid up for me a crown of justice, which our Lord will render to me in that day, a just judge: and not only to me, but to them also that love his coming. {9} Make haste to come to me quickly. {10} For Demas hath left me, loving this world, and is gone to Thessalonica: Crescens into Galatia, Titus into Dalmatia. {11} Luke only is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. {12} But Tychicus I have sent to Ephesus. {13} The cloak that I left at Troas with Carpus, coming bring with thee, and the books, especially the parchment. {14} Alexander the Coppersmith hath shewed me much evil: our Lord will reward him according to his works: {15} whom do thou also avoid, for he hath greatly resisted our words. {16} In my first answer no man was with me, but all did forsake me: be it not imputed to them. {17} But our Lord stood to me, and strengthened me, that by me the preaching may be accomplished, and all Gentiles may hear: and I was delivered from the mouth of the lion. {18} Our Lord hath delivered me from all evil work: and will save me unto his heavenly Kingdom. To whom be glory for ever and ever. Amen. {19} Salute Prisca and Aquila, and the house of Onesiphorus. {20} Erastus remained at Corinth. And Trophimus I left sick at Miletum. {21} Make haste to come before winter.

Eubulus and Pudens and Linus and Claudia, and all the brethren, salute thee. {22} Our Lord JESUS Christ be with thy spirit. Grace be with you. Amen.

THE FIRST EPISTLE OF S. PAUL TO TITUS

Chapter 1

Of what quality the Priests and Bishops must be: {9} namely learned, considering the Judaical seducers of that time. {12} That the Cretensians must be roughly used, to have them continue sound in faith.

{1} PAUL the servant of God, and an Apostle of JESUS Christ according to the faith of the elect of God and knowledge of the truth: which is according to piety, {2} into the hope of life everlasting, which he promised that lieth not, God, before the secular times: {3} but hath manifested in due times his word in preaching, which is committed to me according to the precept of our Saviour God: {4} to Titus my beloved son according to the common faith, grace and peace from God the Father, and Christ JESUS our Saviour. {5} For this cause left I thee in Crete, that thou shouldest reform the things that are wanting, and shouldest ordain priests by cities, as I also appointed thee: {6} if any be without crime, the husband of one wife, having faithful children, not in the accusation of riot, or not obedient. {7} For a Bishop must be without crime, as the steward of God: not proud, not angry, not given to wine, no striker, not covetous of filthy lucre: {8} but given to hospitality, gentle, sober, just, holy, continent: {9} embracing that faithful word which is according to doctrine, that he may be able to exhort in sound doctrine, and to reprove them that gainsay it. {10} For there be many disobedient, vain-speakers, and seducers, especially they that are of the Circumcision. {11} Who must be controlled. Who subvert whole houses, teaching the things they ought not, for filthy lucre. {12} One of them said, their own proper prophet, The Cretensians always liars, naughty beasts, slothful bellies. {13} This testimony is true. For the which cause rebuke them sharply, that they may be sound in the faith, {14} not attending to Jewish fables, and commandments of men, averting themselves from the truth. {15} All things are clean to the clean: but to the polluted and to infidels nothing is clean: but polluted are both their mind and conscience. {16} They confess that they know God: but in their works they deny, whereas they be abominable and incredulous and to every good work reprobate.

Chapter 2

What to preach both to old and young (not only with word but with example also) and to servants. {11} For there are of all sorts in the Church, and they must be instructed accordingly.

{1} BUT do thou speak the things that become sound doctrine. sober, chaste, wise, sound in the faith, in {2} Old men that they be love, in patience. {3} Old women in like manner, in holy attire, not ill speakers, not given to much wine: teaching well, {4} that they may teach the young women wisdom, to love their husbands, to love their children, {5} wise, chaste, sober, having a care of the house, gentle, subject to their husbands, that the word of God be not blasphemed. {6} Yong men in like manner exhort that they be sober. {7} In all things shew thyself an example of good works, in doctrine, in integrity, in gravity, {8} the word sound, irreprehensible: that he which is on the contrary part, may be afraid, having no evil to say of us. {9} Servants to be subject to their masters, in all things pleasing, not gainsaying: {10} not defrauding, {1270} but in all things shewing good faith, that they may adorn the doctrine of our Saviour God in all things. {11} For the grace of God our Saviour hath appeared to all men: {12} instructing us that denying impiety and worldly desires, we live soberly, and justly, and godly in this world, {13} expecting the

blessed hope and advent of the glory of the great God and our Saviour JESUS Christ, {14} who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works. {15} These things speak, and exhort and rebuke with all authority. Let no man contemn thee.

Chapter 3

To teach them obedience unto Princes, and meekness towards all men, considering that we also were as they, till God of his goodness brought us to Baptism. {8} To teach good works, {9} and to avoid vain questions, {10} and obstinate Heretics.

{1} ADMONISH them to be subject to Princes and Potestates, to obey at a word, to be ready to every good work, {2} to blaspheme no man, not to be litigious, but modest: shewing all mildness toward all men. {3} For we also were sometime unwise, incredulous, erring, serving diverse desires and voluptuousnesses, living in malice and envy, odible, hating one another. {4} But when the benignity and kindness toward man of our Saviour God appeared: {5} not by the works of Justice which we did, but according to his mercy he hath saved us by the laver of regeneration and renovation of the Holy Ghost, {6} whom he hath poured upon us abundantly by JESUS Christ our Saviour: {7} that being justified by his grace, we may be heirs according to hope of life everlasting. {8} It is a faithful saying, and of these things I will have thee avouch earnestly: that they which believe in God, be careful to excel in good works. These things be good and profitable for men. {9} But foolish questions, and genealogies, and contentions, and controversies of the Law avoid. For they are unprofitable and vain. {10} A man that is an heretic after the first and second admonition avoid: {11} knowing that he that is such an one, is subverted, and sinneth, being condemned by his own judgement. {12} When I shall send to thee Artemas or Tychicus, hasten to come unto me to Nicopolis. For there I have determined to winter. {13} Set forward Zenas the lawyer and Apollos carefully, that nothing be wanting to them. {14} And let our men also learn to excel in good works to necessary uses: that they be not unfruitful. {15} All that are with me, salute thee: salute them that love us in the faith. The grace of God be with you all. Amen.

THE EPISTLE OF S. PAUL TO PHILEMON

Chapter 1

Hearing of Philemon's virtue, who was a Colossian, he writeth a familiar letter from Rome (being prisoner there) about his fugitive servant Onesimus: not doubting but that he might command him, yet rather requesting that he will forgive him, yea and receive him as he would Paul him self, who also hopeth to come unto him.

{1} PAUL the prisoner of Christ JESUS, and brother Timothee: to Philemon the beloved and our coadjutor, {2} and to Appia our dearest sister, and to Archippus our fellow-soldier and to the church which is in thy house. {3} Grace to you and peace from God our Father, and our Lord JESUS Christ. {4} I give thanks to my God, always making a memory of thee in my prayers, {5} hearing thy charity & faith which thou hast in our Lord JESUS, and toward all the saints: {6} that the communication of thy faith may be made evident in the agnition of all good that is in you in Christ JESUS. {7} For I have had great joy and consolation in thy charity, because the bowels of the saints have rested by thee brother. {8} For the which thing having great confidence in Christ JESUS to command thee that, which pertaineth to the purpose: {9} for charity rather I beseech, whereas thou art such an one, as Paul being old and now prisoner also of JESUS Christ. {10} I beseech thee for my son whom I have begotten in bands, Onesimus, {11} who hath been sometime unprofitable to thee, but now profitable both to me and thee, {12} whom I have sent back to thee. And do thou receive him as mine own bowels. {13} Whom I would have retained with me, that for thee he might minister to me in the bands

of the Gospel: {14} but without thy counsel I would do nothing: that thy good might be not as it were of necessity, but voluntary. {15} For perhaps therefore he departed for a season from thee, that thou mightest take him again for ever. {16} Now not as a servant, but for a servant, a most dear brother, especially to me, but how much more to thee both in the flesh and in our Lord? {17} If therefore thou take me for thy fellow; receive him as my self. {18} And if he hath hurt thee any thing or is in thy debt, that, impute to me. {19} I, Paul have written with mine own hand: I will repay it: not to say to thee, that thou owest me thine own self also. {20} Yea brother. God grant I may enjoy thee in our Lord. Refresh my bowels in our Lord. {21} Trusting in thy obedience I have written to thee, knowing that thou wilt do above that also which I do say. {22} And withal provide me also a lodging. For I hope by your prayers that I shall be given to you. {23} There salute thee Epaphras my fellow-prisoner in Christ JESUS, {24} Mark, Aristarchus, Demas and Luke my coadjutors. {25} The grace of our Lord JESUS Christ be with your spirit. Amen.

THE EPISTLE OF S. PAUL TO THE HEBREWS

Chapter 1

God spake to their fathers by the Prophets: but to them selves by his own Son, 14. who incomparably passeth all the Angels.

{1} DIVERSELY and many ways in times past God speaking to the fathers in the prophets, {2} last of all in these days hath spoken to us in his Son, whom he hath appointed heir of all, by whom he made also the worlds. {3} Who being the brightness of his glory, and the figure of his substance, and carrying all things by the word of his power, making purgation of sins, sitteth on the right hand of the Majesty in the high places: {4} being made so much better than Angels, as he hath inherited a more excellent name above them. {5} For to which of the Angels hath he said at any time, Thou are my Son, to day have I begotten thee? and again, I will be to him a Father, and he shall be to me a Son. {6} And when again he bringeth in the first-begotten into the world, he saith, And let all the Angels of God adore him. {7} And to the Angels truly he saith, He that maketh his Angels, spirits: and his ministers, a flame of fire. {8} But to the Son: Thy throne o God for ever and ever: a rod of equity, the rod of thy kingdom. {9} Thou hast loved justice, and hated iniquity: therefore thee, God, thy God hath anointed with the oil of exultation above thy fellows. {10} And, Thou in the beginning o Lord didst found the earth: and the works of thy hands are the heavens. {11} They shall perish, but thou shalt continue: and they shall all wax old as a garment. {12} And as a vesture shalt thou change them, and they shall be changed: but thou art the self-same, and thy years shall not fail. {13} But to which of the Angels said he at any time: Sit on my right hand, until I make thine enemies the foot-stool of thy feet? {14} Are they not all, ministering spirits: sent to minister for them which shall receive the inheritance of salvation?

Chapter 2

He inferreth of the foresaid, that it shall be incomparably more damnable for them to neglect the new Testament than the old, 3. considering the irrefragable authority of the Apostles also. 5. Then he prosecuteth the excellency of Christ above the Angels, 9. who nevertheless, was made lesser than Angels, to suffer and die for men, to destroy the dominion of the Devil, 15. to deliver men from fear of death, 17. and to be a fit Priest for men.

{1} THEREFORE more abundantly ought we to observe those things which we have heard: lest perhaps we run out. {2} For if the word that was spoken by Angels, became sure, and all prevarication and disobedience hath received a just retribution of reward: {3} how shall we escape if we neglect so great salvation?

which when it was begun to be declared by our Lord, of them that heard, was confirmed on us, {4} God withal testifying by signs, and wonders, and diverse miracles, and distributions of the Holy Ghost according to his will. {5} For not to Angels hath God made subject the world to come, whereof we speak. {6} But one hath testified in a certain place, saying: What is man, that thou art mindful of him: or the son of man, that thou visitest him? {7} Thou didst diminish him little less than Angels: with glory and honour thou hast crowned him, and constituted him over the works of thy hands. {8} All things hast thou made subject under his feet. For in that he subjected all things to him, he left nothing not subject to him. But now we see not as yet all things subjected to him. {9} But him that was a little lessened under the Angels, we see JESUS, because of the passion of death, crowned with glory and honour: that through the grace of God he might taste death for all. {10} For it became him for whom all things, and by whom all things, that had brought many children into glory, to consummate the author of their salvation, by his passion. {11} For he that sanctifieth, and they that be sanctified; all of one. For the which cause he is not ashamed to call them brethren, {12} saying, I will declare thy name to my brethren: in the midst of the Church will I praise thee. {13} And again, I will have affiance in him. And again, Behold here am I & my children: whom God hath given me. {14} Therefore because the children have communicated with flesh and blood, himself also in like manner hath been partaker of the same: that by death he might destroy him that had the empire of death, that is to say, the devil: {15} and might deliver them that by the fear of death through all their life were subject to servitude. {16} For no where doth he take Angels: but the seed of Abraham he taketh. {17} Whereupon he ought in all things to be like unto his brethren: that he might become a merciful and faithful high Priest before God, that he might repropitiate the sins of the people. {18} For in that wherein himself suffered and was tempted: he is able to help them also that are tempted.

Chapter 3

By example of Christ (who is incomparably more excellent than Moyses also) he exhorteth them to be faithful unto God. 7. Their reward shall be, to enter into everlasting rest, if they persevere, as contrariwise to be excluded (as was shadowed in their forefathers in the wilderness) if they sin and become incredulous.

{1} WHEREFORE, holy brethren, partakers of the heavenly vocation, consider the Apostle, and high Priest of our confession JESUS: {2} who is faithful to him that made him, as also Moyses in all his house. {3} For, this man is esteemed worthy of more ample glory above Moyses, by so much as more ample glory than the house, hath he that framed it. {4} For every house is framed of some man. But he that created all things, is God. {5} And Moyses indeed was faithful in all his house as a servant, for a testimony of those things which were to be said: {6} but Christ as the Son in his own house: which house are we, if we keep firm the confidence and glory of hope unto the end. {7} Wherefore, as the Holy Ghost saith, To day if you shall hear his voice, {8} harden not your hearts as in the exacerbation according to the day of temptation in the desert, {9} where your fathers tempted me: proved and saw my works {10} forty years. For the which cause I was offended with this Generation, and said, They do always err in heart. And they have not known my ways. {11} to whom I swear in my wrath, If they shall enter into my rest. {12} Beware brethren, lest perhaps there be in some of you an evil heart of incredulity, to depart from the living God. {13} But exhort your selves every day, whiles to day is named, that none of you be obdurate with the fallacy of sin. {14} For we be made partakers of Christ: yet so if we keep the beginning of his substance firm unto the end. {15} While it is said, To day if you shall hear his voice, do not obdurate your hearts as in that exacerbation. {16} For some hearing did exasperate: but not all they that went out of Ægypt by Moyses. {17} And with whom was he offended forty years? was it not with them that sinned,

whose carcasses were overthrown in the desert? {18} And to whom did he swear that they should not enter into his rest: but to them that were incredulous? {19} And we see that they could not enter in, because of incredulity.

Chapter 4

That they must fear to be excluded out of the foresaid rest (which he progetteth out of the psalm) 12. considering that Christ seeth their most inward secrets. 14. And that he (as their Priest who also him self suffered) is able and ready to strengthen them in confession of their faith.

{1} LET us fear therefore lest perhaps forsaking the promise of entering into his rest, some of you be thought to be wanting. {2} For to us also it hath been denounced, as also to them. But the word of hearing did not profit them, not mixt with faith of those things which they heard. {3} For we that have believed, shall enter into the rest: as he said, As I swear in my wrath, if they shall enter into my rest: & truly the works from the foundation of the world being perfited. {4} For he said in a certain place of the seventh day, thus: And God rested the seventh day from all his works. {5} And again in this, If they shall enter into my rest. {6} Because then it remaineth that certain enter into it, and they to whom first it was preached, did not enter because of incredulity: {7} again he limiteth a certain day: Today, in David saying, after so long time, as is above said, To day if you shall hear his voice: do not obdurate your hearts. {8} For if Jesus had given them rest: he would never speak of another day afterward. {9} Therefore there is left a sabbatism for the people of God. {10} For he that is entered into his rest, the same also hath rested from his works, as God from his. {11} Let us hasten therefore to enter into that rest: that no man fall into the same example of incredulity. {12} For the word of God is lively and forcible, and more piercing than any two-edged sword: & reaching unto the division of the soul and the spirit, of the joints also and the marrow, and a discerner of the cogitations and intents of the heart. {13} And there is no creature invisible in his sight. But all things are naked and open to his eyes, to whom our speech is. {14} Having therefore a great high Priest that hath entered the heavens, JESUS the Son of God, let us hold the confession. {15} For we have not a high priest that can not have compassion on our infirmities: but tempted in all things by similitude, except sin. {16} Let us go therefore with confidence to the throne of grace: that we may obtain mercy, and find grace in seasonable aid.

Chapter 5

That Christ being a man and infirm, was therein but as all Priests: and that he also was called of God to this office: offering as the others: 8. and suffered obediently for our example. 11. Of whose Priesthood he hath much to say, but that the Hebrews have need rather to hear their Catechism again.

{1} FOR every high Priest taken from among men, is appointed for men in those things that pertain to God: that he may offer gifts and sacrifices for sins: {2} that can have compassion on them that be ignorant and do err: because himself also is compassed with infirmity: {3} & therefore he ought, as for the people, so also for himself to offer for sins. {4} Neither doth any man take the honour to himself, but he that is called of God, as Aaron. {5} So Christ also did not glorify himself that he might be made a high priest; but he that spake to him, My Son art thou, I this day have begotten thee. {6} As also in another place he saith, Thou art a priest for ever, according to the order of Melchisedech. {7} Who in the days of his flesh, with a strong cry and tears, offering prayers and supplications to him that could save him from death, was heard for his reverence. {8} And truly whereas he was the Son, he learned by those things which he suffered, obedience: {9} and being consummate, was made to all that obey him, cause of eternal salvation, {10} called of God a high priest according to the order of Melchisedech. {11} Of whom we have great speech and inexplicable to utter: because you are become weak to hear. {12} For whereas you ought to be masters for your time, you need to be

taught again your selves what be the elements of the beginning of the words of God: & you are become such as have need of milk, and not of strong meat. {13} For every one that is partaker of milk, is unskilful of the word of justice: for he is a child. {14} But strong meat is for the perfect, them that by custom have their senses exercised to the discerning of good and evil.

Chapter 6

He exhorteth them to be perfect scholars, and not to need to be Catechumens again. 4. considering they can not be baptized again: 9. and remembering their former good works, for the which God will not fail to perform them his promise, if they fail not to imitate Abraham by perseverance in the faith with patience. 20. And so endeth his digression, and returneth to the matter of Christ's Priesthood.

