

W.

T.

To the Reader.



Then I had translated the newe testament/ I added a pistle vnto the latter ende/ In which I desired them y^e were learned to amend if ought were founde anysse. But oure malicious and wylie hypocrites which are so stubburne and hard herted in their wicked abhominacions that it is not possible for them to amend any thinge at all/ as we see by daily experience when their both lynges and doings are rebuked with the truth/ saye/ some of them that it is impossible to translate the scripture in to English/ some that it is not lawfull for the laye people to haue it in their mother tonge/ some that it wold make them all heretykes/ as it wold no doute from many thinges which they of longe tyme haue falsly taught/ ad that is the whole cause wherefore they forbyd it / though they other clothes pretende. And some o^r rather every one/ saye that it wold make them rise agernst the kinge/ whom they them selues/ vnto their damnaryd/ never yet obeyed. And lest the temporall rulers shuld see their falsehood/ if the scripture cam to light/ causeth them so to lye. And as for my translatid in which they afferme vnto the laye people/ as I haue hearde saye/

to be I wotte not how many thousande heresy-
 es/ so that it caⁿ not be mēded or correcte/ they
 haue yet taken so greate payne to examyne it/ &
 to compare it vnto that they wold fayne haue
 it and to their awne imaginations and iugglin-
 ge termes/ and to haue some what to rayle at/
 and vnder that cloke to blasphem the treuth/
 that they myght with as litle laboure/ as I sup-
 pose/ haue translated the moste parte of the biz-
 ble. For they which in tymes paste were wont
 to loke on no more scripture then they founde in
 their duns or soch like develysh doctryne/ haue
 yet now so narrowly loked on my translatyon/
 that there is not so moche as one Artherin if it
 lacke a tytle over his hed/ but they haue noted
 it/ and nombred it vnto the ignorant people for
 an heresy. Finallye in this they be all agreed/ to
 dyve you from the knowlege of the scripture/
 & that ye shall not haue the terte thereof in the
 mother tonge/ and to kepe the world styll in dar-
 kenesse/ to thentent they might sit in the consci-
 ences of the people/ thorow wayne superstition
 and false doctryne/ to satisfie their fylthy lustes
 their proude ambition/ and vnstiable covetu-
 ousnes/ and to exalte their awne honoure abo-
 ue kinge & emperoure/ yee & aboue god him selfe.
 ¶ A thousand bokes had they leuer to be put
 forth agensse their abhominable doynge and
 doctryne/ then that the scripture shulde come to
 light. For as longe as they may kepe that dou-
 ne/ they will so darken the ryght way with the

miste of their sophistrie/and so tangle the that
ether rebuke or despyse their abhominations
with argumentes of philosophye & with worz
dly symylitudes and apparent reasons of natu
rall wisdom. And with wrestinge the scripture
vnto their awne purpose clene contrarve vnto
processe/order and meaninge of the texte/ and
so delude them in descantynge vppon it with al
ligeres/and amase the expoundinge it in ma
nye senses before the vnlearned laye people (wh
en it hath but one simple litterall sense whose
light the owles ca not abyde) that though thou
scale in thyne harte and arte sure how that all
is false y they saye/ yet coudeste thou not solz
ve their soyle rydles.

¶ Which thinge onely moved me to translate
the new testament. Because I had perceaved
by experyence/ how that it was impossible to
stablysh the laye people in any truth/ excepte y
scripture were playnly layde before their eyes in
their mother tonge/ that they might se the pro
cesse/order and meaninge of the texte: for els
what so ever truth is taught them/ these enny
myes of all truth quenche it ageyne/partly w
th the smoke of their bottomlesse pyte wherof
thou readeest apocalipsis. ix. that is/ with appa
rent reasons of sophistrie & traditions of their
awne makynge/ founded with out grounde of
scripture/and partely in iugglinge with the tex
te/expoundinge it in soch a sense as is impossiz

ble to gether of the texte/ if thou see the processe
ordre and meaninge therof.

¶ And even in the bisshope of london's house I
entended to have done it. For when I was so
turmoyled in the coure where I was that I
coude no lenger there dwell (the processe w
herof were to longe here to reherce) I this wy
se thought in my silfe/ this I suffre because the
prieses of the contre be vnlearned/ as god it find
weth there are a full ignorant sorte which ha
ue sene no more latyn then that they read in
their portesses and missales which yet many
of them can scarcely read (excepte it be Albertus
de secretis mulieru in which yet / though they
be never so sozly lerned/ they pore day and ni
ght and make notes thern and all to teach the
mydwyves as they say / and luvred a boke of
constitutions to gether tithe/ mortuaries/ offe
ringes/ customs/ and other pillage/ which they
calle/ not theirs/ but godes parte and the deu
ty of holye chirch/ to discharge their conscien
ces with all: for they are bound that they shall
not dimynish/ but encrease all thinge vnto the
vtmost of their powers) and therfore (becaus
se they are thus vnlearned thought I) when
they come to gedder to the alehouse / which
is their preachinge place/ they afferme that my
sanges are heresy. And besides y they adde
to of thir awne heddes which I never spake/ as
the maner is to prolonge the tale to shont

the tyme with all/ and accuse me secretly to the
chauncelare and other the bisshopes officers/
And in decade when I cam before the chauncel
lare/ he thretened me greuously/ and revyled me
and rated me as though I had bene a dogge/
and layd to my charge wherof there coude be
none accuser brought forth (as their maner
is not to bringe forth the accuser) and yet all the
prestes of þe contre were þe same daye there. As
I this thought the bisshope of london came to
my remembrance whom Erasmus (whose tong
ge maketh of litle matters greate elephantes and
listeth vpp aboute the starres whosoever geueth
him a litle exhibition) prayseth exceedingly among
ge other in his annotaryons on the new testa
ment for his great learninge. Then thought I/
if I might come to this mannes service/ I we
re happye. And so I gate me to london/ & tho
row the accoyntaunce of my master came to sir
Harry gylford the kinges graces countroller/ ad
brought him an oration of Iſocrates which I
had translated out of greke in to English/ and
despyed him to speake vnto my lozde of london
for me/ which he also did as he shewed me/ ad
willed me to write a pistle to my lozde / and to
god to him my self which I also did/ and deli
vered my pistle to a servant of his awne/ one
wyllyam heblichwayte/ a mā of myne old acco
yntaunce. But god which knoweth what is w
thin hypocrites/ sawe that I was begyled/ ad
that that counsell was not the nexte way vnto

my purpose. And therefore he gate me no favou
re in my lordes sight. ¶ Wherovppō my lozde an
swered me/ his house was full/ he had mo the
he coude well finde/ and advised me to seke in
london/ wher he sayd I coude not lacke a servis
ce/ And so in london I abode almoste an yere/
and marked the course of the worlde/ and her
de oure pratars / I wold say oure preachers
how they boasted them selves and their hie au
thorite/ and beheld the pompe of oure prelates
and how besyed they were as they yet are/ to set
peacc and vnite in the worlde (though it be not
possible for them that walke in darknesse to co
ntinue longe in peacc/ for they can not but ether
stōble or dash them selves at one thinge or a
nother that shall cleue vnquyer all togedder) &
sawe thinges wherof I deferre to speake at
this tyme and vnderstode at the laste not only
that there was no rowme in my lozde of lon
dons palace to translate the new testament/ but
also that there was no place to do it in all en
glonde/ as experyence doth now openly declare.
¶ Vnder what maner therefore shuld I now
submitte this boke to be corrected and amens
ded of them/ which can suffer nothinge to be
well? Or what protestacyon shuld I make in
soch a matre vnto oure prelates those stubbus
tne Umrottes which so mightely fight agens
ste god and resiste his holy spirite/ enſo accyng
with all crafte and sotelte to quench the light
of the everlastinge testament/ promyses/ and as

poyntemente made betwene god & vs: and hea-
 pinge the sice wrath of god vpon all pynces
 and rulars/mockinge the with falsē fayned na-
 mes of hypocryse/and seruinge ther lustes at
 all poyntes/ & dispensinge with the even of the
 very lawes of god/ of which Chaste him self tes-
 tifieth Mathew. v. y not so moch as one tit-
 tie therof maye parish or be broke. And of whis-
 ch the prophete sayth Psalme. cxvii. Thou has-
 ste commaunded thy lawes to be kepte meod/ y
 is in hebrewe exceedingly/ with all diligēce/ mi-
 ght & power/ and haue made the so mad with
 their iugglinge charmes and crafty persuasōs
 that they thinke it full satisfaction for all their
 woked lyvinge / to tormēt soch as tell the trou-
 th/ & to borne the woode of their soules helth &
 he whosoever beleve thereon.

¶ Nor withstōdinge yet I submytte this boke
 and all other that I haue other made or tras-
 lated / or shall in tyme to come (if it be goddes
 will that I shall further laboure in his her-
 vesh) vnto all them that submytte the selres on
 to the woode of god/ to be corrected of the/ yee
 and moreover to be disalewed & also burnt/ if
 it seme worthy when they have examyned it
 wyth the hebrewe/ so that they first put forth of
 their awne translatunge a nother that is more
 correcte.

¶ Apologe shewinge the vse of the scripture



Though a man had a pre-
 cious iuel and a rich/
 yet if he wiste not the vas-
 lue therof nor wherfore
 it serued/ he were nother
 the better nor rycher of a
 straw. Euen so though

we read the scripture &
 habile of it never so moch/ yet if we know not
 the vse of it/ and wherfore it was geuen/ and
 what is theim to be sought/ it profiteth vs no-
 thinge at all. It is not ynough therfore to read
 and talke of it only/ but wo must also desyre god
 daye and night instantly to open oure eyes/ ad
 to make vs vnderston'd and feale wherfore the
 scripture was geuen/ that we maye applye the
 medycyne of the scripture/ every mā to his aw-
 ne sores / inlesse then we entend to beydle dis-
 puters/ and braulers aboute vayne wordes/ e-
 ver gnawenge vpon the bitter bareke with out
 and neuer attayninge vnto the swete pith w-
 th in/ and persequutinge one an other for defen-
 dinge of lewde imaginacions and phantasyes
 of oure arene invencion.

¶ Paule in y thyrde of y secōde epistle to Tymō
 the sayth/ y the scripture is good to teache/ for
 y ought mē to teach & not dreames of their aw-
 ne malige/ as y pope doth/ & also to improve/
 for y scripture is y twichstone y tryeth all do-
 ctrynes/ & by y we know the false from y true.

And in the. vi. to the ephesians he calleth it the sword of the spirite/by cause it killeth hypocrities and vttereth ad improveth their false inventions. And in the. xx. to the Romayns he sayth all that are wryten/are wryten for oure learninge/that we thorow pacyence and cōforte of the scripture myght have hope. That is/ the ensamples that are in the scripture comfote vs in all oure tribulacions/and make vs to put oure truste in god/and pacyently to abyde his leysure.

And in the. x. of the firste to the Corinthyans he bringeth in examples of the scripture to feare vs and to bridle the fleshe/that we caste not the yoke of the lawe of god from of oure neckes/ and fall to lustinge and doinge of euill.

¶ So now the scripture is a light and sheweth vs the true waye/both what to do / and what to hope. And a defence from all erreure/ and a comfote in aduersyte that we despayre not. and feareth vs in prosperyte that we synne not. See therfore in the scripture as thou readest it first the lawe/what god cōmaundeth vs to doo. And secundarylye the promyses/ which god promyseth vs ageyne/namely in Christe Jesu oure lorde. Then see ensamples/firste of comfote/how god purgeth all them that submitte them selves to walke in his wayes/ in the purgatorie of tribulatyon/deliveringe them yet at the latter ende/and never soferinge any of them to peryshe/that cleave faste to his promyses. And finallye/note the ensamples which are w

ritent to feare the fleshe that we synne not. That is/how god suffereth the vngodlye and wiked synners that resiste god and refuse to felow him/to contynue in their wikednesse/ever waxinge worse and worse vntyll their synne be so sore increased and so abhominable/that if they shuld longer endure they wold corrupte the very electe. But for the electes sake god sendeth the preachers. Neuerthelesse they harden their hartes agens the truth /and god destroyeth the vtterlye and begynneth the world a newe.

¶ This comfote shalt thou evermore finde in the playne texte and luerall sense. Neither is there any storye so homely/ so rude/ yee ar so vile (as it seemeth outwardly) wherein is not exceedinge greate comfote. And when some which seeme to them selves great clarkes saye: they wott not what moare profite is in many gesses of the scripture if they be read with out an allegorye/then in a tale of robenhode/saye thou: that they were wryten for oure consolacyon and comfote/that we despayre not/if soch like happen vnto vs. We be not holyer then Noe/though he were once dronke. Neither better beloved: then Jacob/though his awne sonne desyled his bedde. We be not holyer then lot/though his daughters thorow ignorance deceaved him/nor peradventure holyer then those daughters. Neither are we holyer then David/though he brake wedlocke and vpon the same commytted abhominable murther. All those men have witnes

ffe of the scripture that they pleased god and wa
re good men both before that those things
chaunced them and also after. Nevertheless so
ch things happened them for our ensamples
not that we shuld contrafayre their evill/ but if
whyle we fight with our selves enfor synge to
walke in the law of god (as they did) we yet fall
likewise/ that we despayre not/ but come aga
yn. to the lawes of god and take better holde

¶ We read sens the tyme of Chrystes deeth/ of
virgins that have bene brought vnto the come
stues/ and theye defyled/ and of martyrs that ha
ue bene bounde and howe have abosed their bo
dies. Why: The iudgements of god are bott
lesse. Soch things chaunced partely for ensam
ples/ partely God thorow synne healeth synne
Pryde can net her be healed nor yet appere but
thorow soch horrible deades. Paraventure
they were of h popes secte ad reioysed fleshly/
thinkinge that heaven came by deades and not
by Chryst/ and that the outwarde dead iustifyz
ed them & made them holy and not the inward
spirite receyved by fayth and the consent of the
harte vnto the law of god.

¶ As thou readest therfore thinke that every
sillable pertayneth to thine awne self/ and sucke
out the pube of the scripture/ and arme thy self
ageynst all assautes. Firste note with stronge
fayth the power of god in creatinge all of nougth
Then marke the grevous fall of Adam and of
vs all in him/ thorow the light regardige of the

commaundement of god. In the .iii. Chapitre
God turneth him vnto Abel and then to his
offeringe/ but not to Cain and his offeringe.
Where thou seest that though the deades of the
evell apere outwardly as glorious: as the dea
des of the good: yet in the sight of god which
lofeth on the harte/ the deade is good because
of the man/ and not the man good because of
his deade. In the .vi. God sendeth Noe to pres
ach to the woked and geueth them space to res
pent: they war hard herted/ God bringeth them
to nought. And yet saveth Noe: even by the sa
me water by which he destroyed them. Marke
also what folowed the pryde of the buyldinge
of the toure of Babel

Consydre how God sendeth forth Abrahā out
of his awne contrein to a strange lande full of
woked people/ and gave him but a bare pro
messe with him that he wold blesse him and de
fende him. Abraham beleved: and that worde
saued and deluered him in all perelles: so that
we se/ how that mannes life is not mayntayn
ed by bred onlye (as Chryste sayeth) but moch ra
ther by belevinge the promyses of god. Behold
how soberly and how circūspectly both Abrah
ham and also Isaac behaue them selves amo
ge the infideles. Abraham byeth that which
might have ben geven him for nought/ to cutte
of occasions. Isaac when his welles which he
had digged were taken from him/ geueth rown
me and resisteth not. Noe over theye are and so

we and fede their catell/and make confederacy
ons/ād take perpetuall truce/: and do all outw.
ard thinges: Even as they do which have no
faith/so: god hath not made vs to heydle in this
world Every man must worke godly and truly
to the vtmoste of the power that god hath ge
uen him: and yet not truste therein: but in goddes
worde or promesse: and god will worke with vs
and bunge that we do to good effecte. And the
when oure power will extend no further/ god
des promesses wyll worke all alone

¶ How many thinges also resisted the promes
ses of god to Iacob: And yet Iacob conuere
th god with his awne promesses sayenge: O god
of my father Abraham: and god of my father
Isaac / O lorde which saydest vnto me retur
ne vnto thyne awne contre/ and vnto the place
were thou wast borne and I wil do the good
I am not worthy of the lesse of those mercyes/
ne: of that trowth which thou haste done to thy
seruant I went out but with a staffe/ and come
borne with ij dioues / delyver me out of the han
des of my brother Esau/ for I feare hym great
ly &c. And god delyvered him/ and will like
wise all that call vnto his promesses with a repen
tinge herte/ were they neuer so great synners.
Marke also the weake infirmities of the mā He
lovethe one wife more then a nother/ one sonne
more then a nother. And se how god purgeth
him. Esau threteneth him; Laban begyleth
him. The beloued wife is longe barren: his

doughter is raryshed: his wife is defyled/ and
that of his awne sonne. Rachel dieth / Joseph
is taken a way/ yee and as he supposed rent of
wild beastes and yet how gloryous was hys
ende: Note the wekenesse of his Children / yee
and the synne of them/ and how god thoroow
their awne wekednes saved them. These en
samples teach vs that a man is not attonce
perfecte the firste daye he beginneth to lyue wel
They that be stronge therfore muste suffre with
the weake/ and helpe to kepe them in vni
te & peace one with a nother vntill they be strōger

Note what the brethren sayde when they
were tached in Egipte/ we haue verely synned
(sayde they) agaynste oure brother in y^e we sa
we the anguysh of his soule when he besought
vs/ and wold not heare him: ād therefore is this
tribulation come vppon vs. By which ensam
ple thou seist/ how that conscience of evyll do
enges findeth men out at the laste. But namely
in tribulacyon and aduersyte: there temptacyon
and also desperacyon: yee and the verye paynes
of hell find vs out: here the soule feleth the ferse
wrath of god and wyssheth mountaynes to fal
le on her and to hyde her (yf it were possible) frō
the angrye face of god.

¶ Marke also how greute euilles folow of how
litle an occasion Sina goeth but forth alone to
se the doughters of the contre/ and how greute
myscheve and trouble folowed: Iacob loved but
one sonne more then a nother/ ād how greuous

murder folowed in their hartes? These are en
 samples for oure learninge to teach vs to walke
 warly and circūspectlye in the world of weas
 fe people/that we geve no mā occasions of evyll
 ¶ Finally/ se what god promysed Joseph in his
 dreames. Those promesses accompanyed him all
 ways/and went doune wyth him even in to the
 depe dongeon/ And brought him vpp agayn
 ne/And never for soke him till all that was
 promysed was fulfilled. These are ensamples
 wrytē for oure learninge (as paule sayth) to teach
 vs to truste in god in y^e strōge fyre of tribulation
 and purgatoize of oure flesh. And that they
 which submitte them selves to folow god
 shuld note and marke soch thinges/ for they
 learninge and comforte/is the fruite of the scrip
 ture and cause why it was wryten: And with
 soch a purpose to reade it/is the waye to ever
 lastyng life and to those ioyfull blyssinges
 that are promysed vnto all nacyns in the sea
 de of Abraham/which seade is Jesus Christe
 oure lorde/to whom be honoure and prayse for
 ever and vnto god oure father thorow him.

A M E N.

The fyrst boke of Moyses called Genesis

The fyrst Chapter.



In the begynnynge God created
 heauen and erth. The erth was voy
 de and emptie/ and darcknesse was
 vpon the depe / and the spirite of
 god moved vpon the water

¶ Than God sayd: let there be lyghte and the
 re was lyghte. And God sawe the lyghte that it
 was good: & deuyded the lyghte from the darck
 nesse/and called the lyghte daye /and the darck
 nesse nyghte: and so of the evenynge and mor
 nyngte was made the fyrst daye

¶ And God sayd: let there be a fyrment
 betwene the waters/ and let it deuyde the waters
 a sonder. Than God made the fyrment and
 parted the waters which were vnder the fyr
 ment/ from the waters that were above the
 fyrment: And it was so. And God called
 the fyrment heauen/ And so of the evenynge
 and morninge was made the seconde daye

¶ And God sayd/ let the waters that are vns
 der heauen gather them selves vnto one place/
 that the drye lande may appere: And it came so
 to passe. And god called the drye lande the erth
 and the gatheringe togyther of waters calle
 the see. And God sawe that it was good

B i.

i. Chapter.

And God sayd: let the erth bringe forth herbe and grasse that sowe seed/ and frutefull trees that bere frute every one in his kynde/ haoyngc their seed in them selues upon the erth. And it came so to passe: ad the erth brought forth herbe and grasse soweinge seed every one in his kynde & trees beryngc frute & haoyngc their seed in the selues/ every one in his kynde. And God sawe that it was good: and the of the evenyngc and mo:nyngc was made the thyrdc daye.

Then sayd God: let there be lyghtes in the firmament of heauen to deoyde the daye fro the nyghte/ that they may be onto signes/ seasons/ days & yeares. And let them be lyghtes in the firmament of heave/ to shyne upon the erth. & so it was. And God made two great lyghtes. A greater lyghte to rule the daye/ & a lesse lyghte to rule the nyghte/ and he made sterres also. And God put them in the firmament of heauen to shyne upon the erth/ and to rule the daye & the nyghte/ ad to deoyde the lyghte from darcknesse. And god sawe yf it was good: and so of the evenyngc ad mo:nyngc was made the fourth daye.

And God sayd/ let the water byng forth creatures that move & have lyfe / & foules for to flee over the erth vnder the firmament of heauen. And God created greate whalles and all maner of creatures that lyoe and moue/ which the waters brought forth in their kyndes/ ad all maner of federed foules in their kyndes. And

ii. Chapter.

So. ii.

God sawe that it was good: and God blessed them sayngc. Growe and multiplye ad fyll the waters of the sees/ & let the foules multiplye vpon the erth. And so of the evenyngc & mo:nyngc was made the fysth daye.

And God sayd: let the erth bring forth lypnyngc creatures in their kyndes: cattell & woymes & beastes of the erth in their kyndes/ & so it came so passe. And god made the beastes of the erth in their kyndes/ & cattell in their kyndes/ ad all maner wo:mes of the erth in their kyndes: and God sawe that it was good.

And God sayd: let vs make man in oure symilitude ad after oure lyknesse: that he may haue rule over the fysh of the see/ and over the foules of the ayre/ and ouer cattell/ and ouer all the erth/ and ouer all woymes that crepe on the erth. And God created man after his lyknesse/ after the lyknesse of god created he him: male & female created he them.

And God blessed them/ and God sayd vnto them. Growe and multiplye and fyll the erth and subdue it/ and haue domynyon over the fysh of the see/ and over the foules of the ayre/ and over all the beastes that move on the erth.

And God sayd: se/ I haue geuen you all herbes that sowe seed which are on all the erth/ and all maner trees that haue frute in them and sowe seed: to be meate for you & for all

beastes of the earth/ and vnto all foules of the
ayre/ and vnto all that crepeth on the earth/ wher
in is lyfe/ that they may haue all maner herbes
and grasse for to eate/ and even so it was.
And God behelde al that he had made/ and loo-
king they were exceedynge good: and so of the eue-
nyng and mornyng was made the syxt h daye.

The seconde Chapter.

Thus was heave & earth fynished wryth
all their apparell: and i y seventh daye
god ended hys worke which he had
made & rested in y seventh daye fro all his wor-
kes which he had made. And God blessed y se-
venth daye/ and sanctyfyed it/ for in it he rested
from all his workes which he had created and
made.

These are the generations of heaven & earth
when they were created/ in the tyme when the
LORde God created heaven and earth and all
the shrubbes of the felde be fore they were in the
earth. And all the herbes of the felde before they
sprange: so: the LORde God had yet sent no
rayne vpon the earth/ nether was there yet any
man to tylle the earth. But there arose a myste
out of the ground and watered all the face of
the earth: Then the LORde God shepe man/ es-
uen of the mulde of the earth and brethed into
his face the breth of lyfe. So man was made a
lvyng soule.

The LORde God also planted a garden in
Eden from the begynnynge/ and there he sette

man whom he had formed. And the LORde
God made to sprynge out of the earth/ all maner
trees bewtyfull to the syghte and pleasant
to eate/ and the tree of lyfe in the middes of the
garden: and also the tree of knowlege of good
and euell.

And there spronge a reuer out of Eden to
water the garden/ and thence devided it selfe/
and grewe in to foure principall waters. The
name of the one is Phison/ be it is that compa-
ssyth all the lande of heuila/ where gold grow-
eth. And the gold of that contreys precious/
there is found bedellion and a stone called
Lazur. The name of the seconde ryuer is Gihon/
which compassyth all the lande of Jude. And
the name of the thyrde riuer is Euphrates/ wh-
ich runneth on the east syde of the assyrians
And the fourth iuer is Tigris.

And the LORde God toke Adam and put
him in the garden of Eden/ to dresse it and to
kepe it: and the LORde God comaunded A-
dam saynge: of all the trees of the garde se thou
eate. But of the tree of knowlege of good and
euell se that thou eate not: for even y same daye
thou eatest of it/ thou shalt surely dye.

And the LORde God sayd: it is not good
that man shulde be alone/ I will make hym an
helper to beare him company: And after y the
LORde God had made of the earth all maner
beastes of the felde/ and all maner foules of the
ayre/ he brought them vnto Adam to see what

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he wold call them. And as Adā called all maner liyngbeastes: soe so are their names. And Adam gave names vnto all maner catell/ and vnto the foules of the ayre/ and vnto all maner beastes of the felde. But there was no helpe founde vnto Adam to beare him companye

Then the LORde God cast a slomber on Adam/ and he slepte. And then he toke out one of his rybbes/ and instedether of he fylled vp the place with flesh. And the LORde God made of the rybbe which he toke out of Adam/ a woman/ and brought her vnto Adam. Then sayd Adā this is once bone of my boones/ and flesh of my flesh. This shall be called woman: because she was take of the man. So: this cause shall a man leue father and mother & cleve vnto his wyfe/ & they shall be one flesh. And they were ether of them naked/ both Adam and hys wyfe/ & were not ashamed:

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But the serpent was soryllier than all the beastes of the felde which y^e LORde God had made/ and sayd vnto the woman. Althys/ that God hath sayd/ ye shall not eate of all maner trees in the garden. And the woman sayd vnto the serpent/ of the frute of the trees in the garden we may eate/ but of the frute of the tree y^e is in the myddes of the garden (sayd God) se that ye eate not/ and se that ye touch it not: lest ye dye.

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Then sayd the serpent vnto the woman: tush ye shall not dye: But God doth knowe/ that whensoever ye shulde eate of it/ youre eyes shuld be opened/ and ye shulde be as God and knowe both good and euell. And the woman sawe that it was a good tree to eate of and lustie vnto the eyes and a pleasant tree for to make wyse. And toke of the frute of it and ate/ and gaue vnto hir husband also with her/ and he ate. And the eyes of both them were opened/ that they understode how that they were naked. Then they sowed fygge leues togedder and made them apurns.

And they herd the voyce of the LORde God as he walked in the garden in the coole of the daye. And Adam hyd hymselfe and his wyfe also from the face of the LORde God/ amonge the trees of the garden. And the LORde God called Adam and sayd vnto him where art thou? And he answered. Thy voyce I harde in the garden/ but I was afrayd because I was naked/ and therefore hyd myselfe. And he sayd: what told the that thou wast naked? hast thou eaten of the tree/ of which I bade the that thou shuldest not eate? And Adam answered. The woman which thou gavest to bere me companye she toke me of the tree/ & I ate. And the LORde God sayd vnto the woman: wherfore didest thou so? And the woman answered/ the serpent deceaved me and I ate,

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¶ And the LORD God sayd vnto the serper because thou haste so done moſte curſed be thou of all catell and of all beaſtes of the ſeld: oppo thy bely ſhalt thou goo: and erth ſhalt thou eate all dayes of thy lyfe. No: ouer I will put hatred betwene the and the woman / and betwene thy ſeed and ſyr ſeed. And that ſeed ſhall tread the on the heed / ad thou ſhalt tread hit on the hele.

And vnto the woman he ſayd: I will iuerly increaſe thy ſorow ad make the oft with child / and with payne ſhalt thou be deleuerd: And thy luſtes ſhall pertayne vnto thy huſbond and he ſhall rule the.

And vnto Ada he ſayd: for as moch as thou haſt obeyed the voyce of thy wyſe / and haſt eaten of the tree of which I commaunded the ſayinge: ſe thou eate not therof: curſed be the erth for thy ſake. In ſorow ſhalt thou eate therof all dayes of thy lyfe: And it ſhall beare thornes ad thyiſtels vnto the. And thou ſhalt eate the herbes of y ſeld: In the ſwete of thy face ſhalt thou eate brede / vntill thou returne vnto the erth whēce thou waſt take: for erth thou art / ad vnto erth ſhalt thou returne.

And Ada called his wyſe Zeua / becauſe ſhe was the mother of all that lyeth And the LORD God made Adam and hys wyſe garments of ſkynes / and put them on them. And the LORD God ſayd: loo / Adam is become as it were one of vs / in knowlege of good and euel. But now leſt he ſtretch forth his hand

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ſo. v.

and take alſo of the tree of lyfe and eate and lyue euer.

¶ And the LORD God caſt him out of the garden of Eden / to tulle the erth whēce he was taken. And he caſt Ada out / and ſette at y encreyng of the garden Eden / Cherubin with a naked ſwerde modyng in and out / to kepe the way to the tree of lyfe.

¶ The. iiij. Chapter.



¶ And Adam lay wyth Zeua his wyſe / which conceaved and bare Cain / and ſayd: I haue gotten a mā of the LORD. And ſhe proceeded forth and bare hys brother Abel: And Abel became a ſheperder / and Cain became a ploweman.

And it ſortuned in proceſſe of tyme / that Cain brought of the frute of the erth: an offeringe vnto the LORD. And Abel / he brought alſo of the fyrſtlynges of hys ſhepe and of the fatt of them. And the LORD loved vnto Abel / and to his offeringe: but vnto Cain and vnto his offeringe / looked he not. And Cain was wroth exceedingly / and loured. And the LORD ſayd vnto Cain: why art thou angry / and why loureſte thou? Woeſt thou not yf thou doſt well / thou ſhalt receave it: But yf thou doſt euel / by thy ſynne lyeth open in the doore. Not withſtōd

Of this
 ace no do^s dyng let it be subdued vnto the / ad see thou rus
 ie y pope le it. And Cain talked wryth Abell his broz
 which in all ther.

And as soone as they were in the felde / Cas
 od toke an in fell vppon Abell his brother and slewe hym
 occasion to And y LORD sayd vnto Cain: where is Abell
 iarte all thy brother: And he sayd: I can not tell: am I
 is creatur my brothers feper: And he sayd: What hast
 is: and to thou done: the voyce of thy brothers bloud crys
 orbid vnto me out of the erth. And now cursed be
 er payne of thou as pertaynyng to the erth / which opened
 cor unica hy: mouth to receaue thy brothers bloud of thy
 d y no ma ne hande. For: when thou kyllest the grounde she
 together he shall here forth not geve hy: power vnto the. A
 here fige or vagabunde and a rennagate shalt thou be vpon
 mperdwre) the erth.

And Cain sayd vnto the LORD: my synne
 is greater / then that it may be forgiven. Behol
 de thou castest me out this day from of the face
 of the erth / and fro thy syghte must I hyde my
 selfe ad I must be wandryng and a vagabun
 de vpon the erth: No: over whosoever fyndeth
 me / wyll kyll me. And the LORD sayd vnto hy
 Not so: but whosoever sleyth Cain shalbe puny
 shed. viij. folde. And y LORD put * a marke vpo
 Cain that no man shoulde fynd hym.

And Cain went out fro the face of the LORD
 and dwelt in the lande Nod / on the east syde of
 Eden.

And Cain laye wryth hys wyfe / which con
 ceaved and bare Genoch. And he was buyldin
 ge a cyte and called the name of it after the na
 me of hys sonne / Genoch. And Genoch begat
 Irad. And Irad begat Mahuiel. And Ma
 huiel begat Mathusael. And Mathusael beg
 gat Lamech.

And Lamech toke hym two wyves: the one
 was called Ada / and the other Zilla. And Ada
 bare Jabel / of whome came they that dwell in
 tentes ad possesse cattell. And hys brothers na
 me was Jubal: of hym came all that excercys
 se them selues on the harpe and on the organs
 And Zilla she also bare Tubalcain a worker in
 metall and a father of all that grave in brasse
 and yeron. And Tubalcains syster was called
 Naema.


Then sayd Lamech vnto hys wyves Ada ad
 Zilla: heare my voyce ye wyves of Lamech
 and herken vnto my wordes / for I haue slayne
 a man and wounded my selfe / and haue slayn
 a yongman / and gorte my selfe stryces:

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For Cain shall be avenged sevenfold: but Lam-
ech sevencie tymes sevenfolde.

¶ Adam also laye with hys wyfe yet agayne/
and she bare a sonne ad called hys name Seth
for god/sayd she hath geven me a nother sonne
for: I bell whom Cain slewe. And Seth begat
a sonne and called hys name Enos. And in
that tyme began men to call on the name of the
LORD.

The v. Chapter.

 This is the boke of the genera-
tion of man/ In the daye when
God created man and made
hym after the symyltude of god
Male and female made he the
and called their names man/
in the daye when they were created. And when
Adam was an hundred and thyrty yere old/ he
begat a sonne after hys lyknesse and symyltru-
de: and called hys name Seth. And the dayes
of Adam after he begat Seth/ were eyght hun-
dred yere/ and begat sonnes and daughters.
and all the dayes of Adam which he lyved/
were. ix. hundred and. xxx. yere / and then he
dyled.

And Seth lyved an hundred and. v. yeres/
and begat Enos. And after he had begot Enos
he lyved. viij. hundred and. viij. yere/ and begat
sonnes and daughters. And all the dayes of
Seth were. ix. hundred and. xij. yere/ and dyled.
And Enos lyved. lxxx. yere and begat

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fo. vij.

Kenan, And Enos after he begat Kenan/ lyved
vij. hundred and. xv. yere/ and begat sonnes
and daughters: and all the dayes of Enos were.
ix. hundred and. v. yere/ and than he dyled.

And Kenan lyued. lxx. yere and begat Ma-
halaliel. And Kenan after he had begot Maha-
laliel/ lyved. viij. hundred and. xl. yere and bes-
gat sonnes and daughters: and al the dayes of
Kenan were. ix. hundred and. x. yere/ and than
he dyled.

And Mahalaliel lyued. lxx. yere/ and begat Ja-
red. And Mahalaliel after he had begot Jared
lyued. viij. hundred and. xxx. yere and begat son-
nes and daughters: and all the dayes of Ma-
halaliel were. viij. hundred nynetye and. v. yea-
re/ and than he dyled

And Jared lyved an hundred and. lxxij. yere
and begat Enoch: and Jared lyved after he
begat Enoch. viij. hundred yere and begat son-
nes and daughters. And all the dayes of Ja-
red were. ix. hundred and. lxxij. yere/ and than he
dyled.

And Enoch lyved. lxx. yere ad begat Ma-
thufala. And Enoch walked wyth god after
he had begot Mathufala. iij. hundred yere/ and
begat sonnes and daughters. And all the dayes
of Enoch were. iij. hundred and. lxx. yere.
and than Enoch lyved a godly lyfe / and was
nomore sene/ for: God toke hym away.

And Mathufala lyved an hundred and
lxxvij. yere and begat Lamech: and Mathufala

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after he had begot Lamech / lyved. vij. hundred
and. lxxij. yere. / ad begat sonnes and dought-
ters. And all the dayes of Methusala were. ix.
hundred. lxx. yere / and than he dyed.

And Lamech lyved an hundred. lxxij. yere /
begat a sonne and called hym Noe sayng. This
same shall comfote vs: as concernyng our
woke and sorow of our handes which we ha-
ue aboute the erthe that the LORde hath curs-
sed. And Lamech lyved after he had begot Noe
v. hundred / nyne and. v. yere / and begat son-
nes and doughters. And all the dayes of La-
mech were. vij. hundred. lxxij. yere / and than he
dyed. And when Noe was. v. hundred yere ol-
de / he begat Sem / Ham and Japhet.

The. vij. Chapter.

And it came to passe / whā men begā
to multiplye apō the erth / ad had be-
got them doughters / the sonnes of
God saue the doughters of men that they we-
re fayre / and toke vnto them wyues / which
they best liked amonge the all. And the LORde
sayd. My spirite shall not allwaye stryue wth
the man / for they are flesh. / Nevertheless I wyll
geue them yet space / and hundred and. xx. yeres
There were tyrantes in the world in thos
dayes. So: after that the children of God had
gone in vnto the doughters of men and had be-
gotten them children / the same children were
the mightiest of the world and men of renowne

Chapter. vij.

And when the LORde sawe / the wokednesse
of man was increasēd upon the erth / and that
all the ymaginacion and thoughtes of his hert
was only evell continually / he repented that he
had made man upon the erth and sorowd in
his hert. And sayd. I wyll destroy man kynde
which I haue made / frō the face of the erth:
boih man / beast / woome and foule of the ayre /
for it repēterh me that I haue made them. But
yet Noe found grace in the syghte of the LOR-
de.

These are the generandis of Noe. Noe was a
righteous man and vnconrupte in his tyme / &
walked wth god. And Noe begat. iij. sonnes:
Sem / Ham and Japheth. And the erth was
conrupte in the syghte of god and was full of
myschefe. And God looked upon the erth / ad loo-
it was corrupte: for all flesh had corrupte his
way vpon the erth.

Then sayd God to Noe: the end of all flesh
is come before me / for the erth is full of there
myschefe. And loe / I wyll destroy them with
the erth. Make the an arcke of pyne tree / and
make chaumbers in the arcke / and pych it wth
thin and wythout wyth pych. And of this fa-
cion shalt thou make it.

The lenth of the arcke shall be. iij. hundred
cubytes / ad the bredth of it. l. cubytes / and the
heyth of it. xxx. cubytes. A wyndow shalt thou
make aboue in the arcke. And wythin a cub-
yte compassse shalt thou finish it.

And the dore of the arcke shalt thou sette in y^e syde of it: and thou shalt make it with ij loftes one above an other. For beheld I wil bunge in a floud of water upon the erth to destroy all flesh from vnder heaven/ wherein breath of life is so that all that is in the erth shall perish. But I will make myne apoyntement with the/that both thou shalt come in to y^e arcke and thy sonnes/ thy wyfe and thy sonnes wyves with the.

And of all that lyveth what soever flesh it be/ shalt thou bringe in to the arcke/ of every thyng a payre / to kepe them a lyve wyth the. And male and female se that they be/ of byrdes in their kynde/ and of bestes in their kynde/ and of all maner of wormes of the erth in their kynde: a payre of every thyng shall come unto the to kepe them a lyve. And take vnto the of all maner of meate y^e may be eaten & laye it vp in stooze by the/ that it may be meate both for y^e and for the: and Noe dyd acordinge to all that God commaunded hym.

The. vii. Chapter.



And the LORD sayd vnto Noe: goo in to the arcke both thou and all thyne household. For thou hast bene righteous before me in this generation. Of all beastes that are alive I will take vnto the. vii. of every kynde the male and hys female

And of vncleue bestes a payre/ the male and hys female: lykewyse of the byrdes of the ayre vij. of every kynde/ male and female to save seed vpon all the erth. For. vij. dayes hence wyll I send rayne vppō the erth. xl. dayes & xl. nyghtes and wyll destroy all maner of thynges that I haue made/ from of the face of the erth..

And Noe dyd acordinge to all y^e the lorde commaunded hym: and Noe was. vi. hundred yeres olde/ when the floud of water came vpon the erth: and Noe went and his sonnes and his wyfe and his sonnes wyves wyth hym/ in to the arke from the waters of the floud. And of vncleue bestes and of bestes that are vncleue and of byrdes and of all that creperth vppō the erth/ came in by cooples of every kynde vnto Noe in to the arke: a male and a female: even as God commaunded Noe. And the seventh daye the waters of the floud came vpon the erth.

In the. vi. hundred yere of Noes lyfe/ in the thredecde moneth/ in the. xvij. daye of the moneth/ the same daye were all the founteynes of the greates depe broken vp/ & the wyndowes of heave were opened/ and there fell a rayne vpon the erth. xl. dayes and. xl. nyghtes.

And the selfe same daye went Noe/ Sem/ Cham and Japheth/ Noes sonnes/ and Noes wyfe and the. iii. wyues of his sonnes wyth them in to the arke: both they and all maner of bestes in their kynde/ & all maner of cattell in their kynde & all maner of wormes that crepe vpon

the erth in their kynde/ and all maner of byrdes in there kynde. / and all maner off foules what soever had feders. And they came vnto Noe in to the arke by cooiples/ of all flesh y had breth of lyfe in it. And they that came/ came male and female of every flesh accordyng as God commaunded hym: and the dore shyt the dore oppo him

And the floud came. xl. dayes and xl. nyghtes vppon the erth/ and the water increased and bare vp the arke and it was lifte vp from of the erth And the water prevailed and increased exceedingly vppon the erth: and the arke went vppo the toppe of the waters.

And the waters prevailed exceedingly above mesure vppo the erth / so that all the hie hylles which are vnder all the partes of heaven/ were covered: eue. xv. cubytes hie prevailed the waters/ so that the hylles were covered.

And all fleshe that moved on the erth/ bothe birdes carell and beastes perished/ with all that crepte on the erth and all men: so that all that had the breath of liffe in the nostrils of it thow row our all that was on drye lond dyed.

Thus was destroyed all that was vppo the erth/ bothe man/ beastes/ wommes and foules of the ayre: so that they were destroyed from the erth: save Noe was reserved only and they that were wyth hym in the arke. And the waters prevailed vppon the erth/ an hundred and fiftye dayes.

The. viiiij. Chapter.

AND god remembred Noe and all y beastes and all y catell y were wyth hi in y arke And god made a wynde to blow vppo y erth/ and y waters ceased: and y fountaynes of the depe and the wyndowes of heave were stopte and the rayne of heaven was forbidde / and the waters returned from of y erth and abated after the ende of an hundred and. l. dayes.

And the arke rested vppo the mountayns of Ararat/ the. xvij. daye of the. vij. moneth. And the waters went away and decreased vntyll the x. moneth. And the fyrst daye of the tenth moneth/ the toppes of the mounteyns appered.

And after the ende of. xl. dayes. Noe opened the wyndow of the arke which he had made/ and sent forth a raven/ which went out/ ever goyng and comyng agayne/ vntyll the waters were dreyed vpp vppon the erth

Then sent he forth a doue from hym/ to see whether the waters were fallen from of the erth. And when the doue coude fynde no resting place for hyr fore/ she returned to hym agayne vnto the arke/ so: the waters were vppon the face of all the erth. And he put out hys honde and toke her and pulled hyr to hym in to the arke

And he abode yet. vij. dayes mo/ and sent out the doue agayne out of the arke/ And the doue came to hym agayne aboute eventynde / and beholde: There was in hyr mouth a lufe of an olyve tre which she had plucked

C. ij.

wherby Noe perceaved that the waters were abated oppon the erth. And he taried yet .viii. other dayes/and sent forth the doue/which from thence forth came no more agayne to him.

And it came to passe/the fyfte hundred and one yere and the fyfte daye of the fyfte moneth/ that the waters were dryed oppon the erth. And Noe toke off the hatches of the arke and lo Fed: And beholde/the face of the erth was drye. So by the .xxvij. daye of the seconde moneth the erth was drye.

And God spake vnto Noe saynge: come out of the arke/both thou and thy wyfe ad thy sonnes and thy sonnes wyues with the. And all the beastes that are with the whatsoeuer flesh it be/both soule and carell and all maner womnes that crepe on the erth/ brynge out with the/and let them moue/growe ad multiplye oppon the erth. And Noe came out/ad his sonnes and his wyfe and his sonnes wyues with hym. And all the beastes/and all the womnes/ and all the foules/and all that moved oppon the erth/ came also out of the arke/ all of one kynde together.

And Noe made an altar vnto the LOR. SE/ and toke of all maner of cleue beastes and all maner of cleue foules / and offered sacrifice vpon the altar. And the LOR SE smellyd a swete sauoure and sayd in his hert: I wyll henceforth no more curse the erth for mannes sake/for the imaginacion of mannes hert is

well/soen from the very youth of hym. Moreover I wyll not destroy from henceforth all that lyveth as I have done. Neither shall sowynge tyme and haroest/colde/and here/somere & wynter/daye and nyghte ceasse/as long as the erth endureth.

¶ The. ix. Chapter.

AND God blessed Noe and his sonnes/and sayd vnto them: Increase and multiplye and fyll the erth.

The feare also and drede of you be oppon all beastes of the erth / and oppon all foules of the ayre/ad oppon all that crepeth on the erth/ and oppon all fishes of the see/which are gyven vnto youre handes. And all that moveth oppon the erth havynge lyfe/shall be youre meate: Even as y grene herbes/so geue I you all thynge. Only the flesh with his life which is his bloud/se that ye eate not.

* For verely the bloude of you wherein youre lyfes are wyll I requyre: Eue of the hande of all beastes wyll I requyre it/ And of the hande of man and of the hand of euery mannes b. other/ wyll I requyre the lyfe of man: so y he which shedeth mannes bloude/shall haue hys bloud shed by man agayne: for God made man after his awne lyknesse. See that ye increase/ and ware/and be occupyde oppon the erth/ & multiplye therein.

¶ Furthermore God spake vnto Noe & to hys sonnes wyth hym saynge: see/ I make my bōd

* This lawe and soch lawe to requyre/ were Fin ges and ruz lars ordyned of God wherfore they ought not to suffre the popes lawes us to shede bloud theirs not shed as geue/ neith er yet to sett opp their ab hominable seruaries & necke verses cleane agensse the ordinaunce of god/ but vnto their dānacyon

ix. Chapter

wyth you and youre seed after you / and wyth
all lvyngge thynge that is wyth you: both soule
and carell / and all maner beste of the erth that
is wyth you / of all that commeth out of the arc
ke / what soeuer beste of the erth it be.

I make my boude wyth you / that hence forth
all flesh shall not be destroyed wyth y^e waters
of any floud / ad y^e hence forth there shall not be
a floud to destroy the erth.

And God sayd. This is the token of my bo^u
de which I make betwene me and you / ad betw^e
wene all lvyngge thynge that is wyth you for e^u
uer: I wyll sette my boue in the cloudes / and it
shall be a sygne of the appoyntment made betw^e
wene me and the erth: So that when I bryng
in cloudes vpoⁿ y^e erth / the boue shall appere in
cloudes. And than wyll I thynke vppon my tes
tament which I haue made betwene me and
you / and all that lyveth what soeuer flesh it be.
So that henceforth there shall be no more wa
ters to make a floud to destroy all flesh.

The boue shall be in the cloudes / and I wyll
loke vpon it / to remembre the euerlastynge test
ment betwene God and all that lyveth vppon
the erth / what soeuer flesh it be. And God sayd
vnto Noe: This is the sygne of the testament
which I haue made betwene me and all flesh
is on the erth.

The sonnes of Noe that came out of the ar
ke were: Sem / Ham and Japheth. And Ham

x. Chapter

So. xij.

he is the father of Canaan. These are the. iij. sons
nes of Noe / and of these was all the world o^r
descended.

And Noe beyng an husbād man / went fur
th and planted a vneyarde and drinke of the
wyne and was droncke / and laye vncouered in
the myddest of his rē. And Ham the father of
Canaan sawe his fathers prouyees / & tolde his
ij. brethren that were wythout. And Sem and
Japheth toke a mantell and put it on both there
sholders ad went backward / ad covered there
fathers secrets / but there faces were backward
So that they sawe not there fathers nakednes.
As soone as Noe was awaked frō his wyne
and wyll what his yongest sonne had done vnto
hym / he sayd: curst be Canaan / ad a seruante
te. of all seruantes be he to his brethren. And he
sayd: Blessed be the LORde God of Se / and
Canaan be his seruante. God increase Japheth
that he may dwell in the tentes of Sem. And
Canaan be the ir seruante.

And Noe luyed after the floude. iij. hundred
and. l. yere: So that all the dayes of Noe were
ix. hundred and. l. yere / ad than he dyed.

The. x. Chapter.

These are the generations of the sons
nes of Noe: of Sem / Ham and Japheth / which begat them children
after the floude.

x. Chapter

The sonnes of Japheth were: Gomyr/Masgog/Madai/Jauan/Tubal/Mesech and Thyras. And the sonnes of Gomyr were: Ascenas Riphath and Togarma. And the sonnes of Jauan were: Elisa/Tharsis/Cithim and Sodanin. Of these came the Isles of the gentyl's in there contres/ every man in his speach/ fynyed and nation.

The sonnes of Ham were: Chus Mizraim Phut and Canaan. The sonnes of Chus: were Seba/Hevila/Sabta/Rayma and Sabrema. And the sonnes of Rayma were: Seba/ & Dedan. Chus also begot Nemrod/ which begat to be myghtye in the erth. He was a myghtie hunter in the syghte of the LORDE: Where of came the proverbe: he is as Nemrod that myghtie hunter in the syghte of the LORDE. And the begynnyng of hys kyngdome was Babel/ Esrech/ Achad and Chalne in the lande of Synear: Out of that lande came Assur and baylodes Ninive/ and the cyte rebooth/ and Calah. And Resen betwene Ninive and Chalah. That is a grete cyte. And Mizraim begat ludim/ Esnanum/ Leabim/ Naphrusim/ Parthrusim & Casubim: from whence came the Philistynes/ and the Capthiberynes.

Canaan also begat zidon his eldest sonne & Beth/Zebusi/Emori/Girgosi/Sini/Arki/Sini/Aruadi/ Semari and haman. And afterward sprange the fynyed of the Canaanytes. And the costes of the Canaanytes were fro Sy

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fo. xiiij.

don tyll thou come to Berara & to Usa/ & tyll thou come to Sodoma/Gomoraa/ Adama Zebeim: evē unto Lasa. These were the chylde of Ham in there fynyeddes/tonges/landes and nations.

And Sem the father of all y childre of Eber and the eldest brother of Japheth / begat children also. And his sonnes were: Elam Assur/ Arphachsad/Lud ad Aram. And y childre of Aram were: Uz/ Hul/ Gether & Mas. And Arphachsad begat Sala/ and Sala begat Eber. And Eber begat. ij. sonnes. The name of the one was Peleg/ for in his tyme the erth was deuyded. And the name of his brother was Jafetan.

Jafetan begat Almodad/Saleph/Syzar/moneth/Zarab/Sadoram/Uzal/Sifela/Saba/Abimael/Seba/Ophir/Heula & Jobab. All these are the sonnes of Jafetan. And the dwellynge of them was from Mes: vntill thou come vnto Sephar a mountayne of the easste lande. These are the sonnes of Sem in their fynyeddes/ languages/ contrees and nations. These are the fynyeddes of the sonnes of Noe/ in their generations and nations. And of these came the people that were in the world after the floude.

The. xi. chapter.

And all the world was of one tonge and one language. And as they came from the east/ they founde a playe

Chapter. xi.

ne in the lande of Synear/and there they dwel-
led. And they sayd one to a nother: come on/let
us make bricke ad burne it wyth fyre. So brics
fe was there stone and slyme was there moister
And they sayd: Come on/let vs buylde vs a cyte
re and a toure/that the toppc may reach onto he
auen. And let vs make us a name/for: perauen-
ture we shall be scatered abrode. ouer all the
erth.

And the LORde came downe to see the cy-
te and the toure which the chylbern of Adā had
buylde. And the LORde sayd: See/the peas-
ple is one and haue one tonge amonge them all.
And thys haue they begon to do / and wyll
not leaue of from all that they haue purposed to
do. Come on/let vs descende and myngel thei-
re tonge euen there / that one vnderstonde not
what a nother sayeth. Thus y LORde skatered
them from thence vppon all the erth. And they
left of to buylde the cyte. Wherfore the name of
it is callid Babel/ because that the LORDE
there confounded the tonge of all the world.
And because that the LORde from thence/ sk-
tered them abrode vppon all the erth.

These are the generations of Sem: Se was
an hundred yere olde and begat Arphachsad
ij. yere after the floude. And Se lyued after he
had begot Arphachsad. v. hundred yere an
begat sonnes and daughters.

And Arphachsad lyued. xxx. yere and be-
-

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Jo. iiii

gat Sala/and lyued after he had begot Sala
liij. hundred yere & .iij. & begat sonnes and dought-
ters. And Sala was. xxx. yere old and begat
Eber/ Ad lyued after he had begot Eber. iiii. hundred
died and thre yere / ad begat sonnes and dought-
ters

When Eber was. xxxiiij. yere olde/ he begat
Peleg/ and lyued after he had begot Peleg/ fou-
re hundred and. xxx. yere/ and begat sonnes and
dughters.

And Peleg when he was. xxx. yere olde be-
gat Regu/ and lyued after he had begot Regu.
ij. hundred and. ix. yere / and begat sonnes and
dughters.

And Regu when he had lyued. xxxij. yere be-
gat Serug/ and lyued after he had begot Ser-
rug. ij. hundred and. viij. yere/ and begat sonnes
and daughters.

And when Serug was. xxx. yere olde/ he be-
gat Nahor/ and lyued after he had begot Nas-
hor. ij. hundred yere/ and begat sonnes & dought-
ters.

And Nahor when he was. xxxix. yere
olde / begat Terah / and lyued after he
had begot Terah / an hundred and. xix. yere/

xij. Chapter.

and begat sonnes and daughters.

And when Terah was .lxx. yere olde/he begat Abram/Nahor and Haran.

And these are the generations of Terah. Terah begat Abram/Nahor and Haran. And Haran begat Lot. And Haran dyed before Terah his father in the londe where he was borne/at Ur in Chaldea. And Abram and Nahor toke them wyues. Abrahams wyfe was called Sarai. And Nahors wyfe Mylca the daughter of Haran which was father of Mylca and of Jisca. But Sarai was baren and had no childe.

Then toke Terah Abram his sonne and Lot his sonne Harans sonne/ and Sarai his daughter in lawe his sone Abrahams wyfe. And they went wyth hym from Ur in Chaldea/ to go in to the lade of Chanaan. And they came to Haran and dwelled there. And when Terah was ij. hundred yere old and .v. he dyed in Haran.

The .xij. Chapter.

UThen the LORDe sayd vnto Abrahā Gett the out of thy contre and from thy kynred / and out of thy fathers house/ into a londe which I wyll shewe the. And I wyll make of the a myghtie people/ and wyll blesse the/ and make thy name grete/ that thou mayst be a blessinge. And I wyll blesse the that blesse the/ and curse the that curse the. And in the shall be blessed all the generations of the erth.

And Abram went as the LORDe badd hym/

xij. Chapter

So. xv.

and Lot went wyth hym. Abram was .lxxv. yere olde/ when he went out of Haran. And Abram toke Sarai his wyfe and Lot his brothers sonne/ wyth all their goodes which they had gotten and soules which they had begotten in Haran. And they departed to goo in to the lade of Chanaan. And when they were come in to the lande of Chanaan/ Abram went furth in to the lade tyll he came vnto a place called Sychem/ and vnto the oke of More. And the Canaanaytes dwelled then in the lande.

Then the LORDe appeared vnto Abram and sayd: vnto thy seed wyll I geue thys lade. And he buyldeed an aultere there vnto the LORDe which appeared to hym. Then departed he thence vnto a mountayne that lyeth on the east syde of Bethel and pyched hys tente: Bethel beinge on the west syde / and Ay on the east. And he buyldeed there an aultere vnto the LORDe/ and called on the name of the LORDe. And when Abram departed and toke his iourney southwarde

After thys there came a derth in the lande. And Abram went downe in to Egipte to sojourn there/ for the derth was sore in the lande. And when he was come nye for to entre in to Egipte/ he sayd vnto Sarai his wife. Beholde/ I knowe that thou art a fayre woman to looke apō. It wyll come to passe therefore whē the Egiptians see the/ that they wyll say: she is his wyfe. And so shall they sle me and save the.

The. xiiij. Chapter

Saye I praye the therfore that thou art my sister/that I maye fare the better by reason of the and that my soule maye lyue for thy sake.

As soone as he came in to Egipte/the Egip-
tians sawe the woman that she was very fayre.
And Pharaos lordes sawe hir also/and prays-
sed hir onto Pharao: So that she was taken in
to Pharaos house/ which entreated Abram
well for hir sake/so that he had shepe/oxen and
he asses/men seruantes/mayde seruantes/ she as-
ses and camels.

But God plagued Pharao and his house
with grece plages/because of Sarai Abrams
wyfe. Then Pharao called Abram and sayd:
why hast thou thus dealt with me? Wherefore
toldest thou me not that she was thy wyfe?
Why saydest thou that she was thy sister/and
causedest me to take hyr to my wyfe? But now
loo/there is the wyfe/take hir and be walkyng.
Pharao also gaue a charge vnto his men over
Abram/to leade hym out /with his wyfe and
all that he had.

The. xiiij. Chapter.

Agan Abram departed out of Egipt
re/both he and his wyfe and all that
he had/and Lot with hym vnto the

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So. xviij

South. Abram was very rich in cattell/syluer &
gold. And he went on his tourney fro the south
euen vnto BETHEL/and vnto the place where
his tence was at the first tyme betwene BETHEL
and Ay/and vnto the place of the altar
which he made before. And there called Abram
vpon the name of the LORDE.

Lot also which went with hym had shepe/cattell
and tentes: so that the londe was not as
dill to receaue them that they myght dwell to-
gether/so: the substance of their riches was so
greate/that they coude not dwell together. And
there fell a stryfe betwene the herdmen of Ab-
rams cattell/and the herdmen of Lots cattell.
Moreover the Cananytes and the Pherysites
dwelled at that tyme in the lande.

Then sayd Abram vnto Lot: let there be
no stryfe I praye the betwene the and me and
betwene my herdmen and thyre/so: we be bre-
thren. Is not all the hole lande before the? Sep-
parte I praye the fro me. If thou wilt take the
lefte hande/I will take the right: Or if thou ta-
ke the right hande I will take the left. And
Lot lyst vp hys eyes and beheld all the contre
aboute Iordane/which was a plenteous contre
of water every where/ before the LORDE des-
troyed Sodom and Gomorra.

The. xiiij.

Even as the garden of the LORDe / & as the lande of Egypte tyll thou come to Soar.

Then Lot chose all the costes of Jordane and toke hys journey from the east. And so departed the one brother from the other. Abram dwelled in the lande of Canaan. And lot in the cytes of the playne / & tented tyll he came to Sodome. But the men of sodome were wyked and synned exceedingly agens the LORDe.

And the LORDe sayed unto Abram / after that Lot was departed from hym: lyfte up thine eyes & loke from y place where thou art / northward / southward / eastward and westward / so: all the lande which thou seist wyll I gyve vnto the & to thy seed forever. And I wyll make thy seed / as the dust of the erth: so that ys a man can nombre the dust of the erth / than shall thy seed also be nombred. Arise and walke aboute in the lande / in the length of it and in the bredth so: I wyll geue it vnto the.

Then Abra toke downe hys tente / & went and dwelled in the ofegrove of Mamre which is in Ebron and buylded there an altar to the LORDe.

The. xiiij. Chapter.

AND it chaunfed within a while / that Amraphel kynge of Synear / Arisach kynge of Elasar / Redorlaomer kynge of Elam and Thydeall kynge of the nations: made warre wyth Bera kynge of Sodoh and wyth Birsa kynge of Gomorra. And wyth

The. xiiij. Chapter. fo. xvij.

the Sineab kynge of Adama / & with Semeaber kynge of Seboim / and wyth the kynge of Bela which Bela is called Soar. All these came together vnto the vale of siddim which is now the salt see Twelve yere were they subiecte to kinge Redorlaomer / and in the. xiiij. yere rebelled.

Therefore in the. xiiij. yere came Redorlaomer and the kynges that were wyth hym / and smote the Raphayms in Asarath Barnaim / and the Susims in Ham / and the Enyims in Sabe Barnathaim / and the Hozyms in their awnc mounte Seir vnto the playne of Pharan / which is dooreth vpon the wyldernesse. And then turned they and came to the well of fugmente which is called Cades / and smote all the contre of the Amalechites / and also the amorytes that dwell in Hazezon Thamar.