{1} WHEREFORE intermitting the word of the beginning of Christ, let us proceed to perfection, not again laying the foundation of penance from dead works, & of faith toward God, {2} of the doctrine of baptisms, & of imposition of hands, & of the resurrection of the dead, & of eternal judgement. {3} And this shall we do, if God will permit. {4} For it is impossible for them that were once illuminated, have tasted also the heavenly gift, & were made partakers of the holy Ghost, {5} have more-over tasted the good word of God, & the powers of the world to come, {6} and are fallen, to be renewed again to penance, crucifying again to themselves the Son of God, and making him a mockery. {7} For the earth drinking the rain often coming upon it, & bringing forth grass commodious for them by whom it is tilled, receiveth blessing of God. {8} But bringing forth thorns and briers, it is reprobate, and very near a curse, whose end is, to be burnt. {9} But we confidently trust of you, my best beloved, better things and nearer to salvation; although we speak thus. {10} For God is not unjust, that he should forget your work & love which you have shewed in his name, which have ministered to the saints and do minister. {11} And our desire is that every one of you shew forth the same carefulness to the accomplishing of hope unto the end: {12} that you become not slothful, but imitators of them which by faith and patience shall inherit the promises. {13} For God promising to Abraham, because he had none greater by whom he might swear, he sware by himself, {14} saying, Unless blessing I shall bless thee, and multiplying shall multiply thee. {15} And so patiently enduring he obtained the promise. {16} For men swear by a greater than themselves: and the end of all their controversy, for the confirmation, is an oath. {17} Wherein God meaning more abundantly to shew to the heirs of the promise the stability of his counsel, he interposed an oath: {18} that by two things unmoveable, whereby it is impossible for God to lie, we may have a most strong comfort. Who have fled to hold fast the hope proposed, {19} which we have as an anchor of the soul, sure and firm, and going in into the inner parts of the veil, {20} where JESUS the precursor for us is entered, made a high Priest for ever according to the order of Melchisedech.

Chapter 7

To prove the Priesthood of Christ incomparably to excel the priesthood of Aaron (and therefore, that Levitical priesthood now to cease, and that law also with it) he scanneth every word of the verse alleged out of the Psalm, Our Lord hath sworn: thou art a Priest for ever, according to the order of Melchisedech.

{1} FOR this Melchisedech, the king of Salem, Priest of the God most high, who met Abraham returning from the slaughter of the kings, and blessed him: {2} to whom also Abraham divided tithes of all: first indeed by interpretation, the king of justice: & then also king of Salem, which is to say, king of peace, {3} without father, without mother, without genealogy, having neither beginning of days nor end of life, but likened to the Son of God, continueth a Priest for ever. {4} And behold how great this man is, to whom also Abraham the Patriarch gave tithes of the principal things. {5} And certes they of the sons of Levi that take the priesthood have

commandment to take tithes of the people according to the Law, that is to say, of their brethren: albeit themselves also issued out of the loins of Abraham. {6} But he whose generation is not numbered among them, took tithes of Abraham, and blessed him that had the promises. {7} But without all contradiction, that which is less, is blessed of the better. {8} And here indeed, men that die, receive tithes: but there he hath witness, that he liveth. {9} And (that it may so be said) by Abraham Levi also, which received tithes, was tithed. {10} For as yet he was in his father's loins, when Melchisedech met him. {11} If then consummation was by the Levitical priesthood (for under it the people received the Law) what necessity was there yet another priest to rise according to the order of Melchisedech, and not to be called according to the order of Aaron? {12} For the priesthood being translated, it is necessary that a translation of the Law also be made. {13} For he on whom these things be said, is of another tribe, of the which, none attended on the altar. {14} For it is manifest that our Lord sprung of Juda: in the which tribe Moyses spake nothing of priests. {15} And yet it is much more evident: if according to the similitude of Melchisedech there arise another priest, {16} which was not made according to the Law of the carnal commandment, but according to the power of life indissoluble. {17} For he witnesseth, That thou art a priest for ever, according to the order of Melchisedech. {18} Reprobation certes is made of the former commandment, because of the weakness and unprofitableness thereof. {19} For the Law brought nothing to perfection, but an introduction of a better hope, by the which we approach to God. {20} And in as much as it is not without an oath, (the other truly without an oath were made priests: {21} but this with an oath, by him that said unto him: Our Lord hath sworn, & it shall not repent him: thou art a Priest for ever) {22} by so much, is JESUS made a surety of a better testament. {23} And the other indeed were made Priests, being many, because that by death they were prohibited to continue: {24} but this, for that he continueth for ever, hath an everlasting priesthood. {25} whereby he is able to save also for ever going by himself to God: always living to make intercession for us. {26} For it was seemly that we should have such a high Priest, holy, innocent, impolluted, separated from sinners, and made higher than the Heavens. {27} which hath not necessity daily (as the Priests) first for his own sins to offer hosts, then for the peoples. For this he did once, in offering himself. {28} For the Law appointeth Priests men that have infirmity: but the word of the oath which is after the Law, the Son for ever perfected.

Chapter 8

Out of the same Psalm [109] he urgeth this also, Sit thou on my right hand, shewing that the Levitical tabernacle on earth, was but a shadow of his true Tabernacle in heaven: without which he should not be a Priest at all: 6. Whereas he is of a better Priesthood than they, as also he prooveth by the excellency of the new Testament above the old.

{1} BUT the sum concerning those things which be said, is: We have such an high Priest, who is set on the right hand of the seat of majesty in the heavens. {2} A Minister of the Holies, and of the true tabernacle, which our Lord pight and not man. {3} For every high priest is appointed to offer gifts and hosts, wherefore it is necessary that he also have some thing that he may offer: {4} if then he were upon the earth, neither were he a priest: whereas there were that did offer gifts according to the Law, {5} that serve the exemplar and shadow of heavenly things. As it was answered Moyses, when he finished the tabernacle, See (quoth he) that thou make all things according to the exemplar which was shewed thee in the mount. {6} But now he hath obtained a better ministry, by so much as he is Mediator of a better testament, {1277} which is established in better promises. {7} For if that former had been void of fault, there should not certes a place of a second been sought. {8} For blaming them, he saith: Behold the days shall come, saith our Lord: and I will consummate upon the house of Israel, and upon the house of Juda a new Testament: {9} not according to the

testament which I made to their fathers in the day that I took their hand to bring them out of the land of Egypt: because they did not continue in my testament: and I neglected them, saith our Lord. {10} For this is the Testament which I will dispose to the house of Israel after those days, saith our Lord: Giving my laws into their mind, and in their heart will I superscribe them: and I will be their God, and they shall be my people: {11} and every one shall not teach his neighbour, and every one his brother, saying, Know our Lord: because all shall know me from the lesser to the greater of them: {12} because I will be merciful to their iniquities, & their sins I will not now remember. {13} And in saying a new, the former he hath made old. And that which groweth ancient and waxed old, is nigh to utter decay.

Chapter 9

In the old Testament, that secular sanctuary had two parts: the one signifying that time, with the ceremonies thereof for the emundation of the flesh: the one signifying heaven, which then was shut, until our High priest Christ entered into it, and that with his own blood, shed for the emundation of our consciences. Whereupon he concludeth the excellency of his tabernacle and host above the old. 25. Noting also the difference, that he entered but once (so effectual was that one bloody offering of him self, for ever) whereas the Levitical High priest entered every year once.

{1} THE former also indeed had justifications of service, and a secular sanctuary. tabernacle was made, the first, wherein {2} For the were the candlesticks, and the table, and the proposition of loaves, which is called Holy. {3} But after the second veil, the tabernacle, which is called Sancta Sanctorum: {4} having a golden censer, and the ark of the testament covered about on every part with gold, in the which was a golden pot having Manna, and the rod of Aaron that had blossomed, and the tables of the testament, {5} and over it were the Cherubins of glory over-shadowing the propitiatory, of which things it is not needful to speak now particularly. {6} But these things being so ordered, in the first tabernacle indeed the Priests always entered, accomplishing offices of the sacrifices. {7} But in the second, once a year the high priest only: not without blood which he offereth for his own and the people's ignorance: {8} the Holy Ghost signifying this, that the way of the Holies was not yet manifested, the former tabernacle as yet standing. {9} Which is a parable of the time present: according to which are offered gifts and hosts, which can not concerning the conscience, make perfect him that serveth, {10} only in meats and in drinks, and diverse baptisms, and justices of the flesh laid on them until the time of correction. {11} But Christ assisting an high Priest of the good things to come, by a more ample and more perfect tabernacle not made with hand, that is, not of this creation: {12} neither by the blood of goats or of calves, but by his own blood entered in once into the Holies, eternal redemption being found. {13} For if the blood of goats and of oxen and the ashes of an heifer being sprinkled, sanctifieth the polluted to the cleansing of the flesh, {14} how much more hath the blood of Christ who by the Holy Ghost offered himself unspotted unto God, cleansed our conscience from dead works, to serve the living God? {15} And therefore he is the Mediator of the new Testament: that death being a mean, unto the redemption of these prevarications which were under the former testament, they that are called may receive the promise of eternal inheritance. {16} For where there is a testament: the death of the testator must of necessity come between. {17} For a testament is confirmed in the dead: otherwise it is yet of no value, whiles the testator liveth. {18} Whereupon neither was the first certes dedicated without blood. {19} For all the commandment of the Law being read of Moyses to all the people: he taking the blood of calves and goats with water and scarlet wool and hyssop, sprinkled the very book also it self and all the people. {20} saying, This is the blood of the Testament, which God hath commanded unto you. {21} The tabernacle also & all the vessel of the ministry he in like manner sprinkled with blood. {22} And all things almost according to the law are cleansed with blood: and without shedding of blood there is not remission. {23} It is necessary therefore that

the exemplars of the celestials be cleansed with these: but the celestials themselves with better hosts than these. {24} For JESUS is not entered into Holies made with hand, exemplars of the true: but into Heaven it-self, that he may appear now to the countenance of God for us. {25} Nor that he should offer himself often, as the high priest entereth into the Holies, every year in the blood of others: {26} otherwise he ought to have suffered often from the beginning of the world: but now once in the consummation of the worlds, to the destruction of sin, he hath appeared by his own host. {27} And as it is appointed to men to die once, and after this, the judgement: {28} so also Christ was offered once to exhaust the sins of many. The second time he shall appear without sin to them that expect him, unto salvation.

Chapter 10

Because in the yearly feast of Expiation was only a commemoration of sins, therefore in place of all those old sacrifices the Psalm telleth us of the oblation of Christ's body. 10. which he offered bloody but once (the Levitical Priests offering so every day) because that once was sufficient for ever, 15. in that it purchased (as the prophet also witnesseth) remission of sins. 19. After all this he prosecuteth and exhorteth them unto perseverance, partly with the opening of Heaven by our high-priest, 26. partly with the terror of damnation if they fall again: 32. bidding them remember how much they had suffered already, and not lose their reward.

{1} FOR the law having a shadow of good things to come, not the very image of the things: every year with the self-same hosts which they offer incessantly, can never make the comers thereto perfect: {2} otherwise they should have ceased to be offered, because the worshippers once cleansed should have no conscience of sin any longer. {3} But in them there is made a commemoration of sin every year. {4} For it is impossible that with the blood of oxen and goats sins should be taken away. {5} Therefore coming into the world he saith: Host and oblation thou wouldest not: but a body thou hast fitted to me: {6} Holocausts and for sin did not please thee. {7} Then said I, Behold I come: in the head of the book it is written of me: That I may do thy will, o God. {8} Saying before, Because hosts and oblations & holocausts, & for sin thou wouldest not, neither did they please thee, which are offered according to the law, {9} then said I, Behold I come that I may do thy will, o God: he taketh away the first, that he may establish that that followeth. {10} In the which will, we are sanctified by the oblation of the body of JESUS Christ once. {11} And every Priest indeed is ready daily ministering, and often offering the same hosts, which can never take away sins: {12} but this man offering one host for sins, for ever sitteth on the right hand of God, {13} henceforth expecting, until his enemies be put the foot-stool of his feet. {14} For by one oblation hath he consummated for ever them that are sanctified. {15} And the Holy Ghost also doth testify to us. For after that, he said: {16} And this is the Testament which I will make to them after those days, saith our Lord, giving my laws in their hearts, and in their minds will I superscribe them: {17} and their sins and iniquities I will now remember no more. {18} But where there is remission of these, now there is not an oblation for sins. {19} Having therefore, brethren, confidence in the entering of the Holies in the blood of Christ: {20} which he hath dedicated to us a new & living way by the veil, that is, his flesh, {21} and a high Priest over the house of God, {22} let us approach with a true heart in fullness of faith, having our hearts sprinkled from evil conscience, and our body washed with clean water. {23} Let us hold the confession of our hope undeclining (for he is faithful that hath promised) {24} and let us consider one another unto the provocation of charity and of good works: {25} not forsaking our assembly as some are accustomed, but comforting, and so much the more as you see the day approaching. {26} For if we sin willingly after the knowledge of the truth received, now there is not left an host for sins, {27} but a certain terrible expectation of judgement & rage of fire, which shall consume the adversaries. {28} A man making the Law of Moyses frustrate, without any mercy dieth under two or three witnesses. {29} How much more think you, doth he deserve worse punishments which hath trodden

the Son of God under-foot, and esteemed the blood of the testament polluted, wherein he is sanctified, and hath done contumely to the spirit of grace? {30} For we know him that said, Revenge to me, I will repay. And again, That our Lord will judge his people. {31} It is horrible to fall into the hands of the living God. {32} But call to mind the old days: wherein being illuminated, you sustained a great fight of passions. {33} And on the one part certes by reproaches and tribulations made a spectacle; & on the other part made companions of them that conversed in such sort. {34} For, you both had compassion on them that were in bonds: and the spoil of your own goods you took with joy, knowing that you have a better and a permanent substance. {35} Do not therefore leese your confidence, which hath a great remuneration. {36} For patience is necessary for you: that doing the will of God, you may receive the promise. {37} For yet a little and a very little while, he that is to come, will come, and will not slack. {38} And my just liveth of faith: but if he withdraw himself, he shall not please my soul. {39} But we are not the children of withdrawing unto perdition: but of faith to the winning of the soul.

Chapter 11

He exhorteth them by the definition of faith, to stick unto God, though they see not yet his reward: shewing that all the Saints aforetime did the like, being all constant in faith, though not one of them received the promise, that is, the inheritance in heaven: but they and we now after the coming of Christ receive it together.

{1} AND faith is, the substance of things to be hoped for, the argument of things not appearing. {2} For in this the old men obtained testimony. {3} By faith, we understand that the worlds were framed by the word of God: that of invisible things visible things might be made. {4} By faith, Abel offered a greater host to God than Cain: by which he obtained testimony that he was just, God giving testimony to his gifts, and by it, he being dead, yet speaketh. {5} By faith Henoch was translated, that he should not see death, and he was not found: because God translated him. For before his translation he had testimony that he had pleased God. {6} But without faith it is impossible to please God. For he that cometh to God, must believe that he is, and is a rewarder to them that seek him. {7} By faith, Noe having received an answer concerning those things which as yet were not seen, fearing, framed the ark for the saving of his house, by the which he condemned the world: and was instituted heir of the justice which is by faith. {8} By faith, he that is called, Abraham, obeyed to go forth into the place which he was to receive for inheritance: and he went forth, not knowing whither he went. {9} By faith, he abode in the land of promise, as in a strange land, dwelling in cottages with Isaac & Jacob the coheirs of the same promise. {10} For he expected the city that hath foundations: whose artificer and maker is God. {11} By faith, Sara also her self being barren, received virtue in conceiving of seed, yea past the time of age: because she believed that he was faithful which had promised. {12} For the which cause even of one (and him quite dead) there rose as the stars of heaven in multitude, and as the sand that is by the sea shore innumerable. {13} According to faith died all these, not having received the promises, but beholding them a far off, and saluting them, and confessing that they are pilgrims & strangers upon the earth. {14} For they that say these things, do signify that they seek a country. {15} And indeed if they had been mindful of the same from whence they came forth, they had time verily to return. {16} But now they desire a better, that is to say, a heavenly. Therefore God is not confounded to be called their God. For he hath prepared them a city. {17} By faith, Abraham offered Isaac, when he was tempted: and his only-begotten did he offer who had received the promises: {18} (to whom it was said, That in Isaac shall seed be called to thee.) {19} accounting that God is able to raise up even from the dead. Whereupon he received him also for a parable. {20} By faith, also of things to come, Isaac blessed Jacob and Esau. {21} By faith, Jacob dying, blessed every one of the sons of Joseph: and adored

the top of his rod. {22} By faith, Joseph dying, made mention of the going forth of the children of Israel: and gave commandment concerning his bones. {23} By faith, Moyses being born, was hid three months by his parents: because they saw him a proper infant, and they feared not the king's edict. {24} By faith, Moyses being made great, denied himself to be the son of Pharaoh's daughter: {25} rather choosing to be afflicted with the people of God, than to have the pleasure of temporal sin, {26} esteeming the reproach of Christ, greater riches than the treasure of the *Ægyptians*. For he looked unto the remuneration. {27} By faith, he left *Ægypt*: not fearing the fierceness of the king. For him that is invisible he sustained as if he had seen him. {28} By faith, he celebrated the Pasche, & the shedding of the blood: that he which destroyed the first-born, might not touch them. {29} By faith they passed the red sea as it were by the dry land: which the *Ægyptians* assaying, were devoured. {30} By faith the walls of Jericho fell down, by the circuiting of seven days. {31} By faith, Rahab the harlot perished not with the incredulous, receiving the spies with peace. {32} And what shall I yet say? For the time will fail me telling of Gedeon, Barac, Sampson, Jepheth, David, Samuel, & the prophets: {33} who by faith overcame kingdoms, wrought justice, obtained promises, stopped the mouths of lions, {34} extinguished the force of fire, repelled the edge of the sword, recovered of their infirmity, were made strong in battle, turned away the camp of foreigners: {35} women received of resurrection their dead, and others were racked, not accepting redemption, that they might find a better resurrection. {36} And others had trial of mockeries and stripes, moreover also of bands and prisons: {37} they were stoned, they were hewed, they were tempted, they died in the slaughter of the sword, they went about in sheep-skins, in goats' skins, needy, in distress, afflicted: {38} of whom the world was not worthy; wandering in deserts, in mountains & dens, and in caves of the earth. {39} And all these being approved by the testimony of faith, received not the promise, {40} God for us providing some better thing, that they without us should not be consummate.

Chapter 12

By the foresaid examples he exhorteth them to patience, 2. and by example of Christ him self crucified, 5. and because this discipline is an argument that they be God's children, 9. with whose rod they should be much more content than with that of their carnal fathers: and because it bringeth justification. 12. Exhorting them therefore to pluck up their hearts, and to take faster footing: 18. considering that all being now so sweet, and not terrible as in the old Testament, their damnation, if they refuse to hear, will be so much the greater.

{1} AND therefore we also having so great a cloud of witnesses put upon us: laying away all weight and sin that compasseth us, by patience let us run to the fight proposed unto us, {2} looking on the author of faith, and the consummator JESUS, who, joy being proposed unto him, sustained the Cross, contemning confusion, and sitteth on the right hand of the seat of God. {3} For, think diligently upon him which sustained of sinners such contradiction against himself: that you be not wearied, fainting in your minds. {4} For you have not yet resisted unto blood, repugning against sin: {5} and you have forgotten the consolation, which speaketh to you, as it were to children, saying, My son, neglect not the discipline of our Lord: neither be thou wearied whiles thou art rebuked of him. {6} For whom our Lord loveth, he chasteneth; & he scourgeth every child that he receiveth. {7} Persevere ye in discipline. As unto children doth God offer himself to you. For what son is there, whom the father doth not correct? {8} But if you be without discipline, whereof all be made partakers; then are you bastards, and not children. {9} Moreover the fathers indeed of our flesh we had for instructors, and we did reverence them: shall we not much more obey the Father of spirits, and live? {10} And they indeed for a time of few days, according to their will instructed us: but he, to that which is profitable in receiving of his sanctification. {11} And all discipline for the present certes seemeth not to be of joy, but of sorrow: but afterward it will render to them that are exercised by it,

most peaceable fruit of justice. {12} For the which cause stretch up the slackened hands & the loose knees {13} and make straight steps to your feet: that no man halting err, but rather be healed. {14} Follow peace with all men, and holiness: without which no man shall see God: {15} looking diligently lest any man be wanting to the grace of God: lest any root of bitterness springing up do hinder, and by it many be polluted. {16} Lest there be any fornicator or profane person as Esau: who for one dish of meat sold his first-birth-rights. {17} For know ye that afterward also desiring to inherit the benediction, he was reprobated: for he found not place of repentance, although with tears he had sought it. {18} For you are not come to a palpable mount, and an accessible fire, and whirl-wind, and darkness, and storm, {19} and the sound of trumpet, and voice of words, which they that heard, excused themselves, that the word might not be spoken to them, {20} (for they did not bear that which was said: And if a beast shall touch the mount, it shall be stoned. {21} And so terrible was it which was seen, Moyses said: I am frighted and tremble.) {22} But your are come to mount Sion, and the city of the living God, heavenly Jerusalem, and the assembly of many thousand Angels, {23} & the Church of the first-born, which are written in the Heavens, and the judge of all, God: and the spirits of the just made perfect, {24} and the mediator of the new Testament JESUS, and the sprinkling of blood speaking better than Abel. {25} See that you refuse him not, speaking. For if they escaped not, refusing him that spake upon the earth, much more we, that turn away from him speaking to us from Heaven. {26} Whose voice moved the earth then: but now he promiseth, saying, Yet once; and I will move not only the earth, but heaven also. {27} And in that he sayeth, Yet once, he declareth the translation of moveable things as being made, that those things may remain which are unmoveable. {28} Therefore receiving an unmoveable kingdom, we have grace: but the which let us serve pleasing God, with fear & reverence. {29} For our God is a consuming fire.

Chapter 13

He commendeth unto them mutual love, 2. hospitality, 3. compassion, 4. chastity, 5. contention, 7. imitation of the faith of their Catholic Prelates and Martyrs (not harkening to the doctrines of Heretics, nor fearing the casting out of the Jews' synagogue) 17. and obedience to their present pastors. 18. And so with requesting their prayers, and praying for them, he endeth the Epistle.

{1} LET the charity of the fraternity abide in you. by this, certain being not aware, have {2} And hospitality do not forget, for received Angels to harbour. {3} Remember them in bands, as if you were bound with them; & them that labour, as your selves also remaining in body. {4} Marriage honourable in all, & the bed undefiled. For, fornicators and adulterers God will judge. {5} Let your manners be without avarice: contented with things present. For he said, I will not leave thee, neither will I forsake thee. {6} So that we do confidently say: Our Lord is my helper: I will not fear what man shall do to me. {7} Remember your Prelates, which have spoken the word of God to you: the end of whose conversation beholding, imitate their faith. {8} JESUS Christ yesterday, and to day: the same also for ever. {9} With various & strange doctrines be not led away. For it is best that the heart be established with grace, not with meats: which have not profited those that walk in them. {10} We have an altar: whereof they have not power to eat which serve the tabernacle. {11} For the bodies of those beasts, whose blood for sin is carried into the holies by the high Priest, are burned without the camp. {12} For the which thing JESUS also, that he might sanctify the people by his own blood, suffered without the gate. {13} Let us go forth therefore to him without the camp; carrying his reproach. {14} For we have not here a permanent city: but we seek that which is to come. {15} By him therefore let us offer the host of praise always to God, that is to say, the fruit of lips confessing to his name. {16} And beneficence and communication do not forget, for with such hosts God is promerited. {17} Obey your Prelates, and be subject to them. For

they watch as being to render account for your souls: that they may do this with joy, and not mourning. For this is not expedient for you. {18} Pray for us. For we have confidence that we have a good conscience, willing to converse well in all. {19} And I beseech you the more to do this, that I may the more speedily be restored to you. {20} And the God of peace which brought out from the dead the great Pastor of the sheep, in the blood of the eternal testament, our Lord JESUS Christ, {21} fit you in all goodness, that you may do his will, doing in you that which may please before him by JESUS Christ: to whom is glory for ever and ever. Amen. {22} And I desire you, brethren, that you suffer the word of consolation. For in very few words have I written to you. {23} Know you our brother Timothee to be dismissed: with whom (if he come the sooner) I will see you. {24} Salute all your prelates, and all the saints. The brethren of Italy salute you. {25} Grace be with you all. Amen.

THE CATHOLIC EPISTLE OF S. JAMES

Chapter 1

We have to rejoice in persecution (but if we be patient, and withhold abstain from all mortal sin) 9. considering how we shall be exalted and crowned for it, when the persecutor (who enricheth him self with our spoils) shall fade away. 13. But if any be tempted to fall, or to any other evil, let him not say, God is the author of it, who is the author of all good only. 19. Such points of the Cath. faith we must be content to learn without contradiction and anger, and to do accordingly. 26. Because otherwise we may talk of Religion, but in deed it is no Religion.

{1} JAMES the servant of God and of our Lord JESUS Christ, to the twelve tribes that are in dispersion, greeting. {2} Esteem it, my brethren, all joy, when you shall fall into diverse temptations: {3} knowing that the probation of your faith worketh patience. {4} And let patience have a perfect work: that you may be perfect & entire, failing in nothing. {5} But if any of you lack wisdom, let him ask of God who giveth to all men abundantly, and upbraideth not: and it shall be given him. {6} But let him ask in faith, nothing doubting. For he that doubteth, is like to a wave of the sea, which is moved & carried about by the wind. {7} Therefore let not that man think that he shall receive any thing of our Lord. {8} A man double of mind is inconstant in all his ways. {9} But let the humble brother glory, in his exaltation: {10} and the rich, in his humility, because as the flower of grass shall he pass: {11} for the sun rose with heat, & parched the grass, and the flower of it fell away, and the beauty of the shape thereof perished: so the rich man also shall wither in his ways. {12} Blessed is the man that suffereth temptation: for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him. {13} Let no man when he is tempted, say that he is tempted of God. For God is not a tempter of evils, and he tempteth no man. {14} But every one is tempted of his own concupiscence abstracted and allureth. {15} Afterward concupiscence when it hath conceived, bringeth forth sin. But sin when it is consummate, engendereth death. {16} Do not err therefore, my dearest brethren. {17} Every best gift, and every perfect gift, is from above, descending from the Father of lights, with whom is no transmutation, nor shadowing of alteration. {18} Voluntarily hath he begotten us by the word of truth, that we may be some beginning of his creature. {19} You know, my dearest brethren. And let every man be swift to hear, but slow to speak, and slow to anger. {20} For the anger of man worketh not the justice of God. {21} For the which thing casting away all uncleanness and abundance of malice, in meekness receive the engraffed word, which is able to save your souls. {22} But be doers of the word, and not hearers only, deceiving your selves. {23} For if a man be a hearer of the word, and not a doer: he shall be compared to a man beholding the countenance of his nativity in a glass. {24} For he considered himself, and went his way, and by and by forgot what an one he was. {25} But he that hath looked in the law of perfect liberty, and hath remained in it,

not made a forgetful hearer, but a doer of the work; this man shall be blessed in his deed. {26} And if any man think himself to be religious, not bridling his tongue, but seducing his heart, this man's religion is vain. {27} Religion clean and unspotted with God and the Father, is this, to visit pupils and widows in their tribulation: and to keep himself unspotted from this world.

Chapter 2

Against acceptance of persons. 10. From all and every sin we must abstain, having in all our words and deeds, the judgement before our eyes: wherein works of mercy shall be required of us. 14. and only faith shall not avail us. 18. And that the Catholike by his works sheweth that he hath faith: whereas; the Heretic hath no more faith than the Devil, talk he of faith never so much, and of justification thereby only, by the example of Abraham Re. 4. For Abraham in deeds was justified by works also, {25} and likewise Rebah.

{1} MY brethren, Have not the faith of our Lord JESUS Christ of glory in acceptance of persons. {2} For if there shall enter into your assembly a man having a golden ring in goodly apparel, and there shall enter in a poor man in homely attire, {3} and you have respect to him that is clothed with the goodly apparel, and shall say to him, Sit thou here well: but say to the poor man, Stand thou there, or sit under my foot-stool: {4} do you not judge with your selves, and are become judges of unjust cogitations? {5} Hear, my dearest brethren: hath not God chosen the poor in this world, rich in faith, and heirs of the Kingdom which God hath promised to them that love him? {6} But you have dishonoured the poor man. Do not the rich oppress you by might: and themselves draw you to judgements? {7} Do not they blaspheme the good name that is invocated upon you? {8} If notwithstanding you fulfill the royal law according to the Scriptures, Thou shalt love thy neighbour as thy self, you do well: {9} but if you accept persons, you work sin, reproved of the Law as transgressors. {10} And whosoever shall keep the whole Law, but offendeth in one, is made guilty of all. {11} For he that said, Thou shalt not commit adultery, said also, Thou shalt not kill. And if thou do not commit adultery, but shall kill; thou art made a transgressor of the Law. {12} So speak ye, and so do, as beginning to be judged by the law of liberty. {13} For judgement without mercy to him that hath not done mercy. And mercy exalteth it-self above judgement. {14} What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him? {15} And if a brother or sister be naked, and lack daily food, {16} and one of you say to them, Go in peace, be warmed and filled; but you give them not the things that are necessary for the body; what shall it profit? {17} So faith also, if it have not works, is dead in it-self. {18} But some man saith, Thou hast faith, and I have works: shew me thy faith without works; and I will shew thee by works my faith. {19} Thou believest that there is one God. Thou doest well: the devils also believe and tremble. {20} But wilt thou know, o vain man, that faith without works is idle? {21} Abraham our father, was he not justified by works, offering Isaac his son upon the altar? {22} Seest thou that faith did work with his works: and by the works the faith was consummate? {23} And the Scripture was fulfilled, saying, Abraham believed God, and it was reputed him to justice, and he was called the friend of God. {24} Do you see that by works a man is justified; & not by faith only? {25} And in like manner also Rahab the harlot, was not she justified by works, receiving the messengers, and putting them forth another way? {26} For even as the body without the spirit is dead: so also faith without works is dead.

Chapter 3

Against proud Masters and authors of Sects. 5. Of the manifold sins of the unbridled tongue. 13. The difference betwixt proud, contentious, and worldly wisdom, and that wisdom which is heavenly, peaceable, modest, and so forth.

{1} BE yee not many masters, my brethren, knowing that you receive the greater judgement. {2} For in many things we offend

all. If any man offend not in word; this is a perfect man. He is able also with bridle to turn about the whole body. {3} And if we put bits into the mouths of horses that they may obey us, we turn about all their body also. {4} And behold, the ships, whereas they be great, and are driven of strong winds: yet are they turned about with a little stern whither the violence of the director will. {5} So the tongue also is certes a little member, and vaunteth great things. Behold how much fire what a great wood it kindleth? {6} And the tongue, is fire, a whole world of iniquity. The tongue is set among our members, which defileth the whole body, and inflameth the wheel of our nativity, inflamed of hell. {7} For all nature of beasts & fowls & serpents & of the rest is tamed & hath been tamed by the nature of man: {8} But the tongue no man can tame, an unquiet evil, full of deadly poison. {9} By it we bless God and the Father, & by it we curse men which are made after the similitude of God. {10} Out of the self-same mouth proceedeth blessing & cursing. These things must not be so done, my brethren. {11} Doth the fountain give forth out of one hole sweet and sour water? {12} Can, my brethren, the fig-tree yield grapes, or the vine, figs? So neither can the salt water yield sweet. {13} Who is wise and hath knowledge among you? Let him shew by good conversation his working in mildness of wisdom. {14} But if you have bitter zeal, and there be contentions in your hearts; glory not and be not liars against the truth. {15} For this is not wisdom descending from above: but earthly, sensual, devilish. {16} For where zeal and contention is, there is inconstancy, and every perverse work. {17} But the wisdom that is from above, first certes is chaste; then peaceable, modest, suasible, consenting to the good, full of mercy and good fruits, not judging, without simulation. {18} And the fruit of justice, in peace is sowed, to them that make peace.

Chapter 4

By concupiscence and love of this world, we are made enemies to God: but we should rather humble us to him, punishing our selves for our sins. {11} Against detraction, and rash judging. {13} To remember always the uncertainty of our life.

{1} FROM whence are wars and contentions among you? Are they not hereof: of your concupiscences which war in your members? {2} You covet, & have not. You kill, and envy; and can not obtain. You contend and war: and you have not, because you ask not. {3} You ask, and receive not: because you ask amiss: that you may consume it on your concupiscences. {4} Adulterers, know you not that the friendship of this world, is the enemy of God? Whosoever therefore will be a friend of this world, is made an enemy of God. {5} Or do you think that the Scripture saith in vain: To envy doth the spirit covet which dwelleth in you? {6} And giveth greater grace. For the which cause it saith, God resisteth the proud, and giveth grace to the humble. {7} Be subject therefore to God, but resist the devil, and he will fly from you. {8} Approach to God, & he will approach to you. Cleanse your hands, ye sinners: and purify your hearts, ye double of mind. {9} Be miserable, and mourn, & weep: let your laughter be turned into mourning; and joy, into sorrow. {10} Be humbled in the sight of our Lord, and he will exalt you. {11} Detract not one from another, my brethren. He that detracteth from his brother, or he that judgeth his brother, detracteth from the Law, and judgeth the Law. But if thou judge the Law, thou art not a doer of the Law, but a Judge. {12} For there is one Lawmaker, and Judge that can destroy and deliver. {13} But thou, what art thou that judgest thy neighbour? Behold now you that say, To day or to morrow we will go into that city, and there certes will spend a year, and will traffic, and make our gain {14} (who are ignorant what shall be on the morrow. For what is your life? It is a vapour appearing for a little while, and afterward it shall vanish away) {15} for that you should say, If our Lord will: and, if we shall live, we will do this or that. {16} But now you rejoice in your arrogancies. All such rejoicing is wicked. {17} To one therefore knowing to do good, and not doing it: to him it is sin.

Chapter 5

By the damnation to come upon the unmerciful rich, he exhorteth the persecuted to patience and by their own reward, and by examples. {12} Not to swear at all in common talks. {13} in affliction, to pray: in prosperity, to sing: in sickness, to call for the Priests, and that they pray over them and anoint them with oil: and that the sick persons confess their sins. {19} Finally, how meritorious it is, to convert the erring unto the Catholike faith, or the sinner to amendment of life.

{1} GO to now ye rich men, weep, howling in your miseries which shall come to you. {2} Your riches are corrupt; and your garments are eaten of moths. {3} Your gold and silver is rusted; and their rust shall be for a testimony to you, and shall eat your flesh as fire. You have stored to your selves wrath in the last days. {4} Behold the hire of the work-men that have reaped your fields, which is defrauded of you, crieth: and their cry hath entered into the ears of the Lord of Sabbath. {5} You have made merry upon the earth: and in riotousness you have nourished your hearts in the day of slaughter. {6} You have presented, and slain the just one: and he resisted you not. {7} Be patient therefore, brethren, until the coming of our Lord. Behold, the husband-man expecteth the precious fruit of the earth: patiently bearing till he receive the timely and the lateward. {8} Be you also patient, and confirm your hearts: because the coming of our Lord will approach. {9} Grudge not, brethren, one against another: that you be not judged. Behold, the judge standeth before the gate. {10} Take an example, brethren, of labour and patience, the Prophets, which spake in the name of our Lord. {11} Behold we account them blessed that have suffered. The sufferance of Job you have heard, and the end of our Lord you have seen, because our Lord is merciful and pitiful. {12} But before all things, my brethren, swear not, neither by heaven, nor by earth; nor other oath whatsoever. But let your talk be, yea, yea: no, no: that you fall not under judgement. {13} Is any of you in heaviness? let him pray. Is he of a cheerful heart? let him sing. {14} Is any man sick among you? let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of our Lord. {15} And the prayer of faith shall save the sick: and our Lord shall lift him up: and if he be in sins, they shall be remitted him. {16} Confess therefore your sins one to another: and pray one for another, that you may be saved. For the continual prayer of a just man availeth much. {17} Elias was a man like unto us, passible; and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months. {18} And he prayed again: and the heaven gave rain, and the earth yielded her fruit. {19} My brethren, if any of you shall err from the truth, and a man convert him: {20} he must know that he which maketh a sinner to be converted from the error of his way, shall save his soul from death, and covereth a multitude of sins.

THE FIRST CATHOLIC EPISTLE OF S. PETER

Chapter 1

He comforteth them in their persecutions (being now by Baptism made the children of God) with the hope of their heavenly inheritance: {6} shewing how meritorious it is for them to be so constant in faith; {10} and confirming them therein with the authority of the Prophets and of the Holy Ghost. {15} Exhorting them to live also accordingly in all holiness, {15} considering the holiness of God, the uprightness of his judgement, the price of their redemption by Christ, {22} and the virtue of the seed in them, (which is grace regenerative in Baptism) foretold by the Prophet also.

{1} PETER an Apostle of JESUS Christ, to the elect strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia, {2} according to the prescience of God the Father, into sanctification of the Spirit, unto the obedience and sprinkling of the blood of JESUS Christ: Grace to you and peace be multiplied. {3} Blessed be God and the Father of our Lord JESUS Christ, who according to his great mercy hath regenerated us unto a lively hope, by the resurrection of JESUS Christ from the dead, {4} unto an

inheritance incorruptible, and incontaminate, and that can not fade, conserved in the heavens in you, {5} (who in the virtue of God are kept by faith unto salvation) ready to be revealed in the last time. {6} Wherein you shall rejoice, a little now if you must be made heavy in diverse temptations: {7} that the probation of your faith much more precious than gold (which is proved by the fire) may be found unto praise and glory and honour in the revelation of JESUS Christ: {8} whom having not seen, you love: in whom now also not seeing you believe: and believing you rejoice with joy unspeakable and glorified, {9} receiving the end of your faith, the salvation of your souls. {10} Of the which salvation the Prophets inquired & searched, which prophesied of the grace to come in you, {11} searching unto which or what manner of time the Spirit of Christ in them did signify: fore-telling those passions that are in Christ, and the glories following: {12} to whom it was revealed, that not to themselves, but to you they ministered those things which now are told you by them that have evangelized to you, the Holy Ghost being sent from Heaven, on whom the Angels desire to look. {13} For the which cause having the loins of your mind girded, sober, trust perfectly in that grace which is offered you, in the revelation of JESUS Christ, {14} as children of obedience, not configurated to the former desires of your ignorance: {15} but according to him that hath called you, the Holy one, be you also in all conversation holy: {16} because it is written: You shall be holy, because I am holy. {17} And if you invoke the Father, him which without acceptance of persons judgeth according to every one's work; in fear converse ye the time of your sojourning. {18} Knowing that not with corruptible things, gold or silver, you are redeemed from your vain conversation of your father's tradition: {19} but with the precious blood as it were of an immaculate and unspotted Lamb, Christ, {20} fore-known indeed before the constitution of the world, but manifested in the last times for you, {21} which by him are faithful in God who raised him from the dead, & hath given him glory, that your faith and hope might be in God. {22} Making your souls chaste in obedience of charity, in the sincere love of the fraternity, from the heart love ye one another earnestly: {23} born again not of corruptible seed, but incorruptible by the word of God who liveth & remaineth for ever. {24} For all flesh is as grass: & all the glory thereof as the flower of grass. The grass is withered, and the flower thereof is fallen away. {25} But the word of our Lord remaineth for ever, and this is the word that is evangelized among you.