Then went out the kynge of Sodome / and the kynge of Gomorra / and the kynge of Adama and the kynge of Seboim / and the kynge of Bela / and sette their men in aray to fyghte wyth them in the vale of siddim / that is to say / wyth Redorlaomer the kynge of Elam and wyth Thydeall kynge of the Nations / and wyth Amraphel kynge of Synear. And wyth Amoch kynge of Elasar: foure kynges agens the. And that vale of siddim was full of stymyettes.

And the kynges of Sodome and Gomorra fled / and fell there. And the resydue fled to the mountaynes. And they toke all the goodes

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of Sodome and Gomo:ra and all their vitales/ād went their waye. And they toke Lot also Abram's brothers sonne and his good (so: he dwelled at Sodome) and departed:

Then came one that had escaped/ and tolde Abram the hebrue which dwelled in the oke grove of Manre the Amoyte brother of Escchol and Aner: which were confederate wyth Abram. When Abram herde that his brother was taken/ he harnesssed his seruantes bove in his owne house. iij. hundred & xviij. ād followed till they came at Dan. And sette hymselfe ād his seruantes in aray / & fell vpon them by nyght/ & smote them/ & chased them awaye vnto Hoba: which lyeth on the lefte hande of Samasco/ and broughte agayne all the goodes/ & also his brother Lot/ ād his goodes/ the women also and the people.

And as he retourned agayne from the slauhter of Fedorlaomer and of the kynge that were wyth hym/ than came the kynge of Sodome agaynst hym vnto the vale of Saue which now is called Kyngees dale.

Then Melchisedech kynge of Salem brought forth bread and wyne. And he beyng the prest of the most hyghest God/ blessed hym sayng. Blessed be Abram vnto the most hyghest God/ possessor of heauen and erth. And blessed be God the most hyghest/ which hath deliuered thyne enemies in to thy handes. And Abram gaue hym tythes of all.

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So. xviij.

Then sayd the kynge of Sodome vnto Abram: gyue me the soulties/ and take the goodes to thy selfe. And Abram answered the kynge of Sodome: I lyfte vpp my hande vnto the LORde God most hygh possessor of heauen ād erth/ that I will not take of all' is thine/ so moch as a thred or a shoulacher/ lest thou shuldest saye I haue made Abra ryeche. Saue only that which the yonge men haue eaten ād the partes of the men which went wyth me. Aner/ Escchol & Manre. Let them take their partes.

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After these deades / y worde of God came vnto Abram in a vision sayng. feare not Abram / I am thy shilde/ and thy rewarde shalbe excedynge greate. And Abram answered: LORde Jehouah what wilt thou geue me: I goo childlesse/ and the cater of myne housse/ this Eleasar of Samasco hath a sonne. And Abram sayd: se/ to me hast thou geuen no seed: lo/ a lad borne in my housse shal be myne heyre.

And beholde/ the worde of the LORde spake vnto Abram sayng: He shall not be thine heyre / but one that shall come out of thine awne bodye shalbe thine heyre.

Q. 4.

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And he brought him out at the doores and sayde, Loke vpp vnto heauen and tell the starres/ yf thou be able to nōbre them, And sayde vnto him Euen so shall thy seed be.

And Abram beleued the WORde/ and it was counted to him for rightwef.nes. And he sayde vnto hym: Jam the WORde that brought the out of Ur in Chaldea to geue the this lande to possesse it.

And he sayde: WORde God/ w hereby shall I knowe that I shall possesse it: And he sayde vnto him: take an heyfer of. iij. yere olde/ and a she gotte of thre yeres olde/ and a thre yere olde ram/ a turtill' doue and a yonge pigeon. And he toke all these and deuyded them in the myddes/ and layde euery pece/ one over aginst a nother. Bat the foules deuyded he not. And the byrdes fell on the carcases/ but Abrah' doue the as waye. And when the sonne was doune/ there fell a slomber apou Abram. And loo/ feare and greate darknesse came apou hym.

And he sayde vnto Abram: knowe this of a suertie/ that thi seed shall be a stranger in a lande that pertyneth not vnto the. And they shall make bondmen of them and entreate them euell iij. hundred yeres. But the nation whom they shall serue/ wyll I iudge. And after warde shall they come out wyth greate substace. Euer the lesse thou shalt goo vnto thi fathers in peace/ and shalt be buried when thou art of a good age: and in the fourth generation they shall come by thee

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Forty.

agayne/ for the wickednesse of the Amontes yo not yet full.

When the sonne was doune and it was wared darcke: beholde/ there was a smokyng furnace and a fyre brand that went betweeng the sayde peeces.

And that same daye the WORde made a conuante with Abram sayng: vnto thy seed wyll I geue thys lande/ sith the ryver of Egypte/ vnto the greate ryver euphrates: the Hethytes/ the Feni zites/ the Admonites/ the Hethites/ the Pherezites/ the Raphaimes/ the Amoytes/ the Canaanites/ the Gergesites and the Jebusites.

The. xv. Chapter.

Sarai Abrahams wyfe bare him no childe. But she had an hand mayde an Egypuan/ whose name was Hagar. Wherefore she sayde vnto Abram. Beholde the WORde hath closed me/ that I can not beare. I praye the god in vnto my mayde/ peradventure I shall be multiplied by meanes of her. And Abram herde the voyce of Sarai. Then Sarai Abrahams wyfe toke Hagar byr mayde the Egypuan (after Abram had dwelled. v. yere. in the lande of Canaan) and gaue her to byr husbonde Abram/ to be his wyfe.

And he wente in vnto Hagar/ and she conceyued. And when she sawe that she had conceyued

hys mastresse was despised in hys syghte. Then sayd Sarai vnto Abram: Thou dost me vnrigh-
te/for I haue geuen my mayde into thy bosome/
& now because she seyth that she hath conceaved/
I am despysed in hys syghte: the LORde iudge
betwene the and me. Then sayde Ab:ã to Sar-
rai. beholde/ thy mayde is in thy hande/ do with
hys as it pleaseth the.

And because Sarai feared soule with her/ she
fled from her. And the angell of the LORde
founde her besyde a fountayne of water in the
wyldernes: cuen by a well in the way to Sur.
And he sayde: Hagar Sarais mayde/ whence
comest thou and whether wilt thou goo? And
she answered: I flee from my mastresse Sarai.
And the angell of the LORde sayde vnto her:
returne to thy mastresse agayne/ & submytte thy
selfe vnder her handes.

And the angell of the LORde sayde vnto her:
I will so encrease thy seed / that it shall not
be numbred for multitude. And the LORde
angell sayd further vnto her: se/ thou art wryth-
childe and shalt bere a sonne / and shalt call
his name Ismael: because the LORde hath
herde thy tribulation. He will be a wyld man
an / and his hande will be agens every man/
& every mans hande agens him. And yet shall
he dwell faste by all his brethren.

And she called the name of the LORde
that spake vnto her: thou art the God that lokest
on me/ for she sayde: I haue of a suertie sene be-
twe the backe parties of him that seith me. Where-
fore she called the well/ the well of the luyng
that seith me which well is betwene Cades &
Bared.

And Hagar bare Abram a sonne/ and A-
bram called his sons name which Hagar bare
re Ismael. And Abram was. lxxvi. yere olde/
when Hagar bare him Ismael.

¶ The. xvii. Chapter.

When Abram was nynetye yere olde &
ix. the LORde appeared to hym sayens
ye: I am the almyghtie God: walke be-
fore me and be vncorrupte. And I will make my
bonde betwene the and me/ and will multiplye
the exceedingly. And Ab:ã fell on his face. And
God talked mo:cover with hym sayng: I am/
beholde my testamēt is with the/ that thou shalt
be a father of many nationes. Therefore/ shalt thou
no more be called Abram/ but thy name shall be
Abraham: for a father of many nationes haue
I made the/ and I will multiplye the exceedyn-
gly/ and will make nationes of the: yee and kyn-
ges shall sprynge out of the.

Moreover I will make my bonde betwene
me and the/ and thy seed after the/ in thair tymes

The. xviij. Chapter.

to be an everlastynge testament/ So that I wyll be God vnto the and to thy seed after the. And I will geue vnto the ad to thy seed after the/ the lande where in thou arte a straunger: Euen all the lande of Canaan/ for an everlastynge possession/ and wil be their God.

And God sayde vnto Abraham: Se thou kepe my testament/ both thou & thy seed after the in their tymes: This is my testament which ye shall kepe betwene me and you and thy seed after the/ that ye circūcise all youre men children. Ye shall circūcise the foreskynne of youre flesh/ ad it shal be a token of the bond betwene me and you. And every manchilde when it is viij. dayes olde/ shal be circūcised amonge you in youre generations / and all seruauntes also so borne at home or boughte with money though they be straungers and not of thy seed. The seruaunte borne in thy housse/ ad he also that is bought with money/ must needes be circūcised/ that my testament may be in youre flesh/ for an everlastynge bonde. If there be any vncircūcised manchilde/ that hath not the foreskynne of his flesh cutt of/ his soule shall perish from his people: because he hath broke my testamēt

And God sayde vnto Abraham. Sara thy wyfe shall nomore be called Sara: but Sara shall hir name be. So: I will blesse her & geue the a sonne of her and will blesse her: so that people/ ye and kynges of people shall sprynge of her. And Abraham fell vpon his face ad

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laughte/ and sayd in his harte: shall a childe be borne vnto hym that is an hundred yere olde/ ad shall Sara that is nynty yere olde/ bere? And Abraham sayde vnto God. O that I smaell myghte lye in thy syghte.

The sayde God: na/ Sara thy wife shall bere the a sonne/ ad thou shalt call his name Isaac. And I will make my bonde with him/ that it shall be an everlastynge bonde vnto his seed after him. And as concernynge Isaac also/ I haue herde thy request: loo/ I will blesse him and encrease him/ and multiplie him exceedingly. Twelue prynces shall he begete/ and I will make a great nation of him. But my bonde will I make with Isaac/ which Sara shall bere vnto the: coen this tyme twelue moneth.

And God left of talkynge with him/ and departed vp from Abraham. And Abraham toke Isaac his sonne & all the seruauntes borne in his housse and all that was bought with money as many as were men children amonge the me of Abraham's housse / and circūcised the foreskynne of their flesh/ even the selfe same daye/ as God had sayde vnto him. Abraham was nynty yere olde and .ix. when he cutt of the foreskynne of his flesh. And Isaac his sonne was .xiiij. yere olde/ when the foreskynne of his flesh was circūcised. The selfe same daye was Abraham circūcised & Isaac his sonne. And all the men in his housse/ whether they were borne in his housse or bought with

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money (though they were strangers) were
circumcised with him.

The xviii. Chapter.

AND the LORD appeared vnto him
in the oke grove of Mamre as he sat
in his tent doore in the heate of the
daye. And he lyst vpp his eyes and looked: ad
lo/thre men stode not farr from hym. And whē
he sawe them/he ran agens̄t them from the tent
doore/and fell to the grounde and sayde: LORD
de ys I haue founde sauoure in thy syght / god
not by thi seruaunte. Let a litle water be fett/
wash youre fete/and rest youre selues vnder the
tree: And I will fett a mo: sell of breed/to com-
forte youre hartes wythall. And thā god your
re wayes/for euen therfore ar ye come to youre
seruaunte. And they answered: So euen so as
thou hast sayde.

And Abrahā went a pace in to his tent vnto
Sara ad sayde: make redy attonce thre pec-
kes of fyne meale/ kneade it and make cakes.
And Abraham ran vnto his bestes and fett a
calfe that was tendre and good/and gaue it vnto
a yonge man which made it redy attonce.
And he toke butter & mylke and the calfe which
he had prepared/and sett it before them/and sit-
te hymselfe by them vnder the tree: and they
ate.

xviii. Chapter. Fo. xxii

And they sayde vnto him: Where is Sara
thy wife? And he sayde: in the tent. And he say-
de: I will come agayne vnto the as soone as
the frute can lyue. And loo: Sara thy wife shall
haue a sonne. That herde Sara/out of the tent
doore which was behynd his backe. Abraham
and Sara were both olde and well stryken in
age/and it ceased to be with Sara after the man-
ner as it is wyth wydes. And Sara laughed in
hir selfe saynge: Now I am waxed olde / shall
I geue my selfe to lust/and my lorde olde also?

Then sayd the LORD vnto Abrahā: wher-
fore doth Sara laughe saynge: shal I of a suer
nebere a childe/nor when I am olde? is the
thinge to harde for the LORD to do? In the
tyme appoynted will I retorne vnto the/as soo-
ne as the frute can haue lyfe/ And Sara shall
haue a sonne. Then Sara denyed it saynge: I
laughed not / fo: she was afrayde. But he sayd
de: yes thou laughtest.

Then the men stode vpp from thence ad lo-
fed towarde Sodome. And Abraham went
with them to bynge them on the waye.
And the LORD sayde: Can I hyde from Ab-
raham that thinge which I am aboute to
do / seyng that Abraham shall be a great ad
myghtie people / and all the nations of the
arth shalbe blessed in him? fo: I knowe him
that he will commaunde his children and

11th. Chapter

his houſholde after him/ y they kepe the waye of the LORde/to do after righte and conſeyence/that the LORde may bringe vpon Abraham that he hath promyſed him.

And the LORde ſayde: The crye of Sodom and Gomorra is great/ and there ſynne is excedynge grevous. I will go downe and ſee whether they haue done all to gedder acoydinge to that crye which is come vnto me or not/ that I may knowe. And the me departed thence and went to Sodomeward. But Abraham ſtoode yet before the LORde/ and drew nere and ſayde

Wylt thou deſtroy the rightwes with the wycked? Yf there be .l. rightwes within the ctye/ wilt thou deſtroy it and nor ſpare the place for the ſake of .l. rightwes that are therein? Chat be ſarre from the/that thou ſhuldeſt do after thys maner/ to ſley the rightwes with the wycked/ and that the rightwes ſhulde be as the wycked: that beſarre from the. Shulde not the iudge of all y noulde do acoydinge to righte? And the LORde ſayde: Yf I fynde in Sodom. .l. rightwes within the ctye/ I wili ſpare all the place for their ſakes.

And Abraham answered and ſayde: beholde I haue taken vpon me to ſpeake vnto y LORde/ and yet am but duſt and aſhes. What though there lacke .v. of .l. rightwes/ wilt thou deſtroy all the ctye for lacke of .v.? And he ſayde: Yf I fynde there .xl. and .v. I will not deſtroy them.

And he ſpake vnto him yet agayne and ſay

Chapter. xix

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de: what yf there be .xl. ſoude there? And he ſayde: I wyl not do it for ſoues ſake. And he ſayde: O let not my LORde be angrye/ that I ſpeake. What yf there be ſoude .xxx. there? And he ſayde: I will not do it/ yf I fynde .xxx. there. And he ſayde: Oh/ ſe/ I haue begonme to ſpeake vnto my LORde/ what yf there be .xx. ſoude there? And he ſayde: I will not deſtroy the for tweties ſake. And he ſayde: O let not my LORde be angrye/ that I ſpeake yet/ but enee more only. What yf ten be ſoude there? And he ſayde: I will not deſtroy the for .x. ſake.

And the LORde went his waye as ſoone as he had lete comenyng with Abraham. And Abraham returned vnto his place

The. xix. Chapter.

And there came .ii. angells to Sodom at euen. And Lot ſatt at the gate of the ctye. And Lot ſawe the/ and roſe vp agaynſt them/ and he bowed hym ſelfe to the grounde with his face. And he ſayde: Se lordes/ turne in I praye you in to youre ſeruautes houſe and tary all nyghte and waſh youre fete/ and ryſe vp early and go on youre wayes. And they ſayde: nay/ but we wili byde in the ſtreates all nyghte. And he compelled them excedyngly. And they turned in vnto hym and entered in to his houſe/ and he made them a feaſte and dyd bake ſwete cakes/ and they ate.

But before they went to reſt/ the men of the ctye of Sodom compaſſed the houſe rounde

Chapter. xix.

aboute both olde and yonge/all the people from all quarters. And they called vnto Lot and sayde vnto him: where are the men which came in to thy house to nyghte: brynge i hem out vnto vs that we may do oure lust with them.

And Lot went out at doores vnto them and shote the doore after him and sayde: may for gods sake biethren/do not so wickedly. Beholde I haue two daughters which haue knowe no man/the will I brynge out vnto you: do with them as it semeth you good: Only vnto these men do nothyng: for therfore came they vnder the shadowe of my rose. And they sayde: come hither. And they sayde: camest thou not in to so greoue/and wilt thou be now a iudge: we will suerly deale worse with the than with them.

And as they pleased sore vpon Lot and beganne to break vp the doore/the men put forth their handes and pulled Lot in to the house to them and shott to the doore. And the men that were at the doore of the house/they smote with blyndnesse both small and greate: so that they coude not fynde the doore.

And the men sayde moreover vnto Lot: If thou haue yet here any sonne in lawe or sonnes or daughters or what so euer thou hast in the cite/brynge it out of this place: for we must destroy this place / because the crye of the is grea at before the LORde. Wherefore he hath sent to destroy it.

And Lot went out and spake vnto his sonnes

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So. xxiii.

in lawe which shulde haue married his daughters/and sayde: stonde vpp and get you out of this place/for the LORde will destroy the cite. But he semed as though he had mocked / vnto his sonnes in lawe.

And as the morninge arose the angels caused Lot to speede him saynge. Stonde vp / take thy wyse and thy two daughters and that that is at hande/lest thou perishe in the synne of the cite. And as he prolonged the tyme / the men caught both him/his wife and his two daughters by the handes / because the LORde was mercysfull vnto him/and they brought him forth and sette him without the cite.

When they had brought them out/they sayde: Saue thy lyfe and loke not behynde the necke ther tary thou in any place of the contre/ but saue thy selfe in the mountayne/lest thou perishe. Then sayde Lot vnto them: Oh nay my lordes: beholde / in as moch as thy seruaunte hath feruende grace in thy syghte/nor make thi mercy great which thou shewest vnto me in savinge my lyfe. For I can not saue my selfe in the mountayns / lest some misfortune fall vpon me and I dye. Beholde/here is a cite by/to flee vnto/and it is a lytle one: let me saue my selfe therein: is it not a lytle one/that my soule may lyue?

And he sayde to him: I haue receaved thy request as concernyng this thyng / that I will not overthrowe this cite for: the

Chapter. xix.

which thou hast spoken. Haste the/ād saue thy selfe there/for I can do nothyngc tyll thou be come in thyder. And therefore, the name of the cyte is called Zoar. And the sone was vpon the erth when Lot was entred into Zoar.

Then the LORde rayned vpon Sodome and Gomorra/ byrystone and fyre from the LORde out of heauen/and overthrewe those cytes and all the region/and all that dwelled in the cytes/and that that grewe vpon the erth. And lots wyfe lokes behynde her/ād was turned in to a pillare of salte.

Abraham rose vp early and got him to the place where he stode before the LORde/ and lokes toward Sodome and Gomorra and toward all the londe of that contrie. And as he lokes: beholde/ the smoke of the contrie arose as it had bene the smoke of a fornace. But yet when God destroyed the cities of y^e regio/ he thought apon Abraham: and sent Lot out from the danger of the overthrowenge/ when he overthrewe the cytes where Lot dwelled.

And Lot departed out of Zoar and dwelled in the mountayns ād his. ii. daughters with him for he feared to tary in Zoar: he dweld. therfore in a caue/ both he and his. ii. daughters also.

Then sayde the elder vnto the younger our father is olde/ and there are no moo men in the erth to come in vnto vs after the maner of all the world. Come therefore/ let vs geue oure fath^r wyne to dryncke/ and let vs lye with him

xx. Chapter.

So. xxv.

that we may saue seed of oure father. And they gaue their father wyne to dryncke that same nyghte. And the elder daughter went and laye with her father. And he perceaued it not/ neither when she laye doune/ neither when she rose vp.

And on the morowe the elder sayde vnto the younger: beholde/ yesternyghte laye I with my father. Let us geue hym wyne to dryncke this nyghte also/ and god thou and lye with him/ and let us saue seed of oure father. And they gaue their father wyne to dryncke that nyghte also. And the younger arose and laye with him. And he perceaued it not: neither when she laye doune/ neither when she rose vp.

Thus were both the daughters of lot with childe by their father. And the elder bare a sone and called hym Noab/ which is the father of the Noabites vnto this daye. And the younger bare a sone and called hym Ben Ammi/ which is the father of the children of Ammon vnto this daye.

The. xx. Chapter.

AND Abraham departed thence toward the south contrie and dwelled betwene Uades and Sur ād sojourned in Gerar. And Abraham sayde of Sara his wyfe/ that she was his sister. Then Abimelech kynge of Gerar sent and fet Sara awaye.

And God came to Abimelech by nyghte in a dreame and sayde to him: Se/ thou art but a

deed man for: the womans sake which thou hast taken away/ for: she is a mans wyse. But Abimelech had not yet come nye her/ and therefore sayde: lorde wilt thou sleigh rightwys people: sayde not he vnto me/ that she was hys sister: yee and sayde not she herself that he was hir bro: her: wyth a pure herte and innocent handes haue I done this.

And God sayde vnto him in a dreame. I wot it well that thou dydest it in the purenesse of thy herte. And therefore I kepe y that thou shuldest not synne agens me/ neither suffred I the to come nygh her. Now therefore deluier the ma his wyse ageyne/ for he is a prophete. And let him praye so: the that thou mayst lyue. But and yf thou deluier her not agayne / be sure that thou shalt dye the deth / with all that thou hast.

Then Abimelech rose vp he tymes in the mornyng and called all his seruauntes/ and tolde all these thinges in their eares/ and the men were sore a frayde. And Abimelech called Abraham and sayde vnto him: What hast thou done vnto vs/ what haue I offended the/ that thou shuldest bynng on me and on my kyngdome so greate a synne: thou hast done dedes vnto me that ought not to be done. And Abimelech sayde morouer vnto Abraham: What sawest thou that moued the to do this thinge?

And Abraham Answered. I thought that peradventure the feare of God was not in this

place/ and that they shulde sleigh me for my wyfes sake: yet in very dede she is my sister / the dousghter of my father / but not of my mother: and became my wyse. And after God caused me to wandre out of my fathers house/ I sayde vnto her: This kyndnesse shalt thou shewe vnto me in all places where we come/ that thou saye of me/ how that I am thy bro: ther.

Then ofe Abimelech shepe and oren/ mens seruauntes and womenseruauntes and gaue them vnto Abraham/ and deliuered him Sara his wyse agayne. And Abimelech sayde: beholde the lande lyeth be fore the/ dwell where it pleaseth y best. And vnto Sara he sayde: Se I haue geuen thy brother a thousande pecces of syluer/ beholde he shall be a coucyng to thynne eyes vnto all that ar with the and vnto all men and an excuse.

And so Abraham prayde vnto God/ and God healed Abimelech and his wyse and hys maydens/ so that they bare. For the WORde had closed to/ all the matryces of the house of Abimelech/ because of Sara Abrahams wyse.

The. xxj. Chapter

U He lorde visyted Sara as he had sayde and dyd vnto her acordinge as he had spoken. And Sara was with childe and bare Abrahā a sonne in his olde age

xxi. Chapter.

even the same season which the LORD had appointed. And Abraham called his sonnes name that was borne unto him which Sara bare him Isaac: & Abrahā circumcysed Isaac his sone when he was. viij. dayes olde/ as God commaunded him. And Abrahā was an hundred yere olde/ when his sone Isaac was borne unto him.

And Sara sayde: God hath made me a laughing stocke: for all y^e heare/ will laugh at me. She sayde also: who wolde haue sayde vnto Abraham/ that Sara shulde haue geuen children sucke/ or: y^e I shulde haue borne him a sone in his olde age: The childe grewe and was wened/ and Abraham made a great fast/ the same daye that Isaac was wened.

Sara saue the sone of Hagar the Egypcian which she had borne vnto Abraham/ a moyses kynge. Then she sayde vnto Abraham: put awaye this bondmayde and hyr sone: for the sone of this bondwoman shall not be heire with my sone Isaac: But the wordes semed vercy greuous in Abrahams synke/ because of his sone. Then the LORD sayde vnto Abraham: let it not be greuous vnto the/ because of the ladd and of thy bondmayde: For in all that Sara hath saide vnto the/ heare hir voyce/ for in Isaac shall thy seed be called. Moreover of the sone of the bondwoman will I make a nation/ because he is thy seed.

And Abraham rose vp early in the morning/ and toke brede and a bottell with water/ and ga-

xxi. Chapter. fo. xxv.

ue it vnto Hagar/ puttyng it on hir shuldres with the ladd also/ and sent her awaye. And she departed and waded vpp and doune in the wyldernes of Berseba. When the water was spent that was in the bottell/ she cast the ladd vnder a bush and went & sat: her out of syghte a great waye/ as it were a bowshote off: for she sayde: I will not se the ladd dye. And she sat doune out of syghte/ and lyfte vp hyr voyce and wepte.

And God herde the voyce of the childe. And the angell of God called Hagar out of heauen and sayde vnto her: What ayleth the Hagar? feare not/ for God hath herde the voyce of the childe where he lyeth. Arise and lyfte vp the ladd/ and take hym in thy hande/ for I will make off him a greate people. And God opened hir eyes and she sawe a well of water. And she went and fylled the bottell with water/ and gaue the boye drynke. And God was with the ladd/ and he grewe and dwel in the wyldernes/ and became an archer. And he dwel in the wyldernes of Pharan. And his mother gott him a wyfe out of the land of Egypte.

And it chaunced the same season/ that Abimelech and Phicol/ his chefe captayne spake vnto Abraham sayng: God is with the in all that thou doist. Now therefore sweare vnto me even here by God/ that thou wylt not hurt me nor my children/ nor my childrens children.

But that thou shalt deale with me and the con-
tre where thou art a straunger / acordinge unto
the kyndnesse that I haue shewed the. Then say-
de Abraham: I wyll swere.

And Abraham rebuked Abimelech for a
well of water / which Abimelech seruautes had
taken awaye. And Abimelech answered I
wyll not who dyd it: Also thou toldest me not /
nether herde I of it / but this daye.

And Abraham toke shepe and oren and gas-
se them onto Abimelech. And they made both
of them a bonde together. And Abraham set
vij. lammes by them selues. And Abimelech say-
de vnto Abraham: what meane these. vij. lams
des which thou hast sett by them selues. And
he answered: vij. lammes shalt thou take of my
hande / that it maye be a wytnesse vnto me / that
I haue dygged this well: Wherefore the place is
called Bersaba / because they sware both of
them. Thus made they a bonde togerher at
Bersaba.

Then Abimelech and Phicol his chefe
captayne rose vp and turned agayne vnto the
lande of the Philistines. And Abraham plan-
ted a wodde in Bersaba / and called the
re / on the name of the LORDE

the everlastinge God: and
dwelt in the Phe-
lissade a lon-
g. season

The. xxij. Chapter.

After these dedes / God dyd proue
Abraham & sayde vnto him: Abra-
ham. And he answered: here am I.
And he sayde: take thy only sonne Isaac who-
me thou louest / & get the vnto the lande of Mo-
ria / and sacrifice him there for a sacrifice vpon
one of the mountayns which I will shewe the
Then Abraham rose vp early in the moonyng
and sadled his asse / and toke two of his meyny
wyth him / and Isaac his sonne: ad clove woo-
d for the sacrifice / and rose vp and got him to the
place which God had appoynted him.

The thirde daye Abraham lyste vp his eyes
and sawe the place a farr of / and sayde vnto his
yong men: hyde here wyth the asse. I and the
lad will goo yonder and worshippe and come
agayne vnto you. And Abraham toke the
wodde of the sacrifice and layde it vpon Is-
aac his sonne / and toke fyre in his hande
and a knyfe. And they went both of them
together.

Then spake Isaac vnto Abraham his fa-
ther & sayde: My father: And he answered he
re am I my sonne. And he sayde: Se here is fy-
re and wodde / but where is the shepe for sacrify-
ce: And Abraham sayde: my sonne / (God wyll
prouyde him a shepe for sacrifice. So went they
both together.

And when they came vnto the place which
God shewed him / Abraham made an altare there
and dressed the wodde / ad bownde Isaac his

xxij. Chapter.

some and layde him on the aulter / aboute upon the woodd. And Abraham stretched forth his hande / and toke the knyfe to haue kyued his sonne.

Then the angell of the LORde called vnto him from heauen saynge: Abraham / Abraham. And he answered: here am I. And he sayde: laye not thy handes upon the childe / neither do any thinge at all vnto him / for now I knowe that thou fearest God / in y thou hast not kepte thine only sonne frō me. And Abraham lysed vp his eyes and looked aboute: and behold: / there was a ram caught by the hornes in a thickette. And he went and toke the ram and offered him vp for a sacrifice in the steade of his sonne. And Abraham called the name of the place / the LORde will see: wherfore it is a come saynge this daye: in the mounte will the LORde be sene.

And the Angell of the LORde cryed vnto Abraham from heauen the seconde tyme saynge: by my selfe haue I sworne (sayth the LORde) because thou hast done this thinge and hast not spared thy only sonne / that I will blesse thy and multiplie thy seed as the starrs of heauen and as the sonde vpon the see syde. And thy seed shall possesse the ciuities of thy enemies. And in thy seed shall all the nations of the earth be blessed / because thou hast obeyed my voyce.

So turned Abraham agayne vnto his yonger men / and they rose vp and wet to gether to Ber-

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seba. And Abraham dwelt at Bersaba.

And it chaunced after these thynges / that one tolde Abraham saynge: Beholde / Milcha she hath also borne children vnto thy brother Nachor: Hus his eldest sonne and Bus his brother / and Remuel the father of the Syrians / and Esed / and Baso / and Pildas / and Jedelaph / and Berhuel. And Berhuel begat Rebecca. These. viij. dyd Milcha bere to Nachor / Abrahams brother. And his concubine called Reuma she bare also Tebah / Gaham / Thahas and Maacha.

The. xxij. Chapter.

Sara was an hundred and. xxvij. yere olde (for so longe lyued she) and than dyed in a heade cyte called Hebron in the londe of Canaan. Than Abraham came to moine Sara and to wepe for her. And Abraham stode vp from the coorse and talked with the sonnes of heth saynge: I am a straunger ad a foryner amonge you / geue me a possession to bury in with you / that I may bury my dead oute of my sighte.

And the children of heth answered Abraham saynge vnto him: heare vs lord / thou art a prynce of God amonge vs. In the chefest of oure sepulchres bury thy dead: None of vs shall forbydd y his sepulchre / y thou shuldest not bury thy deade therein. Abraham stode vp & bowed himselfe before y people of y lades / childre of heth. And he conuened with them saynge: If it

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be youre myndes yf I shall bury my deade oute of my sighte/heare me and speke for me to Ephron the sonne of Zoar: and let him geue me the dubbill caue which he hath in the end of his felde/for as moch money as it is worth/let him geue it me in the presence of you/for a possession to bury in. For Ephron dwelled amonge y children of Heth.

Then Ephron the Hethite answered Abraham in the audyence of the children of Heth and of all that went in at the gates of his cite/saynge: Nor so/ my lorde/ but heare me: The felde geue I the/and the caue that therein is / geue I the also/ And euen in the presence of the sonnes of my people geue I it the to bury thy deede in. Then Abraham bowed himselfe before the people of the lade and spake vnto Ephron in the audyence of the people of the contre saynge: I praye the heare me/ I will geue syluer for the felde/take it of me/ and so will I bury my deade there.

Ephron answered Abraham saynge vnto him My lorde/harken vnto me. The lande is worth iiiiij. hundreth sycles of syluer: But what is that betwixte the and me/ bury thy deede. And Abraham harkened vnto Ephron and weyde him the syluer which he had sayde in the audyence of the sonnes of Heth. Euen. iiiiij. hundred syluer sycles of currant money amonge marchauntes

Thus was the felde of Ephron where in the dubbill caue is before Mamre: euen the felde of

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the caue that is therein and all the trees of the felde which growe in all the borders rounde aboute/made sure vnto Abraham for a possession/in the syghte of the children of Heth and of all that went in at the gates of the cite. And then Abraham buried Sara his wyfe in the double caue of the felde that lyeth before Mamre/otherwise called Ebron in the lande of Canaan. And so both the felde and the caue that is therein/was made vnto Abraham/a sure possession to bury in/of the sonnes of Heth.

The. xxiiij. Chapter

Abraham was olde and stryken in dayes/and the LORde had blessed him in all thinges. And he sayde vnto his eldest seruaunte of his house which had the rule over all that he had: Put thy hande vnder my thye that I maye make the swere by the LORde that is God of heauen and God of the earth/that thou shalt not take a wyfe vnto my sonne/of the daughters of the canaanites/as amonge which I dwell. But shalt goo vnto my contre and to my kynred/and there take a wyfe vnto my sonne Isaac.

Then sayde the seruaunte vnto him: what ad yf the womā wyll not agree to come with me vnto this lade/shall I bynge thy sonne agayne vnto the lande which thou camest out of? And Abraham sayde vnto him: beware of that / that thou bringe not my sonne thither. The LORde God of heauen which toke me from my fathers

Chapter. xxiij.

house and from the lande where I was borne / and which spake vnto me and sware vnto me sayng: vnto thy seed wyll I geue this lande / he shall sende his angell before the / y thou mayst take a wife vnto my sonne from thence. Neuer thelesse yf the womā will not agree to come with the than shalt thou be without daunger of this oath. But aboue all thynge brynge not my sonne thither agayne. And the seruaunte put his hand vnder the thye of Abraham and sware to him as concernynge that matter.

And the seruaunte toke .x. camels of the camels of his master and departed / and had of all maner goodes of his master with him / and stode vp and went to Mesopotamia / vnto the cite of Haran. And made his camels to lye doune without the cite by a wels syde of water / at euen: aboute the tyme that women come out to drawe water / and he sayde.

LORDE God of my master Abraham / sende me good spede this daye / & shewe mercy vnto my master Abraham. Lo I stonde here by the well of water and the daughters of the men of this cite will come out to drawe water: Now the damsell to whome I saye / stoupe doune thy pyccher and let me drynke. Yf she saye / drynke / and I will geue thy camels drynke also / yf same is she that thou hast ordered for thy seruaunte I shall knowe that thou hast shewed mercy on my master.

And it came to passe yer he had leest spake yn

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ge / that Rebecca came out / the daughter of Bethuel / sonne to Melcha the wife of Haran / Abrahams brother / and hir pyccher apou hir sulder: The damsell was very fayre to loke as pon / and yet a mayde and vnkrowen of man. And she went doune to the well and fylled hyr pyccher and came vp agayne. Then the seruaunte ranne vnto her and sayde: let me syppe a litle water of thy pyccher. And she sayde: drynke my lord.

And she bested and late doune her pyccher apou / yf arme and gaue him drynke. And when she had geuen hym drynke / she sayde: I will drawe water for thy camels also / vntill they haue dronke ynough. And she poured out hyr pyccher in to the trough hastily and ranne agayne vnto the well / to sett water: and drawe for all his camels.

And the felowe wondred at her. But helde his peace / to wete whether the LORDE had made his iourney prosperous or not. And as the camels had leste drynke / he toke an earyng of halfe a siele weght and .ij. golden braces letres for hyr brades / of .x. sycles weyght of gold and sayde vnto her: whose daughter art thou? tell me: ys there rowme in thy fathers house / for vs to lodge in? And she sayde vnto him: I am the daughter of Bethuel the sonne of Melcha which she bare vnto Haran: and sayde moreover vnto him: we haue litter and prauonder ynough and also rowme to lodge in.

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And the man bowed himselfe and worshipped the LORde and sayde: blessed be the LORde God, of my master Abraham which ceasseth not to deale mercifullly and truely with my master/And hath brought me the waye to my masters brothers house. And the damselfe ranne & tolde them of her mothers house these thinges. And Rebecca had a brother called Laban.

And Laban ranne out onto the man/to the well: for as soone as he had sene the carrynges and the bracelettes upon his sisters handes/and herde the wordes of Rebecca his sister saynge thus sayde the man unto me/than he went out onto the man. And loo/he stode yet with the camels by the well syde. And Laban sayde: come in thou blessed of the LORde. Wherefore stondest thou without: I haue dressed the house and made rowme for the camels. And than the man came in to the house. And he onbydded the camels: and broughte litter and prauonder for the camels/and water to washe his fete and their fete that were with him/and there was meate sett before him to eate.

But he sayde: I will not eate/untill I haue sayde myne earde: And he sayde/saye on. And he sayde: I am Abrahams seruaunt/ & the LORDE hath * blessed my master out of measure that he is become greate and hath geuen him shepe oxen / syluer and golde / menseruauntes/

God bless
:th vs whe
e geoth vs
is benefi
:s: and cur
:th vs/ we
en he ta
:th them a
oaye.

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maydeseruauntes/ camels ad asses. And Sara my masters wyfe bare him a sonne/wher she was olde: and onto him hath he geuen all that he hath.

And my master made me swere saynge: Thou shalt not take a wyfe to my sonne/amonge the daughters of the cananytes in whose lande I dwell. But thou shalt goo onto my fathers house and to my kynred/ and there take a wyfe onto my sonne. And I sayde unto my master. What yf the wyfe will not folowe me? And he sayde unto me: The LORde before whome I walke/ wyll sende his angell with the and prosper thy iourney that thou shalt take a wyfe for: my sonne/ of my kynred and of my fathers house. But and yf (when thou comest onto my kynred) they will not geue the one/ thā shalt thou bere no perell of myne oothe.

And I came this daye onto the well and sayed: O LORde/the God of my master Abrahā/ yf it be so that thou makest my iourney which I go/prosperous: beholde/ I stode by this well of water/ And when a virgyn cometh forth to drawe water/ and I saye to her: geue me a little water of thi picher to drynke/ and she saye agayn to me: drynke thou/ and I will also drawe water for: thy camels: that same is the wife/whom the LORde hath prepared for: my masters sonne.

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And before I had made an ende of speake
fyng in myne harte: beholde Rebecca came
forth/and hir pitcher on hir shulder / and she
went doune onto the well and drewe. And I
sayde unto her geue me drynke. And she made
hast and toke doune hir pitcher from of hir / and
sayd: drinke/and I will geue thy camels drynke
also. And I dranke/and she gaue the camels
drynke also. And I asked her saynge: whose
doughter art thou? And she answered: the doug
ghter of Bathuel Nabors some whome Mil
ca bare vnto him.

And I put the earynge vpon hir face and the
braceletes apon hir hondes. And I bowed my
selfe and worshipped the LORde and blessed
the LORde God of my master Abrahā which
had brought me the right waye/to take my ma
sters brothers doughter vnto his sonne. Now
therefore yf ye will deall mercifully and truly
with my master/tell me. And yf no /tell me als
so: that I maye turne me to the right hande or to
the left.

Then answered Laban and Bathuel saynge:
The thinge is proceded even out of the lorde/we
can not therefore saye vnto the / ether good or
bad: Beholde Rebecca before thy face/take her
and goo/and let her be thy masters sonnes wi
fe/euen as the LORde hath sayde. And when
Abrahams seruaunte herde their wordes / he
bowed him selfe vnto the LORde/Hatt vpon
the erth. And the seruaunte toke forth reuel

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of siluer and ieruelles of gold and rayment/and
gaue them to Rebecca: But vnto hir brother /
to hir mother/he gaue spyces. And then they
ate and dranke/both he and the men that were
with him/and taried all nyghte and rose vp in
the moorninge.

And he sayde: let me de parte vnto my mas
ter. But hir brother and hir mother sayde: let
the damselfe abyde with vs a while/and it be but
even. x. dayes/ and than goo thy wayes. And
he sayde vnto them/hinder me not: for the lorde
hath prospered my iourney. Sende me awaye yf
I maye goo vnto my master. And they sayde: let
vs call the damselfe/ and witt what she sayth
to the matter. And they called forth Rebecca
and sayde vnto her: wilt thou goo with this mā?
And she sayde: Yee.

Then they broughte Rebecca their sister on
the waye and her nose and Abrahams seruaunt
tef and the men that were with him. And they
* blessed Rebecca / and sayde vnto her: Thou art ou
re sister/growe in to thousande thousandes / and
thy seed possesse y gates of their emnies. And
Rebecca arose / and hir damselfe / and satte vpon
the camels / and went their waye after the man.
And y seruaunte toke Rebecca / and went his waye
And y seruaunte toke Rebecca / and went his waye
gers ou
him.

And Isaac was a cominge from the well of
y lypinge / and saynge / for he dwelt in the south cōs
tre / and was gone out to walke in his meditacions
before y eue tyde. And he lyfte vp his eyes / and lo
ked / and beholde y camels were cominge. And

Rebecca lyfte op hir eyes / & whē she sawe Isaac / she lychted of the camel & sayde vnto y^r seruaunte: what mā is this y^e cometh agensst vs in the feld? And the seruaunte sayde: it is my masster. And then she toke hir mantell & put it aboute her. And the seruaunte tolde Isaac all that he had done. The Isaac broughte her in to his mother Saras tente / & toke Rebecca & she became his wife / & he loved her: & so was Isaac comforted over his mother. The. xxv. Chapter.

Abrahā toke hi another wyse cald Retura / which bare hi Sumram / Jacksam / Medan / Midia / Jesback & Suah. And Jeksan begat Seba & Sedā. And the sonnes of Sedan were Assurim / Letusim & Leumin. And the sonnes of Midian were Ephra / Ephraim / Ganoch / Abida & Elda. All these were the children of Bethura. But Abrahā gaue all that he had vnto Isaac. And vnto the sonnes of his concubines he haue gistes / and sent them awaye from Isaac his sonne (while he yet lyved) east ward / vnto the east contre.

These are the dayes of the life of Abrahā which he lyved: an hundred & xlv. yere and than fell seke & dyed / in a lustie age (whē he had lyved ynough) & was put vnto his people. And his sonnes Isaac & Ismael buried hi in the double caue in the feld of Ephraim sone of Zoar the Bethite before Mamre. Which felde abrahā boughte of the sonnes of Beth: There was Abrahā buried and Sara hys wyse. And after y^e death of Abrahā God blessed Isaac his sonne

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which dweld by the well of the luyve & seige.

These are the generatōs of Ismael Abrahā's sonne / which Hagar the Egypcia Saras hand mayde bare vnto Abraham. And these are the names of the sōnes of Ismaell / with their names in their kyndes. The eldest sōne of Ismael Neustoth / the Bedar / Ubeel / Mibsa / Misma / Suma / Mafa / Gadar / Thema / Jetur / Naphis & Kedma. These are the sōnes of Ismael / and these are their names / in their townes and castles. xij. princes of nationes. And these are the yeres of the lyfe of Ismael: an hundred and xxxviij yere / & than he fell seke & dyed & was layde vnto his people. And he dweld from Eula vnto Sur y^e is before Egypte / as men go toward the Assiria. And he dyed in the presence of all his brethren.

And these are the generatōs of Isaac Abrahā's sonne: Abrahā begat Isaac. And Isaac was. xl. yere olde whē he toke Rebecca to wyse the daughter of Bethuel the Sirian of Mesopotamia & sister to Zaban the Sirian.

And Isaac made intercessiō vnto y^e LORde for his wife: because she was bare: and y^e LORde was intreated of hi / & Rebecca his wife conceaued: and y^e children stroue together withi her. The she sayde: yf it shulde goo so to passe / what helpeth it y^e I am with childer? And she went & axed y^e LORde. And y^e LORde sayde vnto her: there are. iiij. maner of people in the wombe and y^e nationes shall sprunge out of thy bowels.

¶ ij.

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And the one nation shalbe myghtier than the other/and the eldest shalbe seruaunte vnto the yonger.

And whē hir tyme was come to be deliuered beholde: there were .ii. twyns in hir wōbe. And he that came out first/ was reede & rough ouer all/ as it were an hyde: and they callid his name Esau. And after ward his brother came out & his hande holdynge Esau by the hele. Wherfor his name was callid Jacob. And Isaac was .lx. yere olde whē she bare thē: and the boyes grewe/ and Esau became a conynge hunter & a tyllman. But Jacob was a simple man & dwelled in the tentes. Isaac loved Esau because he dyd eate of his venysō/ but Rebecca loued Jacob.

Jacob sod potage & Esau came from the feld & was faime/ & sayd to Jacob: let me syppe of yr redde potage/ sō: I am faynt. And therfore was his name callid Edom. And Jacob sayde: sell me this daye thy byrthrighte. And Esau answered: Loos I am at the poynte to dye/ & what prosfit shall this byrthrighte do me? And Jacob sayde: swere to me then this daye. And he swore to him & sold his byrthrighte vnto Jacob.

Then Jacob gaue Esau brede & potage of redde ryse. And he ate & dronke & rose vp and went his waye. And so Esau regarded nor his byrthrighte.

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And there fell a death in y lande/ passinge the first death y felt in the dayes of Abraham. Wherfore Isaac

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went vnto Abimelech Kinge of y Philistias vnto Gerar. Thē the LORde appeared vnto him & sayde. goo not doune in to Egipte/ but hyde in y land which I saye vnto y: So geome in this land/ & I wyll be with y & wyll blesse y: for vnto the & vnto thy sede I wyll geue all these cōtreis. And I wyll pefforme the oothe which I swore vnto Abraham thy father/ & wyll multiplie thy seed as y starres of heaue/ & wyll geue vnto thy seed all these cōtreis. And thorow thy seed shall all the natiōs of the erth be blessed / because y Abraham harkened vnto myr voyce & kepte mine ordinañces/ cōmañdmentes/ statutes & lawes.

And Isaac dwellid in Gerar. And y mē of the place asked hi of his wife/ & he sayde y she was his sister: for he feared to callē her his wife lest the mē of the place shulde haue kylled hym for hir sake/ because she was bewyfsull to yeye. And it happened after he had bene there longe tyme/ y Abimelech Kinge of y Philistias lokid out at a wyndow & sawe Isaac sporinge with Rebecca his wife. And Abimelech sende for Isaac & sayde: se/ she is of a suertie thi wife/ and why saydest thou y she was thi sister? And Isaac saide vnto hi: I thoughte y I myght peradventure haue dyed for hir sake. Thē sayde Abimelech: whi hast thou done this vnto vs? one of y ppeople myght lightly haue lyne by thy wife & so shuldest thou haue broughte synne vpon vs. Thā Abimelech charged all his people saynge: he y toucheth this man or his wife/ shall surely dye for it.

And Isaac sowed in y^e lade / & founde in y^e same yere an hundred bushels: for y^e LORde blessed hi / & the man waxed mighty / & w^er forth & grewe till he was exceedinge great / y^e he had poss^essioⁿ of shepe / of oxen & a myghtie housholde: so y^e the Philistians had envy at him: In so moche y^e they stopped & fylled up with earth all the well^es which his fathers seruautes dygged in his father Abrahams tyme. Than sayde Abimelech vnto Isaac: gett the stro^m me / for thou art myghtier then we a greate deale.

Than Isaac departed thence & pitched his tence in the valey Gerar & dwelt there. And Isaac digged agayne / the well^es of water which they dygged in the dayes of Abrahā his father which the Philistians had stoppe after the deth of Abrahā / & gaue the^m the same names w^hich his father gaue the^m. As Isaacs seruautes dygged in the valey / they founde a well of springyng water. And the herdme of Gerar dyd stryue with Isaacs herdme sayng: the water is oures. Than called he the well Essek because they stro^m ue with hym.

Than dygged they another well / & they stro^m ue for: y^e also. Therefore called he it Sitena. And than he departed the^se & dygged a nother well fo: the which they stro^m ue not: therefore called he it Rehoboith sayng: y^e LORde hath now made vs rowme & we are increased vpon the earth. Afterward departed he the^se & came to Bersaba. And the LORde apered vnto hi the same nyght & sayde. I am the God of Abrahā thy father / feare not for I am with the & will blesse

xxv. Chapter. Jo. xxv. the & multiplye thy sede for my seruaute Abrahams sake. And than he buylded an altar there and called vpon the name of the LORde / & there pitched his tence. And there Isaacs seruautes dygged a well.

Than came Abimelech to him fro Gerar & Abusath his frende and Phicol his chiefe captayne. And Isaac sayde vnto the^m: wherefore come ye to me / seige ye hate me & haue put me as waye fro^m you? Than sayde they: we sawe that the LORde was with the / and therefore we sayde that there shulde be an oothe betwixte vs ad the / & that we wolde make a bonde with the: y^e thou shuldeste do vs no hurte / as we haue not touched the and haue done vnto the nothinge but good / and sed the awaye in peace: for thou art now the blessed of the LORde. And he made the a feast / and they ate ad drinke. And they rose vpon by tymes in the mornynge and swa^re one to another. And Isaac sent the awaye. And they departed from him in peace.

And y^e same daye came Isaac's seruautes & tolde hi of a well which they had dygged: & sayde vnto hi / that thei had founde water. And he called it Seba / wherefore the name of the eyte is called Bersaba vnto this daye.

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When Esau was xij. yere olde / he toke to wyfe Judith the daughter of Beeryan Bethite / and Basmath the daughter of Elon an Bethite also / which were disobedient vnto Isaac and Rebecca.

And it came to passe that Isaac waxed olde & his eyes were dymme/so that he coude nat see. Thā called he Esau his eldest sonne & sayde on to him: my sonne. And he sayde onto hym: heare am I. And he sayde: beholde/ I am olde & knowe not the daye of my deith: Now therefore take thi weapens/thy quiver & thi bowe/ & gett the to the felde & take me some venyson & make me meate such as I loue/ & bynge it me & let me eat that my soull may blesse the before that I dye:

But Rebecca hard whē Isaac spake to Esau his sonne. And as soone as Esau was gone to the felde to catche venyson & to bryge it/she spake onto Jacob hir sonne saynge: Behold I haue herde thi father talkinge with Esau thy brother & saynge: brynge me venyson & make me meate that I maye eate & blesse the before the LORD wher I dye. Now therefore my sonne heare my voyce in that which I commaunde the: gett the to the flocke/ & brynge me thence. A good fiddes/ & I will make meate of the for thi father/ soch as he loueth. And thou shalt bryge it to thi father & he shall eate/ & he maye blysse the before his deith.

Thā sayde Jacob to Rebecca his mother. Beholde Esau my brother is rough & I am simple. My father shall peradventure fele me/ & I shall seme onto him as though I wēt aboute to be gyle hi/ & so shall he bryge a curse vppō me & not a blyssinge: & his mother saide onto him. Vppō me be thi curse my sonne/ only heare my voyce & goo and fetch me them. And Jacob went ad

fetch them and brought them to his mother.

And his mother made meate of them accordinge as his father loued. And she went and fetch goodly rayment of hir eldest sonne Esau which she had in the house with hir / and put them vpon Jacob hir yongest sonne/ & she put the skynnes vpon his handes & vpon the smooth of his necke. And she put y^e meate & brede which she had made in the hōde of hir sonne Jacob.

And he went in to his father saynge: my father. And he answered: here am I/ who art thou my sonne? And Jacob sayde vnto his father: I am Esau thy eldest sonne/ I haue done accordinge as thou baddest me/ vpon and sytt and eate of my venyson/ that thi soule maye blesse me. But Isaac sayde vnto his sonne. How cometh it that thou hast founde it so quicly my sonne? He answered: The LORD thy god broughth it to my hande. Thā sayde Isaac vnto Jacob: come nere and let me fele the my sonne/ whether thou be my sonne Esau or not. Thā went Jacob to Isaac his father/ & he felt him & sayde the voyce is Jacobs voyce/ but the handes are y^e handes of Esau. And he knewe him not/ because his handes were rough as his brother Esaus handes: And so he blessed him.

And he axed him/ art thou my sonne Esau? And he sayde: that I am. Thā sayde he: brynge me and let me eate of my sonnes venyson/ that my soule maye blesse the. And he broughth him/ and he ate. And he broughth him wyne

also/and he stanke. And his father Isaac sayde
 vnto him: come nere and kysse me my sonne.
 And he wēt to him & kysed him. And he smel-
 led y^e sauoure of his raymet & blessed hi & sayde
 See y^e smell of my sōne is as y^e smell of a feld
 whiche the lorde hath blessed. God geue the of y^e
 dewe of heaue & of the fatnesse of the erth and
 plētie of coine & wyne. People be thy seruauntes
 & natiōs bowe vnto the. Be lorde ouer thy bre-
 thre/and thy mothers children stoupe vnto the.
 Cursed be he y^e curseth the / & lesed be he that
 blesseth the.

As soene as Isaac had made an end of blessing/
 Jacob & Jacob was scarce gone out frō the plea-
 sence of Isaac his father: then came Esau his
 brother frō his huntynge: And had made also
 meate/and brought it in vnto his father & sayde
 vnto him: Arise my father & eate of thy sonnes
 venyson/that thy soule maye blesse me. Thā his
 father Isaac sayde vnto him. Who art thou? he
 answered I am thy eldest sonne Esau.

And Isaac was greatly astoynd out of mes-
 sure and sayde: Where is he then that hath bñ-
 red venyson and broughte it me/and I haue ea-
 ten of all before thou camest / and haue blessed
 him/ād he shall be blessed styll. Whē Esau her-
 de the wordes of his father/he cryed out great-
 ly & bitterly aboue mesure/and sayde vnto his
 father: blesse me also my father. And he sayde
 thy brother came with subtilite/ād hath takē as
 waye thy blessinge. Than sayde he: He maye

well be called Jacob/for he hath undermined
 me now. ij. tymes/first he toke awaye my byrth-
 righte: and se/now hath he taken awaye my blef-
 syngē also. And he sayde/hast thou kepte neuere
 a blessinge for me?

Isaac answered and sayde vnto Esau: behol-
 de I haue made him thi LORDE & all his mo-
 thers children haue I made his seruauntes:
 Moreover wyth come ād wyne haue I stablef-
 shed him/what cā I do vnto the now my son-
 ne? And Esau sayde vnto his father: hast thou
 but y^e one blessinge my father: blesse me also my
 father: so lysted vp Esau his voyce & wepte. Thā
 Isaac his father answered & sayde vnto him

Beholde thy dwellinge place shall haue of
 the fatnesse of the erth/& of the dewe of heauen
 frō aboue. And wyth thy swerde shalt thou ly-
 ue and shalt be thy brothers seruaunte. But the
 tyme will come/when thou shalt gett the mas-
 strye/and loose his yocke from of thy necke.

And Esau hated Jacob because of the bles-
 syngē y^e his father blessed him with all/& says
 de in his harte: The dayes of my fathers sor-
 we are at hāde/for I will slew my brother Ja-
 cob. And these wordes of Esau his eldest son-
 ne/were told to Rebecca. And she sente ād cal-
 led Jacob hir yongest sonne/ and sayde vnto
 hi: beholde thy brother Esau threatheth to kyll
 the: Now therefore my sōne heare my voyce/ma-
 ke the redie & flee to Labā my brother at Bas-
 ran And tarie with him a while / vntill thy

brothers fearsnes be swaged / and vntill thy brothers wrath turne away from the / and he forgett that which thou hast done to him. Tha wilt I sende and sett the awaye from thence. Why shulde I lose you both in one daye.

And Rebecca spake to Isaac: I am wery of my life/for feare of the daughters of Beth. If Jacob take a wife of the daughters of Beth/ soch one as these are/ or of the daughters of the lande/ what lust shulde I haue to lyue.

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Than Isaac called Jacob his sonne and blessed him/ and charged him and sayde vnto him: se thou take not a wife of the daughters of Canaan/ but arise and gett the to Mesopotamia to the house of Bethuel thy mothers father: and there take the a wife of the daughters of Laban the mothers brother. And God all mightie blesse the / increase the and multiplie the that thou mayst be a nombre of people/ and geue the the blessinge of Abraham: both to the and to thy seed with the that thou mayst possesse the lade (wherein thou art a stranger) which God gaue vnto Abraham. Thus Isaac sent forth Jacob / to goe to Mesopotamia vnto Laban/ sonne of Bethuel the Sirien/ and brother to Rebecca Jacobs & Esaus mother.

When Esau sawe that Isaac had blessed Jacob/ and sent him to Mesopotamia / to sett him a wife thence/ and that/ as he blessed him

he gaue him a charge saynge: se thou take not a wife of the daughters of Canaan: and that Jacob had obeyed his father and mother/ & was gone vnto Mesopotamia: and seynge also that the daughters of Canaan pleased not Isaac his father: Then went he vnto Ismael/ and to ke vnto the wues which he had/ Mahala the daughter of Ismael Abrahams sonne/ the sister of Nabaiorb to be his wife.

Jacob departed from Berseba and went to ward Haran/ and came vnto a place and taried there all nyght/ because the sonne was downe. And toke a stone of the place/ and put it vnder his heade/ and layde him downe in the same place to slepe. And he dreamed: and beholde there stode a ladder apon the erth/ and the topp of it reached vpp to heaue. And se/ the angells of God went vp and downe apon it/ yee and the WORde stode apon it and sayde.

I am the WORde God of Abraham thy father and the God of Isaac: The londe which thou sleepest apon wilt I geue the and thy seed. And thy seed shalbe as the dust of the erth: And thou shalt spreade abroad: west/ east/ north and south. And thouow the and thy seed shall all the kynnedes of the erth be blessed. And se I am with the/ and wylbe thy keeper in all places whother thou goost/ & wylt bynge y agayne in to this lande: Nether wilt I leaue the vntill I haue made good/ all that I haue promysed the.

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When Jacob was awakend out of his slepe/ he sayde: surely the LORde is in this place/ and I was not aware. And he was afrayde & sayde how fearfull is this place: it is none other/ but euen the house of God and the gate of hea- uen. And Jacob stode vp early in the mornynge and toke the stone that he had layde vnder his heade/ and pitched it vp an ende and poured oyle on the topp of it. And he called the name of the place Bethel/ for in dede the name of the citie was called Lus before tyme.

And Jacob vowed a vowe saynge: Yf God will be with me and will kepe me in this iourney which I goo and will geue me bread to eat and cloothes to put on/ so that I come agayne vnto my fathers house in safteie: then shall the LORde be my God/ and this stone which I haue sett vp an ende/ shall be godes house/ And of all that thou shalt geue me/ will I geue the tenth vnto the.

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ABen Jacob lyfte vp his fete & wet toward the east countre. And as he looked aboute / behold there was a well in the feld/ and .iij. flockes of shepe laye therby (for at that well were the flockes watered) & there laye a great stone at the well mouth. And the maner was to brynge the flockes thither/ & to roull the stone frō the well's mouth and to water the shepe/ and to put the stone as

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gayne vpon the well's mouth vnto his place. And Jacob sayde vnto the brethren/ where be ye? and they sayde: of Haran ar we. And he sayde vnto the: knowe ye Laban the sonne of Nahor. And they sayde: we knowe him. And he sayde vnto the: as he in good health? And they sayde: he is in good health: and behold/ his daughter Rabel cometh with y shepe. And he sayde: lo/ it is yet a great whyle to nyght/ nether is it tyme y the cattell shulde be gathered together: water the shepe and goo and fede the. And they sayde: we maye not/ vntill all y flockes be brought together & the stone be roull- led frō the well's mouth/ and so we water oure shepe.

Whyle he yet talked with the/ Rabel came with hir fathers shepe/ for she kepte them. As soone As Jacob sawe Rabel / the daughter of Laban his mothers brother / and the shepe of Laban his mothers brother / he went and rouled the stone frō the well's mouth/ and watered the shepe of Laban his mothers brother. And Jacob kysed Rabel/ and lyfte vp his voyce and wepte: and tolde her also y he was hir fathers brother and Rebeccas sonne. The Rabel ranne and tolde hir father.

When Laban herd tell of Jacob his sisters sonne/ he ranne agaynst him and embraced hi & kysed him and broughte him in to his house. And the Jacob told Laban all y matter. And the Laban sayde: well/ thou art my bone & my fleshe

Abide with me the space of a moneth. And afterward Laban sayd unto Jacob: though thou be my brother/ shuldest thou therfore serue me for nought: tell me what shalt thi wages be? And Laban had. ij. daughters / the eldest called Lea and the yongest Rachel. Lea was tender eyed: But Rachel was bewtiful and well fauored. And Jacob loued her well/ and sayde: I will serue the. viij. yere for Rachel thy yongest daughter. And Laban answered: it is better y I geue her the/ than to another man: byde therfore with me.

And Jacob serued. viij. yeres for Rachel/ and they semed vnto him but a fewre dayes/ for the loue he had to her. And Jacob sayde vnto Laban/ geue me my wife/ that I maye c with hir for the tyme appoynted me is come.

Then Laban bade all the men of that place/ and made a feast. And when euē was come/ he toke Lea his daughter and broughte her to him and he went in vnto her. And Laban gaue vnto his daughter Lea/ Zilpha his mayde/ to be hir seruaunte.

And when the mornynge was come/ beholde it was Lea. Then sayde he to Laban: wherefore hast thou played thus with me? dyd not I serue the for Rachel/ wherefore than hast thou begyled me? Laban answered: it is not the manner of this place/ to mane the yongest before the eldest. Passe out this weke/ and tha shalt this also be geuen the for y seruyce which thou shalt

serue me yet. viij. yeres more. And Jacob dyd euē so/ and passed out that weke/ and than he gaue hi Rachel his daughter to wyfe also. And Laban gaue to Rachel his daughter/ Bilha his handes mayde to be hir seruaunte. So laye he by Rachel also/ and loued Rachel more than Lea/ and serued him yet. viij. yeres more.

When the LOR de sawe that Lea was despised/ he made her frutefull: but Rachel was barren. And Lea conceaued and bare a sonne/ and called his name Rubē/ for she sayde: the LOR de hath loked apon my tribulation. And now my husbonde will loue me. And she conceaued agayne and bare a sonne/ and sayde: the LOR de hath herde that I am despised/ and hath therfore geuen me this sonne also/ and she called him Simeon. And she conceaued yet and bare a sonne/ and sayde: now this once will my husbonde kepe me company/ because I haue borne him. iij. sonnes: and therfore she called his name Levi. And she conceaued yet agayne/ and bare a sonne saynge: Now will I prayse the LOR de: therfore she called his name Juda/ and left bearinge.

The. xxx. Chapter

When Rachel sawe that she bare Jacob no children/ she enuied hir sister and sayde vnto Jacob: geue me children/ or ell's I am but deed. Then was Jacob wrooth with Rachel saynge: Am I in godes steade which kepeth fro the the frute of thi wōber? The she sayde: here is my mayde Bilha: go in vnto

her/that she maye beare vpo my lappe/ that I maye be increased by her. And she gaue him Bilha hir hadmayde to wife. And Jacob wet in vnto her/And Bilha conceaued and bare Jacob a sonne. Than sayde Rachel, God hath geuen sentēce on my syde/and hath also herde my voyce/and hath geuen me a sonne. Therefore called she him Dan. And Bilha Rahels mayde conceaued agayne and bare Jacob a nother sonne. And Rachel sayde. God is turned/and I haue made achauge with my sister/ & haue gone ypper hāde. And she called his name: Nephtali.

Whē Lea sawe that she had left bearinge/ she toke Silpha hir mayde and gaue her Jacob to wiffe. And Silpha Leas made bare Jacob a sonne. Than sayde Lea: good lucke: a d called his name Gad. And Silpha Leas mayde bare Jacob another sonne. Thā sayde Lea: happy am I/ for the daughters will call me blessed. And called his name Isser.

And Rubē wet out in the whearharuest & founde mandragoras in the felde/and brought the vnto his mother Lea. Than sayde Rachel to Lea geue me of thy sonnes mādragoras. And Lea answered: is it not ynough/ y thou hast take awaye my housbōde/ but woldesti take awaye my sonnes mandragoras also? Than sayde Rachel well/ let him slepe with the this nyght/ for: thy sonnes mandragoras. And whē Jacob came from the felde at euen/ Lea went out to meete him/ & sayde: come into me/ for I haue bought

the with my sonnes mandragoras.

And he slepte with her that nyghte. And God herde Lea/ y she conceaued and bare vnto Jacob y. v. sonne. Than sayde Lea. God hath geue me my rewarde/ because I geue my mayde to my housbōd/ and she called him Isachar. And Lea conceaued yet agayne and bare Jacob the sexte sonne. Than sayde she: God hath endered me with a good dowry. Nowe will my housbond dwell with me/ because I haue borne him. vi. sonnes: and called his name Zabulo. After that she bare a daughter and called her Sina.

And God remembred Rachel/ herde her / and made her frutefull: so that she conceaued and bare a sonne and sayde God hath take awaye my rebuke. And she called his name Joseph/ sayinge The lord geue me yet a nother sonne.

As soone as Rachel had borne Joseph/ Jacob sayde to Laban: Seede me awaye y I maye goe vnto myne awne place and cūre/ geue me my wifes and my children for: whome I haue serued the/ and let me goe: for thou knowest what seruyce I haue done the. Than sayde Laban vnto hi: If I haue founde fauoure in thy sighte/ for I suppose y the LORD hath blessed me for thy sake/ appoyne what thy rewarde shalbe/ and I will geue it y. But he sayde vnto hym/ thou knowest what seruyce I haue done y/ & in what tabernacle thy cattell haue bene vnder me: for it was but litle that thou haddest before I came/ and now it is increased in to a multitude / and the LORD hath blessed the so: my sake.

xxi. Chapter

But now when shall I make provysion for my
ne awne house also? And he sayde: what shall
I geue the? And Jacob answered: thou shalt ge-
ue me nothinge at all/ yf thou wilt do this one
thinge for me: And then wilt I turne agayne &
fede thy shepe and kepe them.

I will go aboute all thy shepe this daye/
and separate frō the all the shepe that are spots-
ted and of dyverse coloures/ and all blacke she-
pe amonge the lambes and the partie and spots-
ted amonge the fyddes: And then such shalbe
my reward. So shall my rightwysnes answer
fo: me: when the tyme cometh that I shall re-
ceave my reward of the: So that what soever
is not speckled and partie amonge the gootes
and blacke amonge the lambes/ let that be thefe
with me.

Then sayde Laban: loo/ I am contēte/ that
it be acordinge as thou hast sayde. And he ros
fe out that same daye the he gootes that were
partie & of dyverse coloures/ & all the shee goos-
tes that were spotted and partie coloured/ & all
that had whyre in the/ & all the blacke amonge
the lambes: Ad put the in the keepinge of his sons
nes/ & sett thre dayes ourney ibetwixte hiselfe
& Jacob. And so Jacob kepte y rest of Labā's
shepe.

Jacob toke rodde of grene poplar/ haseil/ &
of chestnut trees/ & pill'd whyre strakes in the &
made the white apere in the staves: And he put
the staves which he had pill'd/ euē before y she

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So xliij.

pe/ in the gutters & watrynge trougbes/ whē
the shepe came to drynke: y they shulde conceaue
whē they came to drynke. And the shepe concea-
ued before the staves & brought forth strake d/
spotted & partie. The Jacob parted the lābes/
& turned the faces of the shepe toward spotted
things/ & toward all maner of blacke thinges
chorow out the flockes of Labā. And he made
him flockes of his owne by the selfe/ which he
put not onto the flockes of Labā. And all waye
in the first buckinge tyme of the shepe / Jacob
put the staves before the shepe in the gutters/ y
they myght conceaue before the staves/ But in
the latter buckinge tyme/ he put them not thes-
re: so the last brode was Labā's and the first Ja-
cobs. And the man became exceedinge ryche &
had many shepe/ maydes seruantes/ menserua-
ntes/ camels & asses. ¶ The. xxxi. Chapter

And Jacob herde the wordes of La-
bā's sonnes how they sayde: Jacob
hath take awaye all that was oure
fathers/ and of oure fathers goodes/ hath he
gotē all this honoure. And Jacob behelde the
countenaunce of Laban/ that it was not toward
him as it was in tymes past.

And the LORde sayde vnto Jacob: turne a-
gayne in to the lāde of thy fathers & to thy kyn-
red/ & I wilbe with y. Thā Jacob sent & called
Rabel & Lea to the felde onto his shepe/ & saye
de vnto the: I se youre fathers countenaunce y it
is not toward me as in tymes past. No: ouer
G. iij.

xxxi. Chapter.

Y God of my father hath bene with me. And ye knowe how that I haue serued youre father with all my myghte. And youre father hath disceaued me & chaunged my wages. x. tymes: But God suffred him not to hurte me. When he sayde the spotted shalbe thy wages/thā all the shepe bare spotted. Yf he sayde the straked shalbe thi reward/thā bare all the shepe straked: thus hath God: take awaye youre fathers carell & geue thē me. for in buckynge tyme / I listed vp myne eyes and sawe in a dreame: and beholde / the rammes that bucked the shepe were straked / spotted and partie. And the angell of God spake vnto me in a dreame saynge: Jacob. And I answered: here am I. And he sayde: lyfte vp thine eyes ad see / how all the rammes that leape vpon the shepe are straked / spotted and partie: for I haue sene all that Laban doth vnto y. I am y god of Beth el / where thou anoynteddest the stone ad where thou vowdest a voere vnto me. Now aryse and gett the out of this countre / ad retorne v. to the lāde / where thou wast borne. Than answered Rabel & Lea & sayde vnto him: we haue no parte no: enheritance in oure fathers house he cometh vs eue as straungers / for he hath solde vs / and hath euen eaten vp the price of vs. Moreover all the riches which God hath take from oure father / that is oures and oure childrens. Now therefore what soeuer God hath sayde vnto the / that doo. Thā Jacob rose vp & sett his sones and wiues vp vpon camels / & carried away all

Chapter. xxxi.

So. xliiij.

his catell & all his substance which he had gotten in Mesopotamia / for to goo to Isaac his father vnto the lāde of Canaan. Labā was gone to sheere his shepe / & Rabel had stolte hir fathers ymagines. And Jacob went awaye unknowynge to Laban the Siria / & tolde him not y he fled. So fled he & all y he had / & made him self ready / & passed ouer the ryuers / and sett his face streyght towards the mounte Gilead.

As the thirde day after / was it tolde Labā y Jacob was fled. Thā he toke his brethren with him and folowed after him. viij. dayes tourney and ouer toke him at the mounte Gilead. And God came to Labā the Siria in a dreame by nyghte / and sayde vnto him: take hede to thi self / that thou speake not to Jacob oughte save good. And Labā ouer toke Jacob: and Jacob had pitched his tēte in y mounte. And Laban with his brethren pitched their tēte also vpon the mounte Gilead. Than sayde Labā to Jacob: why hast thou this done unknowynge to me / and hast carried awaye my daughters as though they had bene take captiue with swerdes: Wherefore wentest thou awaye secretly vnsknowne to me & didest not tell me / y I myghte haue broughte y on the waye with my: th / synnyng / tymells and harppes / and hast not suffred me to kysse my children & my daughters. Thou wast a sole to do it / for I am able to do you euell. But the God of youre father spake vnto me yester daye saynge take hede thā

thou speake not to Jacob oughte saue goode. And now though thou wērest thi waye because thou loigest after thi father's house/ yet wherfore hast thou stollen my goddes?

Jacob answered & sayde to Labā: because I was afrayed/ & thought that thou woldest haue take awaye thy daughters fro me. But wit thou whome soeuer thou fyndest thy goddes/ let him dye here before oure brethē. Seke that thine is by me/ & take it to the: for Jacob wist not that Rabel had stollē the. Thā wēt Labā in to Jacobs tēre/ & in to Leas tēre/ & in to. ij. maydens tentes: but founde the not. Thā wēt he out of Leas tēre/ & entred in to Rabels tēre. And Rabel toke the ymages/ & put them in the camelle strawe & sare doune apō the. And Labā searched all the tēre: but founde the not. Thā sayde she to hir father: my lorde/ be not angrye y I cā not ryse vp before the/ for the disease of womē is come upon me. So searched he/ but founde the not.

Jacob was wrooth & chode with Labā: Jacob also answered and sayde to him: what haue I trewaced or what haue I offended/ that thou followedest after me? Thou hast searched all my stuffe/ and what hast thou founde of all thy household stuffe? put it here before thi brethren & myne/ & let the iudge betwixte vs both. This xx. yere y I haue bene wyth the/ thy shepe and thy dootes haue not bene baren/ and the rammes of thi flocke haue I not eatē. What soeuer was some of bestes I broughte it not onto y/

but made it good my self: of my hāde dydest thou requyre it/ whether it was stollen by daye or nyghte? Moreover by daye the hete consumed me/ and the colde by nyghte/ and my slepe departed fro myne eyes.

Thus haue I bene. xx. yere in thi house/ and serued the. xiiij. yeres for thy. ij. daughters/ and vi. yere for thi shepe/ and thou hast changed my reward. x. tymes. And excepte the God of my father/ the God of Abrahā and the God whome Isaac feared/ had bene truh me: surely thou haddest sent me awaye now all emptye. But God behelde my tribulation/ and the labour of my handes: and rebuked the yester daye.

Laban answered ad sayde vnto Jacob: the daughters are my daughters/ and the children ar my children/ and the shepe are my shepe/ ad all that thou seist is myne. And what can I do this daye vnto these my daughters/ or vnto thair children which they haue borne? Now therefore come on/ let us make a bonde/ I and thou together/ and let it be a wytnesse betwene the & me. Than toke Jacob a stone and sett it vp an ende/ ad sayde vnto his brethren/ gather stonnes. And they toke stonnes ad made an heape/ and they ate there/ vpd the heape. And Labā called it Regar Sabadutha/ but Jacob called it Gyslead.

Than sayde Laban: this heape be wytnesse betwene the and me this daye/ therefore is it called Gilcad/ and this totechik which the lorde

The xxxij. Chapter.

sech (sayde he) be wytnesse betwene me and the when we are departed one from a nother: that thou shalt not vex my daughters neither shalt take other wyves unto them. Here is no man with vs: beholde / God is wytnesse betwixte the and me. And Laban sayde mozeouer to Jacob: beholde / this heape & this marke which I haue sett here / betwixte me and the: this heape be wytnesse and also this marke / that I will not come ouer this heape to the / ad thou shalt not come ouer this heape ad this marke / to do any harme. The God of Abraham / the God of Naho: and the God of theyr fathers / be iudge betwixte vs.

And Jacob sware by him that his father Isaac feared. Then Jacob dyd sacrifice vpon the mounte / and called his brethren to cate bredd. And they ate bredd and taried all nyghte in the hyll. And early in the mo:nyng Laban rose vp and kysed his childern and his daughters / and blessed the and departed and weten to his place agayne. But Jacob went forth on his iourney. And the angells of God came & mett him. And when Jacob sawe them / he sayde: this is godes hoost: and called the name of that same place / Mahanaim.

The xxxij. Chapter.

Iacob sente messengers before him to Esau his brother / onto the lande of Seir and the felde of Edom. And he commaunded them saynge: se that ye speake after

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So. xlii.

this maner to my lorde Esau: thy seruaunte Jacob sayth thus. I haue sojourned ad bene a stranger with Laban vnto this tyme: & haue got ten oxen / asses and shepe / mens seruautes & we manseruautes / & haue sent to shewe it in thy lordes de / that I may fynde grace in thy syghte. And the messengers came agayne to Jacob saynge: we came vnto thy brother Esau / and he cometh agaynst the and. iij. hundred men with him. Then was Jacob greatlye afrayde / and wylt not which waye to turne him selfe / and deuyded the people that was with him & the shepe / open and camels / in to. ij. companies / and sayde: If Esau come to the one parte and smyte it / the other may saue it selfe.

* And Jacob sayde: O god of my father Abraham / and God of my father Isaac: LORD which saydest vnto me / returne vnto thy cuntre and to thy kynrede / and I will de all wel with the. I am not worthy of the leaste of all the mercyes and treuth which thou hast shewed vnto thy seruaunte. For with my staf came I over this Iordane / and now haue I gotten. ij. droves. Deliver me from the handes of my brother Esau / for I feare him: lest he will come and smyte the mother with the childern. Thou saydest that thou woldest surely do me good / and woldest make me seed as the sonde of the see which can not be nombred for multitude.

And he taried there that same nyghte / & took of that which came to hande / a present /

* Prayer is to cleave on to the promyses of god with a synge sayth and to beseech god with a fervent desyre that he will fulfill them for: his mercye & truth onely. As Jacob here doth.

xxv. Chapter

unto Esau his brother : ii hundred she gootes
 ad xx he gootes: ii hundred shepe and xx ram
 mes : thyrty mylch camels with their col
 res: xl fyne ad x bulles: xx she asses ad x soles
 and deliuered them vnto his seruauntes/ euery
 drooue by them selues/ ad sayde vnto them: goo
 forth before me and put a space betwixte euery
 drooue. And he commaunded the foremost saynge

Whē Esau my brother meteth the ad axeth
 the saynge : whose seruaite art thou q whither
 goost thou/ q whose ar these that goo before y:
 thou shalt say/ they be thy seruaunte Jacobs/ q
 are a present sent vnto my lorde Esau/ and bes
 holde/ be him selfe cometh after vs. And so co
 maunded he the seconde/ ad euen so the thirde/
 and lykewyse all that folowed the drooues say
 ge/ of this maner se that ye speake vnto Esau
 whē ye mete him/ ad saye more ouer. Beholde
 thy seruaunte Jacob cometh after vs/ so: he say
 de. I will please his wrath with the present y
 goth before me and afterward I will see him
 myself/ so peradventure he will receaue me to
 grace.

So went the presēt before him ad he taried
 all that nyghte in the tente/ ad rose vpon the same
 nyghte ad toke his. ii. wyues and his. ii. may
 dens q his. xi. sonnes/ q went ouer the foorde
 Jacob. And he toke them ad sent the ouer the
 ryuer/ ad sent ouer that he had ad taried behin
 de him selfe alone.

And there was filed a man with him vnto the

Chapter. xxxiiij

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breakynge of the daye. And when he sawe that
 he coude not preuaile agaynst him/ he smote hi
 vnder the thye/ and the fenowe of Jacobs thy
 shranke as he was filed with him. And he say
 de: let me goo/ for the daye breaketh. And he say
 de: I will not lett the goo/ excepte thou blesse
 me. And he sayde vnto him: what is thy name?
 He answered: Jacob. And he sayde: thou shalt
 be callid Jacob nomore/ but Israell. For thou
 hast was filed with God and with men ad hast
 preuailed.

And Jacob asked him sainge/ tell me thi na
 me. And he sayde/ wherfore dost thou aske af
 ter my name? and he blessed him there. And
 Jacob callid the name of the place Deniel/ for
 I haue sene God face to face/ and yet is my lyfe
 reserued. And as he went ouer Deniel/ the son
 ne rose vpon him/ and he halted vpon his thye:
 wherfore the children of Israell care not of the
 fenowe that shranke vnder the thye / vnto this
 daye: because that he smote Jacob vnder the
 thye in the fenowe that shranke.

The. xxxiiij. Chapter.

Iacob lyste vpon his eyes and sawe hys
 brother Esau come/ q with him. iij.
 hundred men. And he deuyded the
 children vnto Lea and vnto Rahel and vnto y
 h-maydens. And he put the maydens ad their
 children foremost/ ad Lea and hir children aft
 er/ and Rahel ad Joseph hindermost. And he
 went before them and fell on the grownde. viij.

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times/untill he came vnto his brother.

Esau ranne agaynst him and embraced hym and fell on his necke and kysed him/and they wepte. And he lifte vp his eyes and sawe the wyues and their children/and sayde: what are these which thou here hast? And he sayde: they are the children which God hath geuen thy seruaunte. Then came the maydens forth/and dyd their obaysaunce. Lea also and hir children came and dyd their obaysaunce. And last of all came Joseph and Rachel and dyd their obaysaunce.

And he sayde: what meanest thou with all y^e diuocues which I meet. And he answered: to fynde grace in the syghte of my lord. And Esau sayde: I haue ynough my brother/lepe that thou hast vnto thy self. Jacob answered: oh nay but yf I haue founde grace in thy syghte/receaue my prayser of my hāde: for I haue sene thy face as though I had sene y^e face of God: wherfore receaue me to grace and take my blessing that I haue brought the/for God hath geuen it me frely. And I haue ynough of all thynges. And so he compelled him to take it.

And he sayde: let vs take oure iourney and goo/and I will goo in thy cōpany. And he sayde vnto him: my lord knoweth that I haue reuered children / ewes and fyne with yonge vnder myne hande/which yf men shulde ouerduyne but euen one daye/the hole stocke wolde dye

xxxii. Chapter. Fo. xliii.

Let my lord: therefore goo before his seruaunte and I will dyue sayre and softly/ acco:dyng as the carell that goth before me and the children/be able to endure: vntill I come to my lord vnto Seir.

And Esau sayde: let me yet leaue some of my folke with the. And he sayde: what needeth it? let me fynde grace in the syghte of my lord. So Esau went his waye agayne y^e same daye vnto Seir. And Jacob toke his iourney toward Succoth/and bylt him an house/and made boothes for his cattell: wherof the name of the place is call'd Succoth.

And Jacob went to Saïem to y^e cyrie of Sichem in the lande of Canaā/after that he was come from Mesopotamia/ and pitched before the cyrie/and bought a parcell of ground wher he pitched his tent/of the children of Hemor Sichems father/for an hundred lambes. And he made there an aulter/and there called vpon the myghtie God of Israell.

The xxxiii. Chapter.

Dina the daughter of Lea which she bare vnto Jacob/went out to see the daughters of the lande. And Sichem the sonne of Hemor: the Heuite lord of the countre/sawe her/and toke her/and laye with her/and forced her: and his harte laye vnto Dina y^e daughter of Jacob. And he loued y^e damself/and spake fydly vnto her/and spake vnto his father Hemor sayng: gett me this mayde vnto my wyfe.

Chapter. xxiiiij.

And Jacob herde that he had defyled Dina his daughter/ but his sonnes were with the cattell in the felde/ and therfore he helde his peace/ until they were come. Then Hemor the father of Sicheim went out vnto Jacob/ to come with him. And the sonnes of Jacob came out of the felde as soone as they herde it/ for it greued them/ and they were not a litle wrooth/ because he had wrought felie in Israell/ in that he had lyen with Jacobs daughter/ which thinge oughte not to be done.

And Hemor comened with the sainger/ the soule of my sonne Sicheim logeth for youre daughter geue her him to wyfe/ and make marriages with vs/ geue youre daughters vnto vs/ and take oure daughters vnto you/ and dwell with vs/ & the lande shall be at youre pleasure/ dwell and do youre busynes/ and haue youre possessions there in. And Sicheim sayde vnto hyr father and hir brethren/ let me synde grace in youre eyes/ and what soeuer ye apoynte me/ that will I geue. If ye frely of me both the dowry & gystes/ and I will geue accordynge as ye saye vnto me/ and geue me the damself to wyfe.

Then the sonnes of Jacob answered to Sicheim and Hemor/ his father deceytfully/ because he had defyled Dina their syster. And they sayde vnto them/ we can not do this thinge/ for we shulde geue oure syster to one that is vncircumcysed/ for that were a shame vnto vs. Only in this will we consent vnto you: If ye will

xxiiiij. Chapter

So. xliij.

be as we be/ that all the men childern amonge you be circumcysed/ that will we geue oure daughter to you and take youres to vs/ and will dwell with you and be one people. But and if ye will not harken vnto vs to be circumcysed/ than will we take oure daughter and goo oure wayes.

And their wordes pleased Hemor and Sicheim his sonne. And the yonge man deserde not for to do the thinge/ because he had a lust to Jacobs daughter/ he was also most sert by of all that were in his fathers house. Then Hemor and Sicheim went vnto the gate of their cite/ and comened with the men of their cite saynge. These men are peassable with vs/ & will dwell in the lande and do their occupacion therein. And in the land is rowme ynough for them/ let vs take their daughters to wyues and geue them oures/ only herin will they consent vnto vs for to dwell with vs and to be one people: if all the men childern that are amonge vs be circumcysed as they are. Their goodes & their substance and all their cattell are oures/ only let vs consente vnto them/ that they maye dwell with vs.

And vnto Hemor and Sicheim his sonnes harkened all that went out at the gate of his cite. And all the men childern were circumcysed what soeuer went out at the gates of his cite. And the thirde daye when it was paynefull to them/ of the sonnes of Jacob Simcon & Leui

So. xliij.

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Dinas brethren/roke ether of them his swerde
 & went in to the cyte boldly/and slewe all y was
 male/and slewe also Himo: and Sicheim his
 sonne with the edge of the swerde/and roke Di-
 na their sister out of Sicheims house/and went
 their waye.

Then came the sonnes of Jacob vpon the
 deede/and spoyled the cyte/ because they had
 defyled their sister: and toke their shepe/ oxen
 asses and what so eue: was in the cyte and also
 in y feldes. And all their gooddes/ all their chil-
 dern and their wyues toke they caryue/
 and made havoc: of all that was in the hous-
 ses.

And Jacob sayde to Simeon and Leui: ye
 haue troubled me and made me syncke vnto the
 inhabitours of the lande/ both to the Canaan-
 rytes and also vnto the Pherezites. And I am
 fewe in nombre. Wherfore they shall gather
 them selves together agaynst me & slei me/ and
 so shall I and my house be dystroyed. And they
 answered: shuld they deal withoure sister as
 nythan an whoore?

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And God sayd vnto Jacob/ aryse and
 get the vp to Bethell/ & dwell there.
 And make there an aulter vnto God
 that appeared vnto the/ when thou fleddest from
 Esau thy brother. Then sayd Jacob vnto his

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fol.

householde & to all y were with him/ put a way
 the strange goddes that are amonge you & ma-
 ke youre selves cleane/ & chaunge youre garnes
 ies/ & let vs aryse & goo vp to Bethell/ y I ma-
 ye make an aulter there/ vnto God which herde
 me in the daye of my tribulatio & was wyth me
 in the waye which I went.

And they gaue vnto Jacob all the straunge
 goddes which were vnder their handes/ and all
 their carynges which were in their eares/ and
 Jacob hyd them vnder an ooke at Sicheim.
 And they departed. And the feare of God fell
 vpon the cittyes that were rounde aboute them/
 that they durst not folowe after the sonnes of
 Jacob. So came Jacob to Lus in the lande
 of Canaan/ otherwise called Bethell/ with
 all the people that was with him. And he buyl-
 ded there an aulter/ and called the place Elbez-
 thell: because that God appeared vnto him the-
 re/ when he fled from his brother.

Then dyed Deborah Rebeccas nose/ and
 was buryed bene the Bethell vnder an ooke.
 And the name of it was called the ooke of las-
 mentation.

And God appeared vnto Jacob agayne af-
 ter he came out of Mesopotamia/ & blessed him
 and sayde vnto him: thy name is Jacob. Not
 withstandinge thou shalt be nomore called Ja-
 cob/ but Israel shall be thy name. And so was
 his name called Israel.

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Simeon brethren/roke ether of them his swerde
 & went in to the cite boldly/and slewe all y^e was
 male/and slewe also Hamor and Sichein his
 sonne with the edge of the swerde/and roke Di-
 na their sister out of Sicheims house/and went
 their waye.

Then came the sonnes of Jacob vpon the
 deede/and spoyled the cite/ because they had
 defyled their sister: and roke their shepe/ open
 asses and what so eue: was in the cite and also
 in y^e felde. And all their gooddes/ all their chil-
 dern and their wyues roke they captiue/
 and made hadoc^e of all that was in the hous-
 see.

And Jacob sayde to Simeon and Leui: ye
 haue troubled me and made me styncke vnto the
 inhabitours of the lande/ both to the Canaan-
 nites and also vnto the Pherezites. And I am
 fewe in nombre. Wherfore they shall gather
 them selues together agaynst me & slei me/ and
 so shall I and my house be dystroyed. And they
 answered: shuld they deail with oure sister as
 with an whoore?

The xxx. Chapter

And God sayd vnto Jacob/ arise and
 get the vp to Bethell/ & dwell there.
 And make there an aulter vnto God
 that appeared vnto the/ when thou fleddest from
 Esau thy brother. Then sayd Jacob vnto his

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fo. l.

housholde & to all y^e were with him/ put away
 the straunge goddes that are amonge you & ma-
 ke youre selues cleane/ & chaunge youre garnes-
 tes/ & let vs arise & goo vp to Bethell/ y^e I ma-
 ye make an aulter there/ vnto God which herde
 me in the daye of my tribulatioⁿ & was with me
 in the waye which I went.

And they gaue vnto Jacob all the straunge
 goddes which were vnder their handes/ and all
 their carynges which were in their eares/ and
 Jacob hyd them vnder an ooke at Sichen.
 And they departed. And the feare of God fell
 vpon the ctytes that were rounde aboute them/
 that they durst not folowe after the sonnes of
 Jacob. So came Jacob to Lus in the lande
 of Canaan / otherwise called Bethell / with
 all the people that was with him. And he buyl-
 ded there an aulter/ and called the place Elbe-
 thell: because that God appered vnto him the-
 re/ when he fled from his brother.

Then dyed Deborah Reheccas noyse/ and
 was buryed bene the Bethell vnder an ooke.
 And the name of it was called the ooke of las-
 mentation.

And God appeared vnto Jacob agayne af-
 ter he came out of Mesopotamia/ & blessed him
 and sayde vnto him: thy name is Jacob. Not
 withstandinge thou shalt be nomore called Ja-
 cob/ but Israel shall be thy name. And so was
 his name call'ed Israel.

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And God sayde vnto him: I am God alfa mightie/growe and multiplye: for people and a multitude of people shall sprynge of the/ yee ad kynges shall come out of they loynes. And the lande which I gaue Abraham & Isaac / will I geue vnto the/ & vnto thy seed after the: wilt I geue it also. And god departed fro him in the place where he talked with him. And Jacob set vp a marke in the place where he talked with him: euen a pilldure of stone/ & poured dynke offringe thereon and powisd also oyle thereon / and called the name of the place where God spake with him/ Bethel.

And they departed from Bethel / & when he was but a feld brede from Ephraim/Rahel began to traueff. And in travelynge she was in perill. And as she was in paynes of hir labour/the mydwyfe sayde vnto her: feare not/ for thou shalt haue this sonne also. Then as hir soule was a departinge/that she must dye: she called his name Ben Ori. But his father called him Ben Jamin. And thus dyed Rahel ad was buryed in the waye to Ephraim which now is called Ber'shehem. And Jacob sett on a piller ayon hir graue/which is called Rahels graue piller vnto this daye. And Israell went thence and pitched vp his tent beyonde the toure of Eder.

And it chaunced as Israell dwelt in that lande:/ that Ruben went & laye with Bilha his fathers concubyne/ & it came to Israells care.

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So. li.

The sonnes of Jacob were. xii. in nombre. The sonnes of Lea. Ruben Jacobs eldest sonne/ & Simeon/Leui/Juda/Isachar/ & Zabulon. The sonnes of Rachel: Joseph & Ben Jamin. The sonnes of Bilha Rahels mayde: Dan & Nephthali. The sonnes of Zilpha Leas mayde: Gad & Aser. These are the sonnes of Jacob which were borne him in Mesopotamia.

Then Jacob went vnto Isaac his father to Mamre a principall cyte/ otherwise called Hebron: where Abraham & Isaac sojourned as strangers. And the dayes of Isaac were an hundred & xxx. yeres: & than fell he seke & dyed/ ad was put vnto his people: beyng olde and full of dayes. And his sonnes Esau ad Jacob buryed him.

The. xxvi. Chapter.

These are the generations of Esau which is called Edom. Esau toke his wyues of the daughters of Canaan. Ada the daughter of Elon an Hethite/ & Adhama the daughter of Ana/ which Ana was the sonne of Zibeon an heuyte/ And Basmath Zimams daughter & sister of Hebaroth. And Ada bare vnto Esau/ Eliphaz: and Basmath bare Reuel: And Adhama bare Ieus/ Jac lam and Borah. These are the sonnes of Esau which were borne him in the lande of Canaan.

And Esau toke his wyues/ his sonnes and daughters and all the soules of his house: his

goodes and all his catell and all his substance which he had gott in the land of Canaan/ and went in to a countre awaye from his brother Jacob: for their ryches was so moche/ that they coude not dwell together/ and that the land where in they were straungers/ coude not receive the: because of their catell. Thus dwelt Esau in mounte Seir/ which Esau is called Edom.

These are the generations of Esau father of the Edomytes in mounte Seir/ & these are the names of Esaus sonnes: Eliphas the sonne of Ada the wife of Esau/ and Reguel the sonne of Basmath the wife of Esau also. And the sonnes of Eliphas were. Theman/ Omar/ Sepho/ Gactham and Kenas. And Chimna was concubynne to Eliphas Esaus sonne/ and bare vnto Eliphas/ Amalech. And these be the sonnes of Ada Esaus wyfe. And these are the sonnes of Reguel: Habath/ Serah/ Samma and Nisa: these were the sonnes of Basmath Esaus wyfe. And these were the sonnes of Abalibama Esaus wyfe the daughter of Ana sonne of Zebed/ which she bare vnto Esau: Zeus/ Zealam and Korah.

These were dukes of the sonnes of Esau. The children of Eliphas the first sonne of Esau were these: duke Theman/ duke Omar/ duke Sepho/ duke Kenas/ duke Korah/ duke Gactham & duke Amalech: these are y^e dukes that came of Eliphas in the lande of Edom/ and these were the sonnes of Ada.

These were the children of Reguel Esaus sonne: duke Habath/ duke Serah/ duke Samma/ duke Nisa. These are the dukes that came of Reguel in the lande of Edom/ and these were the sonnes of Basmath Esaus wyfe.

These were the children of Abalibama Esaus wyfe: duke Zeus/ duke Zealam/ duke Korah these dukes. came of Abalibama y^e daughter of Ana Esaus wyfe. These are the children of Esau/ and these are the dukes of them: which Esau is called Edom.

These are the children of Seir the Horite/ the inhabitoure of the lande: Lothan/ Sobal/ Zibeon/ Ana/ Dison/ Ezer and Disan. These are the dukes of y^e horites the children of Seir in the lande of Edom. And the children of Lothan were: Hon and Bemam. And Lothans sister was called Chimna.

The children of Sobal were these: Alban/ Manabath/ Ebal/ Sepho & Gnam. These were the children of Zibeon. Ana & ana/ this was y^e Ana y^e soude y^e mulcs in y^e wildernes/ as he fed his father Zibeons affes. The children of Ana were these. Dison and Abalibama y^e daughter of Ana.

These are the children of Dison. Bemdan/ Esban/ Zeithran & Cocra. The children of Ezer were these/ Bilhan/ Seavan & Akan. The children of Disan were: D3 and Aran.

These are the dukes that came of Hori: duke Lothan/ duke Sobal/ duke Zibeon/ duke Ana

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duke Dison/duke Ezer/duke Sisan. These be the dukes that came of Hozy in their dukedds in the land of Ser.

These are the kynges that reigned in the lande of Edom before there reigned any kyng amonge the children of Israel, Bela the sonne of Beor: reigned in Edomea/and the name of his cyte was Sinhaba. And when Bela dyed/ Jobab the sonne of Serah out of Bezar/reigned in his steade. When Jobab was dead/ Husam of the lande of Themany reigned in his steade. And after the death of Husam/ Gadad the sonne of Bedad which slewe the Moabites in the feld of the Moabytes/ reigned in his steade/ and the name of his cyte was Avith. When Gadad was dead/ Samla of Masaka reigned in his steade. When Samla was dead/ Saul of the ryver Rehoboth reigned in his steade. When Saul was dead/ Baalhanan the sonne of Achbo: reigned in his steade. And after the death of Baalhanan the sonne of Achbo: Gadad reigned in his steade/ and the name of his cyte was Pagu. And his wifes name Mehetabeel the daughter of married the daughter of Mesaab.

These are the names of the dukes that came of Esau in their kynredde/ places and names: Duke Chimma/duke Alua/duke Zetheth/duke Abalibama/duke Ela/duke Pimon/duke Benas /duke Theman /duke Mibzar /duke Magdiel/duke Jram. These be the dukes of

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Edomea in their habitations/ in the lande of their possessions. This Esau is the father of the Edomytes.

The. xxxvii. Chapter.

AND Jacob dwelt in the lande when he came to his father was a stranger / yea as to saye in the lande of Canaan. And these are the generations of Jacob: when Joseph was. xxiij. yere olde/ he kepte shepe with his brethren/ and the lad was with the sonnes of Bilha & of Zilpha his fathers wyues. And he brought vnto their father an euyll saynge y was of them. And Israel loued Joseph more than all his children/ because he begat hym in his olde age/ and he made him a coote of many coloures.

When his brethren sawe that their father loued him more than all his brethren/ they hated him and coude not speke one kynde worde vnto him. Moreover Joseph dreamed a dreame we and tolde it his brethren: wherefore they hated him yet the more. And he sayde vnto them heare I praye you this dreame which I have dreamed: Beholde we were makynge sheaves in the felde: and loe/ my shefe arose and stode vp right/ and yourcs stode rounde aboute and made obeysaunce to my shefe. Then sayde his brethren vnto him: what/ shalt thou be oure kyng or shalt thou rigne ouer us? And they hated him yet the more/ because of his dreame and of his wordes.

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And he dreamed yet another dreame & told it his brethren saynge: beholde/ I haue had one dreame more: me thought the sonne and the moone and .xii. starres made obaysaunce to me. And when he had told it vnto his father and his brethren/his father rebuked him and sayde vnto him: what meaneth this dreame which thou hast dreamed: shall I and thy mother and thy brethren come and fall on the grounde before thee? And his brethren hated him/ but his father noted the saynge.

His brethren went to kepe their fathers shepe in Sichem/ and Israell sayde vnto Joseph: do not thy brethren kepe in Sichem? come that I may send y^e to the. And he answered here am I. And he sayde vnto him: goo and see whether it be well with thy brethren and the shepe/ and bringe me worde agayne: And sent him out of the vale of Hebron/ for to go to Sichem.

And a certayne man founde him wandryng out of his waye in the felde/ ad adred him what he soughte. And he answered: I seeke my brethren/ tell me I praye the where they kepe shepe. And the man sayde: they are departed hence/ for I herde them say / let vs goo vnto Dotan. Thus went Joseph after his brethren/ and founde them in Dotan.

And when they sawe him a farr of before he came at them/ they toke counsell agaynst him/ for to sleie him/ and sayde one to another/ Beholde this dreamer cometh/ come now and let

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us sleie him and cast him in to some pytt/ and let vs saye that some wiked beast hath deuoured him/ and let us see what his dreames wyll come to.

When Ruben herde that/ he wet aboute to ryd him out of their handes and sayde/ let vs not fyll him. And Ruben sayde more ouer vnto them/ shed not his bloude/ but cast him in to this pytt that is in the wilderness/ and laye no handes vpon him: for he wolde haue rydd him out of their handes and deliuered him to his father agayne.

And as soone as Joseph was come vnto his brethren/ they strypte him out of his gay coote that was vpon him/ and they toke him and cast him in to a pytt: But the pytt was emptie and had no water therein. And they satt them doune to eate brede. And as they lyst vp their eyes and looked aboute/ there came a companye of Ismaelites from Gilead/ and their camels lade with spicery/ baulme/ and myre / and were goyng downe in to Egipte.

Then sayde Iuda to his brethren/ what auayleth it that we sleie oure brother / and kepe his bloude secret? come on / let us sell him to the Ismaelites/ and let not oure handes be defyled vpon him: for he is oure brother and oure flesh. And his brethren were content. Then as the Madianites marchaunt men passed by / they drewe Joseph out of the pytt and sold him vnto the Ismaelites for .xx. peces of syluer.

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And they brought him into Egypte.

And when Ruben came agayne vnto the pytt and founde not Joseph there / he rent his clootbes and went agayne vnto his brethern saynge: the lad is not yonder / and whether shall I goe? And they toke Josephs coote ad fylled a goote / & dypped the coote in the bloud. And they sent that gay coote & caused it to be brought vnto their father and sayd: This haue we founde: se whether it be thy sonnes coote or no. And he knewe it saynge: it is my sonnes coote a wicked beast hath deuoured him / and Joseph is rent in peces. And Jacob rent his clootbes / ad put sacke clothe aboute his loynes / and sorowed for his sonne a longe season.

Then came all his sonnes ad all his daughters to comforte him. And he wold not be comforted / but sayde: I will go doune in to y grave vnto my sonne / mornyng. And thus his father wepte for him. And the Madianyes solde him in Egypte vnto Puriphar a lorde of Pharaos: and his chefe marshall.

The xxxviii. Chapter.

And it fortun'd at that tyme that Judas went from his brethern & gatt him to a man call'd Hira of Odolam / and there he sawe the daughter of a man call'd Sua a Canaanyte. And he toke her ad went in vnto her. And she conceaued and bare a sonne and call'd his name Er. And she conceaued agayne and bare a sonne and call'd him

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Onan. And she conceaued the thyrde tyme & bare a sonne / whom she call'd Sela: & he was at Chesyb when she bare hem.

And Judas gaue Er his eldest sonne / a wyfe whose name was Thamar. But this Er Judas eldest sonne was wicked in the syghte of the LORde / wherefore the LORde slew him. Then sayde Judas vnto Onan: god in to thy brothers wyfe and Marie her / and styre vp seed vnto thy brother. And when Onan perceaued that the seed shulde not be his: therefore when he went in to his brothers wife / he spylled it on the grounde / because he wold not geue seed vnto his brother. And the thinge which he dyd / displeas'd the LORde / wherefore he slew him also. Then sayde Judas to Thamar his daughter in lawe: remayne a wydow at thy fathers house / tyll Sela my sonne be growne: for he feared lest he shulde haue dyed also / as his brethren did. Thus went Thamar & dwelt in hir fathers house.

And in processe of tyme / the daughter of Sua Judas wyfe dyed. Then Judas when he had left mornyng / went vnto his shepe sheperes to Thimnath with his frende Hira of Odolam. And one told Thamar saynge: beholde / thy father in lawe goth vnto Thimnath / to sheare his shepe. And she put hyr wydows garments of from her and couered her with a clothe / and dysgyssed herself: And sat her dorene at the entrynge of Enaim which is by the hye

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wayes syde to Timnath/for because she sawe that Sela was growne/and she was not geue onto him to wife.

When Juda sawe her/he thought it had bene an hoore/because she had couered hyr face. And turned to her vnto the waye and sayde/come I praye the/let me lye with the/for he knewe not that it was his daughter in lawe. And she sayde what wylt thou geue me /for to lye with me? Thā sayde he/I will sende the a kydd fro the stocke. She answered/ Than geue me a pledge till thou sende it. Than sayde he / what pledge shall I geue the? And she sayde: thy syes nett/ thy neckelace/ and thy staffe that is in thy hande. And he gaue it her and lay by her/ and she was with child by him. And she gatt her vp and went and put her mantell from her/ and put on hir widowes rayment agayne.

And Judas sent the kydd by his neybere of Adullam/for to ferech out his pledge agayne from the wifes bande. But he fownde her not. Than asked he the men of the same place saynge: where is the woore that satt at Enas in in the waye? And they sayde: there was no woore here. And he came to Juda agayne saynge: I can not fynde her/ and also the men of the place sayde: that there was no woore there. And Juda sayde: let her take it to her/ lest we be shamed: for I sente the kydd & thou coudest not fynde her.

And it came to passe that after. iij. moneth

Chapter. xxxix. fo. lvi.

thes/one tolde Juda saynge: Thamar thy ddus ghter in lawe hath played the whoore/ and with playnge the whoore is become great with childe. And Juda sayde: bringe her forth and let her be brente. And when they brought her forth/ she sent to her father in lawe saynge: by the mā vnto whome these thinges pertayne/ am I with childe. And sayd also: loke whose are this seall necklace/ and staffe. And Juda knewe them saynge: she is more rightwes thā I/ because I gaue her not to Sela my sōne. But he laye with her nomore.

When tyme was come that she shulde be deliuered/ beholde there was. ij. twynnes in hyr wōbe. And as she traveled/ the one put out his hande and the mydwife toke and bownde a reed threde aboute it saynge: this wylt come out first. But he plucked his hande backe agayne/ and his brother came out. And she sayde: wherefore hast thou rent a rent vpon the? and called him Pharez. And after ward came out his brother that had the reede threde about his fete/ which was called Sarah.

Chapter. xxxix.

Ioseph was brought vnto Egipre/ and Putiphar a lorde of Pharaos: and his chefe marshall an Egyprian / bought him of y Ismaelites which brought hi thither

Chapter. xxxix.

And the LORde was with Joseph / and he was a luckie felowe and continued in the house of his master the Egipian. And his master sawe that the LORde was with him and that the LORde made all that he dyd prosper in his hande: Wherefore he founde grace in his masters syghte/and serued him. And his master made him ruelar of his house/and put all that he had in his hande. And as soone as he had made him ruelar ouer his house ad ouer all that he had/the LORde blessed this Egipians house for Josephs sake/and the blessinge of the LORde was vpon all that he had: both in the house and also in the felde. And therefore he left all that he had in Josephs hande/and looked vpon nothinge that was with him/saue only on the bread which he ate. And Joseph was a goodly person of a well favored

And it fortuneth after this/ that his masters wife cast hir eyes vpon Joseph and sayde come lye with me. But he denyed and sayde to her: Beholde/my master woteth not what he hath in the house with me/ but hath commyted all that he hath to my hande. He him selfe is not greater in the house than I/ ad hath kepte nothinge from me/ but only the because thou art his wife. How than can I do this great wyddnes/ for to synne agaynst God? And after this maner spake she to Joseph daye by daye: but he hearkened not vnto her/ to slepe nere her or to be in her company.

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And it fortuneth aboute the same season / that Joseph entred in to the house/ to do his busynesse: and there was none of the household by in the house. And she caught him by the garment saynge: come slepe with me. And he left his garment in hir hande ad fled and gott him out. When she sawe that he had left his garment in hir hande /and was fled out/ she called vnto the men of the house/ and tolde them saynge: See he hath brought in an Hebrew vnto vs to do vs shame. so he came in to me/ for to haue slept wyth me. But I cried with a lowde voyce. And when he harde/ that I lyst vpon my voyce and cryed/ he left his garment with me and fled awaye and got him out.

And she layed vpon his garment by her/ vntill hir lorde came home. And she told him as cordinge to these wordes saynge. This Hebrewes seruaunte which thou hast brought vnto vs came in to me to do me shame. But as soone as I lyst vpon my voyce and cryed/ he left his garment with me and fled out. When his master herde the wordes of his wyfe which she tolde him saynge: after this maner dyd thy seruaunte to me/ he wared wrooth.

And he toke Joseph and put him in prison: euen in the place where the fynge prisoners laye bounde. And there continued he in prison. But the LORde was with Joseph ad shewed him mercie/ and gott him fauoure in the syghte of the keeper of the prison which came

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xl. Chapter
 myrred to Josephs hāde all the presoners that were in the preson housse. And what soeuer was done there/ shō dyd he. And the keyer of the presō lokēd onto nothyng that was vnder his hande/ because the LORDē was with him/ & because that what soeuer he dyd/ the LORDē made it come luckely to passe.

The xl. Chapter.

AND it chaunced after this / that the chefe butlar of the kynge of Egypte and his chefe baker had offended there lorde the kynge of Egypte. And Pharaos was angrie with them and put the in warde in his chefe marshalls house: euen in the preson where Joseph was bound. And the chefe marshall gaue Joseph a charge with them/ & he serued them. And they contynued a season in warde.

And they dreamed ether of them in one nyght: both the butlar and the baker of the kynge of Egypte which were bounde in the preson house / ether of them his dreame/ and eche mānes dreame of a sondrie interpretation. When Joseph came in vnto them in the morninge/ and lokēd apon them: beholde / they were sād. And he asked them saynge / wherefore loke ye so sādly to daye? They answered him / we haue dreamed a dreame / and haue no man to declare it. And Joseph saye

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 de vnto the. Interpretynge belongeth to God but tel me yet.

And the chefe butlar tolde his dreame to Joseph and sayde vnto him. In my dreame me thought therestode a vyne before me / and in the vyne were .iij. braunches / and it was as though it budded / & her blossōs shot forth: & the grapes there of waxed ripe. And I had Pharaos cuppe in my hande / and toke of the grapes and wronge them in to Pharaos cuppe / & delyuered Pharaos cuppe in to his hande.

And Joseph sayde vnto him / this is the interpretation of it. The .iij. braunches ar thre dayes: for within thre dayes shalt Pharaos lyft vp thine heade / and restore the vnto thine office agayne / and thou shalt delyuer Pharaos cuppe in to his hāde / after the old māner / euen as thou dydest when thou wast his butlar. But thinke on me with the / when thou art in good case / and shewe mercie vnto me. And make mencion of me to Pharaos / and helpe to buyng me out of this house: for I was stollen out of the lande of the Hebrues / & here also haue I done nothyng: at all wherefore they shulde haue put me in to this dongeon.

When the chefe baker sawe that he had well interpretate it / he sayde vnto Joseph / me thought also in my dreame / shō I had .ij. wyker bassettes on my heade: And in the vppermost basset / of all māner bakemētes so: Pharaos.

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And the bydes are them out of the basket
apon my heade

Joseph answered and sayde: this is the in-
terpretation therof. The .iij. baskettes are .iij. dayes/
for this daye .iij. dayes shalt Pharao take thy
heade from the / and shalt hange the
on a tree / and the bydes shall eate thy flesh
from of the.

And it came to passe the thyrde daye wa-
hich was Pharaos byrth daye / that he made a
feast onto all his seruauntes. And he lyfted
opp the head of the chefe buttelar and of the
chefe baker amonge his seruauntes. And res-
tored the chefe buttelar vnto his buttelari-
pe agayne / and he reched the cuppe in to Pharaos
hande / ad hanged the chefe baker: cue as
Joseph had interpreted vnto the. Notwith-
standing the chefe buttelar remembered not Joseph/
but forgat hym.

The .xli. Chapter.

AND it fortun'd at .ij. yeres end / that
Pharao dream'd / and thought that
he stode by a ryuers syde / and that
there came out of the ryuer .vij. goodly fyne
and fatt fleshed / and scdd in a medowe. And
him though that .vij. other fyne came vp after
them out of the ryuer euelsauored and leane
fleshed and stode by the other vpon the bynke

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of the ryuer. And the euill sauored and leane
fleshed fyne are vp the .vij. welsauored and fatt
fyne: and he awofe their with.

And he slepte agayne and dreamed the ses-
cond tyme / that .vij. eares of come grewe apon
one stalke ranke and goodly. And that .vij.
thyne eares blasted with the wynde / spronge
vp after them: and that the .vij. thyne eares de-
uour'd the .vij. ranke and full eares. And
than Pharao awaked: and se / here is his dream.
When the mornyng came / his spere was
troubled. And he sent and called for all the so-
yrsayers of Egypte and all the wysse men the-
re of / and told them his dream: but there was
none of them that coude interpretate it vnto
Pharao.

Than spake the chefe buttelar vnto Pharao
sayng. I do remembre my sawe this daye.
Pharao was angrie with his seruauntes /
and put in warde in the chefe marshals house
toth me and the chefe baker. And we dream'd
both of vs in one nyght and ech mannes
dream of a sondrye interpretation.

And there was with vs a yonge man / an
Hebraue borne / seruaunte vnto the chefe mar-
shall: And we told him / and he declared oure
dreames to vs acodyng to ether of oure dreames.
And as he declared them vnto vs / even so
it came to passe. I was restored to myne office
agayne / and he was hanged.

Then Pharao sent and called Joseph. And they made him haste out of prison. And he shaued him. Gell and chaunged his rayment/ & went in to Pharao. And Pharao sayde unto Joseph: I haue dreamed a dreame and no man can interpretate it/ but I haue herde saye of the y as soone as thou hearest a dreame / thou dost interpretate it. And Joseph answered Pharao saynge: God shall geue Pharao an answer of peace without me.

Pharao sayde unto Joseph: in my dreame me thought I stode by a ryuers syde/ and there came out of the ryver vii fatt fleshed ad well fauored kyne/ and fedd in the medowe. And then .vij. other kyne came vp after them/ poore and very euell fauored ad leane fleshed: so that I neuer sawe their lyke in all the lande of Egypte in euell fauorednesse. And the .vij. leane and euell fauored kyne are opp the first .vij. fatt kyne. And when they had eaten them vp/ a man coudde not perceauie that they had eaten them: for they were still as euell fauored as they were at the begynnynge. And I awoke.

And I sawe agayne in my dreame. vij. eares sprynge out of one stalk full and good/ and .vij. other eares wytherd/ thynne and blasted with wynde / sprynge vp after them. And the thynne eares deuoured the .vij. good eares. And I haue tolde it vnto the sothe

sayers/ but no man can tell me what it meaneth.

Then Joseph sayde vnto Pharao: both Pharaos dreames are one. And god doth shewe Pharao what he is aboute to do. The .vij. good kyne are .vij. yeres: & the .vij. good eares are .vij. yere also/ and is but one dreame. If y keruise/ the .vij. thynne and euell fauored kyne that came out after them / are .vij. yeres: and the .vij. empne and blasted eares shalbe .vij. yeres of hunger. This is that which I sayde vnto Pharao/ that God doth shewe Pharao what he is aboute to doo.

Beholde there shall come .vij. yere of great plenteousnes through out all the lande of Egypte. And there shall aryse after them .vij. yeres of hunger. So that all the plenteousnes shalbe forgotten in the lande of Egypte. And the hunger shall consume the lande: so that the plenteousnes shall not be once asene in the land by reason of that hunger that shall come after/ so: it shalbe exceeding great. And as concernynge that the dreame was dabled vnto Pharao the second tyme/ it betokeneth that the thyng is certainly prepared of God/ ad that God will shortly bynge it to passe.

Now therfore let Pharao prouyde for a man of vnderston dyng and wysdome / and sett him ouer the lande of Egypte. And let

Pharao make officers ouer the lande/and take vp the fyfth parte of the land of Egipte in the vij. plenteous yeres and let them gather all the fooode of these good yeres that come /ad lay vp come vnder the power of Pharo: that there may be fooode in the cities/ and there let them keepe it: that there may be fooode in stoor in the lande/agaynst the. vij. yeres of hunger which shall come in the lande of Egipte/ and that the lande perishe not thorow hunger.

And the saynge pleased Pharao ad all his seruautes. Than sayde Pharao vnto his seruautes: where shall we synde soch a mā as this is/ that hath the spere of Ged in him: wherefore Pharao sayde vnto Joseph: for as moch as God hath shewed the all this/ there is no man of vnderstandyng nor of wysdome lyke vnto the Thou therefore shalt be ouer my house/ and accordyng to thy worde shall all my people obey: on ly in the kynges seate will I be aboue the. And he sayde vnto Joseph: beholde/ I haue sett the ouer all the lande of Egipte. And he toke off his rynge from his fynge/ and put it vpon Josephs fynge/ and arayed him in raymet of bysse/ and put a golden cheyne aboute his necke and set him vpon the best charett that he had saue one. And they cryed before him Abrech/ ad that Pharao had made him ruelar ouer all the lande of Egipte.

And Pharao sayde vnto Joseph: I am Pharao/ without thi will/ shall no man liffe vp es

ther his hande or fore in all the lande of Egipte. And he called Josephs name Zaphnath Paenea. And he gaue him to wyfe Asnath the daughter of Potiphara preast of On. Than went Joseph abiode in the lande of Egipte. And he was. xxx. yere olde whē he stode before Pharao kyng of Egipte. And than Joseph departed from Pharao/ and went thorow out all the lande of Egipte.

And in the. vij. plenteous yeres they made sheeces and gathered vp all the fode of the. vij. plenteous yeres which were in the lande of Egipte and put it in to the cities. And he put the food of the feldes that grewe rounde aboute euery cyte: euen in the same. And Joseph layde vp come in stoor/ lyke vnto the sanzde of the see in multitude out of mesure/ vntill he left nombryng: for it was without nombre.

And vnto Joseph were borne. ij. sonnes before the yeres of hunger came / which Asnath the daughter of Potiphara preast of On/ bare vnto him. And he called the name of the first sonne Manasse/ for God (sayde he) hath made me forgett all my laboure q all my fathers husholde. The seconde called he Ephraim/ for God (sayde he) hath caused me to growe in the lande of my trouble.

And when the. vij. yeres of plenteousnes that was in the lande of Egipte were ended/ than came the. vij. yeres of deth/ accordyng as

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Joseph had sayde. And the dertth was in all landes: but in the lade of Egipte was there yet foode. When now all the lande of Egipte began to hunger/ than cried the people to Pharao for bread. And Pharao sayde vnto all Egipte: goo vnto Joseph/ and what he sayth to you that doo. And when the dertth was thow row out all the lande/ Joseph opened all that was in the cities and solde vnto the Egiptians. And hunger waxed sore in the land of Egipte. And all countrees came to Egipte to Joseph for to bye come: because that the hunger was so sore in all landes.

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When Jacob sawe that there was come to be solde in Egipte/ he sayde vnto his sones: why are ye negligent: beholde/ I haue heard that there is come to be solde in Egipte. Gete you thither and bye vs come fro thence/ that we maye lyue and not dye. So went Josephs ten brethren doune to bye come in Egipte/ for Ben Jamin Josephs brother wold not. Jacob sende with his other brethren: for he sayde: some myssfortune myght happen him.

And the sonnes of Israel came to bye come amonge other that came/ for there was dertth also in the lande of Canaan. And Jos

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Jo. lxxij

Joseph was gouerner in the londe/ and solde corne to all the people of the londe. And his brethren came/ and fell flat on the grounde before him. When Joseph sawe his brethren/ he knewe them: But made straunge vnto them/ and spake roughly vnto them saynge: Whence come ye: and they sayde: out of the lande of Canaan/ to bye vitayle. Joseph knewe his brethren/ but they knewe not him.

And Joseph remembred his dreames which he dreamed of them/ and sayde vnto them: ye are spies/ and to se where the lande is weake is youre comynge. And they sayde vnto him: nay my lorde: but to bye vitayle by seruauntes are come. We are all one mans sonnes/ and meane truely/ and thy seruauntes are no spies. And he sayde vnto them: nay verely/ but euen to se where the land is weake is youre comynge. And they sayde: we thi seruauntes are. xij. brethren/ the sonnes of one man in the lande of Canaan. The yongest is yet with oure father/ and one no man woteth where he is.

Joseph sayde vnto them/ that is it that I sayde vnto you/ that ye are surelye spies. Here by ye shall be proued. For by the lyfe of Pharao / ye shall not goo hence / vntill youre yongest brother be come hither. Sende therfore one off you and lett him sett youre

Chapter. xliij.

brother/and ye shal be in p[re]ason & in the meane season. And thereby shall youre wordes be p[ro]ved/whether there be any truth in you: or els by the lyfe of Pharao/ye are but spies. And he put them in ward: the thre dayes.

And Joseph sayde vnto the the thre dayes: This doo and lyue/for I feare God: If ye meane no hurte/let one of youre brethren be bounde in the p[re]ason/and goo ye and brynge the necessarie foode vnto youre householdes / and brynge youre yongest brother vnto me: that youre wordes maye be beleued/and that ye dye not. And they did so.

Then they sayde one to a nother: we haue verely synned agaynst oure brother/in that we sawe the anguysh of his soull when he besought us/and wolde not heare him: therefore is this troubl' come apon us. Ruben answered the saynge: sayde I not vnto you that ye shulde not synne agaynst the lad: but ye wolde not heare. And now verely see/his bloude is requyred.

They were not aware that Joseph understoode them/so he spake vnto them by an interpreter. And he turned from them and wepte/ and than turned to them agayne and comened with them/and toke out Simeon from amonge the and bounde him before their eyes/and commaunded to fyll their sakes with corne/ and to put every mans money in his sacke/and to geue them vitayle to spende by the waye. And so it was done to them.

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Jo. xliij.

And they laded their asses with the corne and departed thence. And as one of them opened his sacke/for to geue his asse prauender in the mornyng/ he spied his money in his sakes mouth. And he sayde vnto his brethren: my money is restored me agayne/and is euē in my sakes mouth. Than their hartes fayled them/and were astonyed and sayde one to a nother: how cometh it that God dealeth thus with us?

And they came vnto Jacob their father vnto the lande of Canaan/and tolde him all that had happened them saynge. The lord of the lande spake roughly to us/and toke us for spies to serche the countre. And we sayde vnto him: we meane truly and are no spies. We be. xliij. brethren sones of oure father/one is awaye/and the yongest is now with oure father in the lande of Canaan.

And the lord of the countre sayde vnto us: he re by shall I knowe if ye meane truly: leaue one of youre brethren here with me/and take foode necessary for youre householdes and get you awaye/and brynge youre yongest brother vnto me. And thereby shall I knowe that ye are no spies/ but meane truly: So will I delyuer your brother agayne/and ye shall occupie in the lande.

And as they emptied their sakes/ beholde: euerymans hundell of money was in his sacke. And when both they and their father sawe the hundells of money/they were afrayde.