Chapter 2

Now after their Baptism, what must be their meat: {4} and being come to Christ, how happy they be above their incredulous brethren, according to the Scriptures also. {11} Whereupon he beseecheth them to shine in good life among the Heathen, so to procure their conversion: {13} to be obedient subjects to higher Powers (how soever some misconstrue Christian liberty) {14} and servants to obey their Masters. {19} And so, doing well, though they suffer for it, it is very meritorious. {21} whereas Christ also not only gave them example, {24} but also by his death hath made them able to live justly.

{1} LAYING away therefore all malice, and all guile, and simulations, and envies, and all detractions, {2} as infants even now born, reasonable, milk without guile desire ye, that in it you may grow unto salvation. {3} If yet you have tasted that our Lord is sweet. {4} Unto whom approaching, a living stone, of men indeed reprobated, but of God elect and made honourable: {5} be ye also your selves super-edified as it were living stones, spiritual houses, a holy priesthood, to offer spiritual hosts, acceptable to God by JESUS Christ. {6} For the which cause the Scripture containeth, Behold I put in Sion a principal corner-stone elect, precious. And he that shall believe in him, shall not be confounded. {7} To you therefore that believe, honour: but to them that believe not, the stone which the builders rejected, the same is made into the head of the corner: {8} and a stone of offense, & a rock of scandal, to them that stumble at the word, neither do believe wherein also they are put. {9} But you are an elect generation, a kingly priesthood, a holy nation, a people of purchase: that you

may declare his virtues, which from darkness hath called you into his marvelous light. {10} Which sometime not a people: but now the people of God. Which not having obtained mercy: but now having obtained mercy. {11} My dearest I beseech you as strangers & pilgrims, to refrain your selves from carnal desires which war against the soul, {12} having your conversation good among the Gentiles: that in that wherein they misreport of you as of malefactors, by the good works considering you, they may glorify God in the day of visitation. {13} Be subject therefore to every human creature for God: whether it be to king, as excelling: {14} or to rulers as sent by him to the revenge of malefactors, but to the praise of the good: {15} for so is the will of God, that doing well you may make the ignorance of unwise men to be dumb. {16} as free, and not as having the freedom for a cloak of malice, but as the servants of God. {17} Honour all men. Love the fraternity. Fear God. Honour the king. {18} Servants be subject in all fear to your masters, not only to the good & modest, but also to the wayward. {19} For this is thank, if for conscience of God a man sustain sorrows, suffering unjustly. {20} For what glory is it, if sinning, and buffeted you suffer? But if doing well you sustain patiently, this is thank before God. {21} For unto this are you called: because Christ also suffered for us, leaving you an example that you may follow his steps. {22} Who did no sin, neither was guile found in his mouth. {23} Who when he was reviled, did not revile: when he suffered, he threatened not: but delivered himself to him that judged him unjustly. {24} Who himself bare our sins in his body upon the tree: that dead to sins, we may live to justice. By whose stripes you are healed. {25} For you were as sheep straying: but you were converted now to the Pastor & Bishop of your souls.

Chapter 3

The duty of wives and husbands to each other. {9} None to do or speak evil by their persecutors, {15} but to answer them always with modesty, and specially with innocency, after the example of Christ most innocent: whose body though they killed, yet his soul lived and preached afterward to the souls in Hell (namely to those in the time of Noe's flood being a figure of our Baptism) rose again, and ascended.

{1} IN like manner also let the women be subject to their husbands: that if any believe not the word, by the conversation of the women without the word they may be won, {2} considering your chaste conversation in fear. {3} Whose trimming let it not be outwardly the plaiting of hair, or laying on gold round about, or of putting on vestures: {4} but the man of the heart that is hidden, in the incorruptibility of a quiet and a modest spirit, which is rich in the sight of God. {5} For so sometime the holy women also that trusted in God, adorned themselves, subject to their own husbands. {6} As Sara obeyed Abraham, calling him lord: whose daughters you are, doing well, and not fearing any perturbation. {7} Husbands likewise, dwelling with them according to knowledge, as unto the weaker feminine vessel imparting honour, as it were to the coheirs also of the grace of life: that your prayers be not hindered. {8} And in fine all of one mind, having compassion, lovers of the fraternity, merciful, modest, humble. {9} not rendering evil for evil, nor curse for curse: but contrarywise, blessing: for unto this are you called, that you may by inheritance possess a benediction. {10} For he that will love life, and see good days, let him refrain his tongue from evil, & his lips that they speak not guile. {11} Let him decline from evil, and do good: let him enquire peace, & follow it: {12} because the eyes of our Lord are upon the just, and his ears unto their prayers: but the countenance of our Lord upon them that do evil things. {13} And who is he that can hurt you, if you be emulators of good? {14} But & if you suffer ought for justice, blessed are ye. And the fear of them fear ye not, & be not troubled. {15} But sanctify our Lord Christ in your hearts, ready always to satisfy every one that asketh you a reason of that hope which is in you: {16} but with modesty and fear, having a good conscience: that in that which they speak ill of you, they may be confounded which calumniate your good conversation in Christ. {17} For it is

better to suffer as doing well (if the will of God will have it so) than doing ill. {18} Because Christ also died once for our sins, the just for the unjust: that he might offer us to God, mortified certes in flesh, but quickened in spirit. {19} In the which spirit coming he preached to them also that were in prison: {20} which had been incredulous sometime, when they expected the patience of God in the days of Noe, when the ark was a building: in the which, few, that is, eight souls were saved by water. {21} Whereunto Baptism being of the like form now saveth you also: not the laying away of the filth of the flesh, but the examination of a good conscience toward God by the resurrection of JESUS Christ. {22} Who is on the right hand of God, swallowing death, that we might be made heirs of life everlasting: being gone into Heaven, Angels and Potentates and Powers subjected to him.

Chapter 4

That they arm them selves to sin no more after Baptism, against the temptations of the Heathen, considering that the general end now approacheth. {8} specially toward their even-Christians to shew their charity, hospitality, and grace, doing all to the glory of God. {12} And as for being persecuted because they are Christians, to rejoice, considering the reward that they shall have with Christ, and damnation that they avoid thereby.

{1} CHRIST therefore having suffered in the flesh, be you also armed with the same cogitation. Because he that hath suffered in the flesh, hath ceased from sins: {2} that now not after the desires of men, but according to the will of God he live the rest of his time in the flesh. {3} For the time past sufficeth (to accomplish the will of the Gentiles) them that have walked in riotousness, desires, excess of wine, banqueting, potations, and unlawful services of idols. {4} Wherein they marvel blaspheming, you not concurring into the same confusion of riotousness. {5} Who shall render account to him, which is ready to judge the living and the dead. {6} For, for this cause also was it evangelized to the dead: that they may be judged indeed according to men, in the flesh: but may live according to God in the Spirit. {7} And the end of all shall approach. Be wise therefore, and watch in prayers. {8} But before all things, having mutual charity continual among your selves: because charity covereth the multitude of sins. {9} Using hospitality one toward another without murmuring. {10} Every one as he hath received grace, ministering the same one toward another: as good dispensers of the manifold grace of God. {11} If any man speak, as the words of God. If any man minister, as of the power, which God administereth. That in all things God may be honoured by JESUS Christ: to whom is glory & empire for ever and ever. Amen. {12} My dearest, think it not strange in the fervour which is to you for a temptation, as though some new thing happened to you: {13} But communicating with the passions of Christ, be glad, that in the revelation also of his glory you may be glad rejoicing. {14} If you be reviled in the name of Christ, you shall be blessed: because that which is of the honour, glory, and virtue of God, and the Spirit which is his, shall rest upon you. {15} But let none of you suffer as a murderer, or a thief, or a railer, or a coveter of other men's things. {16} But if as a Christian, let him not be ashamed, but let him glorify God in this name. {17} For the time is that judgement begin of the house of God. And if first of us, what shall be the end of them that believe not the Gospel of God? {18} And if the just man shall scarce be saved, where shall the impious & sinner appear? {19} Therefore they also that suffer according to the will of God, let them commend their souls to the faithful Creator, in good deeds.

Chapter 5

He exhorteth Priests to fed their flocks, only for God's sake and reward of heaven, without all lordliness. {5} the laie to obey: all to be humble one towards an other. {8} to be constant in the Catho. faith, considering it is not man, but that lion the Devil that persecuteth them, {9} as he doth the whole Church also, & that God will after a while make them secure in heaven.

{1} THE seniors therefore that are among you, I beseech, myself a

fellow senior with them & a witness of the Passions of Christ, who am also partaker of the glory which is to be revealed in time to come: {2} feed the flock of God which is among you, providing not by constraint, but willingly according to God: neither for filthy lucre sake, but voluntarily: {3} neither as over-ruling the Clergy, but made examples of the flock from the heart. {4} And when the Prince of pastors shall appear, you shall receive the incorruptible crown of glory. {5} In like manner ye young men be subject to the seniors. And do ye all insinuate humility one to another, because God resisteth the proud, and to the humble he giveth grace. {6} Be ye humbled therefore under the mighty hand of God, that he may exalt you in the time of visitation: {7} casting all your carefulness upon him, because he hath care of you. {8} Be sober and watch: because your adversary the devil as a roaring lion goeth about, seeking whom he may devour. {9} Whom resist ye, strong in faith: knowing that the self-same affliction is made to that your fraternity which is in the world. {10} But the God of all grace, which hath called us unto his eternal glory in Christ JESUS, he will perfite you having suffered a little, and confirm, and stablish you. {11} To him be glory and empire for ever and ever. Amen. {12} By Sylvanus, a faithful brother to you, as I think, I have briefly written: beseeching & testifying that this is the true grace of God, wherein you stand. {13} The Church saluteth you, that is in Babylon, co-elect: and Mark my son. {14} Salute one another in a holy kiss. Grace be to all you which are in Christ JESUS. Amen.

THE SECOND CATHOLIC EPISTLE OF S. PETER

Chapter 1

How much God done for them making them Christians: {5} and that they again must do their part, not having only faith, but all other virtues also and good works, that so they may have the more assurance to enter into the kingdom of heaven. {13} And that he is so careful to admonish them, knowing that his death is at hand, knowing also most certainly the coming of Christ by the witness of the Father him self, as also by the Prophets. Concerning whom warneth them that they follow not private spirits, but the holy Ghost (speaking now in the Church.)

{1} SIMON PETER, servant and Apostle of JESUS Christ, to them that have obtained equal faith with us in the justice of our God and Saviour JESUS Christ. {2} Grace to you & peace be accomplished in the knowledge of God & Christ JESUS our Lord: {3} As all things of his divine power which pertain to life & godliness, are given us by the knowledge of him which hath called us by his own proper glory and virtue, {4} by whom he hath given us most great and precious promises: that by these you may be made partakers of the divine nature, flying the corruption of that concupiscence which is in the world. {5} And you employing all care, minister ye in your faith, virtue: and in virtue, knowledge: {6} and in knowledge, abstinence: and in abstinence, patience: and in patience, piety: {7} and in piety, love of the fraternity: and in the love of the fraternity, charity. {8} For if these things be present with you, and abound, they shall make you not vacant, nor without fruit in the knowledge of our Lord JESUS Christ. {9} For, he that hath not these things ready, is blind, and groping with his hand, having forgotten the purging of his old sins. {10} Wherefore, brethren, labour the more that by good works you may make sure your vocation and election. For, doing these things, you shall not sin at any time. {11} For so there shall be ministered to you abundantly an entrance into the everlasting Kingdom of our Lord and Saviour JESUS Christ. {12} For the which cause I will begin to admonish you always of these things: and you indeed knowing and being confirmed in the present truth. {13} But I think it meet as long as I am in this tabernacle, to stir you up by admonition: {14} being certain that the laying away of my tabernacle is at hand, according as our Lord JESUS Christ also signified to me. {15} And I will do my diligence, you to have often after my decease also, that you may keep a memory of these things. {16} For, not

having followed unlearned fables, have we made the power and presence of our Lord JESUS Christ known to you: but made beholders of his greatness. {17} For, he receiving from God his Father honour and glory, this manner of voice coming down to him from the magnificil glory, This is my beloved Son in whom I have pleased my self, hear him. {18} And this voice we heard brought from heaven, when we were with him in the holy mount. {19} And we have the Prophetical word more sure: which you do well attending unto, as to a candle shining in a dark place, until the day dawn, & the day-star arise in your hearts: {20} understanding this first, that no prophecy of Scripture is made by private interpretation. {21} For, not by man's will was prophecy brought at any time: but the holy men of God spake, inspired with the Holy Ghost.

Chapter 2

As not only Prophets, but also false-prophets were in the old Testament, so now likewise there shall be Masters of Heresy, to the damnation of them selves, and of their followers. {5} And of their damnation he pronounceth by examples (as he comforteth the virtuous Catholics or true believers with the example of Lot) because of their railing at their Superiors and Prelates, their blaspheming of Catholic doctrine, their voluptuous living, their lechery, their covetousness, their manner of seducing, and the persons seduced, {20} for whom it had been less damnable, if they had never been Christians.

{1} BUT there were also false-prophets in the people, as also in you there shall be lying masters which shall bring in sects of perdition, and deny him that hath bought them, the Lord: bringing upon themselves speedy perdition. {2} And many shall follow their riotousnesses, by whom the way of truth shall be blasphemed. {3} And in avarice shall they with feigned words make merchandise of you. Unto whom the judgement now long since ceaseth not: and their perdition slumbereth not. {4} For if God spared not Angels sinning: but with the ropes of Hell being drawn down into Hell delivered them to be tormented, that they should be reserved unto judgement: {5} and he spared not the original world, but kept the eight, Noe, the preacher of justice, bringing in the deluge upon the world of the impious. {6} And bringing the cities of the Sodomites & of the Gomorrheites into ashes, he damned them with subversion, putting an example of them that shall do impiously: {7} and delivered just Lot oppressed by the injury and luxurious conversation of the abominable men. {8} For in sight and hearing he was just: dwelling with them who from day to day vexed the just soul with unjust works. {9} Our Lord knoweth to deliver the godly from temptation, but to reserve the unjust unto the day of judgement to be tormented: {10} and especially them which walk after the flesh in concupiscence of uncleanness, and contemn dominion, bold, self-pleasers: they fear not to bring in sects, blaspheming. {11} Whereas Angels being greater in strength and power, bear not the execrable judgement against them. {12} But these men as unreasonable beasts, naturally tending to the snare and into destruction, in those things which they know not, blaspheming, shall perish in their corruption, {13} receiving the reward of injustice, esteeming for a pleasure the delights of a day: coquinacions and spots, flowing in delicacies, in their feastings rioting with you, {14} having eyes full of adultery and incessant sin: alluring unstable souls, having their heart exercised with avarice, the children of malediction: {15} leaving the right way they have erred, having followed the way of Balaam of Bosor, which loved the reward of iniquity, {16} but had a check of his madness, the dumb beast under the yoke, speaking with man's voice, prohibited the foolishness of the prophet. {17} These are fountains without water, and clouds, tossed with whirl-winds, to whom the mist of darkness is reserved. {18} For, speaking the proud things of vanity, they allure in the desires of fleshly riotousness, those that escape a little, which converse in error, {19} promising them liberty, whereas themselves are the slaves of corruption. For wherewith a man is overcome, of that he is the slave also. {20} For if flying from the coquinacions of the world in the knowledge of our Lord and Saviour JESUS Christ, they

again entangled with the same be overcome: the later things are become unto them worse than the former. {21} For it was better for them not to know the way of justice, than after the knowledge, to turn back from that holy commandment which was delivered to them. {22} For, that of the true proverb is chanced to them, The dog returned to his vomit: and, The sow washed, into her wallowing in the mire.

Chapter 3

These two Epistles he writeth to confirm them in the Apostle's doctrine, and warmeth them of scorners that shall come, and deny Domes-day. 5. Whose vain argument he answereth, and giveth the reason of God's so long patience, {10} exhorting all holiness of life in respect of that terrible day. {16} Finally giving warning of such as misinterpret S. Paul's Epistles & the other Scriptures, and that we must not for any thing fall from the true faith.

{1} THIS lo the second epistle I write to you, my dearest, in which I stir up by admonition your sincere mind: {2} that you may be mindful of those words which I told you before from the holy Prophets, and of your Apostles, of the precepts of our Lord and Saviour. {3} Knowing this first, that in the last days shall come mockers in deceit, walking according to their own concupiscences, {4} saying, Where is his promise or his coming? For since the time that the fathers slept, all things do so persevere from the beginning of creature. {5} For they are wilfully ignorant of this, that the Heavens were before, and the earth, out of water, and through water, consisting by the word of God: {6} by the which, that world then, being overflowed with water perished. {7} But the Heavens which now are, and the earth, are by the same word kept in store, reserved to fire unto the day of judgement and of the perdition of the impious men. {8} But this one thing be not ignorant of, my dearest, that one day with our Lord is as a thousand years, & a thousand years as one day. {9} Our Lord slacketh not his promise, as some do esteem it: but he doth patiently for you, not willing that any perish, but that all return to penance. {10} And the day of our Lord shall come as a thief, in the which the Heavens shall pass with great violence, but the elements shall be resolved with heat, and the earth and the works which are in it, shall be burnt. {11} Therefore whereas all these things are to be dissolved, what manner of men ought you to be in holy conversations and godlinesses, {12} expecting and hastening unto the coming of the day of our Lord, by which the Heavens burning shall be resolved, and the elements shall melt with the heat of fire? {13} But we expect new Heavens and a new earth according to his promises, in which justice inhabiteth. {14} For the which cause, my dearest, expecting these things, labour earnestly to be found immaculate and unspotted to him in peace: {15} and the longanimity of our Lord, do ye account salvation, as also our most dear brother Paul according to the wisdom given him hath written to you: {16} as also in all epistles speaking in them of these things; in the which are certain things hard to be understood, which the unlearned and unstable deprave, as also the rest of the Scriptures, to their own perdition. {17} You therefore, brethren, fore-knowing, take heed lest led aside by the error of the unwise you fall away from your own steadfastness. {18} But grow in grace and in knowledge of our Lord and Saviour JESUS Christ. To him be glory both now and unto the day of eternity. Amen.

THE FIRST CATHOLIC EPISTLE OF S. JOHN

Chapter 1

Good cause there is to believe the Apostle's preaching. {5} And this is one point of their preaching, that to have participation with God, we must not only believe, but also abstain from all mortal sin. {8} though we all sin venially.