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And Jacob their father sayde unto them: Me haue ye robbed of my children: Joseph is away/ and Simeon is awaye / and ye will take Ben Jamin awaye. All these thinges fall vpon me. Ruben answered his father saynge: Slec my two sonnes/ yf I bringe him not to the agayne. Selyuer him therfore to my honde/ and I will bringe him to the agayne: And he sayde: my sonne shall not go downe with you. For his brother is dead / and he is left alone. No:reouer some myffo:tune myght happen vpon him by the waye which ye goe. And so shuld ye bringe my gray head with sorrowe vnto the graue.

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AND the dert h wared sore in the lande. And when they had eate vp that come which they brought out of the lande of Egypte/their father sayde vnto them: goo agayne and by vs a litte food. Than sayde Juda vnto him: the man dyd testifie vnto vs saynge: loke that ye see not my face excepte youre brother be with you. Therefore yf thou wilt sende oure brother with vs/we wyll goo and bye the food. But yf thou wyll not sende him/ we wyll not goo: for the man sayde vnto vs: loke that ye see not my face/excepte youre brother be with you.

And Israell sayde: wherfore delt ye so cruelly with me/as to tell the man that ye had yet

Chapter. xliij.

Jo. lxiij

another brother: And they sayde: The man asked vs of oure fynned saynge: is youre father yet alyue? haue ye not another brother? And we tolde him acordynge to these wordes. How coude we knowe that he wolde byd vs bringe oure brother downe with vs: Than sayde Jusa vnto Israell his father: Send the lad with me/ and we wyll ryse and goo/that we maye lyue and not dye: both we / thou and also oure children. I wil be suretie for him / and of my handes requyre him. Yf I bringe him not to the and sett him before thine eyes/than let me bere the blame for euer. For except we had made this taryng: by this we had bene there myse and come agayne.

Than their father Israell sayde vnto the: Yf it must nedes be so now: than do thus/take of the best frutes of the lande in youre vessels/and bringe the man a present / a curtesie barolme/ and a curtesie of hony / spyces and myrre / dates and almondes. And take as moch money more with you. And the money that was brought agayne in youre sables/ take it agayne with you in youre handes/ per aduerture it was some ouersyghre.

Take also youre brother with you / and aryse and goo agayne to the man. And God almightie geue you mercie in the sighte of the man and send you youre other brother

Chapter. xliij.

and also Be Jamin/and I wilbe as a mā rob
bed of his children.

Thus toke they the present and twice so moch
more money with them/and Ben Jamin. And
rose vp/went downe to Egypte / and presented
them selfe to Joseph. When Joseph sawe Ben
Jamin with them / he sayde to the ruelar of his
house: bynge these men home/and sleie and ma
ke redie: for they shall dyne with me at none.
And the man dyd as Joseph bad/and brought
them in to Josephs house.

When they were brought to Josephs house/
they were afrayde ad sayde: be cause of the mo
ney s̄ came in oure sakes mouthes at the first
tyme/are we brought/to pyke a quarell with vs
q̄ to laye some thynge to oure charge: to bynge
us in bondage and oure asses also. Therfore ca
me they to the man that was the ruelar ouer Jo
sephs house/and comened with him at the doo
re and sayde:

Sir/we came hither at the first tyme to bye
foode/and as we came to an Inne and opened
oure sakes: beholde/ euery mannes money was
in his sacke with full weghte: But we haue
brought it agene with us /q̄ other mony haue we
brought also in oure handes/to bye foode/but
we can not tell who put oure money in oure sac
kes.

And he sayde: be of good here / feare not:
Youre God and the God of youre fathers hath
put you that treasure in youre sakes/for I had

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Jo. lxx.

your money. And he brought Simeon out to
them ad led the in to Josephs house/q̄ gaue the
water to washe their fete/ and gaue their asses
p̄auerder: And they made redie their present
agaynst Joseph came at none/ for they herde
saye that they shulde dyne there.

When Joseph came home/they brought the
present in to the house to him/which they had
in their handes/ad fell flat on the grounde be
fore him. And he welcomed the curteously say
ing: is youre father that old man which ye tol
de me of/in good health? and is he yet alyue?
they answered: thy seruaunte oure father is in
good health/ad is yet alyue. And they bowed
them selues and fell to the grounde.

And he lyste vp his eyes q̄ behelde his bro
ther Ben Jamin his mothers sonne/q̄ sayde: is
this youre youngest brother of whome ye sayde
vnto me? And sayde: God be mercifull vnto s̄
my sonne. And Joseph made hast/for his hert
dyd melt apon his brother)and soughte for to
wepe/q̄ entred in to his chambre/ for to wepe
there. And he wasshed his face and came out q̄
refrayned himselfe/q̄ bad sett bread on the table

And they prepared for him by himselfe/and
for them by them selues/and for the Egypti
ans which ate with him by them selues/ be
cause the Egyptians may not cate bread
with the Hebrewes / for that is an abhomy
nacyon vnto the Egyptians. And they satt
before him: the eldest acordinge vnto his

B. 1

liiij. Chapter.

age/and the yongest acording vnto his youth. And the men marveled amonge them selues. And they broughte rewardes vnto them from before him: but Ben Jamins parte was syue ty mes so moch as any of theirs. And they ate and they dronke/and were dronke wyth him.

The liiij. Chapter.

AND he commaunded the rueler of his house saynge: fyll the mens sakes with food/as moch as they can carie/and put euery mans money in his bagge mouth/and put my syluer cuppe in the sakes mouth of the yongest and his come money also. And he dyd as Joseph had sayde. And in the morninge as soone as it was lighte/the men were let god with their asses.

And when they were out of the cytie and not yet ferre awaye/Joseph sayde vnto the rueler of his house: vp and folowe after the men and ouertake them/and saye vnto them: wherfore haue ye rewarded euell for good? is that not the cuppe of which my lorde drynketh/and doth he not prophesie therein? ye haue euell done that ye haue done.

And he ouertoke them and sayde the same wordes vnto them. And they answered him: wherfore sayth my lorde sech wordes? God so bydd that thy seruauntes shulde doo so. Beholde/the moncy which we founde in oure sakes mouthes/we broughte agayne vnto the/out of the lande of Canaan: how then shulde we steale

liiij. Chapter. So. lxxv.

out of my lordes house/ether syluer or golde? with whosouer of thy seruauntes it be founde let him dye/and let vs also be my lordes bondmen. And he sayde: Now therfore acordinge vnto youre wordes, he with whom it is founde/shalbe my seruaunte: but ye/shalbe harmeslesse.

And attonce euery man toke downe his sacke to the grounde/and euery man opened his sacke. And he serched/and began at the eldest & left at the yongest. And the cuppe was founde in Ben Jamins sacke. Then they rent their clothes/and laded euery man his asse and went agayne vnto the cytie. And Juda and his brethren came to Josephs house/for he was yet there/and they fell before him on the grounde. And Joseph sayde vnto the: what dede is this which ye haue done? wist ye not that sode a man as I can prophesie?

Then sayde Juda: what shall we saye vnto my lorde/what shall we speake or what excuse can we make? God hath founde out yre fednesse of thy seruauntes. Beholde/Lord we and he with whom the cuppe is founde/are thy seruauntes. And he answered: God forbyd I shulde do so/the man with whom the cuppe is founde/he shalbe my seruaunte: but goo ye in peace vnto youre father.

Then Juda went vnto him and sayde: oh my lorde/ let thy seruaunte speake a worde in my lordes audyence/and be not wrooth with

Altiij. Chapter.

thy seruaunte: for thou art euen as Pharao. My loide axed his seruaunte sainge: haue ye a father or a brother? And we answered my loide: we haue a father that is old/ and a yonge lad which he begat in his age: and the brother of the sayde lad is dead/ & he is all that is left of that mother. And his father loueth him.

Then sayde my loide vnto his seruantes bynng him vnto me/ that I maye see my eyes apon him. And we answered my loide: that the lad coude not goo from his father/ for if he shulde leaue his father/ he were but a deed man. Then sayde est thou vnto thy seruantes: excepte youre yongest brother come with you/ loke that ye see my face no moare.

And when we came vnto thy seruaunt oure father/ we shewed him what my loide had sayde. And when oure father sayde vnto vs/ goo agayne and bye vs a litle sode: we sayd/ y we coude not goo. Nevertheless if oure yongeste brother go with vs then will we goo/ for we maye not see the mannes face/ excepte oure yongest brother he with vs. Then sayde thy seruaunt oure father vnto vs. Ye knowe that my wyfe bare me. ij. sonnes. And the one went out from me and it is sayde of a suertie that he is to me in peaces of wyld beastes/ and I sawe him not serce. If ye shall take this also awaye frō me and some my fortune happen apon him/ then shall ye bynng my gray heed with sorow vnto the grave.

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f. lxxij.

Now therfore whe I come to thy seruaunt my father/ yf the lad be not with me: seinge that his lyfe hāgeth by the laddes lyfe/ then as soosne as he seeth that the lad is not come/ he will dye. So shall we thy seruantes bynng the gray hedde of thy seruaunt oure father with sorow vnto the grave. For I thy seruaunt became suertie for the lad vnto my father & sayde: yf I bringe him not vnto the agayne. I will bere the blame all my life lōge. Now therfore let me thy seruaunt byde here for y lad/ & be my lordes bondsman: & let the lad goo home with his brethern. For how can I goo vnto my father/ and the lad not wyth me: lest I shulde see the wretchednes that shall come on my father.

The. xlv. Chapter.

AND Joseph coude no longer refrayne before all them that stode aboute him/ but commaunded that they shuld goo all out from him/ and that there shuld be no man with him/ w hyle he vntred him selfe vnto his brethern. And he wepte alowde/ so that the Egyptians and the house of Pharao herde it. And he sayde vnto his brethern: I am Joseph: doth my father yet lyue? But his brethern coude not answer him/ for they were abasshed at his presence.

And Joseph sayde vnto his brethern: come nere to me/ and they came nere. And he

The .xlv. Chapter.

sayde: I am Joseph youre brother whom ye sold in to Egypte. And now be not grieved therewith / neither let it seme a cruel thing in youre eyes / that ye sold me hither. For God dyd send me before you to saue lyfe. For this is the seconde yere of dertth in the lande / and syue moo are behynde in which there shall neither be earynge nor hers vest.

Wherefore God sent me before you to make provision / that ye myghte continue in the city and to saue youre lyues by a greate deliuerance. So now it was not ye that sent me hither / but God: and he hath made me father vnto Pharao and lorde ouer all his house / and ruler in all the land of Egypte. Hast you ad good to my father and tell him / this sayeth thy sonne Joseph: God hath made me lorde ouer all Egypte. Come downe vnto me and tarye not / And thou shalt dwell in the londe of Gosen / he by me: both thou and thy children / and thy childrens children: and thy shepe / and bestes and all that thou hast. There will I make provision for the: so: there remaine yet v yeres of dertth / lest thou and thy household and all that thou hast perish.

Beholde / youre eyes do se / and the eyes also of my brother Ben Jamin / that I speake to you by mouth. Therefore tell my father of all my honoure which I haue in Egypte and of all that ye haue sene / ad make hast and bringe in

Chapter .xlv. Fo. lxxviii.

father hither. And he fell on his brother Ben Jamin necke & wepte / & Ben Jamin wepte on his necke. And ouer he kysed all his brethren and wepte apon them. And after that / his brethren talked with him. And when the tidynge was come vnto Pharaos house that Josephes brethren were come / it pleased Pharao well and all his seruauntes.

And Pharao spake vnto Joseph: saye vnto thy brethren / this do ye: lade youre bestes ad get you hence / And when ye be come vnto the londe of Canaan / take youre father and youre householdes and come vnto me / and I will geue you the beste of the lande of Egypte / and ye shall eate the fatt of the londe. And commaunded also. This do ye: take charettes with you out of the lande of Egypte / for youre children and for youre wyues: and bringe youre father and come. Also / regarde not youre stuff / so: the goodes of all the londe of Egypte shall be yours.

And the children of Israell dyd euen so / And Joseph gaue them charettes at the commaundment of Pharao / and gaue them vitayle also to spende by the waye. And he gaue vnto eche of them chaunge of rayment: but vnto Ben Jamin he gaue iij hundred peces of syluer and .v. chaunge of rayment. And vnto his father he sent after the same maner: .x. asses laden with good out of Egypte / and .x. she asses laden with corne / bread and meate: to serue his

xlvi. Chapter.

father by the waye. So sent he his brethren a waye/and they departed. And he sayde vnto them: se that ye fall not out by the waye.

And they departed from Egypte and came in to the land of Canaan vnto Jacob their father/and told him saynge. Joseph is yet a lyue and is gouerner ouer all the land of Egypte. And Jacobs hert wauered/for he beleued the not. And they tolde him all the wordes of Joseph which he had sayde vnto them. But when he sawe the charettes which Joseph had sent to carie him/then his spirit was reuiued. And Israel sayde. I haue ynough/yf Joseph my sonne be yet alyue: I will goo and se him/yer that I dye.

The xlvi. Chapter.

Isracel toke his iourney with all that he had/and came vnto Berscha and offered offrynges vnto the God of his father Isaac. And God sayde vnto Israel in a vision by nyght/ and called vnto him: Jacob Jacob. And he answered: here am I. And he sayde: I am that mightie God of thy father/ feare not to goo downe in to Egypte. For I will make of the there a great people. I will go downe with y in to Egypte/ & I will also bringe the vp agayne/ & Joseph shall put his hand upon thine eyes.

And Jacob rose vp from Berscha. And his sonnes of Israel caried Jacob their father/ &

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So. lxx.

their children and their wyues in the charettes which Pharao had sent to carie him. And they toke their cattell & the goodes which they had gotten in the land of Canaan/ and came in to Egypte: both Jacob and all his seed with him/ his sonnes and his sonnes sonnes with him: his daughters and his sonnes daughters and all his seed brought he with him in to Egypte.

These are the names of the children of Israel which came in to Egypte/ both Jacob and his sonnes: Ruben Jacobs first sonne. The children of Ruben: Hanoch/Pallu/ Hezron and Charmi. The children of Simcon: Zemuel/ Jamin/ Obed/ Jachin/ Zohar and Saul the sonne of a Cananish woman. The children of Leui: Gerson/ Kahath and Merari. The children of Iuda: Er/ Onan/ Sela/ Pharez and Zerah/ but Er and Onan dyed in the lande of Canaan. The children of Pharez/ Hezron & Hamul. The children of Isachar: Tola/ Phuoa/ Job and Semmon. The children of Sebulon: Sered/ Elon and Jabelech. These be the children of Lea which she bare vnto Jacob in Mesopotamia with his daughter Dina. All these soules of his sonnes and daughters make. xxx. and. vi.

The children of Gad: Ziphion/ Haggi/ Suni/ Ezbon/ Eri/ Rodi and Areli. The children of Asser: Zemna/ Jesua/ Jesui/ Bria and Ses

xlvi. Chapter
rab their sister. And the children of Bira were Beber and Malchiel. These are the children of Silpha whom Laba gave to Lea his daughter. And these she bare unto Jacob in nombre xvi. soules.

The children of Rachel Jacobs wife: Joseph and ben Jamin. And unto Joseph in the lode of Egypte were borne: Manasses and Ephraim which Asnath the daughter of Potiphara priest of On bare vnto him. The children of Bens Jamin: Bela/Becher/Asbel/Gera/Macman/Asi Ros/Mupim/Gupim and Ard. These are the children of Rachel which were borne vnto Jacob: xiiij. soules all together.

The children of Dan: Husim. The children of Aepthaliz: Zabzeel/Guni/Jezer and Sillem. These are the sonnes of Bilha which Laban gave vnto Rachel his daughter/and she bare these vnto Jacob/all together. viij. soules. All the soules that came with Jacob into Egypte which came out of his loynes (besyde his sonnes wives) were all together. lx. and. vi. soules. And the sonnes of Joseph/which were borne him in egypte were. ii. soules: So that all the soules of the house of Jacob which came in to Egypte are lxx.

And he sent Juda before him vnto Joseph: that the waye myghte be shewed him vnto Gosan/and they came in to the lande of Gosan. And Joseph made redie his charett and went agaynst Israell his father vnto Gosan/and pres-

xlviij. Chapter. Fo. lxx.
sented him selfe vnto him/and fell on his necke and wepte vpon his necke a goode whyle. And Israel sayd vnto Joseph: Now I am comēt to eye/in somoch I haue sene the/that thou art yet alyue.

And Joseph sayde vnto his brethren and vnto his fathers house: I will goo & shewe Pharao and tell him: that my brethren and my fathers house which were in the lande of Canaan are come vnto me/and how they are shepardes (for they were men of catell) and they haue brought their shepe and their oxen and all that they haue with them. If Pharao call you and are you what youre occupation is/saye: thi seruantes haue bene occupied aboute catell/ fro our chilhode vnto this tyme: both we and our fathers/that ye maye dwell in the lande of Gosan. For an abhominacyon vnto the Egyptians are all that feade shepe.

The. xlviij. Chapter.
And Joseph wet and tolde Pharao and sayde: my father and my brethren their shepe and their bestes and all that they haue/are come out of the lande of Canaan and are in the lande of Gosan. And Joseph toke a parte of his brethren: euen syue of them/and presented them vnto Pharao. And Pharao sayde vnto his brethren: what is youre occupation? And they sayde vnto Pharao: seruantes of shepe are thi seruantes/both we ad also so our fathers. They sayde mo:ouer vnto Pha-

Pharao: so: to socome in the lande are we come/
for thy seruantes haue no pasture for their shee-
pe so sore is the fameshment in the lande of Ca-
naan. Now therfore let thy seruantes dwell in
the lande of Gosan.

And Pharao sayde vnto Joseph: thy fa-
ther and thy brethren are come vnto the. The
londe of Egypte is open before the: In the best
place of the lande make both thy father and thy
brothren dwell: And euen in the lond of Go-
san let them dwell. Moreover ys thou knowe
any men of actuyte amonge them / make them
ruelars ouer my catell. And Joseph brought in
Jacob his father and sett him before Pharao
And Jacob blessed Pharao. And Pharao as-
ked Jacob/ howe old art thou: And Jacob sayde
vnto Pharao: the dayes of my pilgremage are
an hundred and xxx. yeres. few and euell haue
the dayes of my lyfe bene/ and haue not attays-
ned vnto the yeres of the lyfe of my fathers in
the dayes of their pilgremages. And Jacob bles-
sed Pharao and went out from him. And Jos-
eph prepared dwellinges for his father and
his brethren/ and gaue them possessions in the
londe of Egypte/ in the best of the londe: eue in
the lande of Ramses/ as Pharao commauns-
ded. And Joseph made prouision for his fa-
ther/ his brethren and all his fathers houshol-
de/ as yonge childern are fedd with bread.

There was no bread in all the londe / for the
derty was excedinge sore: so y^e lode of Egypte
a y^e lode of Canaan/ were fameshyd by y^e reason

Chapter. xliij.

So. lxxi.

of y^e derty. And Joseph brought together all y^e
money y^e was founde in y^e lode of Egypte and of
Canaan/ for y^e come which they boughte: & he
layde vp the money in Pharaos housse.

When money fayled in the lode of Egypte &
of Canaan/ all the Egyptians came vnto Jos-
eph and sayde: geue us sustenance: wherfore
suffrest thou vs to dye before the/ for: oure mo-
ney is spent. Then sayde Joseph: byyngte youre
catell/ and I will geue you for youre catell/ ys ye
be without money. And they brought their ca-
tell vnto Joseph. And he gaue them bread for
horses and shepe/ and oxen and asses: so he fed
them with bread for a ll their catell that yere.

When that yere was ended / they ca-
me vnto him the nexte yere and sayde vnto
him: we will not hyde it from my loide / howe
that we haue nether money nor catell for my
loide: there is no moare left for my loide / but
euen oure bodies and oure landes. Wherfore la-
rest thou us dye before thyne eyes/ and the lon-
de to goo to noughte/ bye us and oure landes
for bread: and let both vs and oure landes be
bonde to Pharao. Geue vs seed, that we may ly-
ue & nor dye/ & that the londe goo not to wast.

And Joseph boughte all the lande of Egyp-
te for Pharao. For the Egyptians solde euery
man his londe because the derty was sore ap-
thems: and so the londe be came Pharaos. And
he appoynted the people vnto the cities / from
one syde of Egypte vnto the other: only the lon-
de of the Priestes bought he not. For there

Chapter. xliij.

*The blide was an ordinaunce made by Pharao for y^e *pre
gydes gett astes/that they shulde eate that which was an
prouileges poynted vnto them: which Pharao had geuen
fro beaige them wherfore they solde not their londes,
with their Then Joseph sayde vnto the folke: beholde
brethre con I haue boughte you this daye ad youze landes
trarye to for Pharao. Take there seed and goe sowe the
Christes las londe. And of the encrease/ye shall geue the fyt
we of love. re parte vnto Pharao/and. iij. partes shalbe you
And of thez re awne/for seed to sowe the feld: and for you/
se prestes of and them of youre houtholdes / and for your
idolles did re childern/to eate. And they answered: Thou
dure copass haste saued oure lypes/Let vs synde grace in the
sige yoetres syghte of my loide/ and let us be Pharaos ser
es leme to vautes. And Joseph made it a lawe ouer the la
crepe vp by de of Egipte vnto this daye: that men must ge
hile a hile a ue Pharao the fyfte parte/excepte the londe of
to copasse y the prestes only/ which was not bond vnto
greate trees Pharao.
And Israel dwelt in Egipte: euen in the cos
with hypoz untre of Gosan. And they had their possessions
:rise/ ad to them/and they growe and multiplyed ex ceas
thrust y roz dingly. Moreover Jacob lyed in the iande of
es of idola Egipte. xvij. yeres/so: hat the hole age of Jacob
ryffe super was an hundred and. xliij. yere.
lition in to When the tyme drew nye/that Israel must
he a to sue dye: he sent for his sonne Joseph and sayde vnto
e out y uice to him: Yf I haue founde grace in thy syghte/
f the with put thy hande vnder my thye and deale mercie:
beir poez fully ad truely with me/that thou burie me not
ye/ till all in Egipte: but let me lye by my fathers/and ca

Chapter. xliiij

So. lxxij

rie me out of Egipte/and burie me in their bus
ry:lf. And he answered: I will do as thou hast
sayde. And he sayde: swere vnto me: ad he swa
re onto him. And than Israel bowed him onto
the beddes head.

be seer bos
rees and no
thinge grene
save the
awne come
welch.

The. xliiij. Chapter.

After these deades/tydiges were bro
ught vnto Joseph / that his father
was seke. And he toke with him his
ij. sones / Manasses and Ephraim. Then was
it sayde vnto Jacob: beholde/ thy sonne Joseph
commeth vnto the. And Israel toke his strona
geth vnto him/and satt vp on the bedd/ and say
de onto Joseph: God all mightie appeared ou
to me at lus in the lande of Canaan/ ad blessed
me/and sayde vnto me: beholde/ I will make
the growe and will multiplye the/ and will ma
ke a great nombre of people of the/ and will ge
ue this lande vnto the and vnto thy seed after y
vnto an euerlastinge possession. Now therfore
thy. ij. sones Manasses ad Ephraim which we
re borne vnto the before I came to the/ in to E
gipte/ shalbe myne: euen as Ruben and Simed
shall they be vnto me. And the childern which
thou getest after them/ shalbe thyme awne: but
shalbe calld: with the names of their brethern
in their inheritaunces.

And after I came from Mesopotamia/
Rabel dyed ay on my hande in the lande of Ca
naan/ by the waye: when I had but a feldees bres

de to god vnto Ephraim. And I buried her there
in swaye to Ephraim which is now called Beth
lehem.

And Israel behelde Josephes sonnes & sayd
de: what are these? And Joseph sayde vnto his
father: they are my sonnes/which God hath ge
uen me here. And he sayde: bynge them to me/
and let me blesse them. And the eyes of Israel
were dymme for age/so that he coude not see.
And he broughte them to him/and he kysed the
and embraced them. And Israel sayde vnto Jos
eph: I had not thoughte to haue. sene thy face/
and yet loo/God hath shewed it me and al so
thy seed. And Joseph toke them awaye from his
lappe/and they fell on the grounde before him.

Then toke Joseph them both: Ephraim in
his ryghte hande towarde Israels left hande
and Manasses in his left hande/towarde Isra
els ryghte hande/and broughte them vnto him.
And Israel stretched out his righte hande and
layde it apon Ephraims head which was the
younger/and his lyft hande apon Manasses he
ed / crossinge his handes/for manasses was
the elder. And he blessed Joseph saynge: God
before whome my fathers Abraham and Isaac
did walke/and the God which hath fedd me
all my life longe vnto this daye/ And the an
gell which hath delouered me fro all euill/bles
se these laddes: they maye be called after my
name/and after my father Abraham and Isaac
and that they maye growe and multiplie ap

the crith.

When Joseph sawe that his father layd his
ryghte hande apon the heade of Ephraim / it
displeased him. And he lifte vpp his fathers ha
de/to haue removed it from Ephraims head
vnto Manasses head/and sayde vnto his fa
ther: Not so my father/for this is the eldest.
Put thy right hande apon his head. And his
father wold not/ but sayde: I knowe it well my
sonne/ I knowe it well. He shalbe also a people
and shalbe great. But of a crith his yonger bro
ther shalbe greater than he / and his seed shall
be full of people. And he blessed them saunge.
At the ensample of these / the Israelites shall
blesse and saye: God make the as Ephraim
and as Manasses. Thus sett he Ephraim be
fore Manasses.

And Israel sayde vnto Joseph: beholde / I
dye. And god shalbe with you and bringe you
agayne vnto the land of youre fathers. Moreo
ver I geue vnto the / a porcyon of lande aboue
thy betherim/which I gatt out of the handes
of the Amontes with my swerde and wyth my
bowe.

The. xliij. Chapter.

And Jacob called fo: his sonnes and
sayde: come together/ that I maye
tell you what shall happe you in the
last dayes. Gather you together and heare ye
sonnes of Jacob/and herken vnto Israel youre
father.

xlj. Chapter

Ruben/ thou art myne eldest sonne/ my mygthre and the begynnynge of my strength/ chese in receauynge and chese in power. As vnsstable as water wast thou: thou shalt therefore not be the chesyl/ for thou wentst vp vpon thy fathers bedd/ and than defyledest thou my couche with goynge vpp.

The brethern Simeon and Leui/ woked instruments/ are their wepds. In to their secrettes come not my soule/ and vnto their congregation be my honoure not coupled: for in their wrath they slew a man/ and in their selfewill they houghed an oxe. Cursed be their wrath for it was stronge/ and their fearnes for it was cruell. I will therefore deuyde them in Jacob/ & scatter them in Israel.

Juda/ thy brethern shall prayse the/ & thine hande shall be in the necke of thyne enemies/ & thy fathers children shall stoupe vnto the. Juda is a lions whelp. From spoyle my sonne thou art come an hye: he layde him downe and couched himselfe as a lion/ and as a lionesse. Who dare steere him vpp: The sceptre shall not departe from Juda/ nor a ruelar from betwene his legges/ vntill Silo come/ vnto whom the people shall herken. He shall bynde his sole vnto the vine/ and his asses colt vnto the vyne branche/ and shall wash his garment in wyne and his mantell in the blood of grapes/ his eyes are rounder than wyne/ and his teeth whiter then mylke.

xlj. Chapter.

So. lxxij.

Babylon shall dwell in the haue of the see and in the poite of shippes/ & shall reache vnto Sidon.

Zachar is a stronge asse/ he couched him downe betwene. ii. borders/ and sawe that rest was good and the lande that it was pleasant/ and bowed his shulder to beare/ and became a seruaunte vnto tribute.

Dan shall iudge his people/ as one of the trybes of Israel. Dan shall be a serpent in the waye/ and an adder in the path/ and bite the horse heles/ so y his ryder shall fall backward. After thy sauynge loke J A O R D e.

Gad/ men of warre shall invade him. And he shall turne them to flyght.

Of Asser cometh fatt bredd/ and he shall geue pleasures for a kynge.

Nephtali is a swyft hynde/ and geueth goodly wordes.

That florishynge childe Joseph/ that flourishynge childe and goodly vnto the eye: the doughters come forth to bere ruel. The Moera haue ennyed him and chyd with him and hated him/ and yet his bowebode fast/ & his armes and his handes were stronge/ by the handes of the myghtye God of Jacob: out of him shall come an herde man a stone in Israel. Thy fathers God shall helpe the/ & the almyghtie shall blesse the with blessinges from heauen aboue/ and with blessinges of the water that lieth vnder/ & with blessinges of the bestes & of the wombes

xlj. Chapter.

The blessinges of thy father were stronge: euen as the blessinges of my elders/after the desyre of the brest in the worlde/ and these blessinges shall fall on the head of Joseph/ and on the toppe of the head of him y was separat from his brethern.

Ben Jamin is a raueshynge wolfe. In the mornynge he shall deuoure his praye/ and at nyght he shall deuoure his spoyle.

All these are the xij. tribes of Israel/ & this is that which their father spake onto them when he blessed them/ euery man with a severall blessing. And he charged them and sayde onto them. I shall be put onto my people: se that ye burye me with my fathers/ in the caue that is in the felde of Ephron the Hettyte/ in the double caue that is in the felde before Mamre in the lande of Canaan. Which felde Abraham boughte of Ephyron the Hettyte for a possessiō to burye in. There they buried Abraham and Sara his wyfe/ there they buried Isaac & Rebecca his wyfe. And there I buried Lea: which felde & the caue that is therein/ was bought of the children of Hettyte.

When Jacob had commaunded all that he wold onto his sonnes/ he plucked up his feet upon the bedd and dyed/ and was put onto his people. And Joseph fell upon his fathers face/ and wepte upon him/ and kysed him.

l. Chapter.

So. lxxv.

The. l. Chapter.

And Joseph commaunded his seruauntes that were Physicians/ to embawme his father/ and the Physicians embawmed Israel. xl. dayes longe/ so longe doth y embawminge last/ & the Egyptians beweped him. lxx. dayes.

And when the dayes of wepyng were ended/ Joseph spake onto y house of Pharao sayyng: If I haue founde fauoure in youre eyes/ speake unto Pharao and tell him/ how that my father made me swere and sayde: loo/ I dye/ se that thou burye me in my graue which I haue made me in the lande of Canaan. Now therfore let me goo and burye my father/ and thā will I come agayne. And Pharao sayde/ goo and burye thy father/ accordyng as he made the swere.

And Joseph went up to burie his father/ and with him went all the seruauntes of Pharao that were the elders of his house/ and all y elders of Egypt/ and all the house of Joseph and his brethern & his fathers house: only their children & their shepe and their carelesse they behinde them in the lande of Gosen. And there went with him also Charettes and horsemen: so that they were an exceedyng great companye.

And when they came to y felde of Atrad beyonde Jordane/ there they made great & great

I. Chapter.

Dinge fore lamentaciō. And he morned fo: his father. vii. dayes. When the inhabitors of the lande the Cananytes sawe the moodyng in y^e felde of Atrad/they saide: this is a greate moodyng whiche the Egyptians make. Wherfore y^e name of the place is called Abel mizraim/whiche place lyeth beyonde Jordan. And his sonnes dyd vnto him a cordyng as he had commaunded them.

And his sonnes caried him in to the land of Canaan and buryed him in the double caue whiche Abrahā had boughte with the felde to be a place to burye in/of Ephron the Hethite before Mamre. And Joseph returned to Egypte agayne and his brethern/and all that went vpp with him to burye his father/assone as he had buryed him.

When Josephs brethern sawe that their father was deade/they sayde: Joseph myghte fortune to hate us and rewarde us agayne all the euell whiche we dyd vnto him. They dyd therfore a commaundment vnto Joseph sayng: thy father charged before his deth sayng. This wylle I say vnto Joseph/so: geue I praye the the trespasce of thy brethern & their synne/for they rewarded the euell. Now therfore we praye they for geue the trespasce of the seruautes of thy fathers God. And Joseph wepte when they spake vnto him.

And his brethern came ad fell before him and sayde: beholde we be thy seruautes. And

I. Chapter.

Co. lxxvi.

Joseph sayde vnto them: feare not/for am not I vnder god: ye thoughte euell vnto me: but God turned it vnto good to bringe to passe/as it is this daye/cuen to saue moche people a lyue feare not therfore/fo: I will care for you and for youre childern/ and he spake kyndly vnto them.

Joseph dwelt in Egypte and his fathers house also/ad lyed an hundred & x. yere. And Joseph sawe Ephraims childern/cue vnto the thyrde generation. And vnto Machir the sonne of Manasse were childern borne/ & satt on Josephs knees.

And Joseph sayde vnto his brethern: I die And God will surely vssett you and bringe you out of this lande/vnto the lande whiche he swa re vnto Abrahā/ Isaac and Jacob. And Joseph toke an oath of the childern of Israel ad sayde: God will not fayle but vssett you/ se therfore that ye carye my boones hence. And

so Joseph dyed/when he was an hundred and. x. yere olde.

And they embawmed him

and

put him in a chest in Egypte.

The end of the first booke of Moses.

**A table expoundinge certeyne
newe wordes**

Ab:edh/ tender father/ or: as some will/boz
we the knoe.

Arctē/a shippe made flatte as it were a chest
or a cofer.

Bisse: syne whyte/whether it be silke or linnen.

Blesse: goddes blessinges are his giftes/as in
the firste chapre he blessed them sayng: growe &
multiplye & haue dominion &c. And in the.ii.
chapre he blessed Ioe & his sonnes & gaue the
domin:ō over all beestes & authorite to eate the
And god blessed Ab:ahā with cattell & ether
ryches. And Jacob desired Esau to receaue y
blesinge which he brought him/y is the preas
sent & gifte. God blessed the. vii. daye/y is/ga
ue it a prehemynence y men shuld rest therein
from bodely labour & lerne to know the will of
god & his lawes & how to wo:ke their wo:kes
godly all the weke after. God also blesseth all
nations in Ab:rahams seed/that is/he turneth
his loue & fauoure vnto the and geueth the his
spuete and knowledge of the true waye/ & lust
and power to walke therein/and all for chustes
sake Ab:rahams sonne.
Cain/ so is it witen in Hebraue. Notwistōdin
ge whether we ce'll him Cain or caim it maketh
no matter/so we vnderstand the meaninge.

Euery lande hath his maner /that we call
Zhon the welehemer call Euan: the douch
hāce. Soch differēce is betwene the Hebraue/gre
ke and laren: and that maketh them that trans
late out of the ebraue varye in names from them
that translate out of laren or greke.

Curse: Goddes curse is the takynge awaye of his
benefytes. As god cursed the erth and made it
bare. So now hunger/derth/warre/ pestilens
ce and soch like are yet ryght curses and sig
nes of the wrath of God vnto the vnbeleuers:
but vnto them that knowe Christ/they are ve
ry blessinges and that wholsome crosse & true
purgatozeye of oure flesh/thozow which all must
go that will lye godly & be saued: as thou res
adest Mar. v. Blessed are they that suffre per
secution for rightewesnes sake. &c. And hebre
wes. xi. The lo:de chastyseth whom he loveth
and sco: geth all the children that he receaueth.

Eden: pleasure

Firmament: the skyes

Fayth is the belevinge of goddes promesses &
a sure trust in the goodnesse and truth of god.
Which fayth iustifyeth Ab:rahā gene. xv. and
was the mother of all his good wo:kes which
he afterward did. For fayth is the goodnesse of
all wo:kes in the sight of God. Good wo:kes

are thinges of goddes comaundemēt wrought
in faith. And to show a shewe at the commaun-
dement of god to do thy neyghboure service
withall/with faith to be saved by Christ(as god
promyseth vs.) is moche better the to blyd an ab-
bay of thine awne imagination/trussinge to be
saved by the fayned woordes of hypocrites. As
cob robbed Laban his uncle: Moses robbed
the Egyptians: And Abrahā is aboute to flee
and burne his awne sonne: And all are holye
woordes/ because they were wrought in fayth
at goddes comaundement. To stele/robbe and
murther are no holye woordes before worldly
people: but vnto them that haue their truste in
god: they are holye when god commaundeth
them. What god commaundeth not getteth no
reward with god. Holy woordes of mens ima-
gination receave their rewarde here / as Christ
testifyeth Math. vj. How be it of fayth & wo-
ordes I haue spoken abundantly in mannon.
Let him that desyret more seeke there.

Grace: fauoure/ 21 is the sounde grace / that is
to saye fauoure and love.

Ram and Lam all one.

Jehovah is goddes name/nether is any crea-
ture so called. And it is as moche to saye as one
that is of him self and dependeth of nothinge.
Moreouer as oft as thou seist **LORDE** in gres

at letters(excepte there be any erreure in the pre-
tinge) it is in hebrewē Jehovah/thou that arte
o: he that is.

Marshall/in hebrue he is called Sar tabaim/
as thou woldest saye/lorde of the slaughtermen
And though that Tabaim be take for cofes in
many places/for the cofes did sle the beastes
the selues in those dayes: yet it may be taken for
them that put men to execution also. And that
me thought it shuld here best signifye in as
moch as he had the oversight of the kinges pres-
son and the kinges presoners were they neuer
so great mē were vnder his custodye. And ther-
fore I call him cheffe marshall an officer as
is the lefeenaunte of the toure/o: master of the
marshalsye.

Slyme was their mortar. xi. Chapter/And sly-
me pietes. xiiij. chapter: that slyme was a fatten-
nesse that ofed out of the erth lyke vnto tarre/
And thou mayst call it cement/ if thou wilt.

Siloh after some is as moche to saye as sent/ &
after some happie/ and after some it signifyeth
Mesias/ y is to saye annoynted and that we
call Christe after the greke worde. And it is a
prophesie of Christ: For after y all y other tribes
were in captiuite & their kyngdom destroy-
ed/ yet the tribe of Juda had a ruler of the sa-
me blood/ euen vnto the comynge of Christ.

And aboute the cominge of Christ the Romayns conquered them/and the Emperoure gaue the kyngdom of the Iuda vnto Herode which was a straunger/euen an Estrange of the genealogy of Iesau.

Testamēt here/is an appoyntemēt made betwene god and mā / and goddes promyses. And sacramēt is a signe representinge soch an appoyntement and promyses: As the raynebowe representeth the promyse made to Noe/that god will no more drowne the worlde. And circumcision representeth the promyses of god to Abraham on the one syde/and that Abraham and his seed shuld circumsyse and cut off the lustes of their fleshe/on the other syde/to walke in the wayes of the lorde: As baptyme which is come in the roume therof now signifieth on the one syde/howe that all that repent and beleue are washed in Christes blood: And on the other syde/howe that the same must quench and drowne the lustes of the flesh/to follow the steppes of Christ.

There were tyranes in the earth in those dayes/for the sonnes of god save the daughters of men, &c. The sonnes of god were the prophetes childerne/which (though they succeeded therefaithers) fell yet from the right waye/and through falschod of hypocrysy subdued the world vnder them and became tyranes/As the success

ours of the apostles haue played with vs.

Vapor/a derymiste / as the smoke of a seithys ge pott.

To walke with god is to lye godly and to walke in his commaundementes. Enos walked with god and was no moare sensible: that is/he luyed godly and dyed/ God toke him awaye: that is/god hyd his bodye/as he did Moses and Aarons : lest haplye they shuld haue made an Idol of him/for he was a grete preacher and an holye man.

Pharaoh / wordes of Egypte are they (as I suppose) and as moche to saye: as a man to whom secreete thinges be opened/or an expounder of secreete thinges as some enterprete it.

That Joseph brought the egiptians in to soch subiection wold seme vnto some a very cruell deade: how be it it was a very equall waye, for they payde but the fiftie parte of that that grew on the grounde. And therewith were they quyt of all ductyes/both of rent/custome/tribute & toll. And the kinge therewith founde them lordes and all ministres and defended them. We now paye half so moche vnto the prestes only/beside their other craftye exactions. Then paye we rent yerely/though there grow never so litte on the grounde/And yet when the kinge cal

leth paye we neuer the lesse. So that if we los
ke indifferently/their condition was easyer the
oues/and but even a verry indifferēt waye/ both
for the comen people and the kynge also.
Se therefore that thou loke not on the ensam
ples of the scripture with wordly eyes: lest thou
preferre Cam before Abel/Ismael before Isaac
ae/Esau before Jacob/Ruben before Ju
da/Sarah before Pharez/Manas
ses before Ephraim. And es
uen the worst before the
best/as the maner
of the wool
de is.

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de of Hesse/by me Hans Luf/
the yere of oure Lorde. M.
CCCC. xix. the. xvij.
dayes of Janu
ary.

A PROLO
GE IN TO THE SECON
de boke of Moses called
Exodus.

OF the preface vppō Genesis mayst thou vnderstonde how to behaue thi silf in this boke also ad i all other bokes of the scripture. Cleaue vnto the texte and playne storye and endeouere thi silf to serch out the meaninge of all that is described therein and the true sense of all maner of spcakynge of the scripture. of proverbes, similitudes ad borrowed speach, wherof I entreated in the ende of the obedience, and beware of sotle allegories. And note euery thinge earnestly as thinges partayninge vnto thyne awne herte and soule. For as god vsed hym sylf vnto them of the old testament, even so shall he vnto the worldes ende vse him silf vnto vs which haue receaved his holye scripture ad the testimonye of his sonne Iesus. As god doeth all thinges here for them that beleve his promises and herken vnto his commaundmentes and with pacience cleaue vnto him and walke with him: euen so shall he do for vs. yf we receaue the witness of Christ with a stronge faith and endure patiently folowinge his steppes. And on the othersyde, as they that fell from the promises of god thorow vnbelleffe and from his lawe and ordinancees thorow impacience of their awne lustes, were for saken of god ad so perished: euen so shall we as many as do lyke wyse and as

many

WT
many as mock with the doctrine of christ and make a cloke of it to lyue fleshlye ad to folowoure lustes.

Note therto how god is founde true at the last, and how when all is past remedye ad brought into desperacion, he then fulfilleth his promises, and that by an abiecte and a castawaye, a despised and a refused person: ye and by awaye impossible to beleue.

The cause of all captiuite of goddes people is this. The worlde ever hateth them for their fayth and trust which they haue in god: but i wayne vntill they falle frō the fayth of the promyses ad love of the lawe ad ordinancees of god, and put their trust in holy deades of their awne findinge and live all together at their awne lust and pleasure without regard of god or respecte of their neygboure. Then god forsaketh vs and sendeth vs in to captiuite for our dishonouringe of his name and despisinge of our neygboure. But the world persecuteth vs for our faith in christ only (as the pope now doeth) ad not for our wicked livinge. For in his kygdome thou maist quietly ad with licēce ad vnder a protectiō doo whath so euer abhominatiō thi herte lusteth: but god persecuteth us because we abuse his holye testament, ad because that whē we knowe the truth we folowe it not.

Note

Note also the mightye hand of the Lorde how he playeth with his aduersaries and provoketh the and sturreth the vpp a litle and a litle, and deliuereth not his people in an hour: that both the paciēce of his electe and also the worldly witte and wilye policie of the wicked wherewith they fight agaynst god, might appeare.

Marke the longesoferinge and softe paciēce of Moses and how he loveth the people and is euer betwene the wrath of god and the and is readye to lyue and dye with the and to be put out of the booke that god had writen for their sake (as Paule for his brothren Roma. ix.) and how he taketh his awne wronges pacientlie and never avengeth him self. And make not Moses a figure of Christ with Rechabre: but an ensample vnto all princes and to all that are in authorite how to rule vnto goddes pleasure and vnto their neyghbours profette. For there is not a perfecter lyffe in this world both to the honour of god and profytte of his neyghboure nor yet a greater crosse, the to rule christenlye. And of Aaren also se that thou make no figure of christ vntill he come vnto his sacrifice, but an ensample vnto all preachers of goddes worde, that they adde nothinge vnto goddes worde or take ought therfro.

Note also how god sendeth his promisse to
the

the people and Moses confermeth it with miracles and the people beleve. But when temptation cometh they falle into vnbeleffe and few byde standinge. Where thou seest that all be not christe that wilbe so called, and that the crosse trieth the true fro the fayned: for yf the crosse were not Christ shuld haue disciples ynowe. Whereof also thou seest what an excellent gifte off god true fayth is, and impossible to be had without the sprete of god. For it is aboute all natural power that a man in tyme of temptation when god scorgeth him shuld beleue then steadfastlye how that god loveth him and careth for him and hath prepared all good thinges for him, and that that scorginge is as earnest that god hath electe and chose him.

Note how oft Moses sturreth the vpp to beleve and to trust in god, puttinge the in remembrance alwaye in tyme of temptation of the miracles and wonders which god had wrought before tyme in their eyesight. How diligent ly also forbiddeth he al that might withdrawe their hartes from god: to put nought to goddes word: to take nought therfro: to do only that which is right in the sight of the Lorde: that they shuld make no maner image to knele doune before it: ye that they shuld make no altar of hewed stone for feare off images:
to see

W T
to see the hethen Idolatres vtterly ad to dest-
roye their Idolles ad cutte doune their groves
where they worshupped: And that they shulde
not take the daughters of them vnto their son-
nes, nor geue their daughters to the sonnes of
them. And that whosoeuer moued any of the
to worshuppe false goddes, how so euer nye of
kynne he were, they must accuse him ad bryng
him to deth, ye and where soeuer they hard of
mā, womā or citey that worshupped false god-
des, they must see the ad destroye the citey for
euer ad not bild it agayne. And all because the
ey shuld worshuppe nothinge but God, nor
put confidence in any thinge faue in his word
Yee and how warneth he to beware of witch
craft, sorcery, inchauntment, negromātie ad all
craftes of the deuell, ad of dreamers, sothfayer-
s and of myraclodoers to destroye his worde,
and that they shulde suffer none soch to lyue,

Thou wilt happlye saye, They tell a man
the trithe. What then? God will that
we care not to knowe what shall come. He
will haue vs care only to kepe his commaund-
mētes and to commytte all chaunces vnto him
He hath promysed to care for vs and to kepe
vs from all euell. All thinges are in his hande,
he can remedye all thinges and wil for his tru-
thes sake, yf we praye him. In his promyses on-
ly will he haue vs trust ad there rest ad to seeke

no farther.

W T
How also doth he prouoke them to loue, es-
uer rehersynge the benefites of God done to
them allready and the godly promyses that we
re to come? And how goodly lawes of loue ge-
ueth he to helpe one another: and that a man
shuld not hate his neyghboure in his harte, but
loue him as him self, Leuitici. xix. And what a
charge geueth he in euery place over the poo-
re and neadye: over the straunger frendlesse ad
wedowe? And when he desyareth to shew mer-
cy, he reherseth with all, the benefites of God
done to them at their neade, that they myght
see a cause at the lest waye in God to shew mer-
cy of very loue vnto their neyghbours at the
ir neade.

Also there is no lawe so simple in appera-
unce thorow out all the siue booke of Moses,
but that there is a greate reason of the makyn-
ge therof if a man serch diligently. As that
a man is forbyd to seth a kynd in hys mothers
milke, moucht vs vnto compassyon and to be
pytyefull, As doth also that a man shall not of-
fer the syre or dame and the yonge both in o-
ne daye Leuitici. xxij. For it myght seme a cru-
ell thing in as moch as his mothers milke is as
it were his bloude, wherfore god will not haue
him sod therin: but will haue a man shewe cur-
tesye

W T

telye vppon the very beastes: As in another place he commaundeth that we mofell not the mouth of the oxe that treadeth oute the corne (which maner of thresshinge is vsed in hote contrees) and that because we shuld moch rather not grudge to be liberall and kynde vnto mē that do vs service. Or happye God wold have no soch wanton meate vsed among hys people. For the kyd of it self is noryshinge and the gotes milke is restauretyue, and both to gether myght be to rancke and therefore forbodē or some other like cause therewas.

Of the ceremonies, sacrifices and tabernacle with all his glorie ād pompe vnder stōde, that they were not permitted only, but also commaunded of God to lead the people in the shadowes of Moses ād night of the old testamēt, vntyll the light of christ ād daye of the new testamēt were come: As children are ledde in the phantasies of youth, vntyll the discretiō of māis age become vppon them. And all was done to kepe them from idolatrye. The tabernacle was ordered to the entent they might haue a place appoynted them to do their sacrifices openly in the syght of the people ād namelye of the preastes which wayted therō: that it might be sene that they dyd all thīge acordig to gods word, and not after the Idolatrye of their awne
imagi

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imaginacion. And the costlinesse of the tabernacle ād the bewtye also pertayned therevnto, that they shuld se nothinge so bewtifull amonge the hethē, but that they shuld se more bewtifull ād wonderfull at home: because they shuld not be moued to folowe them. And in like maner the diuers facions of the sacrifices and ceremonies was to occupye their mindes that they shuld haue no lust to folow the hethē: ād the multitude of them was, that they shuld haue so moch to do in keepinge thē that they shuld haue no leysure to ymagine other of their awne: yee and that gods word might be by in all that they dyd, that they might haue their fayth and trust in God, which he can not haue, that ether foloweth his awne inuencions, or tradicions of mēnes makynge wyth out Gods word.

Finally God hath two testaments: the old and the newe. The old testament is those temporall promyses which God made the childrē of Israel of a good londe and that he wolde defende them, and of welth and prosperyte ād of temporall blessinges of whiche thou rearest ouer all the lawe of Moses, But namelye Leuitici. xxvj. And Deuteromij. xxvij. ād the avoydng of all threatenings and curses off which thou rearest lykewyse everye where, but spccyallye in the two places aboue reherfed,
and

and the avoydinge of all punyſhmēt ordered for the tranſgreſſers of the lawe.

And the old teſtamēt was bilt all to gether vppō the keepinge of the lawe and ceremonyes and was the reward of keepinge of thē in this liſſe only, and reached no further then this liſſe and this world, as thou reađeſt leui. xviiij. a mā that doth them ſhall live there in which teſtēte Paule reherſeth Rom. x. and Gala. iij. That is, he that kepe th them ſhall haue this liſſe gloriouſe accordinge to all the promiſes and bleſſinges of the lawe, and ſhall avoyde both all temporall puniſhment of the lawe, with al the threateninges and curſinges alſo. For nether the lawe, euen of the .x. cōmaundmentes nor yet the ceremonies iuſtified in the herte before god, or purified vnto the life to come. In ſomoch that Moſes at his deeth cūen. xl. yere after the lawe and ceremonyes were geuen complayneth ſayenge: God hath not geuen you an hart to vnderſtonde, nor eyes to ſe, nor eares to heare vnto this daye. As who ſhuld ſaye, god hath geuen you ceremonies, but ye know not the uſe of them, and hath geuē you a lawe, but hath not wryten it in youre hartes.

Wherfore ſeruethe the lawe then, yf it geue vs no power to do the lawe? Paule answereth the, that it was geuen to vtter ſynne onely and to make

to make it appere. As a corofye is layde vnto an old ſore, not to heale it, but to ſtere it vp and to make the diſeaſe a lyve, that a mā might feele in what ioperdye he is and how nye deeth and not aware, and to make awaye vnto the healinge playſter. Euē ſo ſayth Paule Gala. iij. The lawe was geuen becauſe of tranſgreſſiō (that is, to make the ſynne alyve that it might be felt and ſene) vntill the ſeed came vnto whom it was promiſed: that is to ſaie, vntill the childern of fayth came, or vntill Chriſt that ſeed in whom god promiſed Abrahā that all nations of the worlde ſhuld be bleſſed, came. That is, the lawe was geuē to vtter ſynne, deeth damnatiō and curſe, and to dryve vnto Chriſt in whō for geuenelſe, life, iuſtifyinge and bleſſinges were promiſed, that we might ſe ſo greate love of god to vs ward in chriſt, that we hēceforth overcome with kindneſſe might love againe and of love kepe the cōmaundmētē. So now he that goeth aboute to quiette his cōſciēce and to iuſtifie him ſilf with the lawe, doth but heale his wondes with freatiſe coreſyes. And he that goeth aboute to purchaſe grace with ceremonies, doth but ſucke the alepope to quēch his thirſt, in as moch as the ceremonies were not geuē to iuſtifie the herte, but to ſignifie the iuſtifyinge: and for geuenelſe that is in chriſtes bloude

Of the

Of the ceremonies that they iustifie not, thou readest. Ebrues. x. It is impossible that synne shuld be done away with the blood of oxen and gootes. And of the lawe thou readest. Gala. iij. Yf there had bene a lawe geuen that coude haue quykened or geuen liffe, then had righteousness or iustifyinge come by the lawe in dede. Now the lawe not only quyckeneth not the harte, but also woundeth it with conscience of synne and ministreth deeth and damnacion vnto her. ij. Corin. iij. so that she must needs dye and be damned excepte she finde other remedy, so farre it is of that she is iustified or holpe by the lawe.

The newe testament is those euerlastinge promyses which are made vs in christ the Lorde thorow out all the scripture. And that testament is bylt on faith and not on workes. For it is not sayde of that testament he that worketh shall lyue: But he that beleueth shall lyue, as thou readest. Ioan. iij. God so loued the worlde that he gaue his only begore sonne that none which beleue in him shuld perish but haue euerlastinge lyfe.

And when this testament is preached and beleued, the sprete entreth the hart and quycketh it, and geueth her lyfe and iustifieth her. The sprete also maketh the lawe a lyuely thing
in the

In the herte, so that a man bringeth forth good workes of his awne acord without compulsion of the lawe, without feare of threateninges or cursinges: yee and with out all maner respecte or loue vnto any temporal pleasure. But of the very power of the sprete receaved thorow faith, As thou readest. Ioan. i. He gaue them power to be the sonnes of God in that they beleued on his name. And of that power they worke: so that he which hath the sprete of christ is now no moare a childe: he nether learneth or worketh now any longer for payne of the rodde or for feare of boogges or pleasure of appetites. But doth althinges of his awne courage As christ sayeth. Ioan. vij. He that beleueth on me shall haue riuers of lyuinge water flowinge out of his belye. That is, All good workes and all giftes of grace springe out of him naturallye and by their awne accorde. Thou neadest not to wrest good workes out of him as a man would wringe yertuce out of crabbes: Nay they flow naturally out of him as springes out off hilles or rockes.

The newe testament was euer, euē from the beginning of the world. For there were alwaye promyses of Christ to come by faith in which the promyses the electe were then iustified inwardly

inwardly before God, as outwardly before the world by keepyng of the lawe and ceremonies

And in conclusyon as thou seyst blessinges or cursynges folow the keepyng or breakyng of the lawe of Moses: euē so naturally do blessinges or cursynges folow the breakyng or keepyng of the lawe of nature, out of a hich spryng all oure temporall lawes. So that whē the people kepe the temporall lawes of their lond temporall prosperite and all maner of soch temporall blessinge as thou readest of in Moses doo accompanye them and fall vppon them.

And contrarywyse when they synne vnpunished, and whē the rulars haue no respecte vnto naturall equyte or honestye, thē God sendeth his curses amonge thē, as hungre, deth, moerit banynge, pestilēce, warre, oppresyon with strunge and wonderfull diseases and newkyndes of misfortune and euell lucke,

Yf any mā axe me, seyng that faith iustificth me why I worke? I answere loue cōpelleth me. For as lōge as my soule fealeth what loue god hath shewed me in Christe, I can not but loue god agayne and his will and cōmaūdmētes and of loue worke them, nor cā they seme hard vnto me. I thinke not my self better for my workyng, nor seke heuē nor an hyer place in heuē because of it. For a chrīte worketh to make his

ke his weake brother perfecter, and not to seke an hie place in heuē. I cōpare not my self vnto him that worketh not. No, he that worketh not to daye shall haue grace to turne and to worke to morow, and in the meane ceason I pytye hym and praye for him. Yf I had wrought the wil of god these thousande yeres, and another had wrought the will of the deuell as long and this daye turne and be as well willynge to suffre wyth Christ as I, he hath this daye ouertakē me and is as farre come as I, and shall haue as moche rewarde as I. And I enuye him not, but reioyce most of all as of loste tresure founde. For yf I be of god, I haue this thousand yere sofred to wyne him for to come and prayse the name of God with me: this .M. yeres I haue prayed sorrowed, longed, syghed and sought for that which I haue this daye founde, and therefore reioyse with all my myght and prayse God for hys grace and mercy.

A Lbe, a longe garment of white linnen.
Arcke, a cofer or cheste as oure shrynes saue it was flatte, and the sample of oure shrynes was taken thereof.

Boothe, an housse made of bowes.

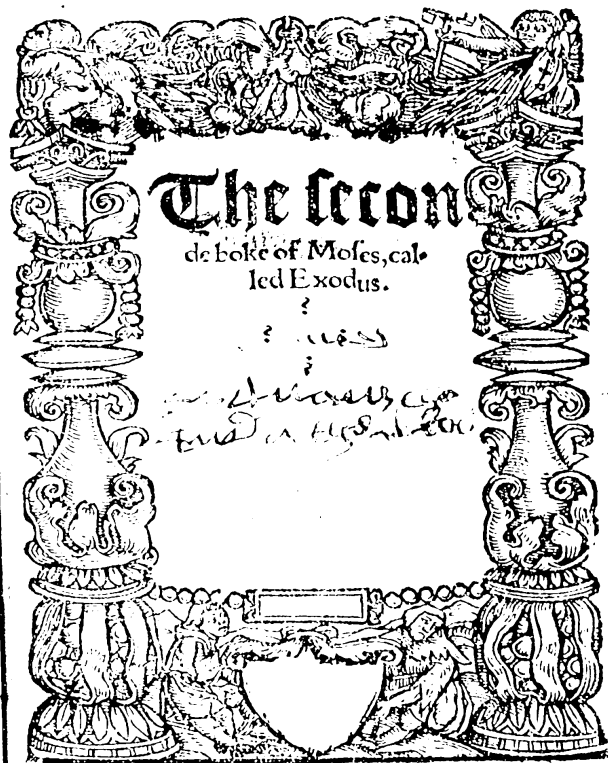
Brestflappe or brestflappe, is soche a flappe as thou seist in the brest of a cope.

Consecrate, to apoynte a thinge to holy vses.

Dedicate, purific or sanctific.

101

Ephod, is a garment somewhat like an amyce, saue the armes came thorow ad it was gird to. Geeras, in weyght as it were an englysh halffpenye or somewhat more. Hevecoffringe because they were hoven vp before the Lorde. House, he made the houses: that is, he made a kynred or a multitude of people to sprunge out of them: as we saye the house of Dauid for the kinred of Dauid. Peaccoffringe: offeringes of thakesgeuige of deuotiō, ad not for cōsciēce of sinne ad trespase. Polute, defyle. ¶ Reconcyle, to make at one and to bringe in grace or fauoure. Sanctifie to clēse ad purifie, to apointe a thinge vnto holie vses and to seperate frō vnclene ad unholye vses. ¶ Sanctuarie, a place halowed and dedicate vnto god. ¶ Tabernacle, an house made tentwise, or as a paelion. Tunicle, moch like the vppermost garmēt of the deakē. ¶ Waueoffringe, because they were rauē in the preastes hādes to diuers quarters. Werthuppe: by worshippinge whether it be in the old testamēt or the newe, vnderstōd the bowenge of a mans self vpon the ground: As wee ołtymes as wee knele in oure prayers bowe oure selues ad lye on oure armes ad handes with oure face to the grounde.



The second

of booke of Moses, called Exodus.

Handwritten notes in a cursive script, likely a marginal gloss or a reference to a specific passage in the text.

¶ The seconde boke of Moses
called Exodus.

¶ The first Chapter.



These are the names of the children of Israel, which came to Egypte with Iacob / euery man with his housholde: Rubē, Simeon, Leui, Iuda, Isachar, Zabulon, Benjamin, Dan, Neptali, Gad and Aser. All the soules that came out of the loynes of Iacob, were. lxxx. and Ioseph was in Egypte all redie. when Ioseph was dead and all his brethern and all that generation: the children of Israel grewe, encreased, multiplied and waxed enceedinge myghtie: so that the londe was full of them.

Then there rose vp a new kynge in Egypte which knewe not Ioseph. And he sayde vnto his folke: beholde the people of the childre of Israel are moo and mightier than we. Come on, let vs playe wisely with them: lest they multiply, and then (yf there chaunce any warre) they ioyne them selues vnto oure enemies and fyghte agcynst vs, and so gete them out of the lande.

A. ij. And

I. Chaptre.

And he sette taskemasters ouer them, to kepe them vnder with burthens. And they bylde vnto Pharao treasurecities: Phiton and Ramfes. But the more they vexed the, the moare they multiplied and grewe: so that they abhorred the childre of Israel. And the Egyprians helde the childern of Israel in bondage without mercie, and made their lyues bitter vnto them with cruell labour in claye and bricke, and all maner worke in the feldes, and in all maner of service, which they caused the to worke cruelly.

And the kynge of Egyppte sayde vnto the mydwiues of the Ebrues women, of which the ones name was Ziphra and the other, Puah: when ye mydwiue the women of the Ebrues and se in the byrth tyme that it is a boye, kyll it. But yf it be a mayde, let it lyue. Notwithstonding the mydwiues feared God, and dyd not as the kynge of Egyppte commaunded them: but saued the menchildern.

The kynge of Egyppte called for the mydwiues and sayde vnto the: why haue ye delt on this maner and haue saued the menchildern? And the mydwiues answered Pharao, that the Ebrues women were not as the women of Egyppte: but were sturdie women, and were deuoted yf the mydwiues came at them. And God therefore delt well with the mydwiues.

And

Chaptre. II. Fo. III

And the people multiplied and waxed very mightie. And because the mydwiues feared God, he made them houses.

Then Pharao charged all his peple saying All the menchildern that are borne, cast in to the ryuer and save the maydechildern a lyue.

The seconde Chapter.

And there wet a man of the house of Leui and toke a daughter of Leui. And the wife conceaued and bare a sonne. And when she sawe that it was a propre childe, she hyd him thre monethes longe. And when she coude no longer hyde him, she toke a basket of bulrushes and dawbed it with slyme and pyche, and layde the childe therein, and put it in the flagges by the riuers brynke. And his sister stode a ferre of, to wete what wold come of it.

And the daughter of Pharao came doune to the riuer to washe her selfe, and hir maydens walked a longe by the riuers syde. And when she sawe the basket amonge the flagges, she sent one of hir maydes and caused it to be fet. And when she had opened it she sawe the childe, and behold, the babe wepte. And she had compassion on it and sayde: it is one of the Ebrues childern.

Then sayde his sister vnto Pharaos daughter: shall I goo and call vnto the a nurse of the Ebrues women, to nurse the the childe?

And

II. Chaptre

And the mayde ranne and called the childes mother. The Pharaos daughter saide vnto her Take this childe awaye and nurse it for me, and I will rewarde the for thi labour. And the woman toke the childe and nursed it vp.

And whē the childe was growne, she brought it vnto Pharaos daughter, and it was made hir sonne, and she called it Moses, because (sayde she) I toke him out of the water.

And it happened in these dayes when Moses was waste great, that he went out vnto his brethern and looked on their burthens, and spied an Egyptian smytynge one of his brethern an Ebrue. And he looked round aboute: and when he sawe that there was no man by, he slewe the Egyptian and hyd hi in the sonde. And he went out a nother daye: and beholde, two Ebrues stroue to gether. And he sayde vnto him that dyd the wronge: wherfore smytest thou thine neyghboure? And he answered: who hath made the a ruclar or a iudge ouer vs? intendest thou to kill me, as thou killedst the Egyptian? Then Moses feared and sayde: of a suertie the thinge is knowne. And Pharao herde of it and went aboute to see Moses: but he fled from Pharao and dwelt in the lāde of Madian, and he satt doune by a wellles syde.

The preast of Madian had .vij. daughters which

II. Chaptre. Fo. III.

which came and drew water and fylled the troughes, for to water their fathers shepe. And the shepardes came and drove them awaye: But Moses stode vp and helped them and waterd their shepe. And when they came to Raguel their father, he sayde: how happeneth it that ye are come so soone to daye? And they answered there was an Egyptian that deliuered vs from the shepardes, and also drew vs water & waterd the shepe. And he sayde vnto his daughters: where is he? why haue ye left the man? Goo call him that he maye eate bread.

And Moses was content to dwell with the man. And he gaue Moses Zipora his daughter which bare a sonne, and he called him Gerson: for he sayde. I haue bene a straunger in a straunge lande. And she bare yet another sonne, whom he called Eliezer sayng: the God of my father is myne helper, and hath rid me out of the handes of Pharao.

And it chaunced in proceffe of tyme, that the kinge of Egypte dyed, and the childern of Israel syghed by the reason of labour and cryed. And their complaynt came vp vnto God from the labour. And God remembred his promise with Abraham, Isaac and Iacob. And God looked upon the children of Israel and knewe them.

The thyrde Chapter.

Moses kepte the shepe of Iethro his father in law preast of Madian, and he droue the flocke to the backeside of the deserte, and came to the mountayne of God, Horeb. And the angell of the Lorde appeared vnto hi in a flame of fyre out of a bush. And he perceaued that the bush burned with fyre and consumed not. Than Moses sayde: I will goo hēce and see this grete syghte, howe it cometh that the bush burneth not. And whē the Lorde sawe that he came for to see, he called vnto him out of the bush and sayde: Moses Moses. And he answered: here am I. And he sayde: come not hither, but put thy shooes off thi fete: for the place whercon thou stondest is holy grounde. And he sayde: I am the God of thy father, the God of Abraham, the God of Isaac and the God of Iacob. And Moses hyd his face, for he was afrayde to loke vpon God.

Than the Lorde sayde: I haue surely sene the trouble of my people which are in Egipte and haue herde their crye which they haue of their taskmasters. For I knowe their sorowe and am come downe to deliuer them out of the handes of the Egiptians, and to brynge the out of that londe vnto a good londe and a large and

III. Chaptre.

ge, and vnto a londe that floweth with mylke and hony: euen vnto the place of the Canaanites, Hethites, Amorites, Pherezites, Heuites, and of the Iebusites.

Now therfore beholde, the complaynt of the children of Israel is come vnto me and I haue also sene the oppression, wherwith the Egiptians oppresse them. But come, I will sende the vnto Pharao, that thou mayst brynge my people the children of Israel out of Egipte.

And Moses sayde vnto God: what am I to goo to Pharao and to brynge the children of Israel out of Egipte? And he sayde: I wilbe with the. And this shalbe a token vnto the that I haue sent the: after that thou hast broughte the people out of Egipte, ye shall serue God vpon this mountayne.

Than sayde Moses vnto God: when I come vnto the children of Israel and saye vnto them, the God of youre fathers hath sent me vnto you, and they saye vnto me, what ys his name, what answer shall I geuethem? Then sayde God vnto Moses: I wilbe what I wilbe: and he sayde, this shalt thou saye vnto the children of Israel: I wilbe dyd send me to you.

And God spake further vnto Moses: thus shalt thou saye vnto the children of Israel: I wilbe what I wilbe: and he sayde, this shalt thou saye vnto the children of Israel: I wilbe dyd send me to you.

the Lor

Of this word, I wilbe, cometh the name of God Iehovah vvhich ys interpreted, Lorde, and is as much to saye as I that am.

III. Chaptre

the Lorde God of youre fathers, the God of Abraham, the God of Isaac, and the God of Iacob hath sent me vnto you: this is my name for euer, and this is my memoriall thorow out all generacyons. Goo therefore and gather the elders of Israel to gether and saye vnto them: the Lorde God of youre fathers, the God of Abraham, the God of Isaac and the God of Iacob, appeared vnto me and sayde: I haue bene and sene both you and that whiche is done to you in Egipte. And I haue sayde it, that I will bringe you out of the tribulaciō of Egipte vnto the londe of the Canaanites, Hethites, Amorites, Pherezites, Heuites and Iebusites: euen a londe that floweth wyth mylke and hony.

Yfit come to passe that they heare thy voyce, then goo, both thou and the elders of Israel vnto the kinge of Egipte and saye vnto him: The Lord God of the Ebrues hath mett with vs: Let vs goo therefore. iij. dayes iourney in to the wildernesse, that we maye sacrifice vnto the Lorde oure God. Notwithstandinge I am sure that the kinge of Egipte will not lett you goo, excepte it be with a mightie hande: ye and I will therefore stretche out myne honde, and smyte Egipte with all my wōders which I will dotherin. And after that he will let you goo.

And I will gett this people fauoure in the
fghte

III. Chaptre.

Fo. VI.

sighte of the Egiptians: so that when ye goo, ye shall not goo emptie: but euery wife shall borrow of hir neyghbouresse and of her that sogeth in hir house, iewels of syluer and of gold and rayment. And ye shall put them on youre sonnes and doughters, and shall robbe the Egiptians.

¶ The. iij. Chaptre.

MOses answered and sayde: Se, they will not beleue me nor herke vnto my voyce: but will saye, the Lorde hath not appeared vnto the. Then the Lorde saide vnto him: what is that in thine hande? and he sayde, a rodd. And he sayde, cast it on the grounde, and it turned vnto a serpent. And Moses ran awaye from it. And the Lorde sayde vnto Moses: put forth thine hande and take it by the tayle. And he put forth his hande and caught it, and it became a rodd agayne in his hand, that they may beleue that the Lorde God of their fathers, the God of Abraham, the God of Isaac and the God of Iacob hath appeared vnto the.

And the Lorde sayde further more vnto him: thrust thine hande in to thy bosome. And he thrust his hande in to his bosome and toke it out. And beholde, his hand was leporous euen as snowe. And he saide: put thine hande in
to thy

III. Chaptre.

to thy bosome agayne. And he put his hande in to his bosome agayne, and plucked it out of his bosome, and beholde, it was turned agayn as his other flesh. Yf they will not beleue the nether heare the voyce of the first token: yet will they beleue the voyce of the seconde tokē. But and yf they will not beleue the two signes nether herken vnto thy voyce, then take of the water of the riuer and poure it vpon the drye lond. And the water which thou takest out of the riuer shall turne to bloude vpon the drie londe.

And Moses sayde vnto the Lorde: oh my Lorde. I am not eloquēt, no not in tymes past and namely sence thou hast spoken vnto thy scruaunte: but I am slowe mouthed and slowe tongued. And the Lorde sayde vnto hī: who hath made mā's mouth, or who hath made the domme or the deaff, the seynge or the blynde? haue not I the Lorde? Go therefore and I wil be with thy mouth and teach the what thou shalt saye.

And he sayde: oh my Lorde, send I pray the whome thou wilt. And the Lorde was angrie with Moses and sayde: I knowe Aarō thy brother the leuite that he can speake. And morouer behqld, he cometh out agaynst the, and whē he seyth the, he wil be glad ī his hert. And thou shalt

III. Chaptre. Fo. VII

shalt speake vnto hī and put the wordes in his mouth, and I wil be with thy mouth and with his mouth, and I will teach you what ye shal do. And he shall be thy spokescmā vnto the people: he shall be thy mouth and thou shalt be his God, and take this rodd in thy hāde, wherewith thou shalt do myracles.

And Moses went and returned to Icthro his father in lawe agayne and seyde vnto hī: let me goo (I praye the) and turne agayne vnto my brethren which are in Egipte, that I may se whether they be yet alyue. And Icthro sayde to Moses: goo in peace. And the Lorde sayde vnto Moses in Madiā: returne agayne in to Egipte for they are dead which wēt aboute to kyll the. And Moses toke his wife and his sonnes and put them on an asse, and went agayne to Egipte, and toke the rodd of God in his hande.

And the Lorde sayde vnto Moses: when thou art come in to Egipte agayne, se that thou doo all the wondres before Pharao which I haue put in thy hande: but I will harden his herte, so that he shall not let the people goo. And tell Pharao, thus sayth the Lorde: Israēl is mine eldest sonne, and therefore sayth vnto the: let my sonne goo, that he may serue me. Yf thou wilt not let hī goo: beholde, I will see thee cle

V. Chaptre.

ne eldest sonne.

And it chaunced by the waye in the ynnre, that the Lorde mett him and wolde haue kylled him. Then Zepora toke a siene and circumcised hyr sonne and fell at hys fette, and sayde: a bloody husband art thou vnto me. And he lett him goo. She sayde a bloody husbonde, because of the circumcision.

Then sayde the Lorde vnto Aaron: go mete Moses in the wildernesse. And he went and mett him in the mounte of God and kissed hi. And Moses told Aaron all the wordes of the Lorde which he had sent by him, and all the tokens which he had charged him with all. So went Moses and Aaron and gathered all the elders of the children of Israel. And Aaron told all the wordes which the Lorde had spokē vnto Moses, and dyd the myracles in the syght of the people, and the people beleued. And whē they herde that the Lorde had visited the children of Israel and had looked vpon their tribulation, they bowed them selues and worshipped

¶ The v. Chapter.

Then Moses and Aaron went and told Pharao, thus sayth the Lorde God of Israel. Let my people goo, that they may kepe holye

claye

V. Chaptre.

Fe. VIII.

daye vnto me in the wildernesse. And Pharao answered: what felowe is the Lord, that I shulde heare his voyce for to let Israel goo? I knowe not the Lorde, nether will let Israel goo.

And they sayde: the God of the Ebrues hath mett with vs: let vs goo (we praye the) iij. dayes iourney in to the deserte, that we maye sacrifice vnto the Lorde oure God: lest he smyte vs ether with pestilence or with swerde. Then sayde the kinge of Egipte vnto them: wherfore do ye, Moses and Aaron, let the people fro their worke, gett you vnto youre labour. And Pharao sayde further more: beholde, there is moch people in the londe, and ye make them playe and let their worke stonde.

And Pharao commaunded the same daye vnto the taskem asters ouer the people and vnto the officers saynge: se that ye geue the people no moare strawe to make brycke with all as ye dyd in tyme passed: let them goo and gather them strawe them selues, and the nombre of bricke which they were wont to make in tyme passed, laye vnto their charges also, and mynish nothinge therof. For they be ydill and therfore crye saynge: let vs goo and do sacrifice vnto oure God. They must haue more worke layed vpon them, that they maye labour therein, and than will they not turne them selues to fall

se wordes

V. Chapter.

se wordes.

Then went the taskemasters of the people and the officers out and tolde the people sayng: thus sayeth Pharao: I will geue you no more strawe, but goo youre selues to gather you strawe where ye can fynde it, yet shall none of youre labour be minyshed. Then the people scattered abroad thorow out all the lande of Egipte for to gather them stubyll to be in stead of strawe.

And the taskemasters hastied the forward sayng: fulfill youre werke daye by daye, euē as when strawe was geuen you. And the officers of the childern of Israel which Pharaos taskemasters had sett ouer them, were beaten. And it was sayde vnto them: wherfore haue ye not fulfilled youre taske in makinge brycke, both yesterdaye and to daye, as well as in tymes past.

Then went the officers of the childern of Israel and complayned vnto Pharao sayng: wherfore dealest thou thus with thy seruauntes? there is no strawe geuen vnto thy seruauntes, and yet they saye vnto vs: make brycke. And loe, thy seruauntes are beaten, and thy people is foule intreated. And he answered: ydill are ye ydill and therfore ye saye: let vs goo and do sacrifice vnto the Lorde. Geo therefore and worke, for
there

VI. Chapter. Fo. IX.

there shall no strawe be geuen you, and yet see that ye deliuer the hole tale of brycke.

When the officers of the childern of Israel sawe them silfe in shrode case (in that he sayde ye shall minysh nothinge of youre dalye makinge of brycke) than they mett Moses and Aarō standinge in there waye as they came out fro Pharao, and sayde vnto them: The Lorde loke vnto you and iudge, for ye haue made the sauoure of vs stincke in the sighte of Pharao and of his seruauntes, and haue put a swerde in to their handes to slee vs.

Moses returned vnto the Lorde and sayde: Lorde wherfore dealest thou cruelly with this people: and wherfore hast thou sent me? For sence I came to Pharao to speke in thy name, he hath fared foull with this folke, and yet thou hast not deliuered thy people at all. Then the Lorde sayde vnto Moses: Now shalt thou see what I will doo vnto Pharao, for with a myghtie hande shall he let them goo, and with a myghtie hande shall he dryue them out of hys lande.

The. vi. Chapter

And God spake vnto Moses sayng vnto him: I am the Lorde, and I appeared vnto Abraham, Isaac and Iacob an allmightie God: but in my name Iehouah was I not knowne.

Bi we vn

VI. haptre.

wne vnto them. Moreouer I made an appoyntment with them to geue them the londe of Canaā: the londe of their pilgremage wherin they were straungers. And I haue also herde the gromyng of the childern of Israel, because the Egyprians kepe them in bondage, and haue remembred my promysse

A pmyse or
a testamēt

wherfore saye vnto the childern of Israel: I am the Lorde, and will brynge you out from vnder the burdens of the Egyprians, and wyll rydd you out of their bondage, and wyll deliuer you wyth a stretched out arme and wyth the great iudgements. And I wil take you for my people and wil be to you a God. And ye shall knowe that I am the Lorde youre God which bringe you out from vnder the burthens of the Egyprians. And I wyll brynge you vnto the londe ouer the which I dyd lyfte vpp my hande to geue it vnto Abraham, Isaac and Iacob, and will geue it vnto you for a posselion: euē I the Lorde. And Moses tolde the children of Israel euē so: But they harkened not vnto Moses for anguyshe of sprete and for cruell bondage.

Temptacyon
with faith.

And the Lorde spake vnto Moses saynge Goo and bydd Pharao kyng of Egyp̄te, that he let the childern of Israel goe out of his londe. And Moses spake before the Lorde saynge:

VI. Chapter.

Fo. X

ynge: beholde, the childern of Israell herken not vnto me, how than shall Pharao heare me: seyng that I haue vncircumcised lippes. And the Lorde spake vnto Moses and Aaron and gaue them a charge vnto the childern of Israel and vnto Pharao kyng of Egyp̄te: to brynge the childern of Israel out of the londe of Egyp̄te.

These be the heedes of their fathers houses. The children of Ruben the eldest sonne of Israel are these: Hanoh, Pallu, Hezron, Charmi, these be the householders of Ruben. The childern of Symeon are these: Gemuel, Iamin, Ohad, Iachin, Zohar, and Saul the sonne of a Cananytelsh wife: these are the kynredes of Symeon

These are the names of the childern of Leui in their generations: Gerson, Kahath and Merari. And Leui lyued an hundred and xxxvij. yere. The sonnes of Gerson: Libni and Semci in their kinredes. The childern of Kahath: Amram, Iefear, Hebron and Vsiel. And Kahath lyued an hundred and xxxiiij. yere. The children of Merari are these: Mahely and Musi: these are the kynredes of Leui in their generations.

And Amram toke Ioebed his nece to wyfe which bare him Aaron and Moses. And Amram lyued an hundred and xxxviij. yere.

B ij The

VII. Chaptre.

The childern of Iezear : Korah, Nepheg and Sichri. The childern of Vfiel : Misael, Elzaphan and Sithri.

And Aaron toke Elizaba daughter of Aminadab ad sister of Nahafon, to wife: which bare him Nadab, Abehu, Eleazar and Ithamar. The childern of Korah: Assir, Elkana ad Abiassaph: these are the kynreddes of the Korahites. And Eleazar Aarons sonnetoke him one of the daughters of Putuel to wife: which bare him Pinchas: these be the principall fathers of the Leuites in their kynreddes.

These are that Aaron and Moses to whom the Lord sayde: carie the childern of Israel out of the lond of Egipte, with their armyes. These are that Moses and Aaron whiche spake to Pharaokynge of Egipte, that they myghte bryge the childern of Israel out of Egipte. And in the daye whē the Lorde spake vnto Moses in the lond of Egipte, he spake vnto him saynge, I am the Lorde, se that thou speake vnto Pharao the kinge of Egipte all that I saye vnto the. And Moses answered before the Lorde: I am of vncircumcised lippes, howe shall Pharao than geue me audience?

¶ The. vii. Chaptre.

ANd the Lorde saide vnto Moses: beholde, I haue made the Pharaos God, and Aaron

VII. Chaptre. Fo. XI.

Aaron thy brother shal be thy prophete. Thou shalt speake all that I commaunde the and Aaron thy brother shall speake vnto Pharao: that he sende the childern of Israel out of his lond. But I will harden Pharaos hert, that I may multiplie my myracles and my wondres in the land of Egipte. And yet Pharao shall not herken vnto you, that I maye sett myne honde vpon Egipte and brynge out myne armyes, euē my people the childern of Israel out of the land of Egipte, with great iudgements. And the Egiptians shall knowe that I am the Lorde when I haue stretched forth my hande vpon Egipte, and haue brought out the childern of Israel from amonge thē.

Moses and Aaron dyd as the Lorde commaunded them. And Moses was lxxx. yere olde and Aaron. lxxxiiij. when they spake vnto Pharao. And the Lorde spake vnto Moses and Aaron saynge: when Pharao speaketh vnto you and sayth: shewe a wondre, than shalt thou saye vnto Aaron, take the rodd and cast it before Pharao, and it shall turne to a serpent

Than went Moses and Aaron vnto Pharao, and dyd euen as the Lorde had commaunded. And Aaron cast forth his rodd before Pharao and before his seruautes, and it turned to a serpente. Than Pharao called for the wyse

But to do on
re charms
now decea-
ue all princes
with their
sophistic, ad
turne the cle-
ne from repē
saūce towar
de the lawe
of god: ad fro
the fayth that
is in Christ.

VII. Chapter

wyse men and enchaunters of Egipte dyd yn
lyke maner with there forcery. And they cast
doun euery mā his rodd, ad they turned to ser-
pētes: but Aarons rodd ate vp their roddes: ad
yet for all that Pharaos herte was hardened, so
that he herkened not vnto thē, euen as the Lor-
de had sayde.

Than sayde the Lorde vnto Moses. Phara-
os herte is hardened, and he refuseth to let the
people goo. Get the vnto Pharao in the morn-
nyng, for he will come vnto the water, and stō-
de thou upon the ryuers brynke agens the co-
me, and the rodd whiche turned to a serpente
take in thine hande. And saye vnto him: the
Lorde God of the Hebrues hath sente me vn-
to the sayng: let my people goo, that they maye
serue me in the wildernes: but hither to thou
woldest not heare. wherfore thus sayth the
Lorde: hereby thou shalt knowe that I am the
Lord. Behold, I will smyte with the staffe that
is in myne hand upon the waters that are in the
ryuer, and they shall turne to bloude. And the
fishe that is in the riuer shall dye, and the riuer
shall stinke: so that it shall greue the Egipti-
ans to drinke of the water of the ryuer.

And the Lorde spake vnto Moses, saye vn-
to Aaron: take thy staffe and stretch out thy
ne hande ouer the waters of Egipte, ouer the
ir streames

Chapitre. VII.

Ps. XLII

ir streames, ryuers, pondes and all pooles. off
water, that they maye be bloude, and that the-
re maye be bloude in all the lande of Egipte:
both in vessells of wodd and also of stone.
And Moses and Aaron dyd euen as the Lor-
de commaunded. And he lifte vp the staffe
and smote the waters that were in the riuer, in
the syghte of Pharao and in the syghte of his
seruautes, and all the water that was in the ry-
uer, turned in to bloude. And the fish that was
in the riuer dyed, and the ryuer stanke: so that
the Egiptians coude not drinke of the water
of the ryuer. And there was bloude thorowe
out all the lande of Egipte.

And the Enchaunters of Egipte dyd lyke
wyse with their enchauntes, so that Phara-
os herte was hardened and dyd not regard
de them as the Lorde had sayde. And Pharao
turned him selfe and went in to his housse,
and set not his herte there vnto. And the E-
giptians dygged round aboute the ryuer for
water to drynke, for they coude not drynke
of the water of the ryuer. And it continued
a weke after that the Lorde had smote the ry-
uer.

¶ The .viii. Chapter.

THe Lorde spake vnto Moses: Goo vnto Pharao and tell him, thus sayeth the Lorde: let my people goo, that they maye serue me. Yf thou wilt not let them goo: beholde I will smyte all thy londe with frogges. And the ryuer shall scrale with frogges, and they shall come vp and goo in to thine houffe and in to thy chaumbre where thou slepest and vppō thy bedd, and in to the houffes of thy seruautes, and vppon thy people, and in to thine ovens, and vppon thy ritels which thou hast in store. And the frogges shall come vpon the and on thy people and apon all thy seruautes.

And the Lorde spake vnto Moses, saye vnto Aaron: stretche forth thine hande with thy rodd ouer the streynes, riuers, and pondes. And bringe vp frogges apon the londe of Egipte. And Aaron stretched his hande ouer the water of Egipte, and the frogges came vp and couered the londe of Egipte. And the forcerers dyd likewise with their forcery, and the frogges came vp apon the lande of Egipte.

Then Pharao called for Moses and Aaron and sayde, praye ye vnto the Lorde that he may take awaye the frogges from me and from my people, and I will let the people goo, that they maye sacrifice vnto the Lorde. And Moses sayde vnto Pharao: Appoynte thou the tyme vnto

vnto me, when I shall praye for the and thy seruautes and thy people, to dryue awaye the frogges from the and thy houffe, so that they shall remayne but in in the riuer only. And he sayde tomorrow. And he sayde: euen as thou hast sayde, that thou mayst knowe that there is none like vnto the Lorde oure God. And the frogges shall departe from the and from thine houffes and from thy seruautes and from thy people, and shall remayne in the riuer only.

And Moses and Aaron went out fro Pharao, and Moses cryed vnto the Lorde apō the apoyntment of frogges which he had made vnto Pharao. And the Lorde dyd accordinge to the saynge of Moses. And the frogges dyed out of the houffes, courtes and feldes. And they gathred them to gether vppon heapes: so that the lande stanke of them.

But when Pharao sawe that he had rest geuen him, he hardened his herte and herkened not vnto them, as the Lorde had sayde. And the Lorde sayde vnto Moses: Saye vnto Aaron stretch out thy rodd and smyte the dust of the lande that it maye turne to luse in all the londe of Egipte. And they dyd so. And Aaron stretched out his hande with his rodd and smote the dust of the erth. and it turned to luse both in man and beest, so that all the dust of the lande turned

turned to luse, thorowe out all the lande of Egipte.

And the enchaunters assayde lyke wyse with their enchauntmentes to brynge forth luse, but they coude not. And the luse were both apon man and best. Then sayde the enchaunters vnto Pharao: it is the finge of God. Neuerthelater Pharaos herte was hardened and he regarded them not, as the Lorde had sayde.

And the Lorde sayde vnto Moses: ruse vp early in the mornynge and stonde before Pharao, for he will come vnto the water: and saye vnto him, thus sayth the Lorde: let my people goo, that they maye serue me. Yf thou wilt not let my people goo: beholde, I will sende all manner flies both apon the and thy seruautes and thy people and into thy housses. And the housses of the Egiptians shalbe full of flies, and the grounde where on they are. But I will separate the same daye the lande of Gofan where my people are, so that there shall no flies be there: that thou mayst knowe that I am the Lorde vpon the erth. And I will put a deuision betwene my people and thine. And euen tomorow shall this myracle be done.

And the Lorde dyd euen so: and there came noysom flies in to the houffe of Pharao,
and

and in to his seruautes housses and in to all the lode of Egipte: so that the lande was marred with flies. Then Pharao sent for Moses and Aaron and sayde: Goo and do sacrifice vnto youre God in the land. And Moses answered: it is not mete so to do. for we must offer vnto the Lorde oure God, that whiche is an abhominatyon vnto the Egiptians: beholde, shall we sacrifice that which is an abhominacion vnto the Egiptians before their eyes, and shall they not stone vs? we will therefore goo. iij. dayes yournay in to the deserte and sacrifice vnto the Lord oure God as he hath commaunded vs.

And Pharao sayde: I will late you goo, that ye maye sacrifice vnto the Lorde youre God in the wildernes: only goo not ferre awaye, and se that ye praye for me. And Moses sayde: beholde, I will goo out from the and praye vnto the Lorde, and the flies shall departe fro Pharao and from his seruautes and from his people tomorow. But let Pharao from hence forth desceaeue no moare, that he wolde not lett the people goo to sacrifice vnto the Lorde.

And Moses went out from Pharao and prayed vnto the Lorde. And the Lorde dyd as Moses had saide: and toke awaye the flies fro Pharao and from his seruautes and from his people,

IX. Chaptre

people, so that there remayned not one. But for all that, Pharao hardened his herte euen then also and wolde not let the people goo,

¶ The. ix. Chaptre.

AND the Lorde sayde vnto Moses, goo vnto Pharao and tell him, thus sayeth the Lorde God of the Ebrues: sende out my people that they maye serue me. Yf thou wilt not let them goo but wilt holde them styll: behold, the hande of the Lorde shalbe apō thy catell which thou hast in the feld apōn horses asses, camels, oxen, and shepe, with a mightye great murrayne. But the Lorde shall make a deuysion betwene the bestes of the Israhelites, and the bestes of the Egypciāns: so that there shal nothing dye of all that pertyneth to the children of Israel. And the Lorde appoynted a tyme saynge: tomorow the Lorde shall do this thinge in the londe.

And the Lorde dyd the thinge on the morow, and all the catell of Egypce dyed: but of the catell of the childern of Israel dyed not one. And Pharao sent to wete: but ther was not one of the catell of the Israhelites dead. Notwithstandinge the hert of Pharao hardened, and he wolde not let the people goo.

And the Lorde sayde vnto Moses and Aaron: take youre handes full of asshes out of the fornace

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Fo. XV.

fornace, and let Moses sprynkel it vp in to the ayre in the syghte of Pharao, and it shall turne to dust in all the londe of Egypce, and shal make swellynge soores with blaynes both on mā and beest in all the londe of Egypce. And they toke asshes out of the fornace, and stode before Pharao, and Moses sprynkeld it vp in to the ayre: And there brake out soores with blaynes both in mā and beest: so that the forcerers coude not stonde before Moses, by the reason of botches on the enchaunters and apōn all the Egypciāns, But the Lorde hardened the herte of Pharao, that he herkened not vnto them, as the Lorde had sayde vnto Moses.

And the Lorde sayde vnto Moses: rylse vp early in the mornyng and stonde before Pharao and tell him, thus sayth the Lorde God of the Ebrues: Let my people goo, that they may serue me, or els I will at this tyme sende all my plages apōn thine herte and apōn thy seruauntes and on thy people, that thou mayst knowe that there is none lyke me in all the erth. For now I will stretch out my hande and will smyte the and thy people with pestilence: so that thou shalt perishe from the erth. Yet in very dede for this cause haue I sterred the vpp, for to shewe my power in the, and to declare my name thorow out all the worlde.

Yfit

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Yf it be so that thou stoppest my people, that thou wilt not let them goo: beholde, to morow this tyme I will send doune a mightie gre at hayle: euē soch one as was not in Egip̄te sence it was grounded vnto this tyme. Sende therfore and fet home thy beestes and al that thou hast in the felde, For apon all the men and beestes which are founde in the felde ad not brought home, shall the hayle fall, ad they shall dye. And as many as feared the worde of the Lorde among the seruautes of Pharao made thei seruautes ad their beestes flee to house: and they that regarded not the worde of the Lorde, left their seruautes and their beestes in the felde.

And the Lorde sayde vnto Moses: stretche forth thine hande vnto heauen, that there may be hayle in all the lande of Egip̄te: apō mā ad beest, ad apō all the herbes of the felde in the felde of Egip̄te. And Moses stretched out his rodd vnto heauen, and the Lorde thondered and hayled so that the fyre ran a longe vpon the grounde. And the Lorde so hayled in the lōde of Egip̄te, that there was hayle ad fyre mingled with the hayle, so greuous, that there was none soch in all the londe of Egip̄te, sence people inhabited it.

And the hayle smote in the londe of Egip̄te all

IX. Chapter Fo. XVI

te all that was in the felde: both man and beest. And the hayle smote all the herbes of the felde and broke all the trees of the felde: only in the lande of Gosan where the childern of israell were, was there no hayle. And Pharao sent ad called for Moses and Aaron, and sayde vnto the: I haue now synned, the Lorde is rightwes and I and my people are weked. Praye ye vnto the Lorde, that the thonder of God and hayle may cease, and I will let you goo, and ye shall tarie no lenger.

And Moses sayde vnto him: as soone as I am out of the cite, I will sprede abroad my handes vnto the Lorde, and the thunder shall cease, nether shall there be any moare hayle: that thou mayst knowe, howe that the erth ys the Lordes, But I knowe that thou and thy seruautes yet feare not the Lord God. The flaxe ad the barley were smyttē, for the barley was shōtt vp ad the flaxe was boullēd: but the wheate and the rye were not smeten, for they were late sowne.

And Moses went out of the cite frō Pharao ad sprede abroad his handes vnto the Lorde, and the thunder and hayle ceased, nether rayned it any moare vpon the erth. whē Pharao sawe that the rayne and the hayle and thunder were ceased, he synned agayn ad hardened his herte

X. Chapter.

his herte: both he and his seruautes So was the herte of Pharao hardened, that he wolde not let the childern of Israel goo, as the Lord had sayde by Moses.

¶ The .x. Chapter.

THe Lorde sayde vnto Moses: goo vnto Pharao, neuerthelesse I haue hardened his herte and the hertes of his seruautes, that I mighte shewe these my sygnes amongest the and that thou tell in the audience of thy sonne and of thy sonnes sonne, the pagiantes which I haue played in Egipte ad the miracles which I haue done amonge them: that ye may knowe how that I am the Lorde.

Then Moses ad Aaron went in vnto Pharao and sayde vnto him: thus sayth the Lorde God of the Hebrues: how longe shall it be, or thou wilt submyt thy selfe vnto me? Let my people goo that they maye serue me. Yf thou wilt not let my people goo: beholde, tomoꝛow will I brynge greshoppers in to thy lande, and they shall couer the face of the erth that it can not be sene, ad they shall cate the residue which remaineth vnto you and escaped the hayle and they shall eate all youre grene trees vpon the felde, and they shall fill thy housses and all thy seruautes housses, and the housses of all the Egiptians after such a maner: as nether thy

fathers

X. Chapter.

fathers nor thy fathers fathers haue sene, sence the tyme they were apon the erthe vnto this daye. And he turned him silfe aboute, ad went out from Pharao.

And Pharaos seruautes sayde vnto hym: Howe longe shall this felowe thus plage vs? Let the men goo that they maye serue the Lorde their God, or els wilt thou see Egipte first destroyed? And than Moses and Aaron were broughte agayn vnto Pharao, and he sayde vnto them: Goo and serue the Lorde youre God but who are they that shall goo? And Moses answered: we must goo with yonge and olde: ye and with oure sonnes and with oure doughters, ad with oure shepe and oxē must we goo For we must holde a feast vnto the Lorde.

And he sayde vnto them: shall it be soo? The Lorde be with you, shulde I lett you goo, and youre childern also? Take heede, for ye haue some myschefe in honde. Nay not so: but goo ye that are men and serue the Lorde, for that was youre desyre. And they thrust the out of Pharaos presence.

And the Lorde sayde vnto Moses: Stretch out thine hande ouer the lande of Egipte for greshoppers, that they come apon the lande of Egipte and cate all the herbes of the lande, ad all that the hayle left vntouched. And Moses

C i stretched

stretched forth his rodd ouer the londe off Egipte, and the Lorde brought an east wynde vppō the lande, all that daye and all nyghte. And in the mornyng the east wynde broughte the greshoppers, and the greshoppers wēt vp ouer all the lande of Egipte and lighted in all quarters off Egipte verye greuously: so that before them were there no such greshoppers, nether after them shal be. And they couered all the face of the erth, so that the londe was darke therewith. And they ate all the herbes of the lande and all the frutes of the trees which the hayle had left: so that there was no grene thinge left in the trees and herbes of the felde thorow all the lande of Egipte.

Then Pharaο called for Moses and Aarō in haste and sayde: I haue synned agaynst the Lorde youre God and agaynst you. For geue me yet my synne only this once, and pray vnto the Lorde youre God that he maye take away frō me this deth only. And he wēt out frō Pharaο and prayd vnto the Lorde, and the Lorde turned the wynde in to a myghtie stronge west wynde, and it toke awaye the greshoppers and cast thē in to the reed see: so that there was not one greshopper left in all the costes of Egipte. But the Lorde hardened Pharaοs herte, so that he wold not let the childern off Israel go.

And

And the Lorde sayde vnto Moses: Stretch out thy hond vnto heauē and let there be darcknesse vppon the londe of Egipte: cuē that they maye feale the darcknesse. And Moses stretched forth his hande vnto heauē, and there was a darke myst vppō all the lande off Egipte. iij. dayes longe so that no mā sawe another nether rose vp frō the place where he was by the space of. iij. dayes, but all the childrē of Israel had lighte where they dwelled.

Then Pharaο called for Moses and sayde: goo and serue the Lorde, only let youre shepe, and youre oxen abyde, but let youre childern go with you. And Moses answered: thou must geue vs also offinges and burnt offinges for to sacrifice vnto the Lorde oure God, Cure ca tell therfore shall goo with vs, and there shall not one hooftē be left behinde, for therof must we take to serue the Lorde oure God. Morouer we cā not knowe wherwith we shall serue the Lorde, vntyll we come thither.

But the Lorde hardened Pharaοs herte, so that he wold not let thē goo. And Pharaο sayde vnto him: get the frō me and take heade to thy selfe that thou see my face no moare, For whē soeuer thou comest in my syghte, thou shalt dye. And Moses saide: let it be as thou hast sayde: I will see thy face no moare.

¶ The .xj. Chapter.

ANd the Lord sayde vnto Moses: yet wil I brynge one plage moare vppon Pharao and vppon Egipte, and after that he will lett you goo hence. And when he letteth you goo, he shall utterly dryue you hence. But byd the people that euery man borowe of his neyghbour and euery woman of hir neyghbouress: ieiwels of syluer and ieiwels of golde. And the Lorde gatt the people fauoure in the syghte of the Egiptians. Morcouer Moses was very gre at in the lande of Egipte: both in the syghte of Pharao, and also in the syghte of the people.

And Moses sayde: thus sayth the Lorde. Aboute mydnyghte will I goo out amonge the Egiptians, and all the firstborne in the land of Egipte shall dye: euen from the firstborne off Pharao that sitteth on his seate, vnto the firstborne of the maydeseruaunte that is in the mylle, and all the firstborne of the catell. And there shall be a great crye therow out all the lande off Egipte: so that there was neuer none lyke nor shall be. And among all the childern of Israel shall not a dogg move his tongue, nor yet man or beest: that ye may knowe, how the Lorde putteth a difference betwene the Egiptians and Israel. And all these thy seruauntes shall come downe vnto me, and fall before me and saye

get

XII. Chaptre. Fo. XVIII.

get the out and all the people that are vnder the, and than will I departe. And he went out from Pharao in a great anger.

And the Lorde sayde vnto Moses: Pharao shall not regarde you, that many wondres may be wrought in the lande of Egipte, And Moses and Aarō dyd all these wondres before Pharao. But the Lorde: hardened Pharaos herte, so that he wolde not let the childern of Israel goo out of his londe.

¶ The .xij. Chapter.

ANd the Lorde spake vnto Moses and Aaron in the londe of Egipte saynge: This moneth shall be youre chefe moneth: eue the first moneth of the yere shal it be vnto you. Speake ye vnto all the felowshipe of Israel saynge: that they take the .x. daye of this moneth to euery housholde, a shepe. Yf the housholde be to few for a shepe, then lett him and his neyghbour that is nexte vnto his house, take accordyng to the nombre of soules, and counte vnto a shepe acordinge to euery mans eatinge. A shepe with out spott and a male of one yere olde shall it be, and from amonge the lambes and the gootes shall ye take it.

*That I here
cat as shepe is
in Egipte a
vnto the indif
ferent to a she
pe and a goote
boith.*

And ye shall kepe him in warde, vntyll the xiiij. daye of the same moneth. And euery man of the multitude of Israel shall kylle him aboute

te eue

XII. Chaptre.

te eue. And they shall take of the blood ad stri-
ke it on the .ij. syde postes ad on the vpper dor-
post of the houses, wher i they ate hi. And thei
shall ate the flesh the same nyght, rost with fy-
re, ad with unleueded bread, ad with sowe her-
bes they shall ate it. Se that ye ate not therof
fode in water, but rost with fyre: both head fete
ad purtenance together. And se that ye let no-
thinge of it remayne vnto the mornynge: yf ou-
ghte remayne burne it with fyre.

Off this maner shall ye ate it: with youre loi-
nes girded, ad shoes on youre fete, ad youre sta-

The lambe
was called
pasche, ouer th-
at the very na-
me it selfe, car-
id put the in-
remembrance
vvhich it signi-
fied, for the si-
gnes that god
ordined etier
signified the
benefites do-
ne, or promy-
se to come, ad
vvere not do-
me, as are the
signes of oure
domine. God
the Pope.
ues in youre handes. And ye shall ate it in ha-
ste, for it is the Lordes * passeouer, for I will
go aboute i the lãde of Egipte this same nygh-
te, ad will smyte all the first borne in the lande
off Egipte: both of mã ad beest, ad apõ al the
goddes off Egipte will I the Lorde do execu-
tion. And the bloude shall be vnto you a tokẽ
vppon the houses where in ye are, for vñ hẽ I se
the bloude, I will passe ouer you, ad the plage
shall not be vppõ you to destroye you, when I
smyte the lande off Egipte.

And this daye shall be vnto you a remẽbra-
unce, ad ye shall kepe it holie vnto the Lorde:
euen thorow out youre generacions after you
shall ye kepe it holie daye, that it be a custome
for euer. vij. dayes shal ye ate unleueded bre-

ed, so

XII. Chaptre.

Fo. XIX.

ed, so that euen the first daye ye shall put awa-
ye leuen out off youre houffes. For whosocuer
eateth leuended bread from the first daye vn-
tyll the .vij. daye, that soule shall be plucked
out frõ Israel. The first daye shall be a holie fe-
ast vnto you, and the .vij. also. There shal be no
maner off worke done in thẽ, saue aboute that
only which euery man must ate that only may
ye do. And see that ye kepe you to unleueded
breed.

For vppõ that same daye I will brynge your
armyes out off the londe of Egipte, therfo-
re ye shall obserue this daye and all youre chil-
dren after you, that ye be a custome for euer.

The first moneth and the .xiiij. daye off the
moneth at euen, ye shall ate swete brede vnto
the .xxj. daye off the moneth at euen agayne.

Seuen dayes se that there be no leuended bred
foude in youre houffes. For whosocuer eateth
leuended bred, that soule shall be roted out frõ
the multitude of Israel: whether he be a straun-
ger or borne in the londe. Therefore se that ye
ate no leuended bred, but in all youre habita-
cions ate swete bred.

And Moses called for the elders off Israel
and sayde vnto them: chouse out and take to e-
uery housholde a shepe, ad kyll passeouer. And
take a bunch of yslope, ad dyppe it in the blood
that

that

XII. Chaptre.

that is in the basyn, and stryke it vppon the vpperposte and on the .ij. syde postes, and se that none of you goo out at the doore of his house vntyll the mornynge. For the Lorde will goo aboute and synre Egipte. And when he seyth the bloude vppon the vpper doorposte ad on the .ij. syde postes, he will passe ouer the doore and will not suffre the destroyer to come in to youre housse to plage you. Therfore se that thou obserue this thynge, that it be an ordinaunce to the, and thy sonnes for euer.

Our signes
be done, vve
knowe not the
reason of our
re baptimye
and vve must
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And yet yf
vve ansvere
re not our pre
lates vwhen
thei be angri
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vvoide haue
it, vve must
to the fyre
vwith out re
demption, or
forlyver god

And when ye be come in to the land which the Lorde will geue you accordinge as he hath promysed, se that ye kepe this seruice. * And when youre childern axe you what maner off seruice is this ye doo. Ye shall saye: it is the sacrifice of the Lordes passeouer which passed ouer the houffes of the childern of Israel in Egipte, as he smote the Egiptians and saued ourre houffes. Than the people bowed them selues and worshipped. And the childern of Israel went and dyd as the Lorde had commaunded Moses and Aaron.

And at mydnyghte the Lorde smote all the firstborne in the lode of Egipte: from the first borne of Pharao that satt on his seat, vnto the firstborne of the captiue that was in presone, and all firstborne of the catell. Than Pharao

arose the

XII. Chaptre.

arose the same nyghte and al his seruautes ad all the Egiptians, and there was a great crieng thorowe out Egipte, for there was no housse where there was not one dead.

And he called vnto Moses and Aaron by nyghte saynge: Rise vp and gett you out from amonge my people: both ye and also the children of Israel, and goo and serue the Lorde as ye haue sayde. And take youre shepe and your oxen with you as ye haue sayde, ad departe ad blesse me also. And the Egiptians were ferce vppon the people and made haste to send the out of the lād: for they sayde: we be al deed me

And the people toke the dowe before it was sowered which they had in stoate, and bounde it in clothes ad put it vpo their sholders. And the childern of Israel dyd accordinge to the saynge of Moses: ad they borrowed of the Egiptians: iewels of syluer, and iewels of gold, and rayment. And the Lorde gat the people fauoure in the syghte of the Egiptians: ad so they borrowed and robbed the Egiptians.

Thus toke the childern of Israel their iorney fro Raemes to suchoth. .vij. hundred thou sand me of foote, besyde childern. And moch comon people went also with the, ad shepe ad oxen ad catell exceadinge moch. And they baked swete cakes of the dowe which they brou

ghte

XII. Chaptre.

ghte out of Egipte, for it was not sowe red: because they were thrust out of Egipte and coude not tarie, nether had they prepared them any other prouision of meate.

And the tyme of the dwellinge of the childern of Israel which they dwelled in Egipte, was. iiij. hundred and. xxx. yere. And whē the iiij. hundred and. xxx. yeres were expyred, euē the selfe same daye departed all the hostes of the Lorde out of the lande of Egipte. This is a nyghte to be obserued to the Lorde, because he broughte them out of the lande of Egipte. This is a nyghte of the Lorde, to be kepte of all the childern of Israel and of their generacions after them.

And the Lorde sayde vnto Moses and Aaron, this is the maner of Passeover: there shall no straunger eate there of, but all the seruantes that are bought for money shall ye circumsise, and then let them eat there of. A straunger and a hyerd seruante shall not eate thereof.

In one houffe shall it be catē. Ye shall carie none of the flesh out at the doores: moreouer, se that ye breke not a bone there of. All the multitude of the childern of Israel shall obserue it

Yf a straunger dwell amonge you and wyll holde Passeover vnto the Lorde, let him circumsise all that be males, and thē let him come and obserue

XIII. Chaptre.

Fo. XXI.

obserue it and be takē as one that is borne in the lōde. No uncircumsised persone shall eate there of. One maner of lawe shall be vnto thē that are borne in the lōde, and vnto the straungers that dwell amonge you. And all the childern of Israel dyd as the Lorde commaūded Moses and Aaron. And euē the selfe same daye dyd the Lorde bryng the childern of Israel out of the lande of Egipte with their armies.

The. xiiij. Chapter.

AND the Lorde spake vnto Moses saynge: sanctifie vnto me all the firstborne that opē all maner matrices amonge the childern of Israel, as well of mē as of beestes: for they are myne. And Moses sayde vnto the people: thike on thys daye in which ye came out of Egipte and out of the houffe of bondage: for with a myghtie hāde the Lorde broughte you out frō thēce. Se therefore that ye eate no leuened bred. This daye come ye out of Egipte in the moneth of Abib.

whē the Lorde hath broughte the in to the lōde of the Canaanites, Hethites, Amorites, Hittites and Iebusites, which he sware vnto thy fathers that he wolde geue thee: a lande where in milke and honye floweth, thē se that thou kepe this seruyce in this same moneth. Seuen dayes thou shalt eate swete bred, and the viij. daye shall be seutfull vnto the Lorde. Therefore thou

XIII. Chaptre.

shalt eate swete bred. vij. dayes, and se that there be no leuended bred sene nor yet leuē amonge you in all youre quarters.

The fathers
now a dayes
maye not be
felid to
know ought
of God them
selues, how
can they then
teach their
children
vnt what the cere-
monie me-
aneth.

And thou shalt shewe thy sonne at that tyme saynge: this is done, because of that which the Lorde dyd vnto me when I came out of Egipte. Therefore it shall be a signe vnto the vppon thine hande and a remembraunce betwene thine eyes, that the Lordes lawe maye be in thy mouth. For with a stronge hāde the Lorde broughte the out of Egipte, se thou kepe therefore this ordinaūce in his season from yere to yere.

Moreouer when the Lorde hath broughte the in to the londe of the Canaanites, as he hath sworne vnto the and to thi fathers, and hath geuen it the, the thou shalt appoynte vnto the Lorde all that openeth the matrice, and all the firstborne among the beestes which thou hast yf they be males. And all the firstborne of the asses, thou shalt redeme with a shepe: yf thou redeme him not, then breake hys necke. But all the firstborne amonge thi children shalt thou bye out.

Teach you
re childern.

And when thi sonne axeth the in tyme to come saynge: what is this? thou shalt saye vnto him: with a mightie hande the Lorde broughte us out of Egipte, out of the housse of bondage.

XIII. Chaptre. Fo. XXII.

And when Pharao was looth to lette us goo, the Lorde slewe all the firstborne in the lande of Egipte: as well the firstborne of men as of beastes. And therefore I sacrifice vnto the Lorde all the males that open the matrice, but all the firstborne of my children I must redeme. And this shall be as a token in thine hande, and as a thinge hanged vpp betwene thine eyes: because the Lorde broughte us out of Egipte with a mightie hande.

When Pharao had lette the people goo, God caried them not thorow the londe of the Philistines, though it were a nye waye. For God sayde: the people myghte happilye repent when they se warre, and so turne agayne to Egipte: therefore God led the aboute thorow the wyldernesse that bordreth on the redd see. The children of Israel went harnesssed out of the lande of Egipte. And Moses toke the bones of Ioseph with him: for he made the children of Israel swere saynge: God will surely vylset you, take my bones the fore away hence with you,

And they toke their iorney from Suchoth: and pitched their tentes in Eatham in the edge of the wyldernesse. And the Lorde went before them by daye in a piler of a cloude to lede them the waye: and by nyghte in a piler of fyre to geue the lighte. that they myghte goo both by day and

XIII. Chaptre.

by day and nyghte. And the piler of the cloude neuer departed by daye nor the piler of fyre by nyghte out of the peoples sighte.

The. xiiij. Chapter.

THAN the Lorde spake vnto Moses saynge: byd the childern of Israel that they turne and pitch their tentes before the entrynge of Hiroth betwene Migdole and the see to ward Baal zephon: euen before that shall ye pitch upon the see. For Pharao will saye of the childern of Israel: they are tangled in the lode the wildernesse hath shott the in. And I will harden his harte, that he shall folowe after the, that I maye gett me honoure vppō Pharao and vppō all his hoste, that the Egyprians maye knowe that I am the Lorde. And they dyd euen so.

And whē it was tolde the kynge of Egyppte that the people fled, thā Pharaos harte and all his seruantes turned vnto the people and sayde why haue we this done, that we haue let Israel go out of oure seruyce: and he made redie his charrettes and toke his people with hym and toke an hundred chosen charrettes and all the charrettes of Egyppte and carreyes vppō all his people. For the Lorde hardened the harte of Pharao kynge of Egyppte, that he folowed after the childern of Israel which for all that went out thorow an hie hāie, And the Egyprians folowed

XIII. Chaptre.

Ex. XXV.

med after the and ouertoke the where they pitched by the see, with all the horsse and charrettes of Pharao and with his horssmen and his hoste: euen fast by the entrynge of Hiroth before Baal Zephon. And Pharao drewe nye, and whē the childern of Israel lyst vp their eyes and sawe howe the Egyprians folowed after the, they were fore a fraide and cried out vnto the Lorde

Thā sayde they vnto Moses: were there no graues for us in Egyppte, but thou must bringe us awaye for to dye in the wyldernesse: wherefore hast thou serued us thus, for to carie us out of Egyppte? Dyd not we tell the this in Egyppte saynge, let us be in rest and serue the Egyprians? For it had bene better for us to haue serued the Egyprians, than for to dye in the wildernesse. And Moses sayde vnto the people: feare ye not but stonde still and beholde howe the Lorde shall saue you this daye: For as ye se the Egyprians this daye, shall ye see them nomore for euer till the worldes ende. The Lorde shall fighte for you and ye shall holde youre peace.

The Lorde sayde vnto Moses: wherefore criest thou vnto me? speake vnto the childern of Israel that they goo forwarde. But lifte thou vp thi rodd and stretch out thi hande ouer the see and deuyde it a sondre, that the

the childern of Israel may goo on drye grounde thorow the myddest thereof. And beholde I will harden the hertes of the Egyprians that they maye folowe you. And I will gett me honoure vpon Pharao and vpon all his hoste, vpon his charettes and vpon his horse mē. And the Egyprians shall knowe that I am the Lord when I haue gotten me honoure vpon Pharao vpon his charettes and vpon his horsemen.

And the angell of God which went before the hoste of Israel, remoued and went behinde them. And the cloude piler that was before them remoued and stode behinde them and wēt betwene the hoste of the Egyprians and the hoste of Israel. Yt was a darke cloude, and gaue lighte by nyghte: so that all the nyghte long the one coude not come at the other.

When now Moses stretched forth his hande over the see, the Lorde caried awaye the see with a stronge east wynde that blewe all nyghte, and made the see drie londe and the water deuyded it selfe. And the childern of Israel went in thorow the myddest of the see vpon the drie grounde. And the water was a walle vnto them, both on their righthande and on the ir lefte hande. And the Egyprians folowed and went in after them to the myddest of the see, with all Pharaos horses, and his charettes and
his horlle

his horsemen.

And in the mornynge watch, the Lorde looked vnto the hoste of the Egyprians out of the fyery and cloude piler, and troubled their hoste and smote of their charett wheles and cast them doune to the grounde. Than sayde the Egyprians: Let vs fle from Israel, for the Lorde fyghteth for them agaynst vs. Than sayde the Lorde vnto Moses: stretch out thine hande over the see, that the water maye come agayne vpon the Egyprians vpon their charettes and horsemen.

Than stretched forth Moses his hande ouer the see, and it came agayne to his course early in the mornig, and the Egyprians fledd agaynst it. Thus the Lorde ouerthrewe the Egyprians in the myddest of the see, and the water returned and couered the charettes and the horsemen: so that of all the hoste of Pharao that came in to the see after them, there remayned not one. But the children of Israel went vpon drie londe in the myddest of the see, and the water was a walle vnto them: both on the righte hande of them and also on the lifte.

Thus the Lorde deliuered Israel the selfe same daye out of the honde of the Egyprians, and Israell sawe the Egyprians deade vpon the see syde. And when Israel sawe that myghtye

D i hande

XV. Chaptre.

hande which the Lorde had shewed vppō the Egyprians, they feared the Lorde: and beleued both the Lorde and also his seruaunte Moses

¶ The. xv. Chapter.

THen Moses and the childern off Israel sange this songe vnto the Lord and saide

Let vs synge vnto the Lorde, for he is become glorious, the horse and him that rode vpon him hath he ouerthrowne in the see.

The Lorde is my strength and my songe, and is become my saluation.

He is my God and I will glorifie him, he is my fathers God and I will lifte him vp an hie

The Lorde is a mā off warre, Ichouah ys his name: Pharaos charettes and his hoste hath he cast in to the see.

His iolye captaynes are drowned in the red see, the depe waters haue couered them: thei soncke to the botome as a stone.

Thine hande Lorde is glorious in power, thine hand Lord hath all to dashed the enemye.

And with thy great glorie thou hast destroyed thine aduerlaries, thou sentest forth thy wrath and it consumed them: euē as fobell.

with the breth off thine anger the water gathered together and the flodes stode fyll as a rocke and the depe water congeled together in the mydde of the see.

The

XV. Chapter. Fo. XXVII

The enemye sayde, I will folowe and ouertake the and will deuyde the spoyle: I will satysfie my lust vpon the: I will drawe my swerde and myne hande shall destroye them.

Thou blewest with thy breth and the see couered the, and they sanke as leed in the myghtye waters. ¶ Who is like vnto the o Lord amonge goddes: who is like the so glorious in holynes fecerfull, laudable and that shewest wondres?

Thou stretchedest out thy righte hande, and the erth swalowed them.

And thou cariedest with thy mercie this people which thou deliueredest, and broughtest the with thy strength vnto thy holie habitation.

The nations herde and were afrayde, pagens came vpon the Philistines.

Thā the dukes of the Edomites were amazed, and treblinge came vpon the myghtiest off the Moabites, and all the inhabiteurs of Canaan waxed faynte harted.

Let feare and dreade fall vpon the thorow the greatnesse off thine arme, and let them be as styll as a stone, while thy people passe thorow o Lorde while the people passe thorow, which thou hast goten.

Brynge them in and plante them in the mountayns of thine enherytaūce, the place Lorde whiche thou hast made for the to dweld in

D ij. the

XV. Chaptre.

the sanctuarye Lorde which thy handes haue prepared.

The Lorde raygne euer and allwaye.

For Pharao wēt in an horsebacke wyth his charettes and horsemen in to the see, and the Lorde broughte the waters of the see apō thē. And the childern of Israel went on dric lande thorow the myddest of the see.

And mir lam a prophetisse the sister of Aaron toke a tymbrell in hir hande, and all the women came out after her with tymbrells in a daunse. And mir lam sange before them: syng ye vnto the Lorde, for he is become glorios in deade: the horse and his ryder hath he ouerthrowne in the see.

Moses broughte Israel from the redd see, and they went out in to the wildernesse of Sur.

And they went thre dayes longe in the wildernesse and coude finde no water. At the last they came to Mara: but they coude not drynke off the waters for bitternesse, for they were bitter. therefore the name of the place was called Mara. Then the people murmured agaynst Moses saynge: what shall we drinke? And Moses cryed vnto the Lorde and he shewed him a tree and he cast it in to the water, and they waxed swete.

There he made them an ordinaunce and a lawe,

XVI. Chaptre. Fo. XXVIII

lawe, and there he tempted them and saide: Yf ye will herken vnto the voyce of the Lorde your God, and will do that which is righte in his syght and will geue an care vnto his comaūdmentes, and kepe all his ordinaunces: thā will I put none of this diseases apō the whiche I brought vpon the Egipciās: for I am the Lorde thy surgione.

Ye must do that which is right in gods sight as his worde teacheth vs and not after our own imaginac.

The. xvj. Chapter.

And they came to Elim where were. xij welles of water and. lxx. date trees, and they pitched there by the water. And they toke their journey frō Elim, and all the hole cōpanye of the childern of Israell came to the wildernesse of Sin, which lieth betwene Elim and Sinai: the. xv. daye of the seconde moneth after that they were come out of the lande of Egippte. And the hole multitude of the childern of Israel murmured agaynst Moses and Aarō in the wildernesse and sayde vnto them: wold to God we had dyed by the hande of the Lorde in the lande of Egippte, when we e satt by the flessh pottes and ate bred oure belies full for ye haue broughte vs out in to this wildernesse to kyll this hole multitude for hunger.

Than sayde the Lorde vnto Moses: beholde, I will rayne bred frō heauē doune to you, and let the people goo out and gather daye by daye, that

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XVI. Chapter

ye, that I maye proue the whether they wil walke in my lawe or no. The .vi. daye let the prepare that which they will brige in, and let it be twice as moch as they gather in dayly. And Moses and Aarō sayde vnto all the childerē of Israel: at euen he shall knowe that it is the Lorde, which broughte you out of the lāde of Egypte and in the mornynge ye shall see the glorie of the Lorde: because he hath herde youre grudgynge agaynst the Lorde: for what are we that ye shuld murmure agaynst vs. And moreouer spake Moses. At eue the Lorde will geue you flesh to eate and in the mornynge bred ynough. because the Lord hath herde youre murmur which ye murmur agaynst hi: for what are we? your murmuringe is not agaynst vs, but agaynst the Lorde.

And Moses spake vnto Aarō: Say vnto all the cōpanye of the childerē of Israel, come forth before the Lorde, for he hath herde youre grudgynge. And as Aarō spake vnto the hole multitude of the childerē of Israel, they looked toward the wilderuesse. and beholde, the glorie of the Lord appeared in a clowde. And the Lorde spake vnto Moses sayng: I haue herde the murmur of the childerē of Israel, tell the therefore and saye that at eue they shall eate flesh, and in the mornynge they shall be filled with bred. and ye shall

XVII. Chapter. Fo. XXIX

ye shall knowe that I am the Lorde youre god

And at eue the quayles came and covered the grounde where they laye. And in the mornynge the dewe laye rounde aboute the hoste. And when the dewe was fallē: behold, it laye apō the grounde in the wilderuesse, small and rounde and thyn as the hore frost on the grounde. when the childerē of Israel sawe it, they sayde one to another: what is this? for they wist not what it was. And Moses sayde: this is the breed which the Lorde hath geue you to eate. This is the thinge which the Lord hath cōmaūded, that ye gather euery mā ynough for hi to eate: a gomer full for a mā accordyng to the nōbre off you, and gather euery mā for the which are in his tente.