{1} THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon,

and our hands have handled, of the word of life: {2} (and the life was manifested: and we have seen, and do testify, and declare unto you the life eternal which was with the Father, and hath appeared to us) {3} that, which we have seen and have heard, we declare unto you, that you also may have society with us, and our society may be with the Father and with his Son JESUS Christ. {4} And these things we write to you, that you may rejoice, and your joy may be full. {5} And this is the annunciation which we have heard of him, and declare unto you, That God is light, and in him there is no darkness: {6} If we shall say that we have society with him, and walk in darkness, we lie, and do not the truth. {7} But if we walk in the light, as he also is in the light: we have society one toward another, and the blood of JESUS Christ his Son cleanseth us from all sin. {8} If we shall say that we have no sin, we seduce ourselves, and the truth is not in us. {9} If we confess our sins, he is faithful & just, for to forgive us our sins, and to cleanse us from all iniquity. {10} If we shall say that we have not sinned, we make him a liar, and his word is not in us.

Chapter 2

If any sin mortally, he must not despair. {3} To know God rightly, is not to believe only, but to keep his commandments: {7} and that this is no new doctrine, but the very primitive, though a new life it is. {9} Therefore he that believeth must also love his brethren: {12} and that man must not love the world, but do that which God willeth. {18} Many are gone out of the Church and become Seducers, all the ministers of Antichrist: but true Christians must continue in their old faith, considering the reward, and that they need not go to school to any Heretic, the Holy Ghost himself being the schoolmaster of the Church. {29} he doth earnestly inculcate justice and good works.

{1} MY little children, these things I write to you, that you sin not. But and if any man shall sin, we have an Advocate with the Father, JESUS Christ the just: {2} and he is the propitiation for our sins: and not for ours only, but also for the whole world's. {3} And in this we know that we have known him, if we observe his commandments. {4} He that saith he knoweth him, and keepeth not his commandments, is a liar, and the truth is not in him: {5} But he that keepeth his word, in him in very deed the charity of God is perfited: in this we know that we be in him. {6} He that saith he abideth in him, ought even as he walked, himself also to walk. {7} My dearest, I write not a new commandment to you, but an old commandment which you had from the beginning. The old commandment is the word which you have heard. {8} Again a new commandment write I to you, which thing is true both in him and in you: because the darkness is passed, and the true light now shineth. {9} He that saith he is in the light, and hateth his brother, is in the darkness even until now. {10} He that loveth his brother, abideth in the light, and scandal is not in him. {11} But he that hateth his brother, is in the darkness, and walketh in the darkness, and knoweth not whether he goeth, because the darkness hath blinded his eyes. {12} I write unto you little children, because your sins are forgiven you for his name. {13} I write unto you fathers, because you have known him which is from the beginning. I write unto you young men, because you have overcome the wicked one. {14} I write to you infants, because you have known the Father. I write unto you young men, because you are strong, and the word of God abideth in you, and you have overcome the wicked one. {15} Love not the world, nor those things which are in the world. If any man love the world, the charity of the Father is not in him. {16} because all that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, which is not of the Father, but is of the world. {17} And the world passeth and the concupiscence thereof. But he that doeth the will of God, abideth for ever. {18} Little children, it is the last hour, & as you have heard, that Antichrist cometh: now there are become many Antichrists, whereby we know, that it is the last hour. {19} They went out from us; but they were not of us. For if they had been of us, they would surely have remained with us: but that they may be manifest that they are not all of us. {20} But you have the unction from the Holy one, and know all things. {21} I have not written to

you as to them that know not the truth, but as to them that know it: and that no lie is of the truth. {22} Who is a liar, but he which denieth that JESUS is Christ? This is Antichrist which denieth the Father and the Son. {23} Every one that denieth the Son, neither hath he the Father. He that confesseth the Son, hath the Father also. {24} You, that which you have heard from the beginning, let it abide in you. If that abide in you which you have heard from the beginning, you also shall abide in the Son & the Father. {25} And this is the promise which he promised us, life everlasting. {26} These things have I written to you concerning them that seduce you. {27} And you, the unction which you have received from him, let it abide in you. And you have no need that any man teach you: but as his unction teacheth you of all things, and it is true, and it is no lie. And as it hath taught you, abide in him. {28} And now little children abide in him: that when he shall appear, we may have confidence, and not be confounded of him in his coming. {29} If you know that he is just, know ye that every one also which doeth justice, is born of him.

Chapter 3

It is not for the sons of God, to sin mortally, but for the sons of the Devil, whereby they are known one from another, & not by only faith. {11} True faith is, that we also love our brethren, giving both our life and substance for them. {19} Such unfeigned love may have great confidence before God. {23} because the keeping of his commandments doth much please him, which consist in faith and charity.

{1} SEE what manner of charity the Father hath given us, that we should be named and be the sons of God. For this cause the world doth not know us, because it hath not known him. {2} My dearest, now we are the sons of God; & it hath not yet appeared what we shall be. We know that when he shall appear, we shall be like to him: because we shall see him as he is. {3} And every one that hath this hope in him, sanctifieth himself, as he also is holy. {4} Every one that committeth sin, committeth also iniquity: and sin is iniquity. {5} And you know that he appeared to take away our sins: and sin in him there is none. {6} Every one that abideth in him, sinneth not: and every one that sinneth, hath not seen him, nor known him. {7} Little children, let no man seduce you. He that doeth justice, is just: even as he also is just. {8} He that committeth sin, is of the devil: because the devil sinneth from the beginning. For this, appeared the Son of God, that he might dissolve the works of the devil. {9} Every one that is born of God, committeth not sin: because his seed abideth in him, and he can not sin because he is born of God. {10} In this are the children of God manifest, and the children of the devil. Every one that is not just, is not of God, and he that loveth not his brother. {11} Because this is the annunciation, which you have heard from the beginning, That you love one another. {12} Not as Cain, who was of the wicked, and killed his brother. And for what cause killed he him? Because his works were wicked: but his brother's, just. {13} Marvel not, brethren, if the world hate you. {14} We know that we are translated from death to life, because we love the brethren. He that loveth not, abideth in death. {15} Whosoever hateth his brother, is a murderer. And you know that no murderer hath life everlasting abiding in himself. {16} In this we have known the charity of God, because he hath yielded his life for us: and we ought to yield our lives for the brethren. {17} He that shall have the substance of the world, and shall see his brother have need, and shall shut his bowels from him: how doth the charity of God abide in him? {18} My little children, let us not love in word, nor in tongue, but in deed and truth. {19} In this we know that we are of the truth: and in his sight we shall persuade our hearts. {20} For if our heart do repreнд us, God is greater than our heart, and knoweth all things. {21} My dearest, if our heart do not repreнд us, we have confidence toward God. {22} And whatsoever we shall ask, we shall receive of him: because we keep his commandments, and do those things which are pleasing before him. {23} And this is his commandment, that we believe in the name of his Son JESUS

Christ: and love one another, as he hath given commandment unto us. {24} And he that keepeth his commandments, abideth in him, and he in him. And in this we know that he abideth in us, by the Spirit which he hath given us.

Chapter 4

We may not believe all that boast of the spirit, but try them, whether they teach Catholic articles of the faith (namely the incarnation of Christ:) whether their doctrine be not worldly, and them selves disobedient hearers of the Apostles. {7} We must love one an other, considering the exceeding love of God in sending his son to save us. {17} An argument of perfect charity is, if we have nothing in our conscience to fear in the day of judgement. {19} And an argument that we love God is, if we love our brethren.

{1} MY dearest, believe not every spirit, but prove the spirits if they be of God: because, many false prophets are gone out into the world. {2} In this is the spirit of God known. Every spirit that confesseth JESUS Christ to have come in flesh, is of God: {3} and every spirit that dissolveth JESUS, is not of God: and this is Antichrist, of whom you have heard that he cometh, and now he is in the world. {4} You are of God, little children, and have overcome him. Because greater is he that is in you, than he that is in the world. {5} They are of the world: therefore of the world they speak, and the world heareth them. {6} We are of God. He that knoweth God, heareth us. He that is not of God, heareth us not. In this we know the spirit of truth, and the spirit of error. {7} My dearest, let us love one another: because charity is of God. And every one that loveth, is born of God, & knoweth God. {8} He that loveth not, knoweth not God: because God is charity. {9} In this hath the charity of God appeared in us, because God hath sent his only-begotten Son into the world, that we may live by him. {10} In this is charity: not as though we have loved him, but because he hath loved us, and sent his Son a propitiation for our sins. {11} My dearest, if God hath so loved us, we also ought to love one another. {12} God no man hath seen at any time. If we love one another, God abideth in us, and his charity in us is perfited. {13} In this we know that we abide in him, and he in us: because he of his Spirit hath given to us. {14} And we have seen, and do testify, that the Father hath sent his Son the Saviour of the world. {15} Whosoever shall confess that JESUS is the Son of God, God abideth in him, and he in God. {16} And we have known and have believed the charity, which God hath in us. God is charity: and he that abideth in charity, abideth in God, and God in him. {17} In this is charity perfited with us, that we may have confidence in the day of judgement: because as he is, we also are in the world. {18} Fear is not in charity: but perfect charity casteth out fear, because fear hath painfulness. And he that feareth, is not perfect in charity. {19} Let us therefore love God, because God first hath loved us. {20} If any man shall say, that I love God; and hateth his brother, he is a liar. For he that loveth not his brother whom he seeth, God whom he seeth not, how can he love? {21} And this commandment we have from God: that he which loveth God, love also his brother.

Chapter 5

They that love God, must love his natural son JESUS, and his sons by adoption, and keep his commandments, which to the regenerate are light. {4} But not, unless they continue in the Catholic faith, namely of this article, that JESUS is the son of God, and therefore able to give us life everlasting. {14} and all our petitions, {16} and our prayers for all our brethren that sin not unto death, dying in their mortal sins by impenitence. Last of all, he warneth them not to communicate with idols.

{1} WHOSOEVER believeth that JESUS is Christ, is born of God. And every one that loveth him which begat, loveth him also which was born of him. {2} In this we know that we love the children of God: when as we love God, and keep his commandments. {3} For this is the charity of God, that we keep his commandments: and his commandments are not heavy. {4} Because all that is born of God, overcometh the world: And this is the victory which overcometh the world, our faith. {5} Who is he that overcometh the world, but he that believeth that JESUS is the Son of God? {6} This is he that

came by water & blood JESUS Christ: not in water only, but in water and blood. And it is the Spirit which testifieth, that Christ is the truth. {7} For there be three which give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three be one. {8} And there be three which give testimony in earth: the spirit, water, and blood: and these three be one. {9} If we receive the testimony of men, the testimony of God is greater. Because this is the testimony of God which is greater, that he hath testified of his Son. {10} He that believeth in the Son of God, hath the testimony of God in himself. He that believeth not the Son, maketh him a liar: because he believeth not in the testimony which God hath testified of his Son. {11} And this is the testimony, that God hath given us life everlasting. And this life is in his Son. {12} He that hath the Son, hath life. He that hath not the Son of God, hath not life. {13} These things I write to you, that you may know that you have eternal life which believe in the name of the Son of God. {14} And this is the confidence which we have toward him: that, whatsoever we shall ask according to his will, he heareth us. {15} And we know that he heareth us whatsoever we shall ask: we know that we have the petitions which we request of him. {16} He that knoweth his brother to sin a sin not to death, let him ask, and life shall be given him, sinning not to death. There is a sin to death: for that I say not that any man ask. {17} All iniquity, is sin. And there is a sin to death. {18} We know that every one which is born of God, sinneth not: but the generation of God preserveth him, and the wicked one toucheth him not. {19} We know that we are of God, and the whole world is set in wickedness. {20} And we know that the Son of God cometh: and he hath given us understanding, that we may know the true God, & may be in his true Son, This is the true God, & life everlasting. {21} My little children, keep yourselves from idols. Amen.

THE SECOND CATHOLIC EPISTLE OF S. JOHN

Chapter 1

He commendeth the lady and her sons for continuing in the old faith, bidding them so to do hereafter also, lest they lose the reward of their works in the day of judgement: and to love the true believers, but with Heretics to have no society: expressing also the points then in controversy.

{1} THE Senior to the Lady Elect and her children, whom I love in truth, and not I only, but also all that have known the truth, {2} for the truth which abideth in us, and shall be with us for ever. {3} Grace be with you, mercy, peace from God the Father, and from Christ JESUS the Son of the Father in truth, and charity. {4} I was exceeding glad, because I have found of thy children walking in truth, as we have received commandment of the Father. {5} And now I beseech thee Lady, not as writing a new commandment to thee, but that which we have had from the beginning, that we love one another. {6} And this is charity, that we walk according to his commandments. For this is the commandment, that as you have heard from the beginning, you walk in the same: {7} because many seducers are gone out into the world, which do not confess JESUS Christ to have come into flesh: this is a seducer and an Antichrist. {8} Look to your selves, that you lose not the things which you have wrought: but that you may receive a full reward. {9} Every one that revolveth, and persisteth not in the doctrine of Christ, hath not God. He that persisteth in the doctrine, the same hath both the Father, and the Son. {10} If any man come to you, and bring not this doctrine, receive him not into the house, nor say, God save you, unto him. {11} For he that saith unto him, God save you, communicateth with his wicked works. {12} Having more things to write unto you: I would not by paper and ink: for I hope that I shall be with you, and speak mouth to mouth: that your joy may be full. {13} The children of thy sister Elect salute thee.

THE THIRD CATHOLIC EPISTLE OF S. JOHN

Chapter 1

He commendeth Gaius, for continuing in the truth, and for suffering or succoring true preachers, (9) noting Diotreps for the contrary, and praising Demetrius.

{1} THE Senior to Gaius the dearest, whom I love in truth. things I make my prayer that thou proceed {2} My dearest, concerning all prosperously, and fare well, as thy soul doth prosperously. {3} I was exceeding glad when the brethren came, and gave testimony to thy truth, even as thou walkest in truth. {4} Greater thank have I not of them, than that I may hear my children do walk in truth. {5} My dearest, thou doest faithfully whatsoever thou workest on the brethren, & that upon strangers. {6} They have rendered testimony to thy charity in the sight of the Church: whom, thou shalt do well, bringing on their way in manner worthy of God. {7} For, for his name did they depart, taking nothing of the Gentiles. {8} We therefore ought to receive such: that we may be coadjutors of the truth. {9} I had written perhaps to the Church: but he that loveth to bear primacy among them, Diotreps, doth not receive us. {10} For this cause, if I come, I will advertise his works which he doeth: with malicious words chatting against us. And as though these things suffice him not, neither himself doth receive the brethren, and them that do receive, he prohibiteth, and casteth out of the Church. {11} My dearest, do not imitate evil, but that which is good. He that doeth well, is of God: he that doeth ill, hath not seen God. {12} To Demetrius testimony is given of all, and of the truth it-self, yea and we give testimony: and thou knowest that our testimony is true. {13} I had many things to write unto thee: but I would not by ink and pen write to thee. {14} But I hope forth-with to see thee, and we will speak mouth to mouth. Peace be to thee. The friends salute thee. Salute the friends by name.

THE CATHOLIC EPISTLE OF S. JUDE

Chapter 1

He exhorteth them to stand to their old faith, shewing them by examples, that it is damnable not to continue and be constant: (8) inveighing against the lechery, blasphemy, apostasy, banqueting of the heretics, (14) and that their damnation was long foretold: (17) Catholics therefore to be unmovable, to reprove the obstinate, to recover all not desperate, to confirm the weak, and to live them selves virtuously and without mortal sin, which by God's grace they may do.

{1} JUDE the servant of JESUS Christ, and brother of James: to them that are in God the Father beloved, and in JESUS Christ preserved, and called. {2} Mercy to you, and peace and charity be accomplished. {3} My dearest, taking all care to write unto you of your common salvation, I thought it necessary to write unto you: beseeching you to contend for the faith once delivered to the saints. {4} For there are certain men secretly entered in (which were long ago prescribed unto this judgement) impious, transferring the grace of our God into riotousness, and denying the only Dominatour, & our Lord JESUS Christ. {5} But I will admonish you, that once know all things, that JESUS, saving the people out of the land of Ægypt, secondly destroyed them which believed not. {6} But the Angels which kept not their principality, but forsook their own habitation, he hath reserved under darkness in eternal bonds unto the judgement of the great day. {7} As Sodom and Gomorrhe, and the cities adjoining in like manner having fornicated, and going after other flesh, were made an example, sustaining the pain of eternal fire. {8} In like manner these also defile the flesh, and despise dominion, & blaspheme majesty. {9} When Michael the Archangel, disputing with the devil, made altercation for the body of Moyses, he durst not infer judgement of blasphemy, but said,

Our Lord command thee. {10} But these, what things soever certes they are ignorant of, they blaspheme: and what things soever naturally, as dumb beasts, they know, in those they are corrupted. {11} Woe unto them, which have gone in the way of Cain: and with the error of Balaam, have for reward poured out themselves, and have perished in the contradiction of Core. {12} These are in their banquets, spots, feasting together without fear, feeding themselves, clouds without water which are carried about of winds, trees of autumn, unfruitful, twice dead, plucked up by the roots, {13} raging waves of the sea, foaming out their own confusions, wandering stars: to whom the storm of darkness is reserved for ever. {14} And of these prophesied Enoch, the seventh from Adam, saying: Behold our Lord is come in his holy thousands, {15} to do judgement against all, and to reprove all the impious, of all the works of their impiety whereby they have done impiously, and of all the hard things which impious sinners have spoken against him. {16} These are murmurers, full of complaints, walking according to their own desires, and their mouth speaketh pride, admiring persons for gain sake. {17} But you, my dearest, be mindful of the words which have been spoken before by the Apostles of our Lord JESUS Christ, {18} who told you, that in the last time shall come mockers, according to their own desires walking in impieties. {19} These are they which segregate themselves, sensual, having not the Spirit. {20} But you, my dearest, building your selves upon our most holy faith, in the Holy Ghost, praying, {21} keep your selves in the love of God, expecting the mercy of our Lord JESUS Christ unto life everlasting. {22} And these certes reprove being judged: {23} but them save, pulling out of the fire. And on other, have mercy in fear: hating also that which is carnal, the spotted coat. {24} And to him that is able to preserve you without sin, and to set you immaculate before the sight of his glory in exultation in the coming of our Lord JESUS Christ, {25} to the only God our Saviour by JESUS Christ our Lord be glory and magnificence, empire and power before all worlds, and now and for all worlds evermore. Amen.

THE APOCALYPSE OF S. JOHN

Chapter 1

9. S. John being banished in the isle Patmos, is commanded to write to the seven Churches of Asia (signified by the seven candlesticks) that he saw upon a Sunday, round about the Son of man: {13} whose manner of apparition is described.