And the childern of Israel dyd euen so, and gathered some more some lesse, and dyd mete it with a gomer. And vnto him that had gathered moch remayned nothinge ouer, and vnto hi that had gathered litle was there no lacke: but euery mā had gathered sufficiēt for his eatinge. And Moses sayde vnto them. See that no mā let oughte remayne of it tyll the mornynge. Notwithstondinge they harkened not vnto Moses: but some of the lefte of it vntyll the mornynge, and it waxte full of wormes and stynke and Moses was angric wyth them.

And they gathered it all mornynge: euery mā as moch

XVI. Chapter

as moch as sufficed for his eatinge, for as sone as the hete of the soune came it moulte. And the .vi. daye they gathered twise so moch bred: .ij. gomers for one mā, and the ruelars of the multitude came and tolde Moses. And he sayde vnto the, this is that which the Lorde hath sayde tomorrow is the Sabbath of the holie rest of the Lorde: bake that which ye will bake and seeth what ye will seeth, and that which remaineth lay vp for you and kepe it till the mornynge. And they layde it vp till the mornynge as Moses bad and it stāke not nether was there any wormes there. And Moses sayde: that eate this daye: for to daye it is the Lordes Sabbath: to daye ye shall maade none in the feld, Sixte dayes ye shall gather it, for the .vij. is the sabbath: there shall be none there in.

Notwithstondinge there went out of the people in the seuenth daye for to gather: but they founde none. Then the Lorde seyde vnto Moses: how longe shall it be, yer ye will kepe my commaundmētes and lawes? Se because the Lorde hath geue you a Sabbath, therfor he geueth you the .vi. daye bred for .ij. dayes. Byde therfore euery mā at home, and let no mā go out of his place the seuenth daye. And the people rested the seuenth daye. And the housse of Israel called it Man, And it was lyke vnto Coriander seede.

XVII. Chapter. Fo. XXX

seed and white, and the taste of it was lyke vnto wafers made with honye.

And Moses sayde: this is that which the Lorde commaundeth: fyll a Gomer of it, that it maye be kepte for youre childern after you: that they maye se the bred wherewith he fedd you in wyldernesse, when he had broughte you out of the lande of Egipte. And Moses spake vnto Aaron: take a cruse and put a Gomer full of man therein, and laye it vppe before the Lorde to be kepte for youre childern after you as the Lorde commaunded Moses. And Aaron layed it vppe before the testimonye the re to be kepte.

Reliques ought to be but a remembrance once only.

And the childern of Israel ate man .xl. yere vntill they came vnto a lande inhabited. And so they ate Man, euen vntill they came vnto the bordres of the lāde of Canaan, And a Gomer is the tenth parte of an Epha.

The .xvij. Chapter.

And all the companye of the childern of Israel went on their iourneys from the wildernesse of Sin at the commaundment of the Lorde, and pitched in Raphidim: where was no water for the people to drynke. And the people chode with Moses and sayde: geue us water to drynke. And Moses sayde vnto them: why chode ye with me, and wherfore do ye tempte

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XVII. Chaptre

* ye tempte the Lorde? There the people thyrsted for water, and murmured agenst Moses ad sayde: wherfore hast thou broughte us out of Egipte, to kyll us and oure childern and oure catell with thyrste?

And Moses cried vnto the Lorde saynge what shal I do vnto this people? they be al most redye to stone me. And the Lorde sayde vnto Moses: goo before the people, and take with the of the elders of Israel: ad thi rod wherwith thou smotest the riuer, take in thine hande and goo. Beholde, I will stonde there before the vppon a rocke in Horeb: and thou shalt smyte the rocke, ad there shall come water out there of, that the people maye drynke. And Moses dyd euen so before the elders of Israel And he called the name of the place: Massa and Meriba: because of the chidyng of the childern of Israel, and because they tempted the Lorde saynge: ys the Lorde amonge us or not?

Then came Amalech ad foughte with Israel in Raphidim. And Moses sayde vnto Iosua: chose out men and goo fighte with Amalech Tomorow I will stonde on the toppe of the hyll and the rodd of God in myne hande. And Iosua dyd as Moses bade him, and foughte with the Amalechites. And Moses, Aaron

ron

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ron and Hur went vnto the toppe of the hyll. And when Moses helde vp his hande, Israel had the better. And when he late his hande cloune, Amalech had the better.

when Moses handes were weery, they toke a stone and put it vnder him, and he satt doune there on. And Aaron and Hur stayed vpp his handes the one on the one syde and the other on the other syde. And his handes were stedie vntill the sonne was doune. And Iosua discomfeted Amalech ad his people with the edge of his swerde.

And the Lorde sayde vnto Moses: write this for a remembraunce in a booke and tell it vnto Iosua, for I will put out the rembraunce of Amalech from vnder heauen. And Moses made an alter ad called the name of it

* Iehouah Nissi, for he sayde: the hande is on the seate of the Lorde, that the Lorde will haue warre with Amalech thorow out all generations.

Iehouah nissi
the Lorde is
he that exalte
teth me.

The. xviij. Chapter,

IEthro the prest of Madian Moses father in lawe herde of all that God had done vnto Moses and to Israel his people, how that the Lorde had broughte Israel out of Egipte. And he toke Ziphora Moses wyfe,

after

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after she was sente backe, and hir .ij. sonnes, of which the one was called Gerson, for he sayde: I haue bene an alient in a straunge lande. And the other was called Eliezar: for the God of my father was myne helpe and delyuered me from the swerde of Pharao.

And Iethro Moses father in lawe came wyth his two sonnes and his wife vnto Moses in to the wildernesse: where he had pitched his tente by the mounte of God. And he sent worde to Moses: I thi father in law Iethro am come to the, and thi wyfe also, and hir two sonnes with her. And Moses went out to mete his father in lawe and dyd obeyssaunce and kyssed him, and they saluted etch other and came in to the tente.

And Moses tolde his father in lawe all that the Lorde had done vnto Pharao and to the Egyprians for Israels sake, and all the traually that had happened them by the waye, and how the Lorde had delyuered them. And Iethro reioesed ouer all the good which the Lorde had done to Israel, and because he had delyuered them out of the hande of the Egyprians. And Iethro sayde: blessed be the Lorde which hath delyuered you out of the hande of the Egyprians and out of the hande of Pharao, which hath delyuered his people from vnder the power of the Egyp-

XVIII. Chaptre Fo. XXXI

the Egyprians. Now I knowe that the Lorde is greater then all goddes, for because that they dealte proudly with them. And Iethro Moses father in lawe offred burnt offrynges and sacrificees vnto God. And Aaron and all the elders of Israel came to eate bred with Moses father in lawe before God.

And it chaunched on the morow, that Moses satt to iudge the people, and the people stode aboute Moses from mornynge vnto euen. when his father in lawe sawe all that he dyd on to the people, he sayde: what is this that thou doest vnto the people? why syttest thou thi self and lettest all the people stonde aboute the from mornynge vnto euen? And Moses sayde vnto his father in lawe: because the people came vnto me to seke counsell of God. For when they haue a matter, they come vnto me, and I must iudge betwene euery man and his neybour, and must shewe them the ordinaunces of God and his lawes.

And his father in lawe sayde vnto him: it is not well that thou dost. Thou doest vnwyse ly and also this people that is with the: because the thinge is to greuous for the, and thou art not able to do it thi selfe alone. But heare my voyce, and I will geue the counsell, and God shall be with the. Be thou vnto the people to Godwar

Godwarde, and brynge the causes vnto God and prouyde them ordinaunces and lawes, ad shewe them the waye wherein they must walke and the werkes that they must doo.

Morouer seeke out amonge all the people, men of actiuite * which feare God and men that are true ad hate covetuoufnes: and make them heedes ouer the people, captaynes ouer thousandes, ouer hundredes, ouer fyftie, and ouer ten. And let them iudge the people at all seasons: Yf there be any greate matter, let them brynge that vnto the, and let them iudge all small causes them selues, and ease thi selfe, ad let them bere with the. Yf thou shalt doo this thinge, then thou shalt be able to endure that which God chargeth the with all, and all this people shall goo to their places quietly.

And Moses herde the voyce of his father in lawe, and dyd all that he had sayde, and chose actiue men out of all Israel and made them heedes ouer the people, captaynes ouer thousandes, ouer hundredes, ouer fyftie and ouer ten. And they iudged the people at all seasons, ad broughte the harde causes vnto Moses: and iudged all small maters them selues. And thus Moses let his father in lawe departe, and he went in to his awne londe.

THe thyrde moneth after the childern of Israel were gone out of Egipte: the same daye they came in to the wildernesse of Sinai. For they were departed from Raphidim, and were come to the deserte of Sinai and had pitched their tentes in the wildernesse. And there Israel pitched before the mounte. And Moses went vpp vnto God.

And the Lorde called to him out of the mountayne saynge: thus saye vnto the house of Iacob and tell the childern of Israel, ye haue sene what I dyd vnto the Egyprians and how I toke you vpp upon Egles wynges, and haue broughte you vnto my selfe. Now therfore yf ye will heare my voyce and kepe myne appoyntment: ye shall be myne awne aboute all nations, for all the erth is myne. Ye shall be vnto me a kyngdome of preastes and holie people: these are the wordes which thou shalt saye vnto the childern of Israel.

And Moses came and called for the elders of Israel, and layde before them all these wordes which the Lorde had commaunded him. And the people answered all together and sayde: All that the Lorde hath sayde, we will doo. And Moses broughte the wordes of the people vnto the Lorde.

One prelates neither feare God, for they preach not his word truly: neither are they covetous: for they haue received of the domes of the erth and the tithes thereof: which they refuse.

XIX. Chapter.

And the Lorde sayde vnto Moses: Loo, I will come vnto the in a thicke clowde, that the people maye heare when I talke with the and also beleue the for euer. And Moses shewed the wordes of the people vnto the Lorde

And the Lorde sayde vnto Moses: Go vnto the people and sanctifie them to daye and tomorrow, and let them wash their clothes: that they maye be redie agaynst the thyrde daye. For the thyrde daye the Lorde will come doune in the sighte of all the people vpon mounte Sinai. And sett markes rounde aboute the people and saye: beware that ye go not vp in to the mounte and that ye twych not the bordres of it. for whosoever twicheth the mounte, shall surely dye. There shall not an hande twych it, but that he shall ether be stoned or els shot thowte. when the horne bloweth: than let the come vp in to the mounten

And Moses went doune from the mounte vnto the people and sanctified them, and they washed their clothes: And he sayde vnto the people. be redie agaynst the thirde daye, and see that ye come not at youre wiues. And the thirde daye in the mornynge there was thunder, and lightenyng and a thicke clowde apō the mounte, and the voyce of the horne waxed exceedinge

XIX. Chapter. Fo. XXXIII.

exceedyng lowde, and all the people that was in the hoste was afrayde. And Moses brought the people out of the tētes to mete with God. and they stode vnder the hyll.

And mounte Sinai was all together on a smoke: because the Lorde descended doune vpon it in fyre. And the smoke therof ascēded vp, as it had bene the smoke of a kille, and all the mounte was exceedinge fearfull. And the voyce of the horne blew and waxed lowder, and lowder. Moses spake, and God answered him and that with a voyce. And the Lorde came doune vpon mounte Sinai: euen in the toppe of the hyll, and called Moses vp in to the toppe of the hyll. And Moses went vpp.

And the Lorde sayde vnto Moses: go doune and charge the people that they prease not vp vnto the Lorde for to see him, and so many off the perissn. And let the preastes also which come to the Lordes presence, sanctifie themselves: lest the Lorde smyte them. Then Moses sayde vnto the Lorde: the people can not come vp in to mounte Sinai, for thou chargedest vs sayng: sett markes aboute the hyll and sanctifie it.

And the Lorde sayde vnto him: awaye, and get the doune: and come vp: oth thou and Aaron with the. But let not the preastes and the

E i peo

XX. Chaptre.

people presume for to come vp vnto the Lorde: lest he smyte them. And Moses wēt doune vnto the people and tolde them.

¶ The. xx. Chapter.

AND God spake all these wordes ad saide: I am the Lorde thy God, which haue brought the out of the londe of Egipte ad out of the house of bondage. Thou shalt haue none other goddes in my syght.

Thou shalt make the no grauen ymage, neither any symilitude that is in heauen aboue, or in the erth beneth, or in the water that ys beneth the erth. Se that thou nether bowe thy sylf vnto them nether serue them: for I the Lorde thy God, am a gelouse God, and viset the synne of the fathers vppon the childern vnto the third and fourth generacion of thē that hate me: and yet shewe mercie vnto thousandes amonge them that loue me and kepe my commandmentes.

Thou shalt not take the name of the Lorde thy God in vayne, for the Lord wil not holde him gillelesse that taketh his name in vayne.

Remēbre the Sabbath daye that thou sanctifie it. Sixe dayes mayst thou labour ad do al that thou hast to doo: but the seuenth daye is the Sabbath of the Lorde thy God, in it thou shalt

XX. Chapter. Fo. XXXV.

shalt do no maner worke: nether thou nor thy sonne, nor thy doughter, nether thy manservante nor thy maydeservante, nether thy catell nether yet the straunger that is within thi gates. For in sixe dayes the Lorde made both heauen and erth and the see and all that in them is and rested the seuenth daye: wherfore the Lorde blessed the Sabbath daye and halowed it.

Honoure thy father ad thy mother, that thy dayes may be longe in the lōde which the Lorde thy God geueth the.

Thou shalt not kylle.

Thou shalt not breake wedlocke.

Thou shalt not steale.

Thou shalt bere no false witnesse agēst thy neighbour.

Thou shalt not couet thy neighbours housse: nether shalt couet thy neighbours wife, his manservante, his mayde, his oxe, his asse or oughete that is his.

And all the people sawe the thunder ad the lychtninge and the noyse of the horne, ad howe the mountayne smoked. And whē the people sawe it, they remoued ad stode a ferre of ad saide vnto Moses: talke thou with vs and we wil heare: but let not god talke with vs, lest we dye. And Moses sayde vnto the people feare not; for God is come to proue you, and

The lawe causeth vrayneth ad maketh a mā fe from God: but the Gospell draweth a mā hōde to come vnto God.

E ij that

XXI. Chaptre.

that his feare maye be amonge you that ye synne not.

And the people stode a ferre of, and Moses went in to the thicke clowde where God was And the Lorde sayde vnto Moses: thus thou shalt saye vnto the childern of Israel: Ye haue sene how that I haue talked with you from out of heauen. Ye shal not make therfore with me goddes of syluer nor goddes of golde: in no wyse shall ye do it. An alter of erth thou shalt make vnto me and there on offer thy burntofferings and thy peaceofferings, and thy shepe and thine oxen. And in all places where I shall put the remembrance of my name, thither I will come vnto the and blesse the.

But and yf thou wilt make me an alter off stone, se thou make it not of hewed stone, for yf thou lyfte vp thy tole vpon it, thou shalt pollute it. Moreouer thou shalt not goo vp with steppes vnto myne alter, that thy nakednesse be not shewed there on.

The. xxj. Chapter.

Laves
holdemans
Hese are the lawes which thou shalt set before the. Yf thou bye a seruaunte that is an hebrue, sixte yeres he shall serue, and the seuenth he shall goo out fre paynge nothinge. Yf he came alone, he shall goo out alone: Yf he came married, his wife shall go out with him. And

XXI. Chaptre. Fo. XXAV.

And yf his master haue geuen him a wife and she haue borne him sonnés or daughters: then the wife and hir childern shall be hir masters and he shall goo out alone. But and yf the seruaunte saye I loue my master and my wife and my children, I will not goo out fre. Then let his master bringe him vnto the Goddes and set him to the doore or the dorepost, and bore his eare thorow with a naule, and let him be his seruaunte for euer.

Goddes are the iudges vvhiche are ingods stede.

Yf a man sell his daughter to be a seruaunte: she shall not goo out as the men seruautes doo. Yf she please not hir master, so that he hath geuen her to no man to wife, then shall he let hir goo fre: to sell her vnto a straunge nation shall he haue no power, because he despised her. Yf he haue promysed her vnto his sonne to wife, he shall deale with her as men do with their daughters. Yf he take him another wife, yet hir fode, rayment and dutie off mariage shall he not mynisthe. Yf he do not these thre vnto her, then shall she goo out fre and paye no money.

He that smyteth a man that he dye, shall be slayne for it. Yf a man laye not awayte but God deliuer him in to his hande, then I wyll poynte the a place whether he shall fle. Yf a man come presumptuously vpon his neyghboure and see

But the pope
saith come to
sayne altare.

slce him with gile, thou shalt take him fro my
ne alter that he dye. And he that smyte his fa
ther or his mother, shall dye for it.

He that stealeth a mā ād selleth him (yf it be
proued vpon hym) shall be slayne for it. And
he that curseth his father or mother, shall be
put to deth for it. Yf men stryue together and
one smyte another with a stone or with his fy
ste, so that he dye not, but lyeth in bedd: yf he
ryse agayne and wa'ke without vpon his staffe
then shall he that smote hī goō quyte: saue on
ly he shal bere his charges while he laye in bed
and paye for his healinge.

Yf a man smyte his seruaunte or his mayde
with a staffe that they dye vnder his hande, it
shalbe auenged. But ād yf they contynue a da
ye or two, it shall not be auenged for they are
his money.

when men stryue and smyte a woman with
childe so that hir frute departe from her and
yet no myffortune foloweth: then shall he be
merfed, acordynge as th. womans hufbonde
will laye to his charge, and he shall paye as the
dayesmen appoynte him. But and yf any mys
fortune folowe, then shall he paye lyfe for lyfe,
eye for eye, toth for toth, hande for hande, foo
te for fote, burnynge for burnynge, woude for
woude

woude and strype for strype.

Yf a man smyte his seruaunte or his may
de in the eye and put it out, he shall let the goo
fre for the eyes sake. Also yf he smyte out hys
seruauntes or his maydes toth, he shall let the
go out fre for the tothes sake.

Yf an oxe gore a man or a woman that
they dye, then the oxe shall be stoned, and hys
flesh shall not be eaten: and his master shall go
quyte.

God so abo
horreth mur
ther, that the
vnrefonable
beestes must
dye therefore,
and there fle
sh cast avway

Yf the oxe were wont to runne at men in
tyme past and it hath bene tolde his master,
and he hath not kepte him, but that he hath
kylled a man or a woman: then the oxe shall
be stoned and hys master shall dye also.

Yf he be sett to a summe off money, then he
shall geue for the deliuerance off his lyfe,
acordynge to all that is put vnto him.

And whether he hath gored a sonne or a doe
ughter, he shall be serued after the same maner
But yf it be a seruaunt or a mayde that the oxe
hath gored, then he shall geue vnto their ma
ster the summe of .xxx. sicles, ād the oxe shall
be stoned.

Yf a man open a well or dygge a pytt and
couer it not, but that an oxe or an asse fall
theryn / the owner off the pytte shall ma
ke it good

XXII. Chaptre.

ke it good and geue money vnto their master,
and the dead beest shalbe his.

Yf one mans ox hurte anothers that he
dye : then they shall sell the lyue ox and deuy-
de the money, and the deed ox also they shall
deuyde . But and yf it be knowne that the ox
hath vsed to puffle in tymes past, then because
his master hath not kepte hi, he shall paye ox
for ox, and the deed shalbe his awne.

¶ The. xxij. Chapter

Thefte.

YF a man steake an ox or shepe ad kyll
it or selle it, he shall restore. v. oxen for
an ox, and. iijj. shepe for a shepe.

Yf a thefe be founde breakynge vpp ad he
smytten that he dye, there shall no bloude be
shed for him: excepte the sonne be vpp when
he is founde, then there shall be bloude shed for
him,

A thefe shall make restitucion : Yf he haue
not wherewith, he shalbe solde for his thefte.
Yf the thefte be founde in his hande alyue
(whether it be ox, asse or shepe) he shall re-
store double.

Yf a man do hurte felde or vyneyarde,
so that he put in his beest to fede in another
mans felde: off the beest off hys owne felde,
and

XXII. Chaptre. Fo XXXVII.

and of the best of his awne vyneyarde , shall
he make restitucion.

Yf fyre breake out and catch in the thor-
nes, so that the stoukes of corne or the stodyn-
ge corne or felde be consumed therwith: he
that kynled the fyre shall make restitucion.

Yf a man delyuer his neghbour money or
stufte to kepe, and it be stolen out of his hou-
sse: Yf the thefe be foude, he shal paye double
Yf the thefe be not founde, then the goodmā
of the housse shalbe brought vnto the god-
des and swere, whether he haue put his hande
vnto his neghbour good.

And in all maner of trespace, whether it
be ox, asse, shepe, rayment or ony maner lost
thyng which another chalēgeth to be his, the
caule of both parties shall come before the
goddess. And whom the goddess condēne: the
same shall paye double vnto his neghbour.

Yf a man delyuer vnto his neghbour to
kepe, asse, ox, shepe or what fouer beest it be
and it dye or be hurte or dryuen awaye and no
man se it: then shall an othe of the Lorde goo
betwene them, whether he haue put his han-
de vnto his neghbour good, and the owner
of it shall take the othe, and the other shall not
make it good: Yf it be stolen from him, then
he shall make restitucion vnto the owner: Yf
it be

XXII. Chaptre.

it be torne with wyld beestes, the let him bringe recorde of the teerynge: and he shall not make it good,

when a man boroweth oughte of his neighbour yf it be hurte or els dye, and yf the owner thereof be not by, he shall make it good: Yf the owner there of be by, he shall not make it good namely yf it be an hyred thinge ad came for hyre.

Yf a man begyle a mayde that is not betrouthed and lye with her, he shall endote her and take her to his wife: Yf hir father refuse to geue her vnto him, he shall paye money accordynge to the doweric of virgens.

Thou shalt not suffre a witch to lyue, who soeuer byeth with a beest, shalbe slayne for it. He that offreth vnto ony goddes saue vnto the Lorde only, let him dye without redemption vexe not a straunger nether oppresse him for ye were straungers in the londe of Egypte.

Ye shall trouble no wedowe nor fatherlesse childe: * Yf ye shall trouble the: they shall crye vnto me, ad I wyll surely heare their crye and then will my wrath waxe hoot and I will kyll you with swerde, and youre wyues shalbe wedowes and youre childern fatherlesse.

Yf

vryches

Let all oppressors of the pore take heed to this texse.

XXIII. Chaptre, Fo XXXVIII.

Yf thou lende money to ani of my people that is peore by the, thou shalt not be as an vsurer vnto him, nether shalt oppresse him with vserye.

Yf thou take thi neighbours raymēt to pledge, se that thou delyuer it vnto him agayne by that the sonne goo doune. For that is his couerlet only: euē the rayment for his skynne wherin he slepeth: or els he will crye vnto me ad I will heare him, for I am mercyfull.

Thou shalt not rayle vppon the goddes, nether curse the ruelar of thi people.

Thy frutes (whether they be drye or moyst) se thou kepe not backe. Thi firstborne sonne thou shalt geue me: likewise shalt thou doo of thine oxen and of thy shepe. Seuen dayes it shall be with the dame, and the .viiij. daye thou shalt geue it me.

Ye shalbe holye people vnto me, and therefore shall ye eate no flesh that is torne of beestes in the feld. But shall cast it to dogges.

The .xxiiij. Chapter.

Thou shalt not accepte a vayne tale, nether shalt put thine hande with the wicked to be an vnrightous witnesse.

Thou shalt not folowe a multitude to do euell: nether answer in a mat: r of plee that thou woldest to folow many turne a syde from

Lend

Pledge.

Goddes.

False wit-

nesse.

XXIII. Chaptre.

from the trueth, nether shalt thou paynte a pore mans cause.

whē thou metest thine enimies oxe or asse goynge a straye, thou shalt brynge thē to him agayne.

Yf thou se thine enimies asse synke vnder his burthen, thou shalt not passe by and let him alone: but shalt helpe him to lyfte him vp agayne.

Thou shalt not hynder the righte of the poore that are amonge you in their sute.

Kepe the ferre from a false mater, and the Innocent' and righteous se thou slei not, for I will not iustifye the weked.

Gyftes. Thou shalt take no gyftes, for gyftes blynde de the scynge and peruerte the wordes of the righteous.

Straunger. Thou shalt not oppresse a straunger, for I knowe the herte of straunger, because ye were straungers in Egipte.

Sixe yeres thou shalt sowe thi londe and gather in the frutes theroff: and the seuenth yere thou shalt let it rest and lye styll, that the poore of thi people maye eate, and what they leaue, the bestes of the felde shall eate: In like maner thou shalt do with thi vyneyarde and thine olyue trees.

Sixe dayes thou shalt do thi worke and the seuenth

XXIII. Chaptre. Fo. XXXIX

seuenth daye thou shalt kepe holie daye, that thine oxe and thine asse maye rest and the sone of thi mayde and the straunger maye be refreshed.

And in all thinges that I haue sayde vnto you be circumspecte.

And make no reherfall of the names of straunge goddes, nether let any man heare thē out of youre mouthes.

Thre feastes thou shalt holde vnto me in a yere. The first thou shalt kepe the feast of swete bred that thou eate vnto leuend bred .vij. dayes longe as I comaunded the in the tyme appoynted of the moneth of Abib, for in that moneth thou camest out of Egipte: and se that noman appeare before me emptie. And the feast of Heruest, when thou reapest the first frutes of thy laboures which thou hast sowne in the felde. And the feast of ingaderynge, in the ende of the yere: when thou hast gathered in thy laboures out of the felde.

Thre tymes in a yere shall all thy menchildern appere before the Lorde Iehouah.

Thou shalt not offer the bloude of my sacrifice with leuended bred: nether shall the fatt of my feast remayne vntill the morninge.

The first of the first frutes of thy lode thou shalt

XXIII. Chaptre.

shalt bringe in to the housse of the Lorde thy God thou shalt also not seeth a kyde in his mothers mylke.

Beholde, I sende mine angell before the, to kepe the in the waye, and to brynge the in to the place which I haue prepared. Beware of him and heare his voyce and angre him not: for he wyll not spare youre mysdedes, yee and my name is in him. But and yf thou shalt herken vnto his voyce and kepe all that I shall tell the, the I wilbe an enemye vnto thyne enemies and an aduersarie vnto thine aduersaries.

when myne angell goth before the and hath broughte the in vnto the Amorites, Hethites Pherezites, Canaanites, Heuites and Iebusites and I shall haue destroyed them: se thou worshippe not their goddes nether serue them, ne ther do after the workes of them: but ouertrowe them and breake doune the places of them. And se that ye serue the Lorde youre God, and he shall blesse thi bred and thy water, and I will take all sycknesses awaye from amonge you.

Moreouer there shalbe no woman childlesse or vnfrutefull in thi londe, and the nombre of thi dayes I will fulfill. I will sende my feare before the and will kyll all the people whether thou shalt goo. And I will make all thine enemies turne their backes vnto the, and I will send

XXIII. Chaptre. Ps. XL.

send hornettes before the, and they shall dryue out the Heuites, the Cananites and the Hethites before the.

I will not cast them out in one yere, lest the lande growe to a wyldernesse: and the beestes of the felde multiplye apon the.

But a litle and a litle I will dryue them out before the, vntill thou be increased that thou mayst enherett the londe. And I will make thi costes fro the red see vnto the see of the Philistenes and from the deserte vnto the ryuer. I will deliuer the inhabitants of the londe in to thine hande, and thou shalt dryue them out before the. And thou shalt make none appoyntment with them nor wyth their goddes. Neither shall they dwell in thi londe, lest they make the synne a gainst me: for yf thou serue their goddes, it will surely be thy decaye.

By the ryuer vnderstonde the river Euphrates.

The xxxiiij. Chapter.

And he sayde vnto Moses: come vnto the Lorde: both thou and Aaron, Nadab and Abihu, and the lxxx. elders of Israel, and worshippe a ferre of. And Moses went him selfe alone vnto the Lorde, but they came not nye, nether came the people vp with him. And Moses came and tolde the people al the

wor

wordes of the Lorde and all the lawes. And all the people answered with one voyce and sayde: all the wordes which the Lorde hath sayde, will wee doo.

Then Moses wrote all the wordes of the Lorde and rose vp early and made an alter vnder the hyll, and .xij. pilers acordinge to the nombre of the .xij. trybes of Israel, and sent yonge men of the childern of Israel to sacrifice burnt offrynges and to offre peace offrynges of oxen vnto the Lorde.

And Moses toke halfe of the bloude and put it in basens, and the other halfe he sprenkeld on the alter. And he toke the boke of the appoyntment and red it in the audience of the people. And they seyde. All that the Lorde hath sayde, we will do and heare. And Moses toke the bloude and sprinkeld it on the people and sayde: beholde, this is the bloude of the appoyntment which the Lorde hath made wyth you upon all these wordes.

Then went Moses and Aaron, Nadab and Abihu and the .lxx. elders of Israel vpp, and sawe the God of Israel, and vnder his feet as it were a brycke worde of Saphir and as it were the facyon of heauen when is it cleare, and apō the nobles of the childern of Israel he sett not his hande. And when they had sene God they

they ate and dronke.

And the Lorde sayde vnto Moses: come vpp to me in to the hyll and be there; and I will geue the tables of stone and a lawe and commaundmentes, which I haue written to teach them. Then Moses rose vppe and his minister Iosua, and Moses went vppe in to the hyll of God, and seyde vnto the elders: tarye ye here vntill we come agayne vnto you: And beholde here is Aaron and Hur with you. Yf any man haue any maters to doo, let him come to them

when Moses was come vpp in to the mounte, a clowde couered the hyll, and the glorye of the Lorde abode upon mounte Sinai, and the clowde couered it .vi. dayes. And the seventh daye he called vnto Moses out of the clowde. And the facyon of the glorie of the Lorde was like consumyng fyre on the toppe of the hyll in the syghte of the childern of Israel. And Moses went in to the mountayne. And Moses was in the mounte .xl. dayes and .xl. nyghtes.

The .xxv. Chapter

And the Lorde talked with Moses sayinge: speake vnto the childern of Israel that they geue me an heue offryng, and of euery man that geueth it willingly wyth his herte: ye shall take it. And this is the heue offryng

offrynge which ye shall take of them: gold, silver and brasse: and lacynte coloure, scarlet, purple, hyffe and gootes here: rams skynnes that are red, and the skynnes of taxus and sethim wodd, oyle for lightes and spices for a myntynge oyle and for swete censie: Onix stones and sett stones for the Ephod and for the bresylappe.

Ephod is a garment lyke an amy-c.

And they shall make me a sanctuary that I may dwell amonge them. And as I have shewed the the facion of the habitacio and of all the ornamentes therof, euē so se that ye make it in all thynges.

And they shall make an arke of sethim wodd. ij. cubittes and an halfe longe, a cubite and an halfe brode and a cubitt and an halfe hie. And thou shalt ouerleye it with pure golde: both within and without, and shalt make an hie vpon it a crowne of golde rounde aboute. And thou shalt cast. iij. rynges of golde for it and put them in the. iij. corners there of. ij. rynges on the one syde of it and ij. on the other. And thou shalt make staues of sethim wodd and couer them with golde, and put the staues in the rynges alonge by the sydes of the arke, to bere it with all. And the staues shall abyde in the rynges of the arke, and shall not be taken awaye.

And

And thou shalt put in the arke, the wytnesse which I shall geue the.

And thou shalt make a mercyseate of pure golde. ij. cubytes and an halfe longe and a cubete and an halfe brode. And make. ij. cherubyns off thicke golde on the. ij. endes of the mercyseate: and sett the one cherub on the one ende and the other on the other ende of the mercyseate: so se that thou make them on the. ij. endes there of. And the cherubyns shall stretch their wynges abroad ouer an hie, and couer the mercyseate with their wynges, and their faces shall loke one to another: euē to the mercyseate ward, shall the faces of the cherubyns be. And thou shalt put the mercyseate aboue vpon the arke, and in the arke thou shalt put the wytnesse which I will geue the.

There I will mete the and will comon with the from vpon the mercyseate from betwene the two cherubyns which are vpon the arke of wytnesse, of all thynges which I will geue the in commaundment vnto the children of Israel.

Thou shalt also make a table of sethim wodd of two cubittes longe and one cubett brode and a cubett and an halfe hie. And couer it with pure golde and make there to a crowne of golde rounde aboute. And make vnto that

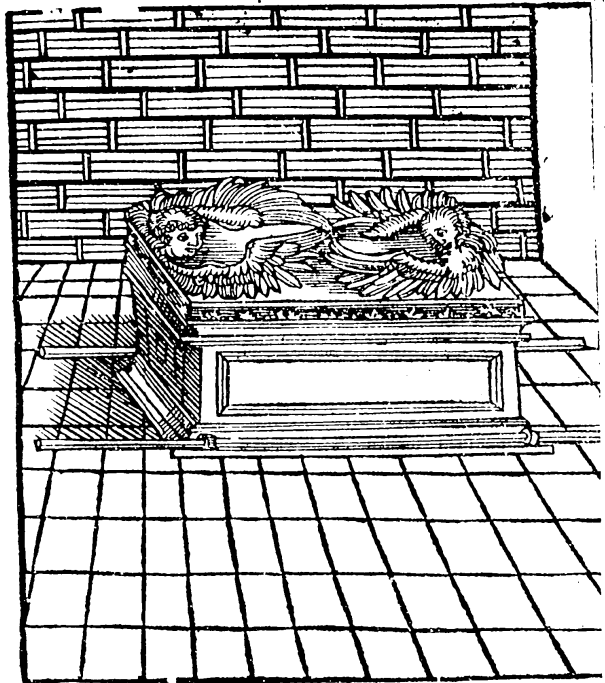
F ij. an whope

an whope of .iiij. fingers brode, rounde aboute, And make a goldē crowne also to the whope rounde aboute. And make for it .iiij. rynges of golde and put them in the corners that are on the .iiij. fete therof: cuē harde vnder the whope shall the rynges be, to put in staues to bere the table with all. And thou shalt make staues of Sethim wore and ouerleye thē with golde, that the table maye be borne with them. And thou shalt make his dishes, spones, potes and flatpeces to poure out withall, of fyne golde. And thou shalt sett upon the table, she

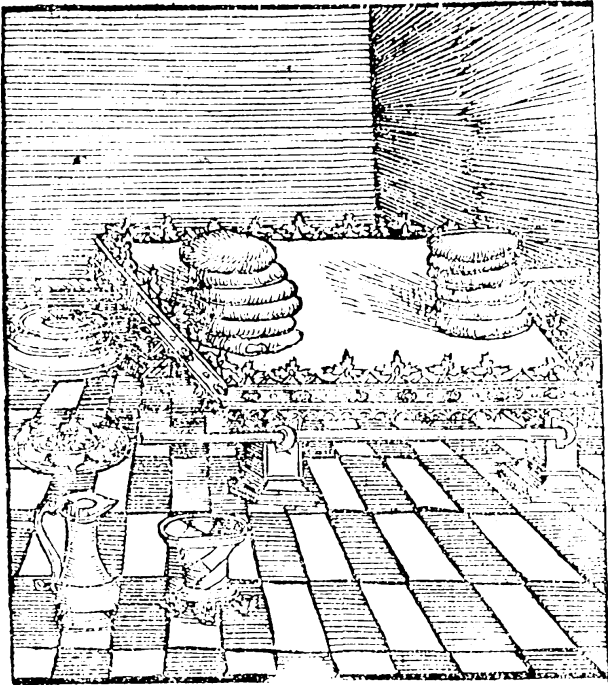
Shevbred because it was alway in the presence and sight of the Lorde

And thou shalt make a candelsticke of pure thicke golde with his shaft, braunches, holes, knoppes and floures procedynge there out. Syxe braunches shall procede out of the sydes of the candelsticke .iiij. out of the one syde and .iiij. out of the other. And there shall be .iiij. cuppes like vnto almondes with knoppes and floures vppon euery one of the .vi. braunches that procede out of the candelsticke: and in the candelsticke selfe .iiij. cuppes like vnto almondes with their knoppes and floures: that there be a knope vnder euery .ij. braunches of the syxe that procede out of the candelsticke. And the knoppes and the braunches shall be altogether, one pece of pure thicke golde.

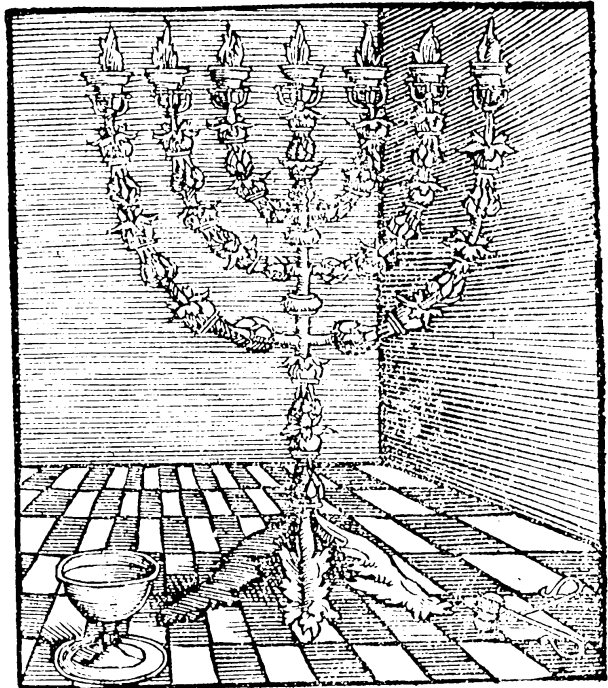
And



¶ The forme of the arke of wittnesse with his staues and two cherubyns.



¶ The table of sheebreed with the loaves of bread vppon it, and his other vessels.



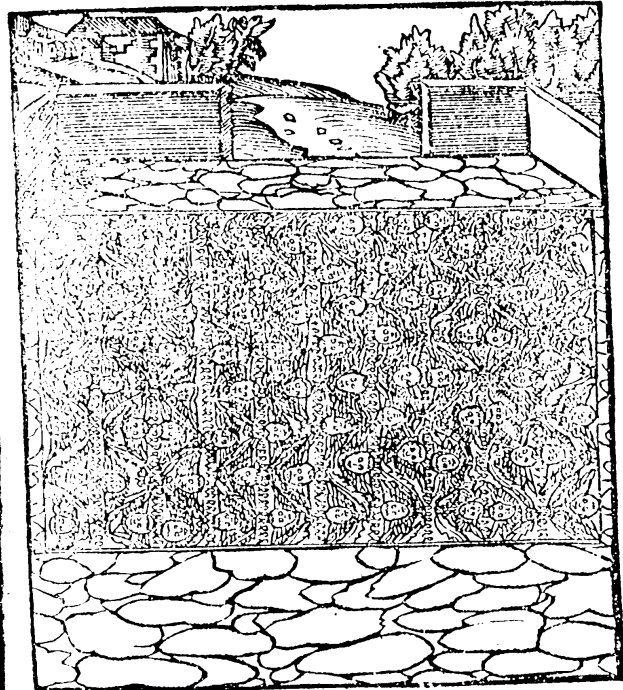
¶ The facion of the candelsticke with his lampes, snuffers and other necessaries.

And thou shalt make .vij. lampes and put them an hye there on, to geue lighte vnto the other syde that is ouer agaynst it: with snuffers and fyre pannes of pure golde. And hundred pounce weyghte of fyne golde shall make it with all the apparell. And se that thou make them after the facyon that was shewed the in the mounte.

The .xxvi. Chapter.

AND thou shalt make an habitayō with ten curtaynes of twyned bysse, Iacynthe scarlet and purpull, and shalt make them with cherubyns of broderd worke. The lenghte of a curtayne shalbe .xxxiiij. cubyttes, and the bredth .iiij. and they shalbe all of one measure: fyue curtaynes shalbe coupled together one to a nother: and the other fyue likewise shalbe coupled together one to another.

Then shalt thou make loupes of Iacynthe coloure, a longe by the edge of the one curtayne even in the selvege of the couplinge curtayne. And likewise shalt thou make in the edge of the utmost curtayne that is coupled therewith on the other syde. Fyftie loupes shalt thou make in the one curtayne, and fyftie in the edge of the other that is couplled therewith on the other syde: so that the loupes be one ouer agaynst a nother. And thou shalt make fyftie buttons



¶ The forme of the ten curtaynes of the taber; nacle with their cherubins and fyftie loupes.

buttons of golde, and couple the curtaynes together with the buttons: that it maye be an habitacyon.

And thou shalt make .xj. curtaynes of gotes heere, to be a tente to couer the habitacyon. The lenght of a curtayne shall be .xxx. cubettes, and the bredth .iiij. and they shaibe all .xi. of one mesure. And thou shalt couple .v. by the selues, and the other sixe by them selues, and shalt double the sixte in the forefront of the tabernacle, And thou shalt make fyftie loupes in the edge of the vtmost curtayne on the one syde: euen in the couplynge courtayne, and as many in the edge of the couplynge curtayne on the other syde. And thou shalt make fyftie buttones of brasse and put them on the loupes, and couple the tent together with all: that there maye be one tabernacle.

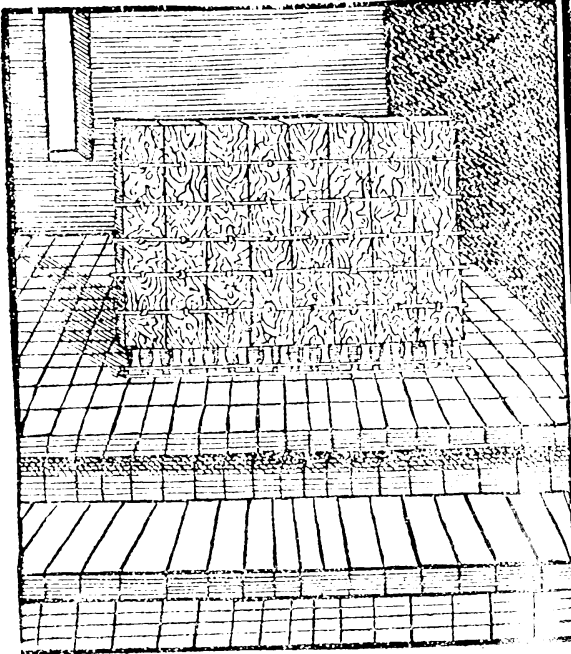
And the remnaunt that resteth in the curtaynes of the tente: eue the bredeth of halfe a curtayne that resteth, shall be lefte on the backe sydes of the habitacyon: a cubite on the one side and a cubite on the other syde, of that that remaineth in the length of the curtaynes off the tabernacle, which shall remayne of ether syde of the habitacion to couer it with all.

And thou shalt make another coveringe for the tente of rams skynnes dyed red: and yet another

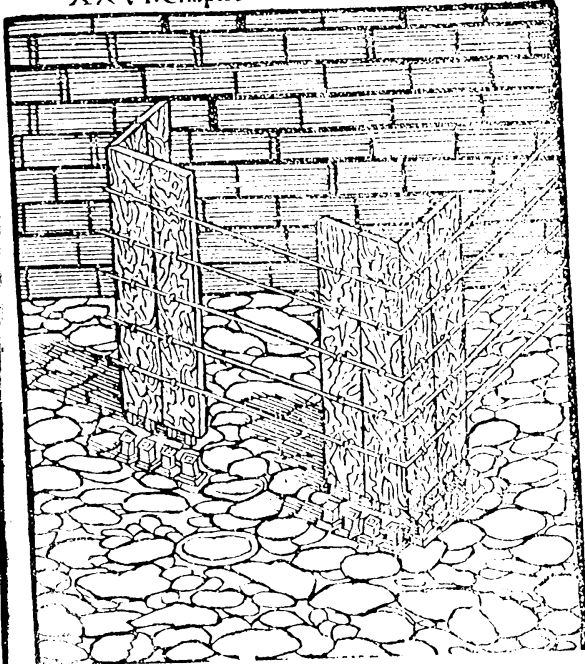
ther aboute all of taxus skynnes.

And thou shalt make bordes for the habitacion of sethim wod to stonde vp righte: ten cubettes longe shall euery borde be, and a cubette and an halfe brode. Two fete shall one borde haue to couple them together with all, and so thou shalt make vnto all the bordes of the habitacion. And thou shalt make .xx. bordes for the habitacion on the south syde, and thou shalt make .xl. sokettes of syluer and put them vnder the .xx. bordes: two sokettes vnder euery borde for their two fete. In lyke maner in the north syde of the habitacyon there shall be .xx. bordes and .xl. sokettes off syluer: two sokettes vnder euery borde. And for the west ende off the habitacyon, shalt thou make sixe bordes, and two bordes moo for the two west corners of the habitacion: so that these two bordes be coupled together beneth and lykewyse aboue with clampes. And so shall it be in both the corners. And so there shall be .vij. bordes in all and .xvi. sokettes of syluer: .ij. sokettes vnder euery borde.

And thou shalt make barres off sethim wod fyue for the bordes of the one side of the tabernacle, and fyue for the other syde, and fyue for the bordes off the west ende. And the myddle barre shall goo alonge thorowe the myddles of the



☉ i he facion of the bordes of the tabernacle,
with their fete, sockettes and bares,



☉ i he facion of the corner bordes with their
fete sockettes and bares.

XXVI. Chapter.

of the bordes and barre them together fro the one ende vnto the other. And thou shalt couer the bordes with golde and make golden rynges for them to put the barres thorow, and shalt couer the barres with golde also. And ere vp the habitacion accordinge to the facion ther of that was shewed the in the mount.

And thou shalt make a vayne off Iacynete, of scarlett, purpull and tryned bysse, and shalt make it off broderd worke and full of cherubyns. And hange it vppon. iij. pilers of sethim wodd couered with golde and that their knoppes be couered with golde also and stonde apon. iij. sokettes of syluer. And thou shalt hange vpp the vayne with rynges, and shall brynge in within the vayne, the arke of wittnesse. And the vayne shall deuyde the holyc from the most holyc.

And thou shalt put the mercysate vppon the arcke of wittnesse in the holycst place. And thou shalt put the table without the vayne and candellsticke ouer agaynst the table: vppon the south syde of the habitacion. And put the table on the north syde.

And thou shalt make an hangyng for the doore of the tabernacle: of Iacynete, off scarlett, off purpull and off tryned bysse, wroughte with needle worke. And thou shalt
make

XXVII. Chapter

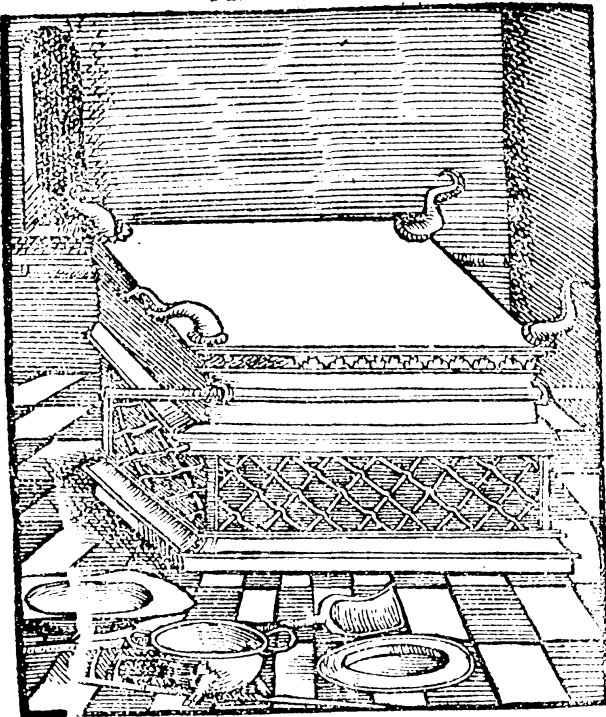
PO. XLVIII

make for the hangyng, fyue pilers off sethim wodd, and couer both them and their knoppes with golde, and shalt cast. v. sokettes off brasse for them.

The. xxvii. Chapter

And thou shalt make an altare of sethim wodd: fyue cubettes longe and. v. cubettes brode. that it be fouresquare, and. iij. cubettes hie. And make it hornes proceeding out in the. iij. corners of it, and couer it with brasse. And make his asshepannes, shovels, basens, selfhokes, fyrepannes and all the apparell there of, of brasse after the facyon of a net, and put apon the nette. iij. rynges: euen in the. iij. corners of it, and put it beneth vnder the compassse of the altare, and let the net reache vnto the one halfe of the altare, And make staues for the altare of sethim wodd, and couer the with brasse, and let them be put in rynges alonge by the sydes off the altare, to bere it with all. And make the altare holowe with bordes: euen as it was shewed the in the mount, so lett them make it.

And thou shalt make a courte vnto the habitacion, which shall haue in the south syde hangynges of tryned bysse, beyng an hundred cubettes longe, and. xx. pilers thereof with there xx. sokettes of brasse: but the knoppes of the pilers

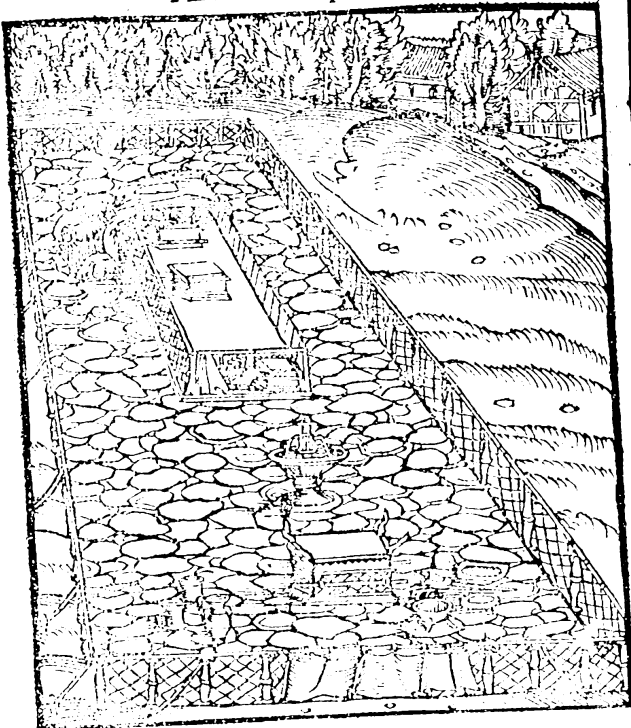


The forme of the alter of the burnt offering with his
horns, ringes staues, greynes and other ornaments.

XXVII. Chapter Fo. XLIX.
pillers and their whopes shalbe syluer. In like
wise on the north syde there shalbe hangynges
of an hundred cubettes longe and .xxx. pilers
with their sokettes of brasse, and the knoppes
and the whopes of syluer. And in the bredth
of the courte westwarde, there shalbe hangyn
ges of fyfye cubettes longe, and .x. pilers with
their .x. sokettes. And in the bredth of the
courte eastwarde towarde the rysynge of the
sonne, shalbe hangynges of .l. cubytes. Hangyn
ges of .xv. cubytes in the one syde of it with
iiij. pilers and .iiij. sokettes: and likewise on the
other syde shalbe hangynges of .xv. cubytes
with .iiij. pilers and .iiij. sokettes.

And in the gate of the courte shalbe a va
yle of .xx. cubettes: of lacynete, scarlet, purpul
and twyned bysse wrought with needle wor
ke, and .iiij. pilers with their .iiij. sokettes. All
the pilers rounde aboute the courte shalbe wo
hoped with syluer, and their knoppes of syl
uer, and their sokettes of brasse. The len
gth of the courte, shall be an hundred cubet
tes, and the bredth fiftye, and the heygth fy
ue, and the hangynges shalbe of twyned bysse
and the sokettes of brasse. And all the ves
sels of the habitation to all maner seruyce and
the pynnes there of: ye and the pynnes also of
the courte, shalbe brasse.

G And



The figure of the ordering of all the ornaments which must stande in the tabernacle.

And commaunde the children of Israel that they geue the pure oyle olyue beaten for the lyghtes to poure all way in to the lampes. In the tabernacle of witnessse without the vayne which is before the witnessse, shall Aaron and his sonnes dresse it both even and morninge before the Lorde: And it shall be a dewtie for euer vnto youre generacions after you: to be geuen of the children of Israel.

The xxxviii. Chapter.

And take thou vnto the, Aaron thy brother and his sonnes with him, from amonge the children of Israel, that he maye minystrer vnto me: both Aaron, Nadab, Abihu, Eleazar and Ithamar Aarons sonnes. And thou shalt make holyc rayment for Aaron thy brother, both honorable and glorious. Moreover speake vnto all that are wyse harted, which I haue fylled with the sprete of wysedome: that they make Aarons rayment to consecrate him wyth, that he maye minystrer vnto me.

These are the garmentes which they shall make: a brestplappe, Ephod, a tuncle, a strayed cote, a myter and a girdell. And they shall make holyc garmentes for Aaron thy brother and his sonnes, that he maye minystrer vnto me. And they shall take there to, golde, iacinete, scarlet, G ij. purpull

Frō hēce vnto the boke ende ad the rowe out att the nexte boke, thou shalt se vvhāt inoued the Pope and vvhence he toke the faction of the garmentes and ornantes that are now vved in the church and the manner of halowenge off the church, altare, chalice, fonte, belles, ad so forth, ad as become as it were a prest of the olde lawe ad haue brought vs in to capitate as it were vnder the ceremonies of the old lawe, as we their: spake and ours be: domme.

XXVIII. Chapter.



The forme of Aaron with all his apparell.

purpull and bysse.

And they shall make the Ephod: of golde Iacynete, scarlett, purpull ad white twyned bysse with broderdworke, The two sydes shall come to gether, clossed vppe in the edges thereof And the girdell of the Ephod shall be of the same workemanshippe ad of the same stuffie: couen of golde, Iacynete, scarlete, purpull ad twyned bysse,

And thou shalt take two onyx stones and graue in them the names of the childern of Israel: sixe in the one stone, and the other sixe in the other stone: acordinge to the order of their birth. After the worke of a stonegrauer, euē as sygnettes are grauen, shalt thou graue the ij stones with the names of the childern of Israēl, ad shalt make thē to be set in ouches of golde. And thou shalt put the two stones apō the two shulders of the Ephod, ad they shall be stones off remembraunce vnto the childern off Israel. And Aaron shall bere their names before the Lorde vppon hys two shulders for a remembraunce.

And thou shalt make hokes off golde and two cheynes off fine golde: lynkeworke and wretched, and fasten the wretched cheynes to the hokes.

And thou shalt make the brestlappe of enesample

XXVIII. Chapter.

sample with broderd worke: euē after the worke of the Ephod shalt thou make it: of golde, Iacyncte, scarlet, purple ad twyned bysse shalt thou make it. Fouresquare it shall be ad double, an hand brede longe and an hand brede brode. And thou shalt fyll it with .iiij. rowes of stones. In the first rowe shalbe a Sardios, a Topas and Smaragdus. The seconde rowe: a Rubyn, Saphir and a Diamonde. The thyrd: Lygurius an Acatt and Amatist. The fourth: a Turcas, Onix and Iaspis. And they shalbe sett in golde in their inclosers. And the stones shalbe grauen as sygnettes be grauē: with the names of the children of Israel euen with .xij. names euery one with his name acordynge to the .xij. trybes.

And thou shalt make vppon the brestlape .ij. fasteninge cheynes of pure golde ad wren then worke. And thou shalt make likewyse vppon the brestlape .ij. rynges of golde and put them on the edges of the brestlape, and put the .ij. wrethen cheynes of golde in the .ij. rynges which are in the edges of the brestlape, And the .ij. endes of the .ij. cheynes thou shalt fasten in the .ij. rynges, and put them vppon the shuldres of the Ephod: on the foresyde of it.

And thou shalt yet make .ij. rynges of golde and

XXVIII. Chapter. Fo. LII.

de ad put the in the .ij. edges of the brestlape euē in the borders there of towarde the insyde of the Ephod that is ouer agaynst it. And yet .ij. other rynges of golde thou shalt make, ad put the on the .ij. sydes of the Ephod, beneth ouer agaynst the brestlape, alowe where the sydes are ioynd together vppō the brodered girdell of the Ephod. And they shall bynde the brestlape by his rynges vnto the rynges of the Ephod with a lace of Iacyncte, that it maye lye cloffe vnto the brodered girdell of the Ephod, that the brestlape be not lowsed from the Ephod.

And Aarō shall bere the names of the children of Israel in the brestlape of ensāple vppō his herte, whē he goth in to the holy place, for a remēbraūce before the Lorde allwaye.

And thou shalt put i the brestlape of ensāple * lighte ad perfectnesse: that they be euē vppō Aarōs herte whē he goeth i before the Lorde ad Aarō shal bere the ensāple of the children of Israel vppō his herte before the Lorde alwaie

And thou shalt make the tuncycle vnto the Ephod, all to gether of Iacyncte. And ther shal be an hole for the heed in the myddes of it, ad let there be a bonde of wouen worke rounde aboute the coloure of it: as it were the coloure of a partlet, that it rent not. And beneth vppon

Light ad perfectnesse: In Hebrew it is lightes ad perfectnesse: ad I thinke that the one vvere stones that did glister ad had light in them and the other clere stones as cristall. And the lighte betokened the light of Godes worde and the purenesse cleane livinge acordynge to the lawe and vvas therefore called the ensample of the children of Israel, because it put the in remembrance to kepe Godes worde ad to do there as.

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vppon the hem, thou shalt make pomgranates of Iacynete, of scarlet, and of purpulle rounde aboute the hem, and belles of golde betwene them rounde aboute: that there be euer a golden bell and a pomgranate, a golden bell and a pomgranate rounde aboute vppon the hem of the tunicle. And Aaron shall haue it vppon him when he minystrereth, that the sounde maye be herde when he goeth in in to the holy place before the Lorde and when he cometh out, that he dye not.

That he call
eth the holy-
nesse of the
Lorde I sup-
pose it be this
name I chough

And thou shalt make a plate of pure golde, and graue there on (as signettes are grauen) the holynes of the Lorde, and put it on a lace of Iacynete and tie it vnto the myerc, vppon the forefront of it, that it be vpon Aarons forehead: that Aaron bere the synne of the holy thynges which the childern of Israel haue halowed in all their holye giftes. And it shall be alwayes vpon Aarons forehead, that they maye be accepted before the Lorde.

And thou shalt make an albe of bysse, and thou shalt make a mytre of bysse and a girdell of needle worke.

And thou shalt make for Aarons sonnes also cotes, girdels and bonettes honourable and glorious, and thou shalt put them vppon Aaron thy brother and on his sonnes with him and

XXIX. Chapter. Fo. LIII.

and shalt anoynte them and fyll theyr handes and consecrate them, that they maye mynistrer vnto me. And thou shalt make them linnen breches to couer their preuyties: from the loynes vnto the thyes shall they reach. And they shall be vpon Aaron and his sonnes, whē they goo in to the tabernacle of wytnesse, or when they goo vnto the altare to mynistrer in holynes, that they bere no synne and so dye. And it shall be a lawe for euer vnto Aaron and his seed after him.

The. xxix. Chapter.

THIS is the thyng that thou shalt doo vnto them when thou halowest them to be my preastes. Take one oxe and two rammes that are without blemyshe, and vniuēded bred and cakes of swete bred tempered with oyle and wafers of swete bred anoynted with oyle (of wheten floure shalt thou make them) and put them in a maunde and brynge thē in the maunde with the oyle and the.ij.rammes.

And brynge Aaron and his sonnes vnto the doore of the tabernacle of wytnesse, and wasshe them with water, and take the garmentes, and put vpon Aaron: the straye cote, and the tunicle of the Ephod, and the Ephod and the brestplate: and gerth thē to him with the brodered girdell of the Ephod. And put the mitre vppon his

Of this they
take the conse-
cratyng of
bysshoppes and
anoyntyng
of preastes,
though they
haue altered
the maner so-
me vvhich

XXIX. Chapre

his heed and put the holy crowne vpon the my tre. Then take the anoyntyng oyle and poue it apon his heed and anoynte him. And bryng his sonnes and put albes apon them, and gird them with girdels: as well Aaron as his sonnes, And put the bonettes on them that the prestes office maye be theirs for a perpetuall lawe.

And fyll the handes of Aaron and of his sonnes, and bryng the ox before the tabernacle of witnessse. And let Aaron and his sonnes put their handes apon his heed and kyll him before the Lord in the dore of the tabernacle of witnessse. And take of the blood of the ox and put it apon the hornes of the alter with thi finger and poue all the bloude apon the botome of the alter. and take all the fatt that couereth the inwardes, and the kall that is on the lyuer and the .ij. kydneyes with the fatt that is apon the: and burne the apon the alter. But the flesh of the ox and his skynne and his donge, shalt thou burne with fyre, without the holte. For it is a synncofferyng.

Then take one of the rammes, and let Aaron and his sonnes put their handes apon the heade of the ram, and cause him to be slayne, and take of his bloude and sprenkell it rounde aboute apon the alter, and cutt the ram in peces and

wesh

XXIX. Chapter Fo. LIII.

wesh the inwardes of him and his legges, and put them vnto the peces and vnto his heed, and burne the hole ram apon the alter. For it is a burnt offering vnto the Lorde, and a swete sauoure of the Lordes sacrifice.

And take the other ram and let Aaron and his sonnes, put their handes apon his heed and let him than be kyled. And take of his bloude and put it apon the tyype of the righte eare of Aaron and of his sonnes, and apon the thombe of their righte handes, and apon the great too of their ryghte fete: and sprenkell the bloude apon the alter rounde aboute.

Then take of the bloude that is apon the alter and of the anoyntyng oyle, and sprenkell it apon Aaron and his vestimētes, and apon his sonnes and apon their garmētes also. This is he and his clothes holy and his sonnes and their clothes holye also.

Then take the fatt of the ram and his rompe and the fatt that couereth the inwardes and the kall of the lyuer and the two kydneyes and the fatt that is apon them and the righte shulder (for that ram is a fulloffryng) and a symnell of bred and a cake of oyled bred and a wafer out of the baskett of swete bred that is before the Lorde,

XXIX. Chaptre.

the Lorde, and put all upon the handes of Aaron and on the handes of his sonnes: and waue the in ad out a waue offrynge vnto the Lorde. Than take it from of their handes and burne it upon the alter: euen upon the burnt offrynge, to be a sauoure of swetnesse before the Lorde. For it is a sacrifice vnto the Lorde.

Then take the brest of the ram that is Aarons fulloffrynge and waue it a waue offrynge before the Lorde, ad let that be thy parte. And sanctifie the brest of the waue offrynge and the shulder of the heue offrynge whiche is waued and heued vp of the ram whiche is the fulloffrynge of Aaron ad of his sonnes. And it shal be Aarons ad his sonnes dutye for euer, of the childre of Israel: for it is an heue offrynge. And the heue offrynge shalbe the Lordes dutie of the childern of Israel: euen of the sacrifice of their peaccoffrynges which they heue vnto the Lorde.

And the holy garmentes of Aaron shalbe his sonnes after him, to anoynte them therein, and to fyll their handes therein. And that sonne that is preast in his stede after him, shal all put them on seuen dayes: that he goo in to the tabernacle of witnesse, to minitre in the holy place.

Thā take the ram that is the fulloffryng ad
feth

XXIX. Chaptre. Fo. LV.

feth his flesh in an holy place. And Aarō and his sonnes shall eat the flesh of hi, ad the bred that is in the basket: euen in the dore of the tabernacle of witnesse. And they shall eat the, because the astonmēt was made therewith to fyll their handes and to sanctifie the: but a straunger shal not eate therof, because they are holie

Yf oughte of the flesh of the fulloffrynges, or of the bred remayne vnto the mornynge, thou shalt burne it with fyre: for it shall not be eaten, because it is holy. And se thou do vnto Aaron and his sonnes: euen so in all thynges as I haue commaunded the: that thou fyll their handes seuen dayes and offre euery daye an ox for a synne offrynge for to recōcyle with all. And thou shalt halowe the alter when thou reconcelest it, and shalt anoynte it to sanctifie it. Seue dayes thou shalt reconceyle the alter and sanctifie it, that it maye be an alter most holie: so that no mā maye twich it but thei that be consecrate.

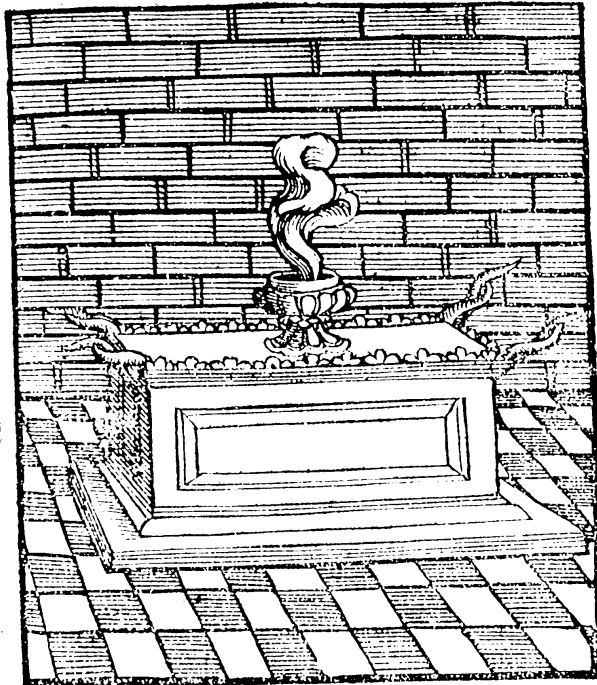
This is that which thou shalt offre vpō the alter: ij. lambes of one yere olde daye by daye for euer, the one thou shalt offre in the mornynge and the other at euen. And vnto the one lā be take a tenth deale of floure myngled wyth the fourth parte of an hin of beaten oyle, and the fourth parte of an hin of wyne, for a drinke
keof.

Toch not
the ci alyce
nor the alta-
re stone nor
holvoyle and
holde youre
hande ont off
the fonte.

keoffrynge. And the other lambe thou shalt offer at euen and shall doo thereto acordinge to the meateoffrynge and drinkeoffrynge in the mornynge, to be an odoure of a swete sauoure of the sacrifice of the Lorde. And it shalbe a continuall burnt offrynge amonge youre children after you, in the doore of the tabernacle of witnesse before the Lorde, where I will mete you to spake vnto you there. There I will mete wyth the childern of Israel, and wilbe sanctified in myne honoure. And I will sanctifie the tabernacle of witnesse and the alter: and I will sanctifie also both Aaron and his sonnes to be my preastes. And moreover I will dwell amonge the children of Israel and wilbe their God. And they shal knowe that I am the Lorde the God that broughte them out of the lond of Egipte for to dwell amonge them: euen I the Lorde their God,

¶ The xxx. Chapter.

And thou shalt make an alter to burne cense therein, of sethim wod: a cubet longe, and a cubet brode, euen fouresquare shall it be and two cubettes hye: with hornes procedyng out of it, and thou shalt ouerlay it with fyne golde both the rosse and the walles round aboute, and his hornes also, and shalt make vnto it a crowne of gold rounde aboute, and ij. goldē ringes on ether



¶ The forme of the altare of incense with all that belongeth vnto it.

XXXIX. Chaptre.

on ether syde, euen vnder the croune, to put staues therin for to bere it with all. And thou shalt make the staues of sethim wodd and couer them with golde. And thou shalt put it before the vayne that hangeth before the arcke of witnessse, and before the mercysate. that is before the witnessse, where I will mete the.

And Aaron shall burne thereon swete cense euery mornynge when he dresseth the lampes: and lykewyle at euen when he setteth vpp the lampes he shall burne cense perpetually before the Lorde thorow out youre generacions. Ye shall put no straunge cense thereon, nether burnt sacrifice nor meate offrynge: nether poure any drynke offrynge thereon. And Aaron shall reconyle his hornes once in a yere, with the bloude of the synne offrynge of reconylinge: euen once in the yere shall he reconyle it thorow youre generacions. And so is it most holy vnto the Lorde.

And the Lorde spake vnto Moses saynge: when thou takest the summe of the childern of Israel and tellest them, they shall geue euery mā a reconylinge of his soule vnto the Lorde, that there be no plage amonge them when thou tellest them. And thus moch shall euery man geue that goeth in the nombre: halfe a syde, after the holye syde: a syde is .xx. geas: and

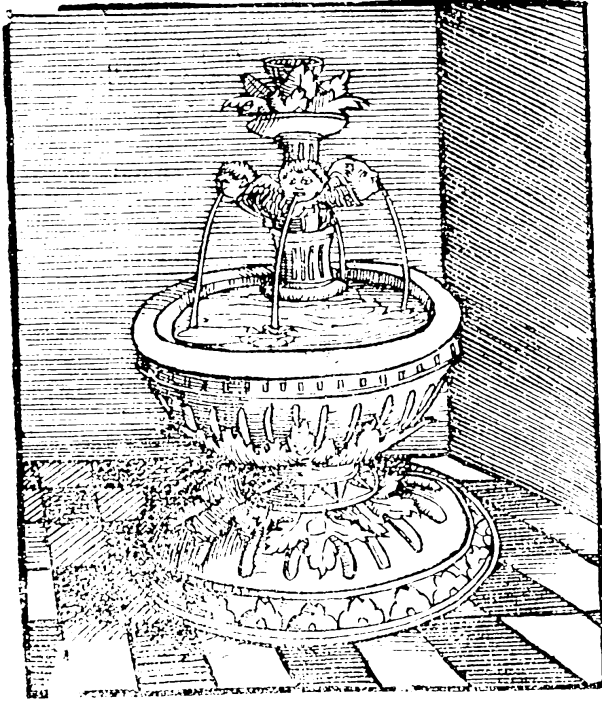
XXX. Chapter Fo. LIVII.

and an halfe syde shall be the heue offrynge vnto the Lorde. And all that are numbred of the that are .xx. yere olde and aboue shall geue an heue offrynge vnto the Lorde. The rych shall not passe, and the poore shall not goo vnder halfe a syde, when they geue an heue offrynge vnto the Lorde for the attonemēt of their soules. And thou shalt take the reconylinge money of the children of Israel and shalt put it vnto the vse of the tabernacle of witnessse, and it shall be a memoriall of the childern of Israel before the Lorde, to make attonement for their foules.

And the Lorde spake vnto Moses saynge: thou shalt make a lauer of brasse and his fote also of brasse to wash with all, and shalt put it betwene the tabernacle of witnessse and the alter and put water therein: that Aaron and hys sonnes maye weth both their handes and theyr fete thereout, whē they go in to the tabernacle of witnessse, or whē they goo vnto the altare to minstre and to burne the Lordes offrynge, lest they dye. And it shall be an ordinaunce for euer vnto him and his seed amonge youre childern after you.

And the Lorde spake vnto Moses saynge: take principall spices: of pure myrre five hundred sydes, of swete cynamome halfe so moch

H i two hū



¶ The figure of the lauer of brasse with his fote.

two hundred and fyftie sicles: of swete calamy
te, two hundred and .l. Of cassia, two hundred
and .l. after the holye syde, and of oyle olyue an
hin. And make of them holye anoyntyng
oyle euen an oyle compoude after the craftie
of the apoticarye. And noynte the tabernacle
off wyntesse therewyth, and the arcke of wit-
nesse, and the table with all his apparell, and
the candelsticke with all his ordinaunce, and
the alter of incense, and the alter of burnt sacri-
fice and all his vessels, and the lauer and his
fote. And sacrifice them that they maye be
most holye: so that no man tyeche them but
they that be halowed. And anoynte Aaron
and his sonnes and consecrate the to minis-
tre vnto me.

And thou shalt speake vnto the childre of
Israel saynge: this shalbe an holye oyn-
te vnto me, thorow out youre generacions. No
mans flesh shalbe anoynted therewith: nether
shall ye make any other after the makinge of it
for it is holye, se therfore that ye take it for ho-
lye. whosoever maketh like that, or whosoever
putteth any of it apon a straunger, shall perysh
from amonge his people.

And the Lord sayd vnto Moses: take vnto
the swete spices: stacte, onycha, swete galbanū
ād pure frākéfens, of etch like moch: ād make
ki ij cens

XXXI. Chapter.

cens of them cōpounde after the crafte of the apoticarye, myngled together, that it maye be made pure and holye. And beat it to powder and put it before the witnessse in the tabernacle of witnessse, where I will mete the, but let it be vnto you holye. And se that ye make none after the makinge of that, but let it be vnto you holye for the Lorde. And whosoever shall make like vnto that, to smell thereto, shall perish from amonge his people.

¶ The. xxxj. Chapter

ANd the Lorde spake vnto Moses sayng: behold, I haue called by name, Bezaleel the sonne of Vrisōne to Hur of the tribe of Iuda. And I haue filled hi with the spirit of God, with wisdome, vnderstandinge and knowlege: euē in all maner worke, to finde out sottle faytes, to worke in golde syluer and brasse and with the crafte to graue stones, to set and to carue in tybre and to worke in all maner worke māshipe. And beholde, I haue geuē him to be his companion Ahaliab the sonne of Ahisamach of the tribe of Dan, and in the hartes of all that are wise harted I haue put wisdom to make all that I haue commaunded the: the tabernacle of witnessse, and the arcke of witnessse, and the mercysate that is there vpon, all the ornamentes of the tabernacle, and the

XXXI

Fo. LIX

the table with his ordinaunce, and the pure candlestick with al his apparell, and the alter of incens, and the alter of burnt offrynges with al his vessels, and the lauer with his fote, and the vestimētes to minisre in, and the holye garmētes for Aarō the preast, and the garmētes of his sonnes to minisre in, and the anoyntinge oyle and the swete cense for the sanctuarie: acordinge to al as I haue commaunded the shall they doo.

And the Lorde spake vnto Moses sayng: speake thou vnto the childern of Israel and saye: i any wyse let that ye kepe my Sabbath, for it shall be a sygne betwene me and you in youre generacions for to knowe, that I the Lorde doo sanctifie you. Kepe my Sabbath therefore, that it be an holye thyng vnto you. He that defileth it, shall be slayne therfore. For whosoever worketh therein, the same soule shall be roted out from amonge his people. Sixe dayes shall men worke, but the seuenth daye is the Sabbath of the holye reste of the Lorde: so that whosoever doeth any worke in the Sabbath daye, shall dye for it. wherfore let the childern of Israel kepe the Sabbath, that they obserue it thorowe out their generacions, that it be an appoyntement for euer. For it shall be a sygne betwene me, and the childern of Israel for euer. For in sixe dayes the Lorde made heauen and erth, and the

seuenth

The sabbath beside that it serued to com me and heare the worde of god and to seeke his will and to offer and reconcile the selues vnto god, it was a sygne vnto them also and did put offe in remembrance that it was god that sanctified the with his holye spete and not that they selues with their holy

XXXI. Chapter.

cens of them cōpounde after the crafte of the apoticarye, myngled together, that it maye be made pure and holye. And beat it to powder and put it before the witnesse in the tabernacle of witnesse, where I will mete the, but let it be vnto you holye. And se that ye make none after the makinge of that, but let it be vnto you holye for the Lorde. And whosoever shall make like vnto that, to smell thereto, shall perish from amonge his people.

¶ The xxxj. Chapter

And the Lorde spake vnto Moses sayng: beholde, I haue called by name, Bezaleel the sonne of Uri sonne to Hur of the tribe of Iuda. And I haue filled hī with the sprete of God, with wisdom, vnderstandinge and knowlege: euē in all maner worke, to finde out soyle faytes, to worke in golde syluer and brasse and with the crafte to graue stones, to set and to carue in tibre and to worke in all maner workmanshipe. And beholde, I haue geue him to be his companion Ahaliab the sonne of Ahisamach of the tribe of Dan, and in the hertes of all that are wise harted I haue put wisdom to make all that I haue commaunded the: the tabernacle of witnesse, and the arcke of witnesse, and the mercysate that is there vpon, all the ornamentes of the tabernacle, and the

XXXI Fo. LIX

the table with his ordinaunce, and the pure candlestick with al his apparell, and the alter of incens, and the alter of burnt offrynges with al his vessels, and the lauer with his fote, and the vestimētes to ministrate in, and the holye garmētes for Aarō the preast, and the garmētes of his sonnes to ministrate in, and the anoyntinge oyle and the swete cense for the sanctuarye: accordinge to al as I haue commaunded the shall they doo.

And the Lorde spake vnto Moses sayng: speake vnto the childern of Israel and saye: in any wyse se that ye kepe my Sabbath, for it shalbe a sygne betwene me and you in youre generacions for to knowe, that I the Lorde doo sanctifie you. Kepe my Sabbath therfore, that it be an holye thyng vnto you. He that defileth it, shal be slayne therfore. For whosoever worketh therein, the same soule shalbe roted out from amonge his people. Sixe dayes shall men worke, but the seuenth daye is the Sabbath of the holye reste of the Lorde: so that whosoever doeth any worke in the Sabbath daye, shal dye for it. wherfore let the childern of Israel kepe the Sabbath, that they obserue it thorowe out their generacions, that it be an appoyntment for euer. For it shalbe a sygne betwene me, and the childern of Israel for euer. For in sixe dayes the Lorde made heauen and erth, and the

The sabbath beside that it serued to comēd me and heare the vvorde of god and to seeke his vil and to offer and reconcile the selues vnto god, it was a sygne vnto them also and did put brauce that it was god that sanctified the wyth his holye sprete and not thei them selues with their holy vverkes.

seuenth

seuenth daye he rested and was refreshed.

And whē he had made an end of comening with Moses vppon the mounte Sinai, he gaue him two tables of witness: which were of stone and written with the finger of God.

¶ The xxxij. Chapter

ANd when the people sawe that it was longe or Moses came doune out of the mountayne, they gathered them selues together and came vnto Aaron and sayde vnto him: Vp and make vs a god to goo before vs: for of this Moses the felowe that brought vs out of the lande off Egipte, we wote not what ys become.

And Aaron saide vnto them: plucke of the golden earynges which are in the eares of youre wyues, youre sonnes and of youre doughters: and brynge them vnto me. And all the people plucked of the golden earynges that were in their eares, and broughte them vnto Aaron. And he receaued them of their handes and fashioned it with a grauer and made it a calfe of molten metall. And they sayde: This is thi god O Israel, whiche brought the out of the lande of Egipte.

And when Aaron sawe that, he made an altar

there

there before it, and made a proclamacion saing tomorow shalbe holy daye vnto the Lorde.

And they rose vp in the mornynge and offered burnt offrynges, and brought offrynges of atonement also. And than they satt them doune to eate and drynke, and rose vpp agayne to playe.

Than the Lorde sayde vnto Moses: go get the doune, for thi people which thou broughtest out of the lāde of Egipte, haue marred all they are turned at once out of the waye whiche I comaunded thē, and haue made thē a calfe of molten metall, and haue worshipped it and haue offered therto and haue saide: This is thy God thou Israel, which hath brought the out of the lande of Egipte. And the Lorde sayde vnto Moses: beholde, I see this people that it is a stiff necked people, and now therefore suffre me that my wrath maye waxe hote vppō thē, and that I maye consume thē: and than will I make of the a mightie people,

Than Moses besoughte the Lorde his God and sayde: O Lord, why shuld thy wrath waxe hote apō thy people which thou hast brought out of the lande of Egipte with great power and with a mightie hande? wherfore shuld the Egiptians speake and saye: For a mischefe dyd he brynge them out: euen for to see them in

The popa
vvolde curse
xx. hundred
thoufande as
blacke as co
les, and sende
thē to hell for
to haue soche
a profre, and
vvolde not
haue prayed
as Moses did.

XXXII. Chapter.

them in the mountayns, and to consume them from the face of the erth. Turne from thi feare w^rath, and haue compassion ouer the wickednesse of thi people. Remembre Abrahā, Isaac and Israel thy seruautes, to whō thou sworeest by thyne owne selfe and saideest vnto thē: I wil multiplye youre seed as the starres of heauen, and al this lande which I haue saide, I will geue vnto youre seed: and they shall eheret it for euer. And the Lorde refrayned him selfe from that euell, which he sayde he wolde do vnto his people.

And Moses turned his backe and went doune frō the hyll, and the .ij. tables of witnesse in his hande: which were wryttē on both the leaues and were the worke of God, and the writinge was the writinge of God graue apon the tables. And when Iosua herde the noyse of the people as they shouted, he saide vnto Moses: there is a noyse of warre in the hoste. And he sayde: it is not the crye of thē that haue the masterye. nor of thē that haue the worse: but I doo heare the noyse of synginge.

And as soone as he came nye vnto the hoste and sawe the calfe and the daunsyng, his wrath waxed hote, and he cast the tables out of his hande, and brake them euen at the hyll foote. And he toke the calfe which they had made
and

XXXij. Chapter. Fo. XLI.

and burned it with fyre, and stampit vnto powder and strowed it in the water, and made the childern of Israel drynke. And thā Moses sayde vnto Aarō: what dyd this people vnto the that thou hast brought so great a synne apon them.

And Aaron sayde: let not the wrath of my Lorde waxe fearse, thou knowest the people that they are euen sett on myschete: they sayde vnto me: make us a god to goo before us, for we wote not what is become of Moses the fellow that brought us out of the lande of Egypte. And I sayde vnto them: let them that haue golde, take and brynge it me: and I keft it in to the fyre, and there of came out this calfe

when Moses sawe that the people were naked (for Aaron had made them naked vnto their shame when they made insurrection) he went and stode in the gate of the hoste and sayde: Yf any man perteyne vnto the Lorde, lett him come to me. And all the sonnes of Leui gathered them selues together and came vnto him. And he sayde vnto them, thus sayeth the Lorde of Israel: put euery man his swerde by his syde, and goo in and out from gate to gate thorow out the hoste: and slee euery man his brother, euery man his frende and euery man his neighbour. And the childern of Leui dyd
as Mo

XXXIII. Chapter.

as Moses had sayde. And there were slayne of the people the same daye, aboute thre thousande men. Then Moses sayde: fyll youre handes vnto the Lorde this daye, euery man vppō his sonne and vppon his brother: to brynge vppō you a blessinge this daye.

And on the morowe, Moses sayde vnto the people: Ye haue synned a great synne. But now I will goo vpp vnto the Lorde, to witt whether I can make an attonement for youre synne.

And Moses went agayne vnto the Lorde and sayde: Oh, this people haue synned a great synne and haue made thē a god of golde: Yet forgeue them their synne I praye the: Yf not wype me out of thy boke which thou hast written. And the Lorde sayde vnto Moses: I will put him out of my boke that hath synned agaynst me. But goo and brynge the people vnto the lande which I sayde vnto the: beholde, myne angell shall goo before the. Neuerthelater in the daye when I vyset, I will vysett their synne vppon them. And the Lorde plagued the people, because they made the calfe which Aton made.

The xxxiiij. Chapter

ANd the Lorde sayde vnto Moses: de parte ad goo hence: both thou ad the people

The popls
bull fleeth
moo thā A
ronscalfc, eue
an hundrea
thousand for
one heere of
them.

O pitifull
Moses, ad li
ke vyse O
mercifull pa
ul Roma .ix.
And o abho
minable pope
vwith all his
merciesse l
doles.

XXXIII. Chapter Fo. LXII.

people which thou hast brought out of the lād of Egipte, vnto the lande which I swore vnto Abraham, Isaac ad Iacob saynge: vnto thi seed I will geue it. And I will sende an angell before the, and will cast out the Canaanycs, the Amorites, the Hethites, the Pherezites, the Heuities and the Iebusites: that thou maist goo in to a lande that floweth with mylke ad honye. But I will not goo among you my selfe, for ye are a styfnecked people: lest I consume you by the waye. And when the people heard this euell tydinges, they sorowed: ad no mā dyd put on his best rayment.

And the Lorde spake vnto Moses, saye vn to the childern of Israel: ye are a styfnecked people: I must come ons sodenly apon you, ad make an ende of you. But now put youre goodly raymēt from you, that I maye wete what to do vnto you. And the childern of Israel layde their goodly raymēt from them euē vnder the mount Horeb.

And Moses toke the tabernacle ad pitched it without the hoste a ferre of frō the hoste, ad called it the tabernacle of wytnesse. And al that wold axe any questiō of the Lorde, went out vnto the tabernacle of wytnesse which was without the hoste. And when Moses wēt out vnto the tabernacle, all the people rose

vp ad

XXXIII. Chaptre.

vp and stode euery man in his tentdore and lo-
ked after Moses, vntill he was gone in to the
tabernacle. And as sone as Moses was entred
in to the tabernacle, the clouden piler descen-
ded and stode in the dore of the tabernacle, ad
he talked with Moses. And when all the peo-
ple sawe the clouden piler stonde in the taber-
nacle dore, they rose vp and worshipped: euery
man in his tentdore,

And the Lorde spake vnto Moses face to
face, as a man speaketh vnto his frende. And
whem Moses turned agayne in to the hoste,
the ladd Iosua his seruaunte the sonne of Nun
departed not out of the tabernacle. And Mo-
ses sayde vnto the Lorde: se, thou saydest vnto
me: lede this people forth, but thou shewest
me not whom thou wilt send with me. And
hast sayde moreouer: I knowe the by name and
thou hast also founde grace in my syghte:
Now therfore, yf I haue founde fauoure in thi
syghte, the shewe me thy waye ad let me know
the: that I maye fynde grace in thi sighte. And
loke on this also, how that this nacyon is thi
people.

The popish
saye, my chy-
reh, mi paretsh
my diocese,
and the mon-
kes and freres
saye all as ou-
er.

And he sayde: my presence shall goo with
the, and I will geue the rest. And he sayde: yf
thi presence goo not with me, carye us not hen-
se for how shall it be knownc now that both
I and

XXXIII. Chaptre. Fo. XLIII.

I and thi people haue founde fauoure in thi si-
ghte, but in that thou goest with us: that both
I and thi people haue a præmynence before
all the people that are vpon the face of the er-
th. And the Lorde sayde vnto Moses: I will
doe this also that thou hast sayde, for thou hast
founde grace in my sighte, and I knowe the
by name.

And he sayde: I besech the, shewe me thi
glorye: And he sayde: I will make all my good
goo before the, and I will be called in this na-
me Iehouah before the, ad wil shewe mercy to
whom I shew mercy, and will haue compassio-
on on whom I haue compassion. And he say-
de furthermore: thou mayst not se my face, for
there shall no man se me and lyue.

And the Lorde sayde: beholde, there is a
place by me, and thou shalt stonde upon a roc-
ke, and while my glorye goeth forth I will put
the in a clyfte of the rocke, and will put myne
hande upon the while I passe by. And then I
will take awaye myne hande, and thou shalt
se my backe partes: but my face shall not be
sene.

The. xxxiiiij. Chapter.

And the Lorde sayde vnto Moses: hew
the. ij. tables of stone like vnto the first
that I maye write in the the wordes which we
re in

XXXIII. Chapter.

re in the fyrst .ij. tables, which thou brakest. And be recyde agaynst the mornige that thou mayst come vpp early vnto the mount of Sinai and stode me there apō the toppe of the mount. But let no man come vpp with the, nether let any man be sene thorow out all the mount, nether let shepe nor oxen fede before the hyll.

And Moses hewed .ij. tables of stone like vnto the first and rose vp early in the morninge and went vp vnto the mouit of Sinai as the Lorde cōmaunded him: and toke in his hāde the .ij. tables of stone. And the Lorde descēded in the cloude, and stode with him there: and he called apō the name of the Lorde. And whē the Lorde walked before him, he cryed: Lorde Lorde God full of compassion and mercy, which art not lightly angrye but abund. in mercy and truth. and kepest mercy in store for thoufandes, and forgettest wikednesse, trespass and synne (for there is no man ynnocēt before the) and visetest the wikydnesse of the fathers vppō the childern and apon childerns childern. euen vnto the thryd and fourth generatiō. And Moses bowed hymself to the erth quykly, and worshipped and sayde: yf I haue foude grace in thi sighte o Lorde, than let my Lorde goo with us (for it is a stuburne people) and haue mercy
apou

XXXIII. Chapter. Fo. XLIII.

apō oure wikednesse and oure synne, and let us be thyne enheritaunce.

And he sayde: beholde, I make an appoyntment before all this people; that I will do maruells: soch as haue not bene done ī all the worlde, nether amōge any nacyon. And all the people amonge which thou art, shall se the worke of the Lorde: for it is a terryble thinge that I will doo with the: kepe all that I commaunde the this daye, and beholde: I will cast out before the: the Amorites, Canaanites, Hethites, Pherezites, Heuites and Iebusites. Take hede to thi selfe, that thou make no compacte with the inhabiters of the lōde whether thou goest lest it be cause of ruyne amonge you. But ouerthrowe their alters and breke their pilers, and cutt doune their grooues, for thou shalt worshippe no straunge God For the Lorde is called gelous, because he is a gelous God: lest yf thou make any agreament with the inhabiters of the lande, when they go a whoorynge after their goddes and do sacrifice vnto their goddes, they call the and thou eate of their sacri fyce: and thou take of their daughters vnto thi sonnes, and when their daughters goo a whoorynge after their goddes, they make thi sonnes goo a whoorynge after their goddes also.

Thou

XXXIII. Chapter.

Thou shalt make the no goddes of metall
The fest of swete bred shalt thou kepe, .vij. dayes thou shalt eate vncuended bred (as I commaunded the) in the tyme apoynted in the moneth of Abib: for in the moneth of Abib thou camest out of Egipte. All that breaketh vp the matryce shalbe mine, and all that breaketh the matryce amonge thi catell, yf it be male: whether it be oxen or shepe. But the first of the asse thou shalt buy out with a shepe, or yf thou redeme him not: so thou breake his necke. All the first borne of thi sonnes thou must nedes redeme. And se that no mā appeare before me emptye.

That is a god
texte for the
pope

Sixte dayes thou shalt worke, and the seuenth thou shalt rest: both from earynge and reapynge. Thou shalt obserue the feast of weekes with the fyrst frutes of wheate heruest, and the feast of ingaderynge at the yeres ende. Thrice in a yere shall all youre men childern appeare before the Lorde Ichouah God of Israel: for I will cast out the nacjons before the and will enlarge thi costes, so that no man shall desyre thi londe, while thou goest vp to appeare before the face of the Lorde thi God, thryse in the yere.

Thou shalt not offre the bloude of my sacrifice with leuended bred: nether shall ought of the

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of the sacrifice of the feast of Passouer, be lesse vnto the morning. The first of the firstfrutes of thy lōde, thou shalt brynge vnto the house of the Lorde thy God. And se, that thou seth not a kydd in his mothers mylke.

And the Lorde sayde vnto Moses: write these wordes, for vppon these wordes I haue made a couenaunt with the and with the childern of Israel. And he was there with the Lorde .xl. dayes and .xl. nyghtes, and neither ate bred nor dronke water. And he wrote in the tables the wordes of the couenaunt: euen ten verses.

And Moses came doune from mount Sinai and the .ij. tables of witnesse in his hande, and yet he wist not that the skynne of his face shone with beames of his comenyng with him. And when Aaron and all the childern of Israel looked upon Moses and sawe that the skynne of his face shone with beames, they were a frayde to come nye him. But he called the to him, and then Aaron and all the cheefe of the companye came vnto him, and Moses talked with them.

And at the last all the childern of Israel came vnto him, and he commaunded them all that the Lorde had sayde vnto him in mount Sinai. And as soone as he had made an ende of comenyng with them, he put a couerynge

I upon

The Pope
speaketh that
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unded.

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apō his face. But whē he went before the Lorde to speak with him, he toke the couerige of vntill he came out. And he came out and spake vnto the childern of Israel that which he was commaunded. And the childern of Israel sawe the face of Moses, that the skynne of his face shone with beames: but Moses put a couerynge vppon his face, vntill he went in, to comen with him.

The xxxv. Chapter.

ANd Moses gathered all the companie of the childern of Israel together, and sayde vnto them: these are the thinges which the Lorde hath commaunded to doo: Six dayes ye shall worke, but the seuenth daye shall be vnto you the holy Sabbath of the Lordes rest: so that whosoever doth any worke there in, shall dye. Moreouer ye shall kyndle no fyre thorow out all youre habitacyons apō the Sabbath daye.

And Moses spake vnto all the multitude of the childern of Israel sayinge: this is the thinge which the Lorde commaūded sayinge: Geue frō amōge you an heueoffringe, vnto the Lorde. All thatt are willynge in their hartes, shall brynge heueoffringes vnto the Lorde: golde, syluer, brasse: Iacyncte, scarlet, purpull, bysse and gootes hare: rams skynnes red and taxus skynnes and

XXXV. Chapter. Fo. LXVI.

nes and Sethim wodde: and oyle for lightes and spiccs for the anoyntyng oyle and for the sweete cens: And Onixstones and stones to be sett for the Ephod and for the bresslappe.

And let all them that are wyseharted amonge you, come and make all that the Lorde hath commaunded: the habitacion and the tent there of with his couerynge and his rynges, bordes, barres, pilers and sokettes: the arke and the staues thereof with the mercyseate and the vayle that couereth it: the table and his staues with all that perteyneth thereto and the shewebred: the candellsticke of lighte with his apparel and his lampes and the oyle for the lightes: the censalter and his staues, the anoyntyng oyle and the swete tens and the hangyng before the tabernacle dore: the alter of burnt sacrificees and his brasen gredyren that longeth there to with his staues and all his ordynaūce and the lauer and his fote: the hangynges of the courte with his pilers and their sokettes, and the hangyng to the dore of the courte: the pyennes of the habitacion and the pyennes of the courte with their boordes: the mynystryng garmentes to mynysire with in holynesse, and the hely vestimentes of Aaron the preast and the vestimentes of his sonnes to mynysire in.

I ij And

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And all the companye of the childern of Israel departed from the presence of Moses. And they went (as many as their hartes coraged them and as many as their spirites made them willynge) and broughte heueoffrynges vnto the Lorde, to the makynge of the tabernacle of wytnesse and for all his vses and for the holy vestmentes. And the men came with the women (euen as many as were willynge harted) and brought bracelettes, earynges, rynges and girdels and all maner Jewels of golde. And all the men that waued waueoffrynges of golde vnto the Lorde and euery man with whom was founde Iacyncte, scarlet, purpull, bysse or gootes hayre or red skynnes of rammes or taxus skynnes, brought it. And all that houe vpp golde or brasse, brought an heueoffrynge vnto the Lorde. And all men with whom was founde sethim wodd mete for any maner worke or scruyce, brought it.

And all the women that were wise herted to worke with their handes, spanne, and brought the sponne worke, both of Iacyncte, scarlet, purpull and bysse. And all the women that excelled in wysdome of herte, spāne the getes hayre. And the lordes brought Onix stones and settstones for the E pod, and for the brest lappe, and spyce and oyle: both for the lightes
and

XXXVI. Chapter. Fo. XLVII

and for the anoynting oyle and for the swete cens. And the childern of Israel brought wyllyngeoffrynges vnto the Lorde, both men and women: as many as their hartes made the wyllynge to brynge, for all maner workes which the Lorde had commaunded to make by the hande of Moses.

And Moses sayde vnto the childern of Israel: beholde, the Lorde hath called by name Bezabeel the son of Uri the son of Hur of the trybe of Iuda, and hath fylled him with the sprete of God, with wysdome, vnderstōdinge and knowlege, euen in all maner worke, and to fynde out curyous workes, to worke in golde, syluer and brasse: and with grauyng of stones to sett, and with keruyng in wodd, and to worke in all maner of sotle workes. And he hath put in hys harte the grace to teach: both him and Ahaliab the son of Ahisamach of the trybe of Dan hath he fylled with wysdome of herte, to worke all maner of grauen worke: they are also broderers and workers with needle. In Iacyncte, scarlet, purple and bysse, and are workers that can make all maner worke, and can deuise sotle workes.

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And Bezabeel wrought and Ahaliab and all wyse harted men to whom the Lorde had

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had geuen wysdome and vnderstandyng, to knowe how to worke all maner worke for the holye service, in all that the Lorde commaunded. And Moses called for Bezaleel Ahaliab and all the wise harted men in whose hartes the Lorde had put wysdome, eue as many ab their hartes coraged to come vnto the worke to worke it. And they receaued of Moses all the heueoffrynges which the childern of Israel had brought for the worke of the holye service to make it with all. And they brought besyde that wyllyngeoffrynges euery morning.

when will the Pope saye hoo, and forbide to offere for the byldinge of saint Peters church: and when will oure spirit-auncie saye hoo, and forbid to geue the more longe ad to make moe sadacions? neuer verely vntill they haue all.

And all the wise men that wrought all the holye worke, came euery man from his worke which they made, and spake vnto Moses sayinge: the people brynge to moch and aboute that is ynough to serue for the worke which the Lorde hath commaunded to make. And then Moses gaue a commaundment, and they caused it to be proclaimed thorow our the hoste sayinge: se that nether man nor woman prepare any moare worke for the holy heueoffryng, and so the people were * forbidden to brynge: for the stuffe they had, was sufficient for them vnto all the worke, to make it and to moch.

And

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And all the wise harted men amonge them that wroughte in the worke of the habytacyon made: euen .x. corteynes of twyned bysse, lacynete, scarlet and purple, and made them full of cherubyns with broderd worke. The length of one curtayne was .xxviij. cubettes and the bredth .iiij. and were all off one sylc. And they coupled fyue curtaynes by them selues, and other fyue by them selues. And they made fyfye loupes of lacynete alonge by the edge of the vtmost curtayne, euen in the silvege of the couplynge courtayne: And likewise they made on the syde of the vtmost couplynge curtayne on the other syde, fyfye loupes they made in the one curtayne, and fyfye in the edge of the couplynge courtayne on the other syde: so that the loupes were one oueragenst another. And they made fyfye rynges of golde, and coupled the curtaynes one to another with the rynges: and so was it made a dwellinge place.

And they made .xi. curtaynes of gootes heere to be a tent ouer the tabernacle .xxx. cubettes longe a pece and .iiij. cubettes brode, and they all .xi. of one sylc. And they coupled .v. by them selues, and

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and. vi. by them selues, and they made fyfye louppes alonge by the border of the vtmost couplinge courtayne on the one syde, and fyfye in the edge of the couplinge curtayne on the other syde. And they made fyfye rynges of brasse to couple the tent together that it myghte be one. And they made a couerynge vnto the tent of rammes skynnes red, and yet another of taxus skynnes aboue all.

And they made bordes for the dwellinge place of sethim wodd that stode vpright euery borde. x. cubetes longe and a cubet ad an halfe brode. And they made. ij. fete to euery boorde of the dwellinge place ioyninge one to another. And they made. xx. boordes for the south syde of the habytacyon, and xl. fokettes of syluer vnder the. xx. boordes. ij. fokettes vnder euery boorde, euen for the. ij. fete of the. And for the other syde of the dwellinge towarde the north, they made other. xx. boordes with xl. fokettes of syluer. ij. fokettes vnder euery boorde. And behynde in the ende of the tabernacle towarde the west, they made. vi. boordes and. ij. other bordes for the corners of the habytacyon behynde, and they were ioyned cloisse both beneth and also aboue with clampes, and thus they dyd to both the corners: so they were in all. viij. boordes and. xvi. fokettes, and

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der euery borde two fokettes.

And they made barres of sethim wodd. v. for the bordes of the one syde of the habitacion and. v. for the other, ad fiue for the bordes of the west ende of the habitacion. And they made the myddell barre to shote thorowe the bordes: euen from the one ende to the other, and ouerlayde the bordes with golde, and made the rynges of golde to thrust the barres thorow, and couered the barres with golde. And they made an hangyng of Iacincte, of scarlett purple ad twyned bysse with cherubyns of broder worke. And made ther vnto. iij. pilers of sethim wodd and ouerlayde them with golde. Their knoppes were also of gold, ad they cast for them. iij. fokettes of syluer. And they made an hangyng for the tabernacle dore: of Iacincte, scarlett, purple and twyned bysse of needle worke, and the pilers of it were fiue with their knoppes, and ouerlayde the heades of them and the whooppes with golde, with their fiue fokettes of brasse.

The. xxxvij. Chapter

ANd bezaleel made the arcke of sethim wodd two cubettes and an halfe longe and a cubette and a halfe brode, and a cubett and a halfe hie: and ouerlayde it with fyne golde

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de both within and without, and made a crowne of golde to it rounde aboute, and cast for it iiij. rynges of golde for the .iiij. corners of it: twoo rynges for the one syde and two for the other, and made staues of Sethim wodd, and couered them wyth golde, and put the staues in the rynges alonge by the syde of the arcke to bere it with all.

And he made the mercyseate of pure golde two cubettes and a halfe longe and one cubette and a halfe brode, and made two cherubyns of thicke golde apon the two endes off the mercyseate: One cherub on the one ende, and another cherub on the other ende of the mercyseate. And the cherubyns spredde out their wynges aboue an hyc, and couered the mercyseate therewith, And their faces were one to another: euen to the mercyseate warde, were the faces of the cherubins.

And he made the table of sethim wodd two cubettes longe and a cubette brode, and a cubette and an halfe hyghe, and ouerlayde it with fine golde, and made thereto a crowne of golde rounde aboute, and made thereto an whoope of an hande brede rounde aboute, and made vnto the whoope a crowne of golde rounde aboute, and cast for it .iiij. rynges of golde ad put the rynges in the .iiij. corners by the feete:
euen

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euen vnder the whoope to put staues in to bere the table with all. And he made staues of Sethim wodd and couered them with golde to bere the table with all, and made the vessels that were on the table of pure golde, the dysshes, spones, flattpeces and pottes to poure with all,

And he made the candelsticke of pure thicke golde: both the candelsticke and his shaft: with braunces, bolles, knoppes ad floures procedyng out of it. Sixe braunches procedyng out of the sydes thiereof. iij. out of the one syde and .iiij. out of the other. And on euery braunche were iij. cuppes like vnto almondes, wyth knoppes and floures thorow out the fixe braunches that proceded out of the candelsticke. And apon the candelsticke selfe, were .iiij. cuppes after the facyon of almondes with knoppes and floures: vnder euery two braunches a knoppe. And the knoppes and the braunches proceded out of it, and were all one pece of pure thicke golde. And he made seuen lampes thereto, and the snuffers thereof, ad fyrepans of pure golde. An hundred weyghte of pure golde, made both it and all that belongeth thereto.

And he made the cesalter of sethim wodd of a cubett lōge ad a cubett brode: euē .iiij. square
and

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and two cubettes hye with hornes procedynge out of it. And he couered it with pure golde both the toppe and the sydes rounde aboute and the hornes of it, and made vnto it a crowne of golde rounde aboute. And he made two rynges of golde vnto it, euen vnder the crowne upon ether syde of it, to put stauces in for to bere it with al: and made stauces of sethim wodd, and ouerlayde them with golde. And he made the holy anoyntinge oyle and the swete pure incens after the apothecarys crafte.

¶ The xxxviij. Chapter

ANd he made the burnt offryng alter of sethim wodd, siue cubettes longe and v cubettes brode: euen. iij. square, and. iij. cubettes hye. And he made hornes in the. iij. corners of it procedynge out of it, and ouerlayde it with brasce. And he made all the vessels of the alter: the cauldrons, shovels, basyns, fleshokes and colepannes all of brasce.

And he made a brasen gredyren of networke vnto the alter rounde aboute a lowe beneth vnder the compasse of the alter: so that it reached vnto halfe the altare, and cast. iij. rynges of brasce for the. iij. endes of the gredyren to put stauces in. And he made stauces of sethim wodd and couered them with brasce, and put the stauces in the rynges alonge by the alter syde to

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de to bere it with all, and made the alter holow with bordes.

And he made the lauer of brasce and the fote of it also of brasce, in the syghte of them that dyd watch before the dore of the tabernacle of witnesse.

And he made the courte with hangynges of twyned bysse of an hundred cubettes longe vpon the south syde, and. xx. pilers with. xx. sokettes of brasce: but the knoppes of the pilers, and the whoopes were syluer. And on the north syde the hangynges were an hundred cubettes longe with. xx. pilers and. xx. sokettes of brasce, but the knoppes and the whoopes of the pilers were of syluer. And on the west syde, were hangynges of. l. cubettes longe, and. x. pilers with their. x. sokettes, and the knoppes and the whoopes of the pilers were syluer. And on the east syde towarde the sonne rysynge, were hangynges of. l. cubettes: the hangynges of the one syde of the gate were. xv. cubettes longe, and their pilers. iij. with their. iij. sokettes. And off the other syde of the court gate, were hangynges also of. xv. cubettes longe, and their pilers. iij. with. iij. sokettes. Now all the hangynges of the courte rounde aboute, were of twyned bysse, and the sokettes of the pilers were brasce: but the knoppes and the whoopes of the pilers were syluer.

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re syluer, and the heedes were ouerlayde wyth syluer, and all the pilers of the courte were whoped aboute with syluer. And the hanginge of the gate of the courte was nedleworke: of Iacinete, scarlet, purple, and wynded bysse. xxx. cubettes longe and fiue in the bredth, acordinge to the hangynges of the courte. And the pilers were. iij. with. iij. sokettes of brasse, and the knoppes of syluer, and the heedes ouerlayde with syluer and whoped aboute with syluer, and all the pynnes of the tabernacle and of the courte rounde aboute were brasse.

This is the summe of the habitacyō of witnesse, whiche was counted at the commaundment of Moses: and was the office of the Leuites by the hande of Ithamar sonne to Aaren the preast. And Bezalcel sonne of Vri sonne to Hur of the trybe of iuda, made all that the Lorde commaunded Moses, and with hi Ahaliab sonne of Ahisamach of the tribe of Dan, a cōnyngre grauer and a worker of nedle worke In Iacinete, scarlet, purple and bysse.

All the golde that was occupyde upon all the worke of the holy place (whiche was the golde of the waueofferynge) was .xxxix. hundred weyght and seuen hundred and .xxx. sycles, acordinge to the holy sycle. And the summe of syluer that came of the multitude, was .v. score

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score hundred weyght and a thousande seuen hundred and .lxxv. sycles of the holy sycle.

Every man offerynge halfe a sycle after the weyght of the holy sycle amonge them that went to be nombred from .xxx. yere olde and aboue, amonge .vj. hundred thousande and .iij. thousande and .v. hundred and .l. men.

And the .v. score hundred weyght of syluer, went to the castyng of the sokettes of the sanctuary and the sokettes of the wayle: an hundred sokettes of the fiue score hundred weyght an hundred weyght to every sokette. And the thousande seuen hundred and .lxxv. sycles, made knoppes to the pilers and ouerlayde the heedes and whoped them.

And the brasse of the waueofferynge was lxx. hundred weyght and two thousande, and .iij. hundred sycles. And therewith he made the sokettes to the doore of the tabernacle of witnesse, and the brasen altare, and the brasen gredyren that longeth thereto, and all the vessels of the alter, and the sokettes of the courte rounde aboute, and the sokettes of the courte gate, and all the pynnes off the habitacyon, and all the pynnes of the courte rounde aboute.

And of

And of the Iacynete, scarlet, purple and twyned bysse, they made the vestimētes of ministracion to do seruyce in in that holye place, and made the holye garmentes that perteyned to Aaron, as the Lorde commaunded Moses.

And they made the Ephod of golde, Iacinte, scarlet, purple, and twyned bysse. And they dyd beate the golde in to thynne plates, and cutte it in to wyres: to worke it in the Iacinte, scarlet, purple and the bysse, with broderd worke. And they made the sydes come together, and cloosed them vp by the two edges. And the brodrynge of the girdel that was vpon it, was of the same stuffe and after the same worke of golde, Iacinte, scarlet, purple and twyned bysse, as the Lorde commaunded Moses.

And they wrought onix stones cloosed in ouches of golde and graued as sygnettes are grauen with the names of the children of Israel, and put them on the sholders of the Ephod that they shulde be a remembraunce of the children of Israel, as the Lorde commaunded Moses.

And they made the brestlappe of conning worke, after the worke of the Ephod: euen of golde, Iacinte, scarlet, purple and twyned bysse
And

And they made it. iij. square and double, and hadde bredth longe and an hande bredth brode. And they filled it with. iij. rowes of stones (the first rowe: Sardios, a Topas and Smaragdus. the secōde rowe: a Rubin, a Saphir and a Diamōde. The. iij. rowe: Ligurios, an Achat and a Amastist. The fourth rowe: a Turcas, an Onix and a Iaspis) cloosed in ouches of gold in their inclofers. And the. xij. stones were graued as sygnettes with the names of the children of Israel: euevery stone with his name, according to the. xij. trybes.

And they made upon the brestlappe, twoo fastenyng cheynes of wrethen worke and pure golde. And they made two hokes of golde and two golde rynges, and put the two rynges upon the two corners of the brestlappe. And they put the two chaynes of golde in the. ij. rynges, in the corners of the brestlappe. And the. ij. ends of the two cheynes they fastened in the. ij. hokes, and put them on the sholders of the Ephod upon the forefront of it.

And they made two other rynges of golde and put them on the two other corners of the brestlappe alonge upon the edge of it, toward the insyde of the Ephod that is ouer agaynst it. And they made yet two other golde rynges, and put them on the. ij. sydes of the Ephod, beneth
K outhe

on the fore syde of it: euē where the sydes goe together, aboue apou the brodrynge of the Ephod, and they strayned the brestslappe by his ringes vnto the ringes of the Ephod, with laces of Iacinete, that it mighte lye fast apou the brodrynge of the Ephod, and shulde not be loosed from of the Ephod: as the Lorde commaunded Moses.

And he made the tunycle vnto the Ephod of wouen worke and all together of Iacinete, and the heade of the tunycle was in the myddest of it as the color of a parlet, with a bonde rounde aboute the color, that it shulde not rent, And they made beneth apou the hem of the tunycle: pomgranates of Iacinete, scarlet, purple and twyned bysse, And they made litle belles of pure golde, and put them amonge the pomgranates rounde aboute apou the edge of the tunycle a bell and a pomgranate, a bell and a pomgranate rounde aboute the hemmes of the tunycle to mynistrise in, as the Lorde commaunded Moses.

And they made cotes of bysse of wouen worke for Aaron and his sonnes, and a mytre off bysse, and goodly honettes of bysse, and linnen breches off twyned bysse, and a gyrdell of twyned bysse, Iacinete, scarlet and purple: euē of needle worke, as the Lorde commaunded Moses,

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And they made the plate of the holy crowne of fine golde, and wrote apou it with graue worke: the holynes of the Lorde. and tyed it to a lace of Iacinete to fasten yt an hie apou the mytre, as the Lorde commaunded Moses.

Thus was all the worke of the habitacyon of the tabernacle of witnessse, finysshed. And the childern of Israel dyd, acordyng to all that the Lorde had commaunded Moses. And they brought the habitacyon vnto Moses: the tent and all his apparell thereof: the buttones boordes, barres, pilers and sokettes: and the couerynge of rams skynnes red, and the couerynge of taxus skynnes, and the hanginge vayne, and the arcke of witnessse with the itaues thereof, and the mercyseate: the table and all the ordinaunce thereof, and the shewbred, and the pure candelstick, and the lampes prepared therevnto with all the vessels thereof, and the oyle for lyghtes, and the golden altare and the anoyntyng oyle and the swete cens, and the hanginge of the tabernacle doore, and the brasen alter, and the greycern of brasen lonyng therevnto with his barres, and all his vessels, and the lauer with his fote, and the hanginges of the courte with his pilers and sokettes, and the hanginge to the courte gate, his boordes and pynnes, and al the ordinaunce that

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XL. Chapter.

serueth to the habitation of the tabernacle of witnessse, and the ministringe vestimentes to serue in the holy place, and the holy vestimentes of Aaron the preast and his sonnes raymentes to ministrate in: acording to: all that the Lorde commaunded Moses: euen so the children of Israel made all the worke. And Moses behelde all the worke: and se, they had done it euen as the Lorde commaunded: and thā Moses blessed them.

¶ The .xl. Chapter

AND the Lorde spake vnto Moses sayng: In the first daye of the first moneth shalt thou sett vp the habitaciō of the tabernacle of witnessse, and put therē the arcke of witnessse, and couer the arcke with the vayle, and brynge in the table and apparell it, and brynge in the candellsticke and put on his lampes, and sett the censalter of golde before the arcke of witnessse, and put the hangyng of the dore vnto the habitation. And sett the burnt offeringe alter before the dore of the tabernacle of witnessse, and sett the lauer betwene the tabernacle of witnessse, and the alter, and put water there, and make the court rounde aboute, and set vp the hangyng of the court gate.

And

XXXVIII. Chapter Fo. LXXXV.

And take the anoyntinge oyle and anoynt the habitation and all that is there in, and haue it lowe it and all that belonge there to: that it maye be holye. And anoynte the altar of the burnt offerings and all his vessels, and sanctifye the altar that it maye be most holye. And anoynte also the lauer and his fote, and sanctifye it.

Of this texte the scole men dispute that the very fine ringe alone maketh the prest now also with out the brestplapp of light and perfectiue so that they haue all power thereby and what they saye is done immediately whether they send to heven or hell, and that with out preachyng either of the lawe of God or of his holy Gospell.

Then brynge Aaron and his sonnes vnto the dore of the tabernacle of witnessse, and wash them with water. And put upon Aaron the holy vestimentes, and anoynte him and sanctifye him that he maye ministrate vnto me, that thair anoyntinge maye be an euertlastinge preasthode vnto the thorow out their generacions. And Moses dyd acordinge to all that the Lorde commaunded him.

Thus was the tabernacle reared vp the first moneth in the secōde yere. And Moses reared vp the tabernacle and fastened his sockettes, and set vp the bordes and put in their barres, and reared vp the pillers, and spred abroad the tēt ouer the habitaciō and put the coueringe of the tent an hye aboue it: as the Lorde commaunded Moses.

And he toke and put the testimonye in the arcke and sett the stauces to the arcke and put the mercieseat an hye upon the arcke, and brought

to the

XXXVIII. Chapter.

te the arcke in to the habitaciō and hanged vp the vayle and couered the arcke of witnessse, as the Lorde commaunded Moses.

And he put the table in the tabernacle off witnessse in the north syde of the habitaciō with out the vayle, and set the bred in ordre before the Lorde, euē as the Lorde had commaunded Moses.

And he put the candelsticke in the tabernacle of witnessse ouer agaynst the table in the south syde of the habitacion, and set vp the lampes before the Lorde: as the Lorde commaunded Moses. And he put the golden alter in the tabernacle of witnessse before the vayle, and brent swete cens there on as the Lorde commaunded Moses. And set vp the hangynge in the dore of the habitacion, and set the burnt offering alter before the dore of the tabernacle of witnessse, and offred burnt offerings and meat offerings there on as the Lorde commaunded Moses.

And he set the lauer betwene the tabernacle of witnessse and the alter, and poured water there in to wash with all. And both Moses Aaron and his sonnes washed their hādes and their fete there at: both when they went in to the tabernacle of witnessse, or whē they went to the alter, as the Lorde cōmaunded Moses.

And

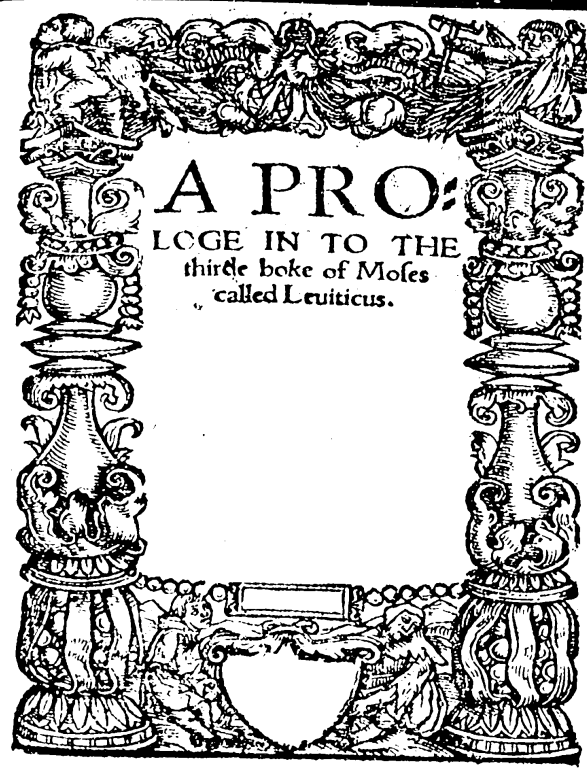
XXXVIII. Chaptre Fo. LXXXVI

And he rered vp the courte rounde aboute the habitacion and the alter, and set vp the hangynge of the courte gate: and so Moses fynished the worke.

And the clowde couered the tabernacle of witnessse, and the glorye of the Lorde fylled the habitacion: so that Moses coude not entre in to the tabernacle of witnessse, because the clowde abode there in, and the glorye of the Lorde fylled the habitacion.

When the clowde was taken vp from of the habitacyō, the childern of Israel toke their iornayes as oft as they iornayed. And yf the clowde departed not, they iornayed nott till it departed: for the clowde of the Lorde was upon the habitacion by daye, and fyre by nyghte: in the sighte of all the house of Israel in all their iornayes.

The ende of the seconde booke of Moses:



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third booke of Moles
called Leviticus.

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¶ A prologe in to the thirde boke of Moses,
called Leuiticus.



The ceremonies which are described in the booke followinge, were cheyfe ordained off God, (as I sayde in the ende of the prologe vppon Exodi) to occupye the mindes of that people the Israelites, and to kepe them from seruinge of God after the imaginacyon of their blinde zeale and good entent: that their consciences might be stablised and they sure that they pleased God therein, which were impossible, yf a man did of his awne heed that which was not commaunded of God nor depēded of any apoyntement made betwene him and God. Soch ceremonies were vnto them as an A. B. C. to lerne to spelle and read, and as a nurse to fede them with milke and pappe, and to speake vnto them after their awne capacitye and to lisper the wordes vnto them acording as the babes and childern of that age might sounde them agayne. For all that were before Christ were in the infancye and childhod of the worlde and sawe that sonne which we se openlye, but thorowe a cloude and had but feble and weake

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weake imaginacions of Christ, as childern haue of mennes deades, a fewe prophetes excepte which he yet described him vnto other in sacrifices and ceremonies, likenesses, rydles, proverbes, and darke and straunge speakinge vntyl the full age were come that God wold shewe him openlye vnto the whole worlde and delyuer them from their shadowes and cloude delight and the hethen out of their dead slepe of starcke blinde ignorancye. And as the shadowe vanissheth awaye at the comynge of the light, euen so doo the ceremonies and sacrifices at the comynge of Christ, and are henceforth no more necessarye then a token left in remembraunce of a bargayne is necessarye whē the bargayne is fulfilled. And though they seme playne childish, yet they be not altogether frutelesse: as the popettes and .xx. maner of tryffes which mothers permitte vnto their yonge childern be not all in vayne. For all be it that soch phantasyes be permytted to satisfie the childers lustes, yet in that they are the mothers gifte and be done in place and tyme at hir commaundement, they kepe the childern in awe and make them knowe the mother and also make them more apte agentle a more stronger age to obaye in thinges of greater creature.

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And morouer though sacrifices and ceremonies can be no ground or fundacion to build upon: that is, though we can proue nought with them: yet when we haue once found oute Christ and his misteries, then we maye borrow figures, that is to saye allegories, similitudes or examples to open Christ and the secrettes of God hid in Christ euen vnto the quicke, and to declare them more lyuely and sensibly with them than with all the wordes of the worlde. For similitudes haue more vertue and power with them than bare wordes, and lead a mans wittes further in to the pithe and marye and spirituall vnderstandinge of the thinge, than all the wordes that can be imagined. And though also that all the ceremonies and sacrifices haue as it were a sterrelyght of Christ, yet some there be that haue as it were the lighte of the brode daye a litle before the sonne risinge, and expresse him, and the circumstances and vertue of his deeth so playnly as if we shulde playe his passyon on a scaffold or in a stage play openly before the eyes of the people. As the scapegoate, the brasen serpent, the oxen burnt without the holte, the passeouerlambe &c. In so much that I am fully persuaded and can not but beleue that God had shewed Moses the secrettes of Christ and the verie maner of his deeth before

fore hande, and commaunded him to ordene them for the confirmacion of oure faythes which are now in the cleare daye light. And I beleue also that the prophetes which folowed Moses to confirme his prophesyes and to maintayne his doctrine vnto Christes cominge, were moued by soch thinges to serche further of Christes secrettes. And though God wold not haue the secrettes of Christ generallye knowne, saue vnto a few familiar frendes which in that infancye he made of mans witte to helpe the other babes: yet as they had a generall promysse that one of the seed of Abraham shuld come and blesse them, euen so they had a generall fayth that God wold by the same man saue them, though they wist not by what meanes as the very apostles when it was oft told them yet they coude neuer comprehend it, till it was fulfilled in deade.