{1} THE Apocalypse of JESUS Christ which God gave him, to make manifest to his servants the things which must be done quickly: and signified, sending by his Angel to his servant John, {2} who hath given testimony to the word of God, and the testimony of JESUS Christ, what things soever he hath seen. {3} Blessed is he that readeth and heareth the words of this prophecy: and keepeth those things which be written in it. For the time is nigh. {4} John to the seven churches which are in Asia. Grace to you and peace from him that is, and that was, and that shall come, and from the seven spirits which are in the sight of his throne, {5} and from JESUS Christ who is the faithful witness, the First-born of the dead, and the Prince of the kings of the earth, who hath loved us, and washed us from our sins in his blood, {6} and hath made us a Kingdom and Priests to God and his Father, to him be glory and empire for ever and ever. Amen. {7} Behold he cometh with the clouds, and every eye shall see him, and they that pricked him. And all the tribes of the earth shall bewail themselves upon him. Yea, Amen. {8} I am Alpha and Omega, the beginning and end, saith our Lord God, which is, and which was, and which shall come, the Omnipotent. {9} I, John your brother and partaker in tribulation, and the Kingdom, and patience in Christ JESUS, was in the Island, which is called Patmos, for the word of God and the testimony of JESUS. {10} I was in spirit on the Dominical day, and heard behind me a great voice as it were of a trumpet {11}

saying: That which thou seest, write in a book: and send to the seven churches which are in Asia, to Ephesus, and Smyrna, and Pergamus, and Thiatira, and Sardis, and Philadelphia, and Laodicia. {12} And I turned, to see the voice that spake with me. And being turned I saw seven candlesticks of gold: {13} and in the midst of the seven candlesticks of gold, one like to the Son of man, vested in a priestly garment to the foot, & girded about near to the paps with a girdle of gold. {14} And his head & hairs were white, as white wool, and as snow, and his eyes as the flame of fire. {15} And his feet like to latten, as in a burning furnace. And his voice as the voice of many waters: {16} and he had in his right hand seven stars. And from his mouth proceeded a sharp two-edged sword: and his face, as the sun shineth in his virtue. {17} And when I had seen him, I fell at his feet as dead. And he put his right hand upon me, saying: Fear not. I am the First and the Last, {18} and alive, and was dead, and behold I am living for ever and ever, and have the keys of death and of hell. {19} Write therefore the things which thou hast seen, and that are, and that must be done after these: {20} The Sacrament of the seven stars, which thou hast seen in my right hand, and the seven candlesticks of Gold. The seven stars, are the Angels of the seven churches. And the seven candlesticks, are the seven churches.

Chapter 2

] He is commanded to write diverse things to the churches of Ephesus, Smyrna, Pergamus, and Thyatira: praising them that had not admitted the doctrine of the Heretics called Nicolaitae, [22] and calling others by threats unto penance: [26] and promising reward to him that manfully overcometh.

{1} AND to the Angel of the Church of Ephesus write, Thus saith he which holdeth the seven stars in his right hand, which walketh in the midst of the seven candlesticks of gold: {2} I know thy works and labour, and thy patience: & that thou canst not bear evil men, & hast tried them which say themselves to be Apostles, and are not, and hast found them liars: {3} and thou hast patience, and hast borne for my name, and hast not fainted. {4} But I have against thee a few things, because thou hast left thy first charity. {5} Be mindful therefore from whence thou art fallen: and do penance, and do the first works. But if not: I come to thee, & will move thy candlestick out of his place, unless thou do penance. {6} But this thou hast, because thou hatest the facts of the Nicolaites, which I also hate. {7} He that hath an ear, let him hear what the Spirit saith to the Churches: To him that overcometh, I will give to eat of the tree of life, which is in the Paradise of my God. {8} And to the Angel of the Church of Smyrna write: Thus saith the First and the Last, who was dead, and liveth: {9} I know thy tribulation and thy poverty, but thou art rich: and thou art blasphemed of them that say themselves to be Jews and are not, but are the synagogue of Satan. {10} Fear none of these things which thou shalt suffer. Behold the devil will send some of you into prison that you may be tried: and you shall have tribulation ten days. Be thou faithful until death: and I will give thee the crown of life. {11} He that hath an ear, let him hear what the Spirit saith to the Churches: He that shall overcome, shall not be hurt of the second death. {12} And to the Angel of the Church of Pergamus write: Thus saith he that hath the sharp two-edged sword: {13} I know where thou dwellest, where the seat of Satan is: and thou holdest my name, and hast not denied my faith. And in those days Antipas my faithful witness, who was slain among you, where Satan dwelleth. {14} But I have against thee a few things: because thou hast there, them that hold the doctrine of Balaam, who taught Balac to cast a scandal before the children of Israel, to eat and commit fornication: {15} so hast thou also them that hold the doctrine of the Nicolaites. {16} In like manner do penance. If not: I will come to thee quickly, and will fight against them with the sword of my mouth. {17} He that hath an ear, let him hear what the Spirit saith to the Churches: To him that over cometh I will give the hidden manna, and will give him a white counter, and in the counter, a new name written, which no

man knoweth, but he that receiveth it. {18} And to the Angel of the Church of Thyatira write: Thus saith the Son of God, which hath eyes as a flame of fire, and his feet like to latten. {19} I know thy works, and faith, and thy charity, and ministry, and thy patience and thy last works more than the former. {20} But I have against thee a few things: because thou permittest the woman Jezabel, who calleth her self a prophetess, to teach, and to seduce my servants, to fornicate, and to eat of things sacrificed to idols. {21} And I gave her a time that she might do penance: & she will not repent from her fornication. {22} Behold I will cast her into a bed: and they that commit adultery with her, shall be in very great tribulation, unless they do penance from their works: {23} and her children I will kill with death, & all the Churches shall know that I am he that searcheth the reins & hearts, & I will give to every one of you according to his works. {24} But I say to you and the rest which are at Thyatira, whosoever have not this doctrine, which have not known the depth of Satan, as they say, I will not cast upon you another weight. {25} Yet that which you have, hold till I come. {26} And he that shall overcome and keep my works unto the end, I will give him power over the nations, {27} and he shall rule them with a rod of iron, and as the vessel of a potter shall they be broken, {28} as I also have received of my Father: {1305} and I will give him the morning star. {29} He that hath an ear, let him hear what the Spirit saith to the Churches.

Chapter 3

He is commanded to write to the Churches of Sardis, Philadelphia, and Laodicia: recalling them that err to penance by threatening, but praising the rest, and promising reward to him that overcometh: {15} detesting also the cold indifferent Christians. {20} He saith that God knocketh at the door of men's hearts by offering his grace, for to enter in to him that will open unto him by consent of free will.

{1} AND to the Angel of the Church of Sardis, write: Thus saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast the name that thou livest, and thou art dead. {2} Be vigilant, and confirm the rest of the things which were to die. For I find not thy works full before my God. {3} Have in mind therefore in what manner thou hast received and heard: and keep, and do penance. If therefore thou watch not, I will come to thee as a thief, and thou shalt not know what hour I will come to thee. {4} But thou hast a few names in Sardis, which have not defiled their garments: and they shall walk with me in whites, because they are worthy. {5} He that shall overcome, shall thus be vested in white garments, and I will not put his name out of the book of life, and I will confess his name before my Father, and before his Angels. {6} He that hath an ear, let him hear what the Spirit saith to the Churches. {7} And to the Angel of the Church of Philadelphia write: Thus saith the Holy one and the True one, he that hath the key of David; he that openeth, and no man shutteth, shutteth, and no man openeth: {8} I know thy works. Behold I have given before thee a door opened which no man can shut: because thou hast a little power, and hast kept my word, and hast not denied my name. {9} Behold I will give of the synagogue of Satan, which say they be Jews, and are not, but do lie. Behold I will make them come and adore before thy feet. And they shall know that I have loved thee. {10} Because thou hast kept the word of my patience, and I will keep thee from the hour of temptation, which shall come upon the whole world to tempt the inhabitants on the earth. {11} Behold I come quickly: hold that which thou hast, that no man take thy crown. {12} He that shall overcome, I will make him a pillar in the temple of my God: and he shall go out no more: and I will write upon him the name of my God, and the name of the city of my God, new Jerusalem, which descendeth out of Heaven from my God, and my new name. {13} He that hath an ear, let him hear what the Spirit saith to the Churches. {14} And to the Angel of the Church of Laodicia write: Thus saith Amen, the faithful and true witness, which is the beginning of the creature of God: {15} I know thy works, that thou art neither cold, nor hot. I

would thou were cold, or hot. {16} But because thou art lukewarm, and neither cold nor hot, I will begin to vomit thee out of my mouth. {17} Because thou sayest, That I am rich, and enriched, and lack nothing; and knowest not that thou art a miser, and miserable, and poor, and blind, and naked. {18} I counsel thee to buy of me gold fire-tried, that thou mayest be made rich: and mayest be clothed in white garments, that the confusion of thy nakedness appear not: and with eye-salve anoint thine eyes, that thou mayest see. {19} I, whom I love, do rebuke and chastise. Be zealous therefore and do penance. {20} Behold I stand at the door and knock. If any man shall hear my voice, and open to me the gate, I will enter in to him, and will sup with him, and he with me. {21} He that shall overcome, I will give unto him to sit with me in my throne: as I also have overcome, and have sitten with my Father in his throne. {22} He that hath an ear, let him hear what the Spirit saith to the Churches.

Chapter 4

J 1. A door being open in heaven, he saw one sitting in a throne, {4} and round about him four and twenty seniors sitting, {6} and the four beasts here described, {9} which with the {24} seniors continually glorified him that sat in the throne.

{1} AFTER these things I looked, & behold a door open in heaven, and the first voice which I heard, was as it were of a trumpet speaking with me, saying: Come up hither, and I will shew thee the things which must be done quickly after these. {2} And immediately I was in spirit: and behold there was a seat set in heaven, and upon the seat one sitting. {3} And he that sat, was like in sight, to the Jasper stone, and the Sardine: and there was a rainbow round about the seat, like to the sight of an Emerald. {4} And round about the seat, four and twenty seats: and upon the thrones, four and twenty Seniors sitting, clothed about in white garments, and on their heads crowns of gold. {5} And from the throne proceeded lightnings, and voices, and thunders: and seven lamps burning before the throne, which are the seven Spirits of God. {6} And in the sight of the seat, as it were a sea of glass like to chrystral: and in the midst of the seat and round about the seat four beasts full of eyes before and behind. {7} And the first beast, like to a lion: and the second beast, like to a calf, and the third beast, having the face as it were of a man: and the fourth beast, like to an eagle flying. {8} And the four beasts, every one of them had six wings round about: and within they are full of eyes. And they had no rest day and night, saying, Holy, Holy, Holy, Lord God omnipotent, which was, and which is, and which shall come. {9} And when those beasts gave glory and honour and benediction to him that sitteth upon the throne, that liveth for ever and ever: {10} the four and twenty Seniors fell down before him that sitteth in the throne, & adored him that liveth for ever and ever, and cast their crowns before the throne, saying: {11} Thou art worthy O Lord our God to receive glory and honour and power: because thou hast created all things, and for thy will they were and have been created.

Chapter 5

J 4. S. John weeping, because no man could open the book sealed with seven seals: {6} the Lamb that was slain, opened it: which being done, the four beasts and four and twenty seniors, with an innumerable multitude of Angels & all creatures, did glorify him exceedingly.

{1} AND I saw in the right hand of him that sat upon the throne, a book written within and without, sealed with seven seals. {2} And I saw a strong Angel, preaching with a loud voice: Who is worthy to open the book, & to loose the seals thereof? {3} And no man was able neither in heaven nor in earth, nor under the earth, to open the book, nor look on it. {4} And I wept much because no man was found worthy to open the book, nor to see it. {5} And one of the Seniors said to me: Weep not; behold the Lion of the Tribe of Juda, the root of David, hath won, to open the book, and to loose the seven seals thereof. {6} And I saw, and behold in the midst of the throne and of the four beasts and in the midst of the Seniors, a

Lamb standing as it were slain, having seven horns & seven eyes: which are the seven Spirits of God, sent into all the earth. {7} And he came, and received the book out of the right hand of him that sat in the throne. {8} And when he had opened the book, the four beasts and the four and twenty Seniors fell before the Lamb, having every one harps, and golden vials full of odours, which are the prayers of saints: {9} And they sang a new canticle, saying: Thou art worthy o Lord to take the book, and to open the seals thereof: because thou wast slain, and hast redeemed us to God in thy blood out of every tribe and tongue and people and nation, {10} and hast made us to our God a Kingdom and Priests, and we shall reign upon the earth. {11} And I looked, and heard the voice of many Angels round about the throne, and of the beasts & of the Seniors: and the number of them was thousands of thousands, {12} saying with a loud voice: The Lamb that was slain, is worthy to receive power, and divinity, and wisdom, and strength, and honour, and glory, and benediction. {13} And every creature that is in heaven, and upon the earth, and under the earth, and that are in the sea, and that are therein: all did I hear saying: To him that sitteth in the throne, and to the Lamb, benediction and honour and glory and power for ever and ever. {14} And the four beasts said, Amen. And the four and twenty Seniors fell on their faces: and adored him that liveth for ever and ever.

Chapter 6

{8} Four seals of the seven being opened, there follow diverse effects against the earth. {9} when the fifth seal was opened, the souls of martyrs desire that the judgement may be hastened: {12} and at the opening of the sixth, there are signs shewed of the judgement to come.

{1} AND I saw that the Lamb had opened one of the seven seals, and I heard one of the four beasts, saying, as it were the voice of thunder: Come, and see. {2} And I saw: And behold a white horse, and he that sat upon him had a bow, and there was a crown given him, and he went forth conquering that he might conquer. {3} And when he had opened the second seal, I heard the second beast, saying: Come, & see. {4} And there went forth an other horse, red: and he that sat thereon, to him it was given that he should take peace from the earth, and that they should kill one another, and a great sword was given to him. {5} And when he had opened the third seal, I heard the third beast, saying: Come, and see. And behold a black horse, and he that sat upon him, had a balance in his hand. {6} And I heard as it were a voice in the midst of the four beasts saying: Two pounds of wheat for a penny, and thrice two pounds of barley for a penny, and wine and oil hurt thou not. {7} And when he had opened the fourth seal, I heard a voice of the fourth beast, saying: Come, & see. {8} And behold a pale horse: and he that sat upon him, his name was death, and hell followed him. And power was given to him over the four parts of the earth, to kill with sword, with famine, and with death, and with beasts of the earth. {9} And when he had opened the fifth seal: I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they had. {10} And they cried with a loud voice, saying: How long Lord (holy and true), judgest thou not and revengest thou not our blood of them that dwell on the earth? {11} And white stoles were given, to every one of them one; and it was said to them, that they should rest yet a little time, till their fellow-servants be complete, and their brethren, that are to be slain even as they. {12} And I saw, when he had opened the sixth seal, and behold there was made a great earthquake, and the sun became black as it were sack-cloth of hair: and the whole moon became as blood: {13} and the stars from heaven fell upon the earth, as the fig-tree casteth her green figs when it is shaken of a great wind: {14} and heaven departed as a book folded together: and every hill, and Islands were moved out of their places. {15} And the kings of the earth, and princes, and tribunes, and the rich, and the strong, and every bond-man, and free-man hid themselves in the dens and the rocks of mountains. {16} And they say to the mountains and

the rocks: Fall upon us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb: {17} because the great day of their wrath is come, and who shall be able to stand?

Chapter 7

The earth being to be punished, {3} they are commanded to save them that are signed in their foreheads: {4} which are described and numbered both of the Jews and Gentiles, blessing God. {13} Of them that were clothed in white stoles or long robes.

{1} AFTER these things I saw four Angels standing upon the four corners of the earth, holding the four winds of the earth,{1308} that they should not blow upon the land, nor upon the sea, nor on any tree. {2} And I saw another Angel ascending from the rising of the sun, having the sign of the living God; & he cried with a loud voice to the four Angels, to whom it was given to hurt the earth and the sea, {3} saying: Hurt not the earth and the sea, nor the trees, till we sign the servants of our God in their foreheads. {4} And I heard the number of them that were signed, an hundred forty four thousand were signed, of every tribe of the children of Israel. {5} Of the tribe of Juda, twelve thousand signed. Of the tribe of Ruben, twelve thousand signed. Of the tribe of Gad, twelve thousand signed. {6} Of the tribe of Aser, twelve thousand signed. Of the tribe of Nephthali, twelve thousand signed. Of the tribe of Manasses, twelve thousand signed. {7} Of the tribe of Simeon, twelve thousand signed. Of the tribe of Levi, twelve thousand signed. Of the tribe of Issachar, twelve thousand signed. {8} Of the tribe of Zabulon, twelve thousand signed. Of the tribe of Joseph, twelve thousand signed. Of the tribe of Benjamin, twelve thousand signed. {9} After these things I saw a great multitude which no man could number, of all nations, and tribes, and peoples, & tongues: standing before the throne, and in the sight of the Lamb, clothed in white robes, and palms in their hands: {10} And they cried with a loud voice, saying: Salvation to our God which sitteth upon the throne, and to the Lamb. {11} And all the Angels stood in the circuit of the throne, and of the Seniors, and of the four beasts: and they fell in the sight of the throne upon their faces, and adored God, {12} saying, Amen. Benediction, and glory, and wisdom, and thanks-giving, honour and power and strength to our God for ever and ever. Amen. {13} And one of the Seniors answered, and said to me: These that are clothed in the white robes, who be they? and whence came they? {14} And I said to him: My Lord thou knowest. And he said to me: These are they which are come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. {15} Therefore they are before the throne of God, and they serve him day and night in his temple: and he that sitteth in the throne, shall dwell over them. {16} They shall no more hunger nor thirst, neither shall the sun fall upon them, nor any heat. {17} Because the Lamb which is in the midst of the throne, shall rule them, and shall conduct them to the living fountains of waters, and God will wipe away all tears from their eyes.

Chapter 8

{3} The seventh seal being opened, there appear Angels with trumpets: {5} and when an other Angel poured out fire taken from the altar, upon the earth, there follow diver tempests. {7} in like manner, whiles four Angels of the seven sound their trumpets, there fell sundry plagues.

{1} AND when he had opened the seventh seal, there was made silence in heaven, as it were half an hour. {2} And I saw seven Angels standing in the sight of God: and there were given to them seven trumpets. {3} And another Angel came, and stood before the altar, having a golden censer: and there were given to him many incenses that he should give of the prayers of all saints upon the altar of gold, which is before the throne of God. {4} And the smoke of the incenses of the prayers of the saints ascended from the hand of the Angel before God. {5} And the Angel took the censer, & filled it of the fire of the altar, and cast it on the earth,

and there were made thunders & voices and lightnings, and a great earth-quake. {6} And the seven Angels which had the seven trumpets, prepared themselves to sound with the trumpet. {7} And the first Angel sounded with the trumpet, and there was made hail and fire, mingled in blood, and it was cast on the earth, and the third part of the earth was burnt, & the third part of trees was burnt, and all green grass was burnt. {8} And the second Angel sounded with the trumpet: and as it were a great mountain burning with fire, was cast into the sea, & the third part of the sea was made blood: {9} and the third part of those creatures died, which had lives in the sea, and the third part of the ships perished. {10} And the third Angel sounded with the trumpet, and a great star fell from heaven, burning as it were a torch, and it fell on the third part of the floods, and on the fountains of waters: {11} and the name of the star is called worm-wood. And the third part of the waters was made into worm-wood: and many men died of the waters, because they were made bitter. {12} And the fourth Angel sounded with the trumpet, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them was darkened, and of the day there shined not the third part, and of the night in like manner, {13} And I looked, and heard the voice of one eagle flying through the midst of heaven, saying with a loud voice: Woe, woe, woe to the inhabitants on the earth: because of the rest of the voices of the three Angels which were to sound with the trumpet.

Chapter 9

The fifth Angel sounding the trumpet, a star falleth. {3} The issuing forth of locusts from the smoke of the deep pit to vex men. {7} and the description of them. {13} The sixth Angel sounding, four Angels are let loose, {18} which with a great troop of horsemen do murder the third part of men.

{1} AND the fifth Angel sounded with the trumpet, & I saw a star to have fallen from heaven upon the earth, and there was given to him the key of the pit of bottomless depth. {2} And he opened the pit of the bottomless depth: and the smoke of the pit ascended, as the smoke of a great furnace: and the sun was darkened and the air with the smoke of the pit. {3} And from the smoke of the pit there issued forth locusts into the earth. And power was given to them, as the scorpions of the earth have power: {4} and it was commanded them that they should not hurt the grass of the earth nor any green thing, nor any tree: but only men which have not the sign of God in their foreheads. {5} And it was given unto them that they should not kill them: but that they should be tormented five months: and their torments as the torments of a scorpion when he striketh a man. {6} And in those days men shall seek for death, and shall not find it: and they shall desire to die, & death shall fly from them. {7} And the similitudes of the locusts, like to horses prepared into battle: and upon their heads as it were crowns like to gold: and their faces as the faces of men. {8} And they had hair as the hair of women; & their teeth were as of lion's. {9} And they had habergeons as habergeons of iron, and the voice of their wings as the voice of the chariots of many horses running into battle. {10} And they had tails like to scorpions, and stings were in their tails: and their power was to hurt men five months. {11} And they had over them a king, the Angel of the bottomless depth, whose name in Hebrew is Abaddon, and in Greek Apollyon: in Latin having the name Exterminans. {12} One woe is gone, & behold two woes come yet after these. {13} And the sixth Angel sounded with the trumpet: and I heard one voice from the four horns of the golden altar, which is before the eyes of God, {14} saying to the sixth Angel which had the trumpet: Loose the four Angels which are bound in the great river Euphrates. {15} And the four Angels were loosed, who were prepared for an hour, & a day, and a month, and a year: that they might kill the third part of men. {16} And the number of the army of horse-men was twenty thousand times ten thousand. And I heard the number of them. {17} And so I saw the horses in the vision: and they that sat upon them, had habergeons

of fire and of hyacinth and brimstone, and the heads of the horses were as it were the heads of lions: and from their mouth proceedeth fire, and smoke, and brimstone. {18} And by these three plagues was slain the third part of men, of the fire and of the smoke and of the brimstone, which proceeded from their mouth. {19} For the power of the horses is in their mouth, and in their tails. For, their tails be like to serpents, having heads: and in these they hurt. {20} And the rest of men which were not slain with these plagues, neither have done penance from the works of their hands, not to adore devils and idols of gold and silver and brass and stone and wood, which neither can see, nor hear, nor walk, {21} and have not done penance from their murders, nor from their sorceries, nor from their fornication, nor from their thefts.

Chapter 10

An other strong Angel crying out, {3} seven thunders do speak. {6} The Angel sweareth that there shall be time no more, but at the voice of the seventh Angel the mystery shall be fully accomplished. {9} He giveth John a book to devour.

{1} AND I saw another Angel, strong, descending from heaven, clothed with a cloud, and a rain-bow on his head, and his face was as the sun, and his feet as a pillar of fire. {2} And he had in his hand a little book opened: and he put his right foot upon the sea, and his left upon the land. {3} And he cried with a loud voice, as when a lion roareth. And when he had cried, the seven thunders spake their voices. {4} And when the seven thunders had spoken their voices, I was about to write: and I heard a voice from heaven saying to me: Sign the things which the seven thunders have spoken; and write them not. {5} And the Angel which I saw standing upon the sea and upon the land, lifted up his hand to heaven, {6} and he sware by him that liveth for ever and ever, that created heaven and those things which are in it: and the earth, and those things which are in it: and the sea, and those things which are in it: That there shall be time no more: {7} but in the days of the voice of the seventh Angel, when the trumpet shall begin to sound, the mystery of God shall be consummate, as he hath evangelized by his servants the Prophets. {8} And I heard a voice from heaven again speaking with me, and saying: Go, and take the book that is opened, of the hand of the Angel standing upon the sea and upon the land. {9} And I went to the Angel, saying unto him, that he should give me the book. And he said to me: Take the book, and devour it: and it shall make thy belly to be bitter, but in thy mouth it shall be sweet as it were honey. {10} And I took the book of the hand of the Angel, and devoured it: and it was in my mouth as it were honey, sweet. And when I had devoured it, my belly was made bitter, {11} and he said to me: Thou must again prophesy to Nations, and peoples, and tongues, and many kings.

Chapter 11

S. John measuring the Temple, {3} heareth of two witnesses that shall preach: {7} whom the beast coming up from the sea shall kill. {11} but they rising again ascend into heaven, {13} and seven thousand persons are slain with an earthquake: {15} and at the sound of the seventh Angel, the four and twenty seniors give praise and thanks to God.

{1} AND there was given me a reed like unto a rod: and it was said to me: Arise, and measure the Temple of God, and the altar, and them that adore in it. {2} But the court which is without the Temple, cast forth, & measure not that: because it is given to the Gentiles, and they shall tread under-foot the holy city two & forty months: {3} and I will give to my two witnesses, and they shall prophesy a thousand two hundred sixty days, clothed with sack-cloths. {4} These are the two olive trees & the two Candlesticks that stand in the sight of the Lord of the earth. {5} And if any man will hurt them, fire shall come forth out of their mouths, and shall devour their enemies. And if any man will hurt them, so must he be slain. {6} These have power to shut heaven, that it rain not in the days of their prophecy: and they have power over the waters to turn them into blood, and to strike the earth with all plague as often

as they will. {7} And when they shall have finished their testimony, the beast which ascended from the depth, shall make war against them, and shall overcome them, and kill them. {8} And their bodies shall lie in the streets of the great city, which is called spiritually Sodom and Ægypt, where their Lord also was crucified. {9} And there shall of tribes, and peoples, and tongues, and Gentiles, see their bodies for three days, and a half: and they shall not suffer their bodies to be laid in monuments. {10} And the inhabitants of the earth shall be glad upon them, and make merry: and shall send gifts one to another, because these two Prophets tormented them that dwelt upon the earth. {11} And after three days and a half, the spirit of life from God entered into them. And they stood upon their feet, and great fear fell upon them that saw them. {12} And they heard a loud voice from heaven saying to them: Come up hither. And they went up into heaven in a cloud: and their enemies saw them. {13} And in that hour there was made a great earth-quake: and the tenth part of the city fell: and there were slain in the earth-quake names of men seven thousand: and the rest were cast into a fear, and gave glory to the God of heaven. {14} The second woe is gone: and behold the third woe will come quickly. {15} And the seventh Angel sounded with a trumpet: and there were made loud voices in heaven saying, The kingdom of this world is made our Lord's & his Christ's, and he shall reign for ever and ever. Amen. {16} And the four and twenty Seniors which sit on their seats in the sight of God, fell on their faces, and adored God, {17} saying: We thank thee Lord God omnipotent, which art, and which wast, and which shalt come: because thou hast received thy great power, and hast reigned. {18} And the Gentiles were angry, and thy wrath is come, and the time of the dead, to be judged, and to render reward to thy Servants the Prophets and Saints, and to them that fear thy name, little and great, and to destroy them that have corrupted the earth. {19} And the temple of God was opened in heaven: and the ark of his testament was seen in his temple, and there were made lightnings, and voices, and an earth-quake and great hail.

Chapter 12

4. *The great dragon (the Devil) watching the woman that brought forth a man child, to devour it. God took away the child to him self, and fed the woman in the desert. 7. Michael fighting with the dragon overcometh him, 13. who being thrown down to the earth, persecuteth the woman & her seed.*

{1} AND a great sign appeared in heaven; a woman clothed with the sun, and the moon under her feet, & on her head a crown of twelve stars: {2} and being with child, she cried also travailing, and is in anguish to be delivered. {3} And there was seen another sign in heaven, and behold a great red dragon having seven heads, & ten horns: and on his heads seven diadems, {4} and his tail drew the third part of the stars of heaven, and cast them to the earth: and the dragon stood before the woman which was ready to be delivered; that when she should be delivered, he might devour her son. {5} And she brought forth a man child, who was to govern all nations in an iron rod; & her son was taken up to God and to his throne, {6} & the woman fled into the wilderness where she had a place prepared of God, that there, they might feed her a thousand two hundred sixty days. {7} And there was made a great battle in heaven, Michael and his Angels fought with the dragon, and the dragon fought and his Angels: {8} and they prevailed not, neither was their place found any more in heaven. {9} And that great dragon was cast forth, the old serpent, which is called the devil and Satan, which seduceth the whole world: and he was cast into the earth, & his Angels were thrown down with him. {10} And I heard a great voice in heaven saying: Now is there made salvation and force, and the Kingdom of our God, and the power of his Christ: because the accuser of our brethren is cast forth, who accused them before the sight of our God day and night. {11} And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives even unto death. {12}

Therefore rejoice, o heavens, and you that dwell therein. Woe to the earth & to the sea, because the devil is descended to you, having great wrath, knowing that he hath a little time. {13} And after the dragon saw that he was thrown into the earth, he persecuted the woman which brought forth the man-child: {14} and there were given to the woman two wings of a great eagle, that she might fly into the desert unto her place, where she is nourished for a time & times, & half a time, from the face of the serpent. {15} And the serpent cast out of his mouth after the woman, water as it were a flood: that he might make her to be carried away with the flood. {16} And the earth holp the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. {17} And the dragon was angry against the woman: and went to make battle with the rest of her seed, which keep the commandments of God, and have the testimony of JESUS Christ. {18} And he stood upon the sand of the sea.

Chapter 13

1. *A beast rising up out of the sea, having seven heads and ten horns & ten diadems. 5. blasphemeth God, 7. and warreth against the Saints & destroyeth them. 11. And an other beast rising out of the earth with two horns, was altogether for the foresaid beast, constraining men to make and adore the image thereof, and to have the character of his name.*

{1} AND I saw a beast coming up from the sea, having seven heads, and ten horns, & upon his horns ten diadems, and upon his heads names of blasphemy. {2} And the beast which I saw, was like to a libard, and his feet as of a bear, and his mouth, as the mouth of a lion. And the dragon gave him his own force and great power. {3} And I saw one of his heads as it were slain to death: and the wound of his death was cured. And all the earth was in admiration after the beast. {4} And they adored the dragon which gave power to the beast: and they adored the beast, saying: Who is like to the beast? and who shall be able to fight with it? {5} And there was given to it a mouth speaking great things and blasphemies: and power was given to it to work two and forty months. {6} And he opened his mouth unto blasphemies toward God, to blaspheme his name, & his tabernacle, & those that dwell in heaven. {7} And it was given unto him to make battail with the saints, & to overcome them. And power was given him upon every tribe and people, and tongue, and nation, {8} and all that inhabit the earth, adored it, whose names be not written in the book of life of the Lamb, which was slain from the beginning of the world. {9} If any man have an ear, let him hear. {10} He that shall lead into captivity, goeth into captivity: he that shall kill in the sword, he must be killed with the sword. Here is the patience and the faith of saints. {11} And I saw another beast coming up from the earth: and he had two horns, like to a lamb, & he spake as a dragon. {12} And all the power of the former beast he did in his sight: and he made the earth and the inhabitants therein, to adore the first beast, whose wound of death was cured. {13} And he did many signs, so that he made also fire to come down from heaven unto the earth in the sight of men. {14} And he seduceth the inhabitants on the earth through the signs which were given him to do in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast which hath the stroke of the sword, and lived. {15} And it was given him to give spirit to the image of the beast, and that the image of the beast should speak: and should make, that whosoever shall not adore the image of the beast, be slain. {16} And he shall make all, little & great, and rich, and poor, and free-men, and bond-men, to have a character in their right hand, or in their foreheads. {17} And that no man may buy or sell, but he that hath the character, or the name of the beast, or the number of his name. {18} Here is wisdom. He that hath understanding, let him count the number of the beast. For it is the number of a man; and the number of him is six hundred sixty six.

Chapter 14

{1} Virgins follow the Lamb whithersoever, singing a new canticle. {6} One Angel Evangelizeth the Gospel: 8. an other Angel telleth the fall of Babylon: 9. the third declareth their torments that have adored the beast. Moreover two having sicles, 15. one of them is commanded to reap down the corn, 18. the other to gather the grapes as in vintage, which are trodden in the lake of God's wrath.

{1} AND I looked, & behold a Lamb stood upon mount Sion, & with him an hundred forty four thousand having his name, and the name of his Father written in their foreheads. {2} And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder: and the voice which I heard, as of harpers harping on their harps. {3} And they sang as it were a new song before the seat and before the four beasts, and the Seniors, & no man could say the song, but those hundred forty four thousand, that were bought from the earth. {4} These are they which were not defiled with women. For they are virgins. These follow the Lamb whithersoever he shall go. These were bought from among men, the first fruits to God and the Lamb: {5} and in their mouth there was found no lie. For they are without spot before the throne of God. {6} And I saw another Angel flying through the midst of heaven, having the eternal Gospel, to evangelize unto them that sit upon the earth, and upon every nation, and tribe, and tongue, and people; {7} saying with a loud voice: Fear our Lord, and give him honour, because the hour of his judgement is come: and adore ye him that made heaven and earth, the sea and all things that are in them, and the fountains of waters. {8} And another Angel followed, saying: Fallen fallen is that great Babylon, which of the wine of the wrath of her fornication made all nations to drink. {9} And the third Angel followed them, saying with a loud voice: If any man adore the beast and his image, and receive the character in his forehead, or in his hand; {10} he also shall drink of the wine of the wrath of God, which is mingled with pure wine in the cup of his wrath, and shall be tormented with fire & brimstone in the sight of the holy Angels and before the sight of the Lamb. {11} And the smoke of their torments shall ascend for ever and ever: neither have they rest day and night, which have adored the beast, and his image, and if any man take the character of his name. {12} Here is the patience of saints, which keep the commandments of God and the faith of JESUS. {13} And I heard a voice from heaven, saying to me: Write, Blessed are the dead which die in our Lord. From hence-forth now, saith the Spirit, that they rest from their labours. For their works follow them. {14} And I saw, and behold a white cloud: and upon the cloud one sitting like to the Son of man, having on his head a crown of gold, and in his hand a sharp sickle. {15} And another Angel came forth from the temple, crying with a loud voice to him that sat upon the cloud: Thrust in thy sickle, and reap, because the hour is come to reap, for the harvest of the earth is dry. {16} And he that sat upon the cloud, thrust his sickle into the earth, and the earth was reaped. {17} And another Angel came forth from the temple which is in heaven, himself also having a sharp sickle. {18} And another Angel came forth from the altar, which had power over the fire: and he cried with a loud voice to him that had the sharp sickle, saying: Thrust in thy sharp sickle, and gather the clusters of the vineyard of the earth: because the grapes thereof be ripe. {19} And the Angel thrust his sharp sickle into the earth, and gathered the vineyard of the earth, & cast it into the great press of the wrath of God: {20} and the press was trodden without the city, and blood came forth out of the press, up to the horse bridles, for a thousand six hundred furlongs.

Chapter 15

2. *They that had now overcome the beast and his image and the number of his name, do glorify God. 6. To seven Angels having the seven last plagues, are given cups full of the wrath of God.*

{1} AND I saw another sign in heaven great & marvelous: seven

Angels having the seven last plagues. Because in them the wrath of God is consummate. {2} And I saw as it were a sea of glass mingled with fire, & them that overcame the beast and his image and the number of his name, standing upon the sea of glass, having the harps of God: {3} and singing the song of Moyses the servant of God, and the song of the Lamb, saying: Great and marvelous are thy works Lord God omnipotent: just and true are thy ways King of the worlds. {4} Who shall not fear thee, o Lord, and magnify thy name? Because thou only art holy, because all nations shall come, and adore in thy sight, because thy judgements be manifest. {5} And after these things I looked, and behold the temple of the tabernacle of testimony was opened in heaven: {6} and there issued forth the seven Angels, having the seven plagues, from the temple: revested with clean and white stone, and girded about the breasts with girdles of gold. {7} And one of the four beasts, gave to the seven Angels seven vials of gold full of the wrath of the God that liveth for ever and ever. {8} And the temple was filled with smoke at the majesty of God, and at his power: and no man could enter into the temple, till the seven plagues of the seven Angels were consummate.

Chapter 16

Upon the pouring out of the seven cups of God's wrath, on the land, the sea, the fountains, the seat of the beast, Euphrates and the air: there arise sundry plagues in the world.

{1} AND I heard a great voice out of the temple, saying to the seven Angels: Go, and pour out the seven vials of the wrath of God upon the earth. {2} And the first went, and poured out his vial upon the earth, & there was made a cruel & very sore wound upon men that had the character of the beast: and upon them that adored the image thereof. {3} And the second Angel poured out his vial upon the sea, and there was made blood as it were of one dead: and every living soul died in the sea. {4} And the third poured out his vial upon the rivers and the fountains of waters: and there was made blood. {5} And I heard the Angel of the waters, saying: Thou art just, o Lord, which art, and which wast, the holy one, because thou hast judged these things: {6} because they have shed the blood of the Saints and Prophets, & thou hast given them blood to drink. For they are worthy. {7} And I heard another, saying: Yea Lord God omnipotent, true and just are thy judgements. {8} And the fourth Angel poured out his vial upon the sun, and it was given unto him to afflict men with heat and fire: {9} and men boiled with great heat, and blasphemed the name of God having power over these plagues, neither did they penance to give him glory. {10} And the fifth Angel poured out his vial upon the seat of the beast: and his kingdom was made dark, and they together did eat their tongues for pain: {11} and they blasphemed the God of heaven because of their pains and wounds, and did not penance from their works. {12} And the sixth Angel poured out his vial upon that great river Euphrates: and dried up the water thereof that a way might be prepared to the kings from the rising of the sun. {13} And I saw from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false-prophet three unclean spirits in manner of frogs. {14} For they are the spirits of devils working signs, and they go forth to the kings of the whole earth to gather them into battle at the great day of the omnipotent God. {15} Behold I come as a thief: Blessed is he that watcheth, & keepeth his garments, that he walk not naked, and they see his turpitude. {16} And he shall gather them into a place which in Hebrew is called Armagedon. {17} And the seventh Angel poured out his vial upon the air, and there came forth a loud voice out of the temple from the throne, saying: It is done. {18} And there were made lightnings, and voices, and thunders, and a great earth-quake was made, such an one as never hath been since men were upon the earth, such an earth-quake, so great. {19} And the great city was made into three parts: and the cities of the Gentiles fell. And Babylon the great came into memory before God, to give her the

cup of wine of the indignation of his wrath. {20} And every Island fled, and mountains were not found. {21} And great hail like a talent came down from heaven upon men: and men blasphemed God for the plague of the hail: because it was made exceeding great.

Chapter 17

The harlot Babylon clothed with diverse ornaments, {6} and drunken of the blood of Martyrs, sitteth upon a beast that hath seven heads and ten horns: {7} all which things the Angel expoundeth.

{1} AND there came one of the seven Angels which had the seven vials, & spake with me, saying: Come, I will shew thee the damnation of the great harlot, which sitteth upon many waters. {2} with whom the kings of the earth have fornicated, & they which inhabit the earth have been drunk of the wine of her whoredom. {3} And he took me away in spirit into the desert. And I saw a woman sitting upon a scarlet coloured beast, full of names of blasphemy, having seven heads, and ten horns. {4} And the woman was clothed round about with purple and scarlet, and gilded with gold, and precious stone, and pearls, having a golden cup in her hand, full of the abomination & filthiness of her fornication. {5} And in her forehead a name written, Mystery: Babylon the great, mother of the fornications and the abominations of the earth. {6} And I saw the woman drunken of the blood of Saints, and of the blood of the Martyrs of JESUS. And I marveled when I had seen her, with great admiration. {7} And the Angel said to me: Why doest thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads, and the ten horns. {8} The beast which thou sawest, was, and is not, and shall come up out of the bottomless depth, and go into destruction: and the inhabitants on the earth (whose names are not written in the book of life from the making of the world) shall marvel, seeing the beast that was, and is not. {9} And here is understanding, that hath wisdom. The seven heads, are seven hills, upon which the woman sitteth, and they are seven kings. {10} Five are fallen, one is, and another is not yet come: and when he shall come, he must tarry a short time. {11} And the beast which was, and is not: the same also is the eight, and is of the seven, & goeth into destruction. {12} And the ten horns which thou sawest, are ten kings, which have not yet received kingdom, but shall receive power as kings one hour after the beast. {13} These have one counsel and force: and their power they shall deliver to the beast. {14} These shall fight with the Lamb, and the Lamb shall overcome them, because he is Lord of lords, and King of kings, and they that are with him, called, and elect, and faithful. {15} And he said to me: The waters which thou sawest where the harlot sitteth, are peoples, and nations, and tongues. {16} And the ten horns which thou sawest in the beast: these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and her they shall burn with fire. {17} For God hath given into their hearts, to do that which pleaseth him: that they give their kingdom to the beast, till the words of God be consummate. {18} And the woman which thou sawest: is the great city, which hath kingdom over the kings of the earth.

Chapter 18

The fall of Babylon, her judgement, plagues and revenges: for the which, {9} the kings, {16} and merchants of the earth that sometime did cleave unto her, shall mourn bitterly: {20} but heaven, and the Apostles and Prophets shall rejoice.

{1} AND after these things I saw another Angel coming down from heaven, having great power: and the earth was illuminated of his glory. {2} And he cried out in force, saying: Fallen fallen is Babylon the great: and it is become the habitation of devils, and the custody of every unclean spirit, & the custody of every unclean & hateful bird: {3} because all nations have drunk of the wine of the wrath of her fornication: and the kings of the earth have fornicated with her: and the merchants of the earth were made rich

by the virtue of her delicacies. {4} And I heard another voice from heaven, saying: Go out from her my people: that you be not partakers of her sins, and receive not of her plagues. {5} Because her sins are come even to heaven, and God hath remembered her iniquities. {6} Render to her as she also hath rendered to you: and double ye double according to her works: In the cup wherein she hath mingled, mingle ye double unto her. {7} As much as she hath glorified her self, & hath been in delicacies, so much give her torment and mourning: because she saith in her heart, I sit a queen, and widow I am not, and mourning I shall not see. {8} Therefore in one day shall her plagues come, death, and mourning, and famine, & with fire she shall be burnt: because God is strong that shall judge her. {9} And the kings of the earth, which have fornicated with her, & have lived in delicacies, shall weep, and bewail themselves upon her, when they shall see the smoke of her burning: {10} standing far off for the fear of her torments, saying: Woe, woe, that great city Babylon, that strong city: because in one hour is thy judgement come. {11} And the merchants of the earth shall weep, & mourn upon her: because no man shall buy their merchandise any more, {12} merchandise of gold and silver and precious stone: and of pearl, and fine linen, and purple, and silk, & scarlet and all Thyine wood, and all vessels of ivory, and all vessels of precious stone and of brass and iron and marble, {13} and cinnamon, and of odours, and ointment, and frankincense, and wine, and oil, and flour, & wheat, and beasts, and sheep, and horses, and chariots, & slaves, and souls of men. {14} And the apples of the desire of thy soul are departed from thee, and all fat and goodly things are perished from thee, and they shall no more find them. {15} The merchants of these things which are made rich, shall stand far from her for fear of her torments, weeping and mourning, {16} & saying: Woe, woe, that great city, which was clothed with silk, and purple, and scarlet, and was gilded with gold, and precious stone, and pearls: {17} because in one hour are so great riches made desolate: and every governor, & every one that saileth into the lake, and the ship-men, and they that work in the sea, stood a far off, {18} and cried seeing the place of her burning, saying: What other is like to this great city? {19} And they threw dust upon their heads, and cried weeping and mourning, saying: Woe, woe, that great city, in the which all were made rich that had ships in the sea, of her prices: because in one hour she is desolate. {20} Rejoice over her, heaven, and ye holy Apostles and Prophets: because God hath judged your judgement of her. {21} And one strong Angel took up as it were a great millstone, and threw it into the sea, saying: With this violence shall Babylon that great city be thrown, and shall now be found no more. {22} And the voice of harpers, and of Musicians, and of them that sing on shalm and trumpet, shall no more be heard in thee, & every artificer of every art shall be found no more in thee, and the noise of the mill shall no more be heard in thee, {23} and the light of the lamp shall no more shine in thee, & the voice of the bridegroom and the bride shall no more be heard in thee: because thy merchants were the princes of the earth, because all nations have erred in thine enchantments. {24} And in her is found the blood of the Prophets and Saints, and of all that were slain in the earth.

Chapter 19

{2} The Saints glorifying God for the judgement pronounced upon the harlot, {7} the marriage of the Lamb is prepared. {10} The Angel refuseth to be adored of S. John. {11} There appeareth one (who is the word of God, and the King of Kings and Lord of lords) sitting on a horse, with a great army, and fighting against the beast and the kings of the earth and their armies: {17} the birds of the air being in the mean time called to devour their flesh.

{1} AFTER these things I heard as it were the voice of many multitudes in heaven saying, Allelu-ia. Praise, and glory and power is to our God: {2} because true & just are his judgements which hath judged of the great harlot, that hath corrupted the earth in her whoredom, and hath revenged the blood of his servants, of her hands. {3} And again they said, Allelu-ia. And her smoke

ascendeth for ever and ever. {4} And the four and twenty Seniors fell down, and the four beasts, & adored God sitting upon the throne, saying: Amen, Allelu-ia. {5} And a voice came out from the throne, saying: Say praise to our God all ye his servants: and you that fear him, little and great. {6} And I heard as it were the voice of a great multitude, and as the voice of many waters, & as the voice of great thunders, saying, Allelu-ia: because our Lord God the omnipotent hath reigned. {7} Let us be glad and rejoice, and give glory to him: because the marriage of the Lamb is come, & his wife hath prepared herself. {8} And it was given to her that she clothe her self with silk glittering and white. For the silk are the justifications of Saints. {9} And he said to me: Write, Blessed be they that are called to the supper of the marriage of the Lamb. And he said to me: These words of God, be true. {10} And I fell before his feet, to adore him. And he saith to me: See thou do not; I am thy fellow-servant, and of thy brethren that have the testimony of JESUS. Adore God. For the testimony of JESUS, is the spirit of prophecy. {11} And I saw heaven opened, and behold a white horse: and he that sat upon him, was called Faithful and True, and with justice he judgeth & fighteth. {12} And his eyes as a flame of fire, and on his head many diadems, having a name written, which no man knoweth but himself. {13} And he was clothed with a garment sprinkled with blood: and his name is called, THE WORD OF GOD. {14} And the hosts that are in heaven followed him on white horses clothed in white and pure silk. {15} And out of his mouth proceedeth a sharp sword: that in it he may strike the Gentiles. And he shall rule them in a rod of iron: and he treadeth the wine press of the fury of the wrath of God omnipotent. {16} And he hath in his garment and in his thigh written, KING OF KINGS AND LORD OF LORDS. {17} And I saw one Angel standing in the sun, & he cried with a loud voice saying to all the birds that did fly by the midst of heaven: Come and assemble together to the great supper of God: {18} that you may eat the flesh of kings, and the flesh of tribunes, and the flesh of valiants, and the flesh of horses and of them that sit on them, & the flesh of all free-men and bond-men, and of little and great. {19} And I saw the beast and the kings of the earth, & their armies gathered to make war with him that sat upon the horse and with his army. {20} And the beast was apprehended, and with him the false-prophet: which wrought signs before him, wherewith he seduced them that took the character of the beast, and that adored his image. These two were cast alive into the pool of fire burning also with brimstone. {21} And the rest were slain by the sword of him that sitteth upon the horse, which proceedeth out of his mouth: and all the birds were filled with their flesh.

Chapter 20

An Angel casteth the dragon (or devil) bound, into the depth for a thousand years, in which the souls of martyrs in the first resurrection shall reign with Christ. {7} After which years, Satan being let loose, shall raise Gog and Magog, an innumerable army, against the beloved city. {9} but a fire from heaven shall destroy them. {12} Then books are opened, and he that sitteth upon the throne, judgeth all the dead according to their works.

{1} AND I saw an Angel descending from heaven, having the key of the bottomless depth, and a great chain in his hand. {2} And he apprehended the dragon the old serpent, which is the devil and Satan, and bound him for a thousand years. {3} And he threw him into the depth, and shut him up, and sealed over him, that he seduce no more the nations, till the thousand years be consummate. And after these things he must be loosed a little time. {4} And I saw seats: and they sat upon them, and judgement was given them, and the souls of the beheaded for the testimony of JESUS, and for the word of God, and that adored not the beast, nor his image, nor received his character in their foreheads or in their hands, and have lived, & reigned with Christ a thousand years. {5} The rest of the dead lived not, till the thousand years be consummate. This is the first resurrection. {6} Blessed and holy is he that hath part in the first resurrection. In these the second death hath not power: but

they shall be Priests of God and of Christ: and shall reign with him a thousand years. {7} And when the thousand years shall be consummate, Satan shall be loosed out of his prison, and shall go forth and seduce the nations that are upon the four corners of the earth, Gog, and Magog, and shall gather them into battle, the number of whom is as the sand of the sea. {8} And they ascended upon the breadth of the earth, and compassed the camp of the Saints, and the beloved city. {9} And there came down fire from God out of heaven, and devoured them: {10} and the devil which seduced them, was cast into the pool of fire and brimstone, where both the beast & the false-prophet shall be tormented day and night for ever and ever. {11} And I saw a great white throne, and one sitting upon it, from whose sight earth and heaven fled, and there was no place found for them. {12} And I saw the dead, great and little, standing in the sight of the throne, and books were opened: and another book was opened, which is of life: and the dead were judged of those things which were written in the books according to their works. {13} And the sea gave the dead that were in it, and death and hell gave their dead that were in them, and it was judged of every one according to their works. {14} And hell and death were cast into the pool of fire. This is the second death. {15} And he that was not found written in the book of life, was cast into the pool of fire.

Chapter 21

Heaven and earth being made now, S. John seeth the new city Hierusalem prepared and adorned for the spouse of the Lamb. {6} The just are glorified, {7} and the wicked thrust into the pool of fire. {12} The wall and gates and foundations of the city are described and measured: {18} all which are gold and crystal, precious stones and pearls.

{1} AND I saw a new heaven and a new earth. For the first heaven, and the first earth was gone, & the sea now is not. {2} And I, John saw the holy city Jerusalem new descending from heaven, prepared of God, as a bride adorned for her husband. {3} And I heard a loud voice from the throne saying: Behold the tabernacle of God with men, and he will dwell with them. And they shall be his people: and he God with them shall be their God. {4} And God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor crying, neither shall there be sorrow any more, which first things, are gone. {5} And he that sat in the throne, said: Behold I make all things new. And he said to me: Write, because these words be most faithful and true. {6} And he said to me: It is done, I am Alpha and Omega: the beginning and the end. To him that thirsteth I will give of the fountain of the water of life, gratis. {7} He that shall overcome, shall possess these things, and I will be his God: and he shall be my son. {8} But to the fearful, and incredulous, and execrable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the pool burning with fire and brimstone, which is the second death. {9} And there came one of the seven Angels that had the vials full of the seven last plagues, and spake with me, saying: Come, and I will shew thee the bride, the wife of the Lamb. {10} And he took me up in spirit unto a mountain great and high: and he shewed me the holy city Jerusalem descending out of heaven from God, {11} having the glory of God, and the light thereof like to a precious stone, as it were to the jasper stone, even as crystal. {12} And it had a wall great and high, having twelve gates, and in the gates twelve Angels, & names written thereon, which are the names of the twelve tribes of the children of Israel. {13} On the East, three gates: and on the North, three gates: and on the South, three gates: and on the West, three gates. {14} And the wall of the city having twelve foundations: and in them, twelve names, of the twelve Apostles of the Lamb. {15} And he that spake with me, had a measure of a reed, of gold, to measure the city and the gates thereof, and the wall. {16} And the city is situated quadrangle-wise, and the length thereof is as great as also the breadth: and he measured the city with the reed for twelve thousand furlongs, & the length and height and breadth thereof be equal. {17} And he

measured the wall thereof of an hundred forty four cubits, the measure of a man which is of an Angel. {18} And the building of the wall thereof was of jasper stone: but the city it-self pure gold, like to pure glass. {19} And the foundations of the wall of the city, were adorned with all precious stone. The first foundation, the jasper: the second, the sapphire: the third, the calcedonius: the fourth, the emerald: {20} the fifth, the sardonix: the sixth, the sardius: the seventh, the chrysolithus: the eight, the beryllus: the ninth, the topazius: the tenth, the chrysoprasus: the eleventh, the hyacinth: the twelfth, the amethyst. {21} And the twelve gates: there are twelve pearls, one to every one: & every gate was of one several pearl. And the street of the city pure gold, as it were transparent glass. {22} And temple I saw not therein. For our Lord the God omnipotent is the temple thereof, and the Lamb. {23} And the city needeth not sun nor moon, to shine in it. For the glory of God hath illuminated it, and the Lamb is the lamp thereof. {24} And the Gentiles shall walk in the light of it: and the kings of the earth shall bring their glory and honour into it. {25} And the gates thereof shall not be shut by day: for there shall be no night there. {26} And they shall bring the glory and honour of nations into it. {27} There shall not enter into it any polluted thing, nor that doeth abomination and maketh lie, but they that are written in the book of life of the Lamb.

Chapter 22

The tree of life being watered with living water, yieldeth fruits every month. {3} There is neither curse nor night in the city. {6} The Angel that shewed John all these things, refuseth to be adored of him {14} He telleth him that the just shall enter into the city, but the rest shall be cast forth. {18} Lastly, he protesteth and threateneth against them that shall presume to add to this prophecy, or take away from the same.

{1} AND he shewed me a river of living water, clear as crystal, proceeding from the seat of God and of the Lamb. {2} In the midst of the street thereof, & on both sides of the river, the tree of life, yielding twelve fruits, rendering his fruit every month, & the leaves of the tree for the curing of the Gentiles. {3} And no curse shall be any more: & the seat of God & of the Lamb shall be in it, & his servants shall serve him. {4} And they shall see his face: and his name in their foreheads. {5} And night shall be no more: and they shall not need the light of lamp, nor the light of the sun, because our Lord God doth illuminate them, and they shall reign for ever and ever. {6} And he said to me: These words are most faithful & true. And our Lord the God of the spirits of the Prophets, sent his Angel to shew his servants those things which must be done quickly. {7} And behold I come quickly. Blessed is he that keepeth the words of the prophecy of this book. {8} And I, John which have heard, and seen these things. And after I had heard and seen, I fell down to adore before the feet of the Angel which shewed me these things; {9} and he said to me: See thou do not, for I am thy fellow-servant, and of thy brethren the Prophets, and of them that keep the words of this book. Adore God. {10} And he saith to me: Seal not the words of the prophecy of this book. For the time is near. {11} He that hurteth, let him hurt yet: and he that is in filth, let him be filthy yet: and he that is just, let him be justified yet: and let the holy be sanctified yet. {12} Behold I come quickly. And my reward is with me, to render to every man according to his works. {13} I am Alpha and Omega, the first and the last, the beginning and the end. {14} Blessed are they that wash their stoles: that their power may be in the tree of life, and they may enter by the gates into the city. {15} Without are dogs and sorcerers, and the unchaste, and murderers, and servers of idols, & every one that loveth and maketh a lie. {16} I, JESUS have sent mine Angel, to testify to you these things in the Churches. I am the root and stock of David, the bright and morning star. {17} And the Spirit & the bride say, Come. And he that heareth, let him say, Come. And he that thirsteth, let him come: and he that will, let him take the water of life gratis. {18} For I testify to every one hearing the words of the prophecy of this book,

If any man shall add to these things, God shall add upon him the plagues written in this book. {19} And if any man shall diminish of the words of the book of this prophecy: God shall take away his part out of the book of life, and out of the holy city, and of these things that be written in this book, {20} saith he that giveth testimony of these things. Yea I come quickly: Amen. Come Lord JESUS. {21} The grace of our Lord JESUS Christ be with you all. Amen.

AN AFTERWORD FROM THE PUBLISHER. At last (through God's goodness) you have finished the reading of this Edition of Sacred Scripture faithfully translated into English, provided to you by the efforts of members of the faithful like you. Before the efforts of 'O Letter Printer', the person who labored much to provide a plaintext of this Bible, this work heretofore was only in its original format which took above 2,000 sheets of paper to print, contained by no less than three separate volumes, as it included the extended commentary ever-cherished by Catholics worldwide. A separate commentary, identical to the original, will soon be published, if (God prospering our intention) we have the time.

Many Catholics, perhaps including you, dearest reader, might demand why, in a time such as now, when the original fountain texts in Hebrew and Greek are now extant and have been viewed as authentic by the Church, do we still hold fast to both the original edition of the Douay and Rheims Bible and the one revised by the venerable Bishop R. Challoner? And why do we do so when there are better editions of the Catholic Bible? We answer that we do not dispute the legitimacy nor diminish the value of other editions of the Bible, such as the New American Bible and the Jerusalem Bible, however, we appreciate the value, both literary and apologetic, as well as the passions and sufferings of the writers who we pray are in God's divine Majesty: and as this work is in the public domain, that is, not protected under copyright laws, it is the perfect edition, alongside the revision by Bp. Challoner; to be distributed for the use of faithful Catholics worldwide.

I (the publisher) wish that this historic edition of Holy Writ will be appreciated alongside other orthodox and Catholic translations. Manila, 2022.