And beyonde all this their sacrifices and ceremonies as farforth as the promyses annexed vnto them extende / so farforth they saued them and iustified them and stode them in the same steade as oure sacramentes doo vs: not by the power of the sacrifice or deade it selfe, but by the vertue of the faith in the promysse which the sacrifice or ceremonye preached and whereof it was a token or sygne. For the ceremonies

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and sacrifices were leste with them and commaunded them to kepe the promysse in remembrance and to wake vpp their fayth. As it is not ynough to sende manye on errandes and to tell them what they shall doo : but they must haue a remembraunce with them, and it be but a ringe of a rush aboute one of their fingers. And as it is not ynough to make a bargayne with wordes onely, but we must put thereto an oth and geue earnest to confirme the faythe off the person with whom it is made. And in like maner yf a man promysse, what soeuer trifull it be, it is not beleued excepte he hold vpp his finger also, soch is the weaknesse of the world. And therefore christ him self vsed oftymes diuerse ceremonyes in curyng the sick, to sturre vpp their fayth with all. As for an example it was not the bloud of the lambe that saued the in Egypete, when the angell smote the Egypetians: but the mercye of God and his truth whereof that bloude was a token and remembraunce to sturre vpp their faythes wyth all. For though God make a promysse, yet it saueh none finallye but them that longe for it and praye God with a stronge fayth to fulfill it for his mercye and truthe onely and knowlege theyr vnworthynesse. And euen so oure sacramentes (yf

tes (yf they be truely ministred) preach Christ vnto vs and leade oure faythes vnto Christ, by which faythe oure synnes are done awaye and not by the deade or worke of the sacrament. For as it was impossible that the bloude off calves shuld put awaye synne: euen so is it impossible that the water of the ryuer shuld wash oure hartes. Neuerthelesse the sacramentes clese vs and absolue vs of oure synnes as the prestes doo, in preachinge of repentaunce and faith, for which cause either other of them were ordered, but yf they preach not, whether it be the preast or the sacrament, so profite they not.

And yf a man allege Christ Iohan in the. iij. chapter sayeng: Excepte a man be borne agayne of water and the holye goste he can not see the kingdome of God, and will therefore that the holye gost is present in the water and therefore the verye deade or worke doth put awaye synne: then I will send him vnto Paule whiche axeth his Galathians whether they receaued the holye goste by the deade of the lawe or by preachinge of faith and there concludeth that the holye gost accompanieth the preachinge of faith, and with the worde of faith, entreteth the hart and purgeth it, which thou mayst also vnderstande by saynt Paule sayenge: ye are borne
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a new out of the water thorowe the worde. So now if baptim preach me the wasching in christes bloude, so doth the holy gost accompany it and that deade of preachinge thorow fayth doth put awaye my synnes. For the holy gost is no dome god nor no god that goeth a mumminge. Yf a man saye of the sacrament of Christes bodye ad bloud that it is a sacrifice as well for the dead as for the quycke and therefore the very deed it self iustificeth and putteth awaye synne. I answer that a sacrifice is the sleynge of the body of a beest or a man: wherfore yf it be a sacrifice, then is christes body there slayne ad his bloude there shed: but that is not so. And therefore it is properly no sacrifice but a sacrament and a memoriall of that euerlastinge sacrifice once for all which he offered upon the crosse now upon a .xv. hundred yeres ago and preacheth only vnto them that are alyue. And as for them that be dead, it is as profitable vnto them as is a candell in a lantrene without light vnto them that walke by the waye in a darke night, and as the gospell song in laten is vnto them that vnderstond none at all, and as a sermon preached to him that is dead and heareth it not. It preacheth vnto them that are alyue only, for they that be dead, yf they dyed in the faith which that sacrament preacheth, they
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be fatte and are past all icopardye. For when they were alyue their hartes loued the lawe of God and therefore synned not, and were sorry that their membres synned and euer moued to synne, and therefore thorow faith it was forgiven them. And now their synnefull membres be dead, so that they can now synne no more, wherfore it is vnto them that be dead nether sacrament nor sacrifice: But vnder the pretence of their soule health it is a seruaunt vnto our spiritualtyes holy couetnoulnesse and an extorcyonar and a bylder of Abayes, Colleges, Chauntries and cathedrall churches with fallegoode good, a pickpurse, a pollar, ad a bottomlesse bagge

Some man wold happely saye, that the prayers of the masse helpe moch: not the lyuinge only, but also the dead. Of the hote fire of their faruent prayer which consumeth faster then all the world is able to bringe sacrifice, I haue sayde sufficiently in other places. Howe be it it is not possible to bringe me in beleffe that the prayer which helpeth hys awne master vnto no vertue, shuld purchesse me the forgeuesse of my synnes. If I sawe that their prayers had obtayned the grace to lyue soch a lisse as goddes worde did not rebuke, then could I sone be borne in hande that what soeuer they axed off
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God their prayers shuld not be in wayne. But now what good can he wish me in his prayers that envieth me Christ the foete and the liffe of my soule? What good can he wish me whose herte cleaveth a fundre for payne when I am taught to repent of my euell?

Forthermore because that fewe knowe the vse of the olde testament, and the moste parte thinke it nothinge pece ffarye but to make alle gories, which they fayne every mā after hys awne brayne at all wyle advēture without any certayne rule: therefore (though I haue spoken off them in another place) yet lest the boke come not to all mennes handes that shall reade this, I will speake off them here also a worde or twayne.

We had nede to take hede every where that we be not begyled with false allegories, wherther they be drawne out of the new testament, or the olde, ether out of any other storye or off the creatures of the worlde, but namely in this boke. Here a man had nede to put on all his spectacles and to arme him selfe agensst invisible spretes.

First allegories proue nothinge (and by allegories vnderstonde examples or similitudes borrowed of straunge matters and of another thinge than that thou entreatest off) As thou
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gh circumcyssion be a figure of baptim, yet thou canst not proue baptim by circumcyssion. For this argumēt were verye feble, the Israclites were circūcysed therefore we must be baptised. And in like maner though the offering of Isaac were a figure or ensample off the refection, yet is this argument nought, Abraham wold haue offered Isaac, but God deliuered him from deth, therefore we shall ryse agayne, and so forth in all other.

But the very vse of allegories is to declare and open a texte that it maye be the better perceaved and vnderstonde. As when I haue a cleare texte of Christ and of the apostles, that I must be baptysed, then I maye borowe an ensample of circumcyssion to expresse the nature power and frute or effecte of baptim. For as circumcyssion was vnto them a comen bagge signiffenge that they were all sodiars off God to warre his warre and separatinge them from all other nacyons disobedient vnto God: euen so baptim is oure comen bagge and sure earnest and perpetuall memoriall that we pertayne vnto Christ and are separated from all that are not christes. And as circumcyssion was a token certiffenge them that they were reccaued vnto the fauoure off God and they
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sinner forgiven them: even so baptim certefieth vs that we are washed in the bloude of christ ad receaved to fauoure for his sake. and as circumeysion signified vnto the cutting away of theyr awne lustes and sleynge of their fre will, as they call it, to folowe the will of god even so baptim signyfgeth vnto vs repentaunce and the mortefyng of oure unruly mēbres and body of synne, to walke in a new lyffe and so forth.

And likewyse though that the savyng of Noe and of them that were with him in the shyppe, thorow water, is a figure, that is to saye an ensample and likenesse of baptim, as Peter maketh it. 1. Petri. 3. yet I can not proue baptim therewith, saue describe it only. for as the shepye saved the in the water thorow faith, in that they beleved god and as the other that wold not beleve Noe perished: even so baptim saveth vs thorow the worde of faith which it preacheth when all the world of the vnbelevinge perish. And Paule. 1. Corin. 10. maketh the see ad the cloude a figure of baptim, by which and a thousand mo I might declare it but not proue it. Paule also in the sayde place maketh the rocke out of which Moses brought water vnto the childerne of Israel a figure or ensample of christ/ not to proue christ (for that were impossib

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ble) but to describe christ only: even as christ himself Iohānis. 3. boroweth a similitude or figure of the brasen serpent to lead Nichodemus fro his erthy imaginacyon in to the spirituall vnderstandinge of christ sayenge: As Moses lyfted up a serpent in the wildernesse, so must the sonne of man be lifted vpp, that none that beleue in him perlysh but haue everlastinge liffe. by which similitude the vertue of christes deth is better described then thou coudest declare it with a thousande wordes. for as those murmurers agens god as sone as they repented were healed of their deadly woundes thorow lokynge on the brasen serpent only without medicine or any other helpe, yee ad without any other reason but that god hath sayed it shuld be so/ and not to murmoure agayne, but to leue their murmuringe: even so all that repent ad beleue in christ are saved from euerlastinge deth / of pure grace without and before their good workes/ and not to synne agayne, but to fight agaynst synne ad henceforth to synne no moare.

Even so with the ceremonies of this boke thou canst prove nothinge saue describe and declare only the puttyng awaye. of oure synnes thorow the deth of christ. for christ is Aaron and Aarons sonnes and all that offer the sacrifice to purge synne, And christ is all maner offer

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offering that is offered: he is the oxe, the shepe the gote, the kyd and lambe: he is the oxe that is burnt without the host and the scapegoate that carryed all the synne of the people awaye in to the wilderness. for as they purged the people fro their worldly vncleanneses thorow bloud of the sacrifices / even so doth christ purge vs from the vncleanneses of euylastinge death with his awne bloude. and as their worldly synnes coude no otherwyle be purged then by bloude of sacrifice/ even so can oure synnes be no otherwyle forgiven then thorow the bloude of christ. All the deades in the world, saue the bloude of christ, can purchase no forgiveness of synnes: for oure deades do but helpe oure neyghboure and mortefye the flesh ad helpe that we synne no moare / but and if we haue synned/it must be frely forgiven thorow the bloude of christ or remayne ever.

And in lyke maner of the lepers thou canst prove nothing: thou canst never coniuere out confessiō thense, how be it thou hast an handsome example there to open the bindinge and losynge of oure preastes with the keye of goddes word. for as they made no man a lepre even so oures haue no power to commaunde any man to be in synne or to go to purgatory or hell. And therefore (in as moch as bindinge and

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and losynge is one power) As those preastes healed no man/ even so oures can not of their invisible and domme power dryve any mannes synnes awaye or delyver hym from hell or fayned purgatorye. how be it if they preached gods word purely which is the authorite that christ gaue them/ then they shuld binde ad losse/ kille and make alyve agayne, make vncleane and cleane agayne/ and send to hell ad fette thence agayne/ so mighty is gods word. for if they preached the lawe of god, they shuld bind the consciences of synners with the bondes of the paynes of hell and bringe them vnto repentance. And then if they preached them the mercye that is in christ/ they shuld losse them and quiet their raginge consciences and certefie them of the fauoure of god and that their synnes be forgiven.

Fynallye beware of allegoryes/ for there is not a moare handsome or apte a thinge to be gyle withall then an allegorye/ nor a more sottile and pestilent thinge in the world to persuaude a false mater then an allegorye. And contrary wyle there is not a better/ vehementer or myghtyer thinge to make a man vnderstand with all then an allegory. For allegoryes make a man quicke witted and prynte wysedome

no T

come in him and maketh it to abyde, where bare wordes go but in at the one care and out at the other. As this with such like sayenges : put salt to all youre sacrifices, in steade of this sentence, do all youre deades with discrecion, grete th and biteth (yf it be vnderstonde) moare the playne wordes. And when I saye in steade off these wordes boist not youre self of your good deades, eate not the bloude nor the fatt of your sacrifice, there is as great discrece betwene them as there is distaunce betwene heauen and earth. For the lifte and beuty of all good deades is of God and we are but the caren leane, we are onely the instrument whereby god worketh only, but the power is his. As god created Paule a newe, poured hys wisdom in to him, gaue him mighte and promysed him that his grace shuld neuer fayle him &c. and all without deservinges. excepte that nurteringe the sayntes and makinge them curse and rayle on Christ be meritorious. Now as it is death to eate the bloude or fatte of any sacrifice, is it not (thinke ye) damnable to robbe god of his honoure and to gloryfy my self with his honoure?



The thirde boke of Moses, called
Leuiticus.

The firste Chapter.

And the Lorde called Moses,
And spake vnto him oute off
the tabernacle of witnessse saye
enge, Speake vnto the childern
of Israel, and saye vnto them.
Who soeuer of you shall bringe
a gifte vnto the Lorde, shall bringe it of the
catell: euen of the oxen and of the shepe.

Yf he brynge a burnt offrynge of the oxen
he shall offre a male without blimesh, and shall
brynge him to the dore of the tabernacle of
witnessse, that he maye be accepted before the
Lorde. And let him put his hande apon the
heed of the burnt sacrifice, and fauoure shall be
geuen him to make an attonemēt for hym, and
let him kyll the ox before the Lorde. And
let the preastes Aarons sonnes brynge the blode
and let them sprinckell it rounde aboute
apon the alter that is before the dore of the ta-
bernacle of witnessse, And let the burnt offrynges
be strypped and hewed in peces. And the
let the sonnes of Aaron the preast put fire apō
the alter and put wodd apon the fire, and let
them laye the peces with the heed and the fat-
te, apon the wodd that is on the fire in the alter.

A ij But

Handwritten notes:
The Lord
Dullid us for us

I. Chapter.

But the inwardes and the legges they shall wash in water, and the preast shall burne altogether upon the alter, that it be a burnt sacrifice, and an offeringe of a swete odoure vnto the Lorde.

Yf he will offer a burnt sacrifice of the shepe whether it be of the lames or of the gootes; he shall offer a male without blimesh. And let him kyll it on the north syde of the alter, before the Lorde. And let the preastes Aarons sonnes sprinkle the bloude of it, rounde aboute upon the alter. And let it be cut in peces: euen with his heed and his fatte, and let the preast putte them upon the woodd that lyeth upon the fire in the alter. But let him wash the inwardes and the legges with water, and than bringe altogether and burne it upon the alter: that is a burnt offeringe and a sacrifice of swete fauoure vnto the Lorde.

Yf he will offer a burnt offeringe of the foules he shall offer eyther of the turtill doves or of the ionge pigeons. And the preast shall brynge it vnto the alter, and wrynge the necke a sundre of it, and burne it on the alter, and let the bloude runne out upon the sydes of the alter, and plucke away his croppe and his fethers, and cast the besyde the alter on the east parte vpon the hepe of ashes, and breke his winges but
plucke

II. Chapter.

Fo. III.

plucke the not a sundre. And the let the preast burne it vpon the alter, eue vpon the woodd that lyeth vpon the fire, a burnt sacrifice and an offeringe of a swete fauoure vnto the Lorde.

The seconde Chapter.

Yf any soule will offer a meat offeringe vnto the Lorde, his offeringe shall be fine floure, and he shall poure thereto oyle and put frankencens thereon and shall bringe it vnto Aarons sonnes the preastes. And one of them shall take thereout his handfull of the floure, and of the oyle with all the frankencens, and burne it for a memoriall vpon the alter: an offeringe of a swete fauoure vnto the Lord. And the remnant of the meat offeringe shall be Aarons and his sonnes, as a thinge most holye of the sacrifices of the Lorde.

Yf any man bringe a meat offeringe that is baked in the oue, let him brynge swete cakes of fine floure mingled with oyle, and vnleued wafers anoynted with oyle. Yf thy meat offeringe be baken in the fryenge pan, then it shall be of swete floure mingled with oyle. And thou shalt mynce it small, and poure oyle thereon: and so is it a meat offeringe.

Yf thy meat offeringe be a thyng broyled vpon the greadyerne, of floure mingled with oyle it shall be. And thou shalt brynge the
meat offeringe

II. Chapter

meatoffryng that is made of these things vnto the Lorde, and shalt deliuer it vnto the prest, and he shall brynge it vnto the altare and shall heue vppc parte of the meatoffryng for a memoriall, and shall burne it upon the alter: an offeringe of a swete sauoure vnto the Lorde. And that which is left of the meatoffryng shall be Aarons and his sonnes, as a thyng that is most holyc of the offeringes off the Lorde.

All the meatoffrynges which ye shall brynge vnto the Lorde, shall be made without leuē. For ye shall nether burne leuen nor honye in any offeringe of the Lorde. Notwithstandinge ye shall bryng the firstlynges of them vnto the Lorde: But they shall not come upon the alter to make a swete sauoure.

All thy meatoffrynges thou shalt salt with salt: nether shalt thou soffre the salt of the couenant of thy God to be lackyng from thy meatoffryng: but upon all thyn offeringes thou shalt brynge salt.

Yf thou offer a meatoffryng of the first ripe frutes vnto the Lorde, then take of that which is yet grene and drye it by the fire and be at it small, and so offer the meatoffryng of thy firstype frutes. And than poure oyle there to, and put frankencens thereon: and so it is a
meat

III. Chapter. Fo, III.

meatoffryng. And the prest shall burne parte of the beten corne and parte of that oyle, with all the frankencens: for a remembrance. That is an offeringe vnto the Lorde.

¶ The thyrd Chapter

YF any man brynge a peaceoffryng of the oxen: whether it be male or female, he shall brynge such as is without blemish, before the Lorde, and let him put his hande upon the heed of his offeringe, and kyll it before the dore of the tabernacle of witnessse. And Aarons sonnes the prestes, shall sprinkle the bloude upon the alter rounde aboute. And they shall offre of the peaceoffryng to be a sacrifice vnto the Lorde: the fatt that couereth the inwardes and all the fatt that is upon the inwardes: and the two kydneys with the fatt that lyeth upon the loynes: and the kalle that ys on the lyuer, they shall take awaye with the kydneys. And Aarons sonnes shall burne them upon the alter with the burnt sacrifice which is upon the woodd on the fire. That is a sacrifice of a swete sauoure vnto the Lorde.

Yf a man brynge a peaceoffryng vnto the Lorde from of the flocke: whether it be male, or female, it shall be without blemish. Yf he offre a lambe, he shall brynge it before the Lord
and

III. Chapter

and put his hande upon his offrynges hecde/
and kyll it in the doore off the taberna-
cle off wytnesse / and Aarons sonnes shall
sprinkle the bloude thereof rounde aboute the
alter.

And of the peaseoffryng they shall brynge
a sacrifice vnto the Lorde: the fatt there of ad
therompe altogether, which they shall take off
harde by the backe bone: and the fatt that coue-
reth the inwardes and all the fatt that is upon
the inwardes and the .ij. kydneyes with the fatt
that lyeth upon them and upon the loynes, and
the kall that is upon the lyuer he shall take a-
waye with the kydneyes. And the preast shall
burne them upon the alter to fede the Lordes
offryng withall.

Yf the offryng be a goote, he shall brynge
it before the Lorde and put his hande upon the
head of it and kyll it before the tabernacle of
witnesse/and the sonnes of Aaron shall sprin-
kle the bloude thereof upon the alter rounde a-
boute. And he shall brynge thereof his offryng
vnto the Lordes sacrifice: the fatt that coue-
reth the inwardes and all the fatt that is upon
the inwardes and the .ij. kydneyes and the fatt
that lyeth upon them and upon the loynes, and
the kall that is upon the lyuer he shall take awaye
with the kydneyes. And the preast shall burne
them upon the alter to fede the Lordes sacrifice
with

III. Chapter. Fo. V.

with all ad to make a swete sauoure. And thus
shal all the fatt be the Lordes/and it shalbe a la-
we forever amonge youre generacions after
you in youre dwellinge places: that ye eate ne-
ther fatt nor bloude.

¶ The. III. Chapter.

AND the Lorde talked with Moses sayn-
ge: speake vnto the childern of Israel ad
saye: when a soule synneth thorow ignoraunce
and hath done any of those thinges which the
Lorde hath forbydden in his commaundmen-
tes to be done: Yf the preast that is anoynted
synne and make the peple to doo amysse / he
shall brynge for his synne which he hath done:
an ox without blemyshe vnto the Lorde for a
synneoffryng. And he shall brynge the ox vnto
the dore of the tabernacle of wytnesse befo-
re the Lorde, and shall put his hande upon the
oxes heade and kyll him before the Lorde.
And the preast that is anoynted shall take of
the oxes bloude and brynge it in to the taber-
nacle of witnesse and shall dyppe his fynger in
the bloude and sprinkle thereof .vij. tymes be-
fore the Lorde: euen before the hangynge
of the holy place. And he shall put some of
the bloude upon the hornes of the alter of
swete cens before the Lorde which is in the
taber-

IIII. Chapter

tabernacle of witnessse, and shall poure all the bloude of the oxe upon the botome of the alter of burntofferings which is by the dore of the tabernacle of witnessse. And he shall take awaye all the fatt of the oxe that is the synneofferynge: the fatt that couereth the inwardes and all the fatt that is aboute them, and the ij. kydneyes with the fatt that lyeth upon the and upon the loynes, and the kall upon the lyuer let them take awaye also with the kydneyes: as it was taken from the oxe of the peaceoffrynge and let the preast burne them upon the altare of burntofferings. But the skynne of the oxe and all his flesh with his heede, his legges, his inwardes with his donge, shall he carye altogether out of the hoste vnto a cleane place: euen where the ashes are poured out, and burne him on woodd with fyre: euen upon the heape of ashes.

Yf the hole comynalte of the childern of Israel synne thorow ygnorauce and the thyng be hyd from their eyes: so that they haue comytted any of these thynges which the Lorde hath forbidden to be done in his commaundementes and haue offended, and the synne which they haue synned be afterwarde knowne, than shal they offre an oxe for a synneofferynge and shall brynge him before the tabernacle of wit-

nesse

IIII. Chapter. Fo. VI.

nessse, and the elders of the multitude shall put their handes upon his heed before the Lorde. And the preast that is anoynted shall brynge of his bloude in to the tabernacle of witnessse, and shall dyppe his finger in the bloude, and sprinkle it seuen tymes before the Lorde: euen before the uayle. And shall put of the bloude upon the hornes of the alter whiche is before the Lorde in the tabernacle of witnessse, and shall poure all the bloude upon the botome of the alter of burntofferings which is by the dore of the tabernacle of witnessse, and shall take all his fatt from him and burne it upon the altare, and shall do with his oxe as he dyd with the synneoffrynge oxe. And the preast shal make an attonement for them, and so it shal be forgiven them. And he shall brynge the oxe without the hoste, and burne him as he burned the first, so is this the synneofferynge of the comynalte.

When a Lorde synneth and committeth thorow ignoraunce any of these thynges whiche the Lorde his God hath forbydden to be done in his commaundementes and hath so offended: when his synne is shewed vnto him which he hath synned, he shall brynge for hys offerynge an he goote without blemyshe and laye his hande upon the heed of it, and kyll it in
the

III. Chapter

the place where the burntofferings are kylled before the Lorde: this is a synneoffrynge. Then let the preast take of the bloude of the synneoffrynge with his finger, and put it upon the hornes of the burntofferyngealter, and poure his bloude upon the botome of the burntofferyngealter and burne all his fatt upon the alter as he doth the fatt of the peaceoffrynges.

And the preast shall make an attonement for him as concernyng his synne, and so it shalbe forgeuen him.

Yf one of the comē people of the londe synne thorowe ignoraunce and committe any off the thinges which the Lorde hath forbidden, in his commaundementes to be done and so hath trespassed, when his synne whiche he hath synned is come to his knowlege, he shall bringe for his offerynge, a she goote without blemish for his synne which he hath synned, and laye his hande upon the heed of the synneoffrynge and see it in the place of burntofferynge. And the preast shall take of the bloude with his finger and put it upon the hornes of the burntofferyngealter and poure all the bloude upon the botome of the alter, and shall take awaye all his fatt as the fatt of the peaceoffrynges is taken awaye. And the preast shall burne it upon the alter for a swete saucure unto the Lorde, and the

V. Chapter. Fo. VII.

the preast shall make an attonement for him and it shalbe forgeuen him.

Yf he bringe a shepe and offer it for a synneoffrynge, he shall bringe a yewe without blemish and laye his hande upon the heed of the synneoffrynge and see it in the place where the burntofferynge are slayne. And the preast shall take of the bloude of the synneoffrynge with his finger, and put it upon the hornes of the burntofferyngealter, and shall poure all the bloude thereof vnto the botome of the alter. And he shall take awaye all the fatt thereof, as the fatte of the shepe of the peaceoffrynges was taken awaye. And the preast shall burne it upon the alter for the lordes sacrifice, and the preast shall make an attonement for his synne, and it shalbe forgeuen him.

¶ The. v. Chapter.

¶ He a soule hath synned and herde the voyce of cursyng and is a witness: whether he hath sene or knowne of it yf he haue not uttered it, he shall bete his synne. Ether when a man toucheth any vnclene thinge: whether it be the carion of an vnclene beest or of vnclene cattell or vnclene worme and is not warre of it, he is also vnclene and hath offended. Ether when he toucheth any vnclennesse of man (what soeuer vnclennesse it be that a man is defyled with all) and is not warre of it and after

V. Chapter.

warde cometh to the knowlege of it, he is a m
spaler. Ether when a soule sweareth: so that he
pronounceth with his lippes to do euell or to
do good (what soeuer it be that a man pronou
unceth with an othe) and the thinge be out of
his mynde and afterwarde cometh to the kno
wlege of it, than he hath offended in one of
these.

Than when he hath synned in one of these
thinges, he shall confesse that wherein that he
hath synned, and shall bringe his trespass offe
rynge vnto the Lorde for his synne which he
hath synned. A female from the flocke, wher
ther it be an yewe or a she goote, for a synne of
ferynge. And the preast shall make an attono
ment for him for his synne. But yf he be not a
ble to brynge a shepe, then let him brynge for
his trespace which he hath synned, two turtill
doues or two yonge pygeons vnto the Lorde
one for a synneofferynge and another for a bur
ntofferynge. And he shall brynge them vnto
the preast, which shall offer the synneofferynge
first and veringe the necke a sundre of it, but
plucke it not cleue of. And let him sprinkle
of the bloude of the synneofferynge apon the
syde of the alter, and let the reste of the bloude
blede apon the botome of the alter, and than
it is a synneofferynge. And let him offer the se
cond

V. Chapter. Fo. VIII.

conde for a burnt offerynge as the maner is: ad
so shall the preast make an atonement for him
for the synne which he hath synned, and it shall
be forgeuen him.

And yet yf he be not able to brynge. ij. tur
till doues or two yonge pigeons, then let hym
brynge his offerynge for his synne: the tenth
parte of an Epha of fine floure for a synne of
ferynge, but put none oyle thereto nether put
ony frankencens thereon, for it is a synne offe
rynge. And let him brynge it to the preast, and
the preast shall take his handfull of it and bur
ne it apon the alter for a remembrance to be
a sacryfice for the Lorde: that is a synne offeryn
ge. And let the preast make an atonement for
him for his synne (what soeuer of these he ha
th synned) and it shall be forgeuen. And the
remnaute shall be the preastes, as it is in the me
at offerynge.

And the Lorde comyned with Moses sa
yenge: when a soule trespasseth ad synneth tho
row ignorauce in any of the holy thinges of
the Lorde, he shall brynge for his trespace vnto
the Lord, a ram without blymes out of the
flocke valowed at two sycles after the holy sy
cle, for a trespace offerynge. And he shall make
amendes for the harme that he hath done in
the holy thyng, and put the fiste parte moare
there

V. Chapter.

to and geue it vnto the preast. And the preast shall make an attonemēt for him with the ram of the trespassofferynge, and it shalbe forgeuē hym.

* When a soule synneth and committeth any of these thinges which are forbiddē to be done by the cōmaundmentes of the Lorde: though he wist it not, he hath yet offended and is in synne, and shall brige a ram without blymesh out of the flocke that is esteemed to be worthe a synneofferynge, vnto the preast. And the preast shall make an attonement for him for the ignorance whiche he dyd and was not ware, and it shalbe forgeuen him. This is a trespassofferynge, for he trespassed agaynst the Lorde.

And the Lorde talked with Moses sayenge: when a soule synneth and trespaceth agaynst the Lorde and denyed vnto his neyghboure that which was taken him to kepe, or that was put vnder his hande, or that which he hath violently taken away, or that whiche he hath deceaued his neyghboure off wyth sotylte, or hath founde that whiche was losse and denyeth it, and sweareth falsely, in what soeuer thinge it be that a man doth and synneth therein. Then when he hath synned or trespassed, he shall restore agayne that he take violently awaye,

or the

VI. Chapter. Fo. IX.

or the wronge whiche he dyd, or that whiche was delyuēd him to kepe, or the lost thinge which he founde, or what soeuer it be aboute which he hath sworne falsely, he shall restore it agayne in the whole sūme and shal adde the fyfte parte moare thereto and geue it vnto him to whome it pertaineth, the same daye that he offereth for his trespass, and shall brynge for his trespass offerynge vnto the Lorde, a ram without blymesh out of the flocke, that is esteemed worth a trespassofferynge vnto the preast. And the preast shall make an attonemēt for him before the Lorde, and it shall be forgeuē hī in what soeuer thinge it be that a mā doth and trespaceth therein.

Vnto my ney-
bour pertain-
eth. Item. L.
cō. but vnto
god repētunt
de. and the me
sacrifice of
charities blou
de is a iustitū
facien. ad at-
tonemēt. ad a
pealinge of al
wrath.

¶ The. vj. Chapter.

And the Lorde spake vnto Moses sayenge. Commaunde Aaron and his sonnes sayenge: this is the lawe of the burnt offerynge. The burnt offerynge shalbe upon the hearth of the alter all nyghte vnto the mornynge, and the fire of the alter shall burne therein. And the preast shall put on his linnen albe and his linnen breches upon his flesh, and take awaye the ashes whiche the fire of the burnt sacrifice in the altare hath made, and put them besyde the alter, and the put off his raymēt and put on other

B i and

VI. Chapter.

and carye the ashes out without the hoste vnto a clene place.

The fire that is upon the alter shall burne therein and not goo out. And the prest shall put woodd on the fire euery morninge and put the burnt sacrifice upon it, and he shall burne thereon the fatt of the peaceofferynges. The fire shall euer burne upon the alter and neuer goo out.—

This is the lawe of the meatoffrynge: Aarons sonnes shall bringe it before the Lorde, vnto the alter: and one of them shall take hys handfull of the floure of the meatoffrynge and of the oyle with all the frankencens whiche ys thereon and shall burne it vnto a remembrance upon the alter to be a swete fauoure of the memoriall of it vnto the Lorde. And the rest thereof, Aaron and his sonnes shall eate: vnleueded it shall be eaten in the holy place: euē in the courte of the tabernacle of witnesse they shall eate it. Their parte whiche I haue geuen them of my sacrifice, shall not be baken with leuen, for it is most holye, as is the synneoffrynge, and trespaceoffrynge. All the males amonge the childern of Aaron, shall eate of it: and it shall be a dutye for euer vnto youre generacions of the sacrifices of the Lorde, nether shall any man twytche it, but he that is halowed.

And

VI. Chapter. Fo. X.

And the Lorde spake vnto Moses sayenge: this is the offrynge of Aaron and of his sonnes which he shall offer vnto the Lorde in the daye when they are anoynted: the tenth parte of an Epha of floure, which is a dayly meatoffrynge perpetually: halfe in the morninge and halfe at night: and in the fryenge pan it shall be made with oyle. And whē it is fryed, thou shalt brynge it in as a baken meatoffrynge mysed small, and shalt offer it for a swete fauoure vnto the Lorde. And that prest of his sonnes that is anoynted in his steade, shall offer it: and it shall be the lordes dutye for euer, and it shall be burnt altogether. For all the meatoffrynges of the preastes shall be burnt altogether, and shall not be eaten.

And the Lorde talked with Moses sayenge: speake vnto Aaron and vnto his sonnes and saye. This is the lawe of the synneoffrynge, In the place where the burnt offrynge is kylled, shall the synneoffrynge be kylled also before the Lorde, for it is most holy. The prest that offereth it shall eate it in the holy place: euē in the courte of the tabernacle of witnesse. Noman shall touche the flesh thereof, saue he that is halowed. And yf any rayment be sprynckled therewith, it shall be washed in an holy place, and the erthe pott that it is soddē in

By shal

VII. Chapter.

shalbe broken. Yf it be sodden in brasse, then the pott shalbe scoured and plunged in the water. All the males amonge the childern of Aaron shall eat thereof, for it is most holy. Notwithstōdinge no synneofferynge that hath his bloude brought in to the tabernacle of witnesse to reconcyte with all in the holy place, shalbe eaten: but shalbe burnt in the fire.

¶ The. vij. Chapter.

THis is the lawe of the trespassofferynge which is most holy. In the place where the burntoffrynge is kylled, the trespassoffrynge shalbe kylled also: and his bloude shalbe sprinkled rounde aboute upon the alter. And all the fatt thereof shalbe offered: the rumpe and the fatt that couered the inwardes, and the. ij. kydneyes with the fatt that lyeth on them and upon the loynes: and the kyll on the lyuer shalbe taken awaye with the kydneyes, And the preast shall burne them upon the altare, to be an offerynge vnto the Lorde: this is a trespassofferynge.

All the males amonge the preastes shal cate thereof in the holy place, for it is most holy. As the synneofferynge is, so is the trespassofferynge, one lawe scruech for both: and it shall be the preastes that reconcyte there with.

And

VII. Chaptre. Fo. XI,

And the preast that offered a mans burnt offerynge, shall haue the skyn of the burnt offerynge which he hath offered. And all the meatofferynges that are baken in the ouen, and all that is dressed upon the gredyerne and in the fryenge pan, shalbe the preastes that offereth them. And all the meatofferynges that are myngled with oyle or drye, shall pertaine vnto all the sonnes of Aaron, and one shall haue as moche as another.

This is the lawe of the peaceoffrynges whiche shalbe offered vnto the Lorde. Yf he offer to geue thanckes, he shall brynge vnto his thankofferynge: swete cakes myngled with oyle and swete wafers anoynted with oyle, and cakes myngled with oyle of fine floure fryed, and he shall brynge his offerynge upon cakes made of leuended bred vnto the thankofferynge of his peaceofferynges, and of them all he shall offer one to be an heueoffrynge vnto the Lorde, and it shalbe the preastes that sprynkleth the bloude of the peaceofferynges. And the fleshe of the thankofferynge of his peaceofferynges shalbe eaten the same daye that it is offred, and there shall none of it be layde vpp vntyll the mornynge.

Yf it be a vouwe or a fre will offerynge that he bryngeth, the same daye that he offereth it, it shal

VII. Chaptre.

It shalbe eaten, and that which remayneth may be eaten on the morowe: but as moche of the offered flesh as remaneth vnto the thirde daye shalbe burned with fire. For yf any of the flesh of the peaceoffrynges be eaten the thirde daye then shall he that offered it optayne no fauour, nether shall it be rekened vnto him: but shalbe an abhominacion, and the soule that eateth of it shall beare the synne thereof.

The flesh that twycheth any vnclene thinge shall not be eaten, but burnt with fire: and all that be clene in their flesh, maye eate flesh. Yf any soule eate of the flesh of the peaceoffrynges, that pertayne vnto the Lorde and hys vnclennesse yet upon him, the same soule shall perishe from amonge his peoole. Moreouer yf a soule twych any vnclene thinge, whether it be the vnclennesse of man or of any vnclene beast or any abhominacion that is vnclene: and the eate of the flesh of the peaceoffrynges which pertayne vnto the Lorde, that soule shall perishe from his people.

And the Lorde spake vnto Moses saynge: speake vnto the childern of Israel and saye. Ye shall eate no maner fatt of oxen, shepe or gootes: neuerthelater the fatt of the beast that dyeth alone and the fatt of that which is torne with wilde beestes, maye be occupide in all maner

vses

VII. Chaptre. Fo. XII,

vses: but ye shal in no wise eate of it. For who soeuer eateth the fatt of the beast of which me bring an offring vnto the Lorde, that soule that eateth it shall perishe fro his people. Moreover ye shall eate no maner of bloud, where soeuer ye dwell, whether it be of foule or of beast. What soeuer soule it be that eateth any maner of bloude the same soule shal perishe fro his people.

And the Lorde talked with Moses saynge: speake vnto the childre of Israel and saye. He that offereth his peaceoffrynge vnto the Lorde, shall bringe his gifte vnto the Lorde of his peaceoffrynges: his owne handes shall bringe the offrynge of the Lorde: eue the fatt apō the brest he shall bringe with the brest to waue it a waueoffrynge before the Lorde. And the preast shall burne the fatt upon the alter, and the brest shalbe Aarōs and his sonnes. And the right shulder they shall geue vnto the preast, to be an heueoffrynge, of their peaceoffrynges. And the same that offereth the bloud of the peaceoffrynges and the fatt, among the sones of Aarō, shall haue the right shulder vnto his parte, for the wauebrest and the heue shulder I haue taken of the childern of Israel, euen of their peaceoffrynges, and haue geue it vnto Aarō the preast and vnto his sonnes: to be a dutie for euer of

the

VIII. Chaptre.

the childern of Israel.

This is the anoyntinge of Aaron and of the sacryfices of the Lorde, in the day when they were offered to be preastes vnto the Lorde, whiche the Lorde commaunded to be geuen them in the day when he anoynted them, of the childern of Israel, and to be a dutie for euer amonge their generacions. This is the lawe of burnt offrynges, of meat offrynges, of synne offrynges, of trespasse offrynges, of fulloffrynges, of peace offrynges, which the Lorde commaunded Moses in the mount of Sinai, in the day when he commaunded the childern of Israel to offer their offrynges vnto the Lorde in the wildernesse of Sinai.

The. viij. Chapter.

AND the Lorde spake vnto Moses saynge: take Aaron and his sonnes with him, and the vestures and the anoyntinge oyle, and an ox for a synneofferynge and two rammes, and a baskett of swete bred: and gather all the comentye together vnto the doore of the tabernacle of witnessse. And Moses dyd as the Lorde commaunded him, and the people gathered them selues together vnto the doore of the tabernacle of witnessse. And Moses sayde vnto the people: this is the thinge which the Lorde commaunded to do.

And

Hence the pope sett holowenge of churches, alters, font, belles and so forth, and the anoyntinge of bishoppes preastes, and such like.

VIII. Chapter. Fo. XIII.

And Moses broughte Aaron and his sonnes, and wasshed them with water, and put apon him the albe and gyrde him with a girdel and put apon him the tuncle and put the Ephod thereon, and gyrded him with the bordered girdel of the Ephod, and bounde it vnto him therewith. And he put the brestslappe thereon, and put in the brestslappe lighte and perfectnesse. And he put the myter apon his heed and put apon the myter eue apon the forefront of it, the golden plate of the holy crowne, as the Lorde commaunded Moses.

And Moses toke the anoyntinge oyle and anoynted the habitacion and all that was therein and sanctified them, and spryngled thereof apon the alter .vij. tymes and anoynted the alter and all his vessels, and the lauer with hys fote, to sanctifie them. And he poured of the anoyntinge oyle apon Aarons heed and anoynted him to sanctifie him. And he broughte Aarons sonnes and put albes apon them, and gyrde them with gyrdels, and put bonettes apon their heedes: as the Lorde commaunded Moses.

And the synneoffrynge was brought. And Aaron and his sonnes put their hands apon the heed of the ox of the synneoffryng. And when it was slayne, Moses toke of the bloude, and put it apon the hornes of the alter rounde aboute

VIII. Chapter.

aboute with his finger and purified it, and poured the blood vnto the botome of the alter and sanctified it and reconcyled it. And he toke all the fatt that was upon the inwardes and the kalle that was on the lyuer and the two kydneyes with their fatt and burned it upon the alter. But the ox, the hide, his flesh and his donge, he burnt with fire without the hoste, as the Lorde commaunded Moses.

And he broughte the ram of the burnt offering, and Aaron and his sonnes put their handes upon the heed of the ram, and it was kylled. And Moses sprinkled the blood upon the alter rounde aboute, and cutt the ram in peces and burnt the heed, the peces and the fatte, and washed the inwardes and the legges in water, and burnt the ram euery whitt upon the alter. That was a burnt sacrifice of a swete sauoure and an offering vnto the Lorde, as the Lorde commaunded Moses.

And he broughte the other ram that was the fullofferynge, and Aaron and his sonnes put their handes upon the heed of the ram: And when it was slayne, Moses toke of the bloude of it, and put it upon the tynnell of Aarons right care and upon the thombe of his right hande and upon the great too of his righte fote. Then were Aarons sonnes broughte, and Mo-

ses

VIII. Chapter. Fo. XIII.

ses put of the bloude on the tynnell of the right care of them, and upon the thombes of their righte handes, and upon the great tooes of their righte fete, and sprinkled the blood upon the alter rounde aboute.

And he toke the fatt and the rompe and all the fatt that was upon the inwardes, and the kalle of the lyuer, and the .ij. kydneyes with their fatt and their righte shulder. And out of the basket of swete bred that was before the Lorde, he toke one swete cake of oyled bred and one wafer, and put the on the fatt and upon the righte shulder, and put altogether upon Aarons handes and upon his sonnes handes, and wauced it a waue offering before the Lorde. And then Moses toke the from of their handes agayne and burnt the upon the alter, euen upon the burnt offering: These are the fulloffrynges of a swete sauoure and a sacrifice vnto the Lorde.

And Moses toke the breste and wauced it a waue offering before the Lorde, of the ram of the fulloffrynges: and it was Moses parte, as the Lorde commaunded Moses.

And Moses toke of the anoynting oyle and of the bloude whiche was upon the alter, and sprinkled it upon Aarō and upon his vestimētes and upon his sonnes and on their vestimētes with hī and sanctified Aarō and his vesturs and his sonnes and his

and his

IX. Chapter.

and his sonnes vestures also. Then Moses sayde vnto Aaron and his sonnes: boyle the flesh in the doore of the tabernacle of witnessse, and there eate it with the bred that is in the basket of fullofferynges, as the Lorde commaunded sayenge. Aaron and his sonnes shall eate it: and that whiche remaineth of the flesh and of the brede, burne with fire.

And se that ye departe not from the doore of the tabernacle of witnessse seuen dayes longe: vntill the dayes of youre fullofferynges be at an ende. For. vii. dayes must youre hādes be filled, as they were this daye: euē so the Lorde hath commaūded to do, to reconyle you with all. Se therfore that ye abyde in the doore of the tabernacle of witnessse daye and nyghte seuen dayes longe: and kepe the watch of the Lorde that ye dye not: for so I am commaūded. And Aaron and his sonnes dyd all thynges which the Lorde commaūded by the hande of Moses.

¶ The. ix. Chapter.

ANd the. viij. daye Moses called Aaron and his sonnes and the elders of Israel, and sayde vnto Aaron: take a calfe for a synneoffryng, and a ram for a burntoffryng: both without blemish, and bryng them before the Lorde. And vnto the childern of Israel he spa

ke sa.

IX. Chapter. Fo. XV

ke sayenge: take ye an he goote for a synneoffryng, and a calfe and a lambe bothe two of a yere olde, and without blemish for a burnt sacrifice, and an ox and a ram for peaceoffrynges, to offer before the Lorde, and a meateofferyng myngle d with oyle, for to daye the Lorde will appere vnto you.

And they brought that which Moses commaūded vnto the tabernacle of witnessse, and all the people came and stode before the Lorde. And Moses sayde, this is the thyng which the Lorde commaūded that ye shulde do: and then the glorye of the Lorde shall appere vnto you. And Moses sayde vnto Aaron: go vnto the alter and offer thy synneoffryng, and make an attonement for the and for the people: and then offer the offeryng of the people and reconyle them also, as the Lorde commaūded Moses.

And Aaron went vnto the alter, and slewe the calfe that was his synneoffryng. And the sonnes of Aaron broughte the bloude vnto him, and he dypte his finger in the bloude and put it upon the hornes of the alter, and poured the bloude vnto the betome of the alter. And the fatt and the two kydneyes with the kall of the lyuer of the synneoffryng, he burnt vpon the alter, as the Lorde commaūded Moses: but

IX. Chapter.

and his sonnes vestures also. Then Moses sayde vnto Aaron and his sonnes: boyle the flesh in the doore of the tabernacle of witnessse, and there eate it with the bred that is in the basket of fullofferynges, as the Lorde commaunded sayenge. Aaron and his sonnes shall eate it: and that whiche remaineth of the flesh and of the brede, burne with fire.

And se that ye departe not from the doore of the tabernacle of witnessse seuen dayes longe: vntill the dayes of youre fullofferynges be at an ende. For. vii. dayes must youre hādes be filled, as they were this daye: euē so the Lorde hath commaūded to do, to reconcyle you with all. Se therfore that ye abyde in the doore of the tabernacle of witnessse daye and nyghte seuen dayes longe: and kepe the watch of the Lorde that ye dye not: for so I am commaūded. And Aaron and his sonnes dyd all thynges which the Lorde commaūded by the hande of Moses.

¶ The. ix. Chapter.

ANd the. viij. daye Moses called Aaron and his sonnes and the elders of Israel, and sayde vnto Aaron: take a calfe for a synne offrynge, and a ram for a burnt offrynge: both without blemish, and bryng them before the Lorde. And vnto the childern of Israel he spake sae

IX. Chapter. Fo. XV

ke sayenge: take ye an he goote for a synneofferynge, and a calfe and a lambe bothe two of a yere olde, and without blemish for a burnt sacrifice, and an ox and a ram for peaceoffrynges, to offer before the Lorde, and a meateofferyng myngled with oyle, for to daye the Lorde will appere vnto you.

And they brought that which Moses commaūded vnto the tabernacle of witnessse, and all the people came and stode before the Lorde. And Moses sayde, this is the thyng which the Lorde commaūded that ye shulde do: and then the glorye of the Lorde shall appere vnto you. And Moses sayde vnto Aaron: go vnto the alter and offer thy synneofferynge, and make an attonement for the and for the people: and then offer the offerynge of the people and reconcyle them also, as the Lorde commaūded Moses.

And Aaron went vnto the alter, and slewe the calfe that was his synneoffrynge. And the sonnes of Aaron broughte the bloude vnto him, and he dypte his finger in the bloude and put it upon the hornes of the alter, and poured the bloude vnto the betome of the alter. And the fatt and the two kydneyes with the kall of the lyuer of the synneoffrynge, he burnt vpon the alter, as the Lorde commaūded Moses: but

IX. Chapter.

but the flesh and the hyde / he burnt with fyre without the hoste.

After wards he slewe the burnt offeringe, and Aarons sonnes brought the bloude vnto him, and he sprinkled it rounde aboute upon the altar. And they brought the burnt offeringe vnto him in peces and the heed also / and he burnt it upon the altar / and dyd wasshe the inwardes and the legges / and burnt them also upon the burnt offeringe in the altar.

And than he broughte the peoples offeringe and toke the goote that was the peoples syn offeringe / and slewe it and offered it for a syn offeringe: as he dyd the first. And then broughte the burnt offeringe and offered it as the maner was / and broughte the meat offeringe and fylled his hande thereof, and burnt it upon the altar / besydes the burnt sacrifice in the morninge.

Then he slewe the ox and the ram that beere the peoples peace offeringes / and Aarons sonnes broughte the bloude vnto him / and he sprinkled it upon the altar rounde aboute, and toke the fatt of the ox and of the ram: the rumpe and the fatt that couereth the inwardes and the kydneyes and the kall of the lyuer: and put them upon the brestes and burnt it upon the altar: but the brestes and the righte sholders Aaron wauced before the Lorde / as the Lorde com-

X. Chapter. Fo. XVI

maunded Moses.

And Aaron lifte vpp his hande ouer the people and blessed the, and came doune from off the offeringe of syn offeringes / burnt offeringes and peace offeringes. Then Moses and Aaron went into the tabernacle of witnesse and came out agayne and blessed the people / and the glorye of the Lorde apered vnto all the people. And there came a fyre out from before the Lorde / and consumed upon the altar: the burnt offeringe and the fatt. And all the people sawe it and shewed, and fell on their faces.

The X. Chapter

And Nadab and Abihu the sonnes of Aaron toke ether of them his censor and put fyre therein and put cens apō, and broughte strange fyre before the Lorde: which he commaunded the not and there went a fyre out from the Lorde and consumed the, and they dyed before the Lorde. Then Moses sayde vnto Aaron this is it that the Lorde spake saynge: I will be sanctified in them that come nye me, and before all the people I will be glorified. And Aaron helde his peace.

And Moses called Misael and Elefaphai the sonnes of Uziel the vncle of Aaron, and sayde vnto the: goo to and carye youre brethre from the holy place out of the hoste. And they went to them and caryed them in their albes out of the hoste, as Moses bad.

Of such places the bishop takes their doctourly blessing with fingers. But thou must read the goodly prayer of his blessing.

Hereof ye see the fruite of a mans good content with our Gods word. As we maye do nolesse, so doeth this example teach that we maye do no more than is commaunded.

God is sanctified when we obey him. Ad mortify oure wyll to doo his.

X. Chapter.

And Moses sayde vnto Aaron and vnto Eleazar and Ithamar his eldest sonnes: vnto you not youre heed nether rent youre clothes/ lest ye dye and wrath come upon all the people lett your brethren the hole house of Israel/ bewep the burnyng which the Lorde hath burnt. But goo ye not out from the dore of the tabernacle of wytnesse/ lest ye dye: for the annoyntynge oyle of the Lorde is upon you. And they dyd as Moses bad.

Our prelates be drunke with defyne of honoure and haue brought the world oute of their wittes to satisfie their luffes, and lye not sobirly to teachen vs what christ commaunded by the lawe of the apostels.

And the Lorde spake vnto Aaron saynge: drynke no wyne nor stronge drynke / neither thou nor thi sonnes with the: when ye go in to the tabernacle of wytnesse/ lest ye dye. And let it be a lawe foreuer vnto youre childern after you: that ye maye put difference betwene holy and unholy / and betwene vncleane and cleane/ and that ye maye teach the childern of Israel: all the ordynaunces which the Lorde hath commaunded them by the handes of Moses.

And Moses sayde vnto Aaron and vnto Eleazar and Ithamar his sonnes that were left: take the meat offerynge that remaineth of the sacrifices of the Lorde/ and eate it without leuen besyde the alter/ for it is most holy: eate it therefore in the holy place, because it is thi dutye and thi sonnes dutye of the sacrificy of the Lorde: for so I am commaunded. And the wauebreft

X. Chapter. Fo. XVII.

wauebreft and heueshulder eate in a cleane place: both thou and thy sonnes and thy doughters with the. For it is thy dutye and thy sonnes dutye with the, of the peaceofferynges off the childern of Israel. For the heueshulder and the wauebreft whiche they brynge with the sacrifices of the fatt, to waue it before the Lorde, shalbe thine and thy sonnes with the, and be a lawe for euer, as the Lorde hath commaunded.

And Moses soughte for the goote that was the synneofferynge, and se, it was burnt. And he was angrie with Eleazar and Ithamar the sonnes of Aaron, which were lefte alyue saynge: wherefore haue ye not eaten the synneofferynge in the holy place, scynge it is most holye: and for as moch as it is geuen you to bere the synne of the people, and make agrement for them before the Lorde? Beholde, the bloude of it was not brought in within the holy place therefore shulde ye haue eaten it in the holy place as I commaunded. And Aaron sayde vnto Moses: behold, this daye haue they offered the synneofferynge and their burnt offerynge before the Lorde, and it is chaunced me after this maner. Yf I shulde eate of the synneofferynge to daye, wolde the Lorde be content with alle. And when Moses herde that, he was content.

The offeringes must haue bene eaten in cleanness: but Aaron coude not but mourne for his feares.

XI. Chapter.

¶ The .xj. Chapter.

And the Lorde spake vnto Moses and Aaron sayenge: speake vnto the childre of Israel and saye, these are the bestes whiche ye shall eate amonge all the bestes that are on the erth: what soeuer hath hofte and dyuydeth it in to two clawes ad cheweth cud among the bestes, that shall ye eate. Neuerthelesse, these shall ye not eate of them that chewe cud and haue hofses. The camel, for he cheweth cud but he deuydeth not the hofte in to two clawes therfore he shall be vnclene vnto you. And the Conye, for he cheweth the cud but deuydeth not the hofte in to two clawes, therfore he is vnclene to you. And the hare, for he likewise cheweth the cud, but deuydeth not the hofte in to two clawes, he is therfore vnclene to you. And the swyne, for though he deuyde the hofte in to two clawes, yet he cheweth not the cud ad therfore is vnclene to you, Of their flesh see that ye eate not ad their carcaffes se that ye twych not for they are vnclene to you.

These shall ye eate of all that are in the waters: what soeuer hath finnes and skales in the waters. sees and ryuers, that shall ye eate. And all that haue not finnes ad skales in the sees ad ryuers of all that moue and lyue in the waters/ shall

XI. Chapter. Fo. XVII.

shall ye abhorre. Se that ye eate not of their fleshe, ad also that ye abhotre their carcaffes: for all that haue no finnes nor scales in the waters, shall be abhominacion vnto you.

These are the foules whiche ye shall abhorre and whiche shall not be eaten, for they are an abhominacion. The egle, the goosheroke, the cor motaunte, the kyte, the vultur and all his kynde and all kynde of rauens, the estrich, the nightcrotwe, the cocow, the sparowhauke and al the kynde: the litle oule, the storcke, the great oule the backe, the pellicane, the pye, the heron, the laye with the kynde, the lappwyngē ad the swa lowe. And all foules that crepe ad goo apō all iij. shall be an abhominacion vnto you.

Yet these maye ye eate of all the foules that moue and goo apō. iij. fete: euen those that haue no knees aboue vpon their fete to lepe with all apō the erthe, euen these of them ye maye eate: the arbe and all his kynde: the Sole am with all his kynde: the Hargol and all the kynde, ad the Hagab ad all his kynd. Al other foules that moue ad haue. iij. fete, shall be abhominacion vnto you. In soch ye shall be vnclene whosoever touch the carkeffe of thē shall be vnclene vnto the cūen, ad whosoever bereth the carkeffe of thē, shall wash his clothes ad shall be

C ij vnclene

XI. Chapter.

vnclene vntyll euen.

Amonge all maner beestes, they that haue hofes and deuyde them not in to two clawes or that chewe not the cud, shalbe vnclene vnto you: and all that twicheth them shalbe vnclene. And all that goeth upon his handes amonge all maner beestes that goo on all foure, are vnclene vnto you: and as many as twych their carkeffes, shalbe vnclene vntyll the euen. And he that beareth the carkeffe of them, shall wasshe his clothes and be vnclene vntyll the euen/ for soch are vnclene vnto you.

And these are also vnclene to you amonge the thinges that crepe upon the erth: the wefell the moule, the tode and all his kynde, the hedg hogge, stelfio, the licerte, the snayle and the moule. These are vnclene to you amonge all that moue, and all that twych them when they be dead, shalbe vnclene vntyll the euen. And what soeuer any of the dead carkeffes of them fall upon, shalbe vnclene: what soeuer vessell of wodd is be, or rayment, or skynne, or bagge or what soeuer thinge it be that any worke is wroughte with all. And they shalbe plunged in the water and be vnclene vntill the eue, and then they shalbe clene agayne.

All maner of erthen vessell where in to any of them falleth, is vnclene with all that therein is: and

XI. Chapter. Fo. XIX.

is: and ye shall breake it. All maner meate that is eaten, yf any soch water come upon it, it shall be vnclene. And all maner drynke that is drōke in all maner soch vessels, shalbe vnclene.

And whether it be ouen or kettel, it shalbe broken. For they are vnclene and shalbe vnclene vnto you: Neuerthelater, yet the fountaynes and wellles and pondes of water, shalbe clene still. But whosoeuer twycheth their carkeffes, shall be vnclene.

Yf the dead carkeffe of any soch fall apō any seed vsed to sowe, yt shall yet be clene still: but ad yf any water be poured apō the seed and afterward the dead carkeffe of them fall thereō, then it shalbe vnclene vnto you.

Yf any beest of whiche ye eate dye, he that twicheth the dead carkeffe shalbe vnclene vntyll the euen. And he that eateth of any soche dead carkeffe, shall wasshe his clothes and remayne vnclene vntyll the euen. And he also that beareth the carkeffe of it, shall wasshe his clothes and be vnclene vntyll euen.

All that scrauleth upon the erth, is an abhominacyon and shall not be eaten. And what soeuer goeth upon the brest and what soeuer goeth upon .iiij. or moo fete amonge all that scrauleth upon the erth, of that se ye eate not: for they are abhomyable. Make not youre soules abho

XII. Chapter

abominable. Make not youre soules abhominable with nothing that creepeth, nether make youre soules vnclene with them: that ye shulde be defiled thereby.

For I am the Lorde youre God, be sanctified therfore that ye maye be holy, for I am holy: and defile not youre soules with any maner thinge that creepeth upon the erth. For I am the Lorde that brought you out of the lande off Egipte to be youre God: be holy therfore, for I am holy.

This is the lawe of beest and foule and off all maner thinge that lyueth and moueth in the water and of all thinges that crepe upon the erth that ye may put differēce betwene vnclene and clene, and betwene the beestes that are eaten and the beestes that are not eaten.

¶ The. xij. Chapter.

And the Lorde spake vnto Moses and sayde: speake vnto the childern of Israel and saye: whē a womā hath conceaued and hath borne a man childe, she shalbe vnclene. vij. dayes: euen in like maner as when she is put aparte in tyme of hir naturall disease. And in the viij. daye the flesh of the childes foreskynne shalbe cut awaye. And she shall cōtinue in the bloude of hir purifiēge. xxxiiij. dayes, she shal

XII. Chapter. Fo. XXX

wyth no halowed thinge nor come in to the sanctuary, vntyll the tyme of hir purifiēge be out. Yf she bere a maydehilde, then she shalbe vnclene two weekes as when she hath hir naturall disease. And she shall contynue in the bloude of hir purifiēge. lxxvj. dayes.

And when the dayes of hir purifiēge are out: whether it be a sonne or a daughter, she shall brynge a lambe of one yere olde for a burnt offeringe and a yonge pigeon or a turtill doue for a synneofferinge vnto the dore of the tabernacle of witnesse vnto the preast: which she shall offer them before the Lorde and make an attonement for her, and so she shalbe purged of hir yssue of bloude. This is the lawe of her that hath borne a childe, whether it be male or female.

But and yf she be not able to bringe a sheepe, then let her brynge two turtys or two yonge pigeons: the one for the burnt offeringe, and the other for the synneofferinge. And the preast shall make an attonement for her, and she shalbe clene.

¶ The. xiiij. Chapter.

And the Lord spake vnto Moses and vnto Aarō saynge: whē there apcareth a ryse in any māns flesh ether a scabbe or a glisteringe white

This chapter maketh not for confession in the care, but is an example of excommunication of open sinners

XIII. Chapter

As these pre-
stes make v-
cleane ad sen-
de out of com-
pany, euen so
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cleane, so doo
ours lowse,
and absolve.
Now the t-
at sinne secre-
tly thei binde
with preachi-
ge gods word
ad yf thei re-
pet, with pre-
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we the agay-
ne.

whyte: as though the plague of leprosy were in the skynne of his flesh, then let him be brought vnto Aaron the preast or vnto one of hys sonnes the preastes, and let the preast loke on the fore that is in the skynne of his fleshe. Yf the heer in the fore be turned vnto whyte, and the fore also seme to be lower than the skynne of his fleshe, then it is suerly a leprosy, and let the preast loke on him and make hym vn-

clene. Yf there be but a white plecke in the skynne of his fleshe and seme not to be lower than the other skynne nor the heer thereof is turned vnto white: then let the preast shitt him vpp seuen dayes. And let the preast loke upon hym the .vij. daye: yf the fore seme to him to abyde styll and to go no further in the skynne, then let the preast shitt him vpp yet .vij. dayes moore. And let the preast loke on him agayne the .vij. daye. Then yf the fore be waxed blackish and is not growen abroad in the skynne, let the preast make him clene, for it is but a skyrfe. And let him washe his clothes, and then he is clene. But and yf the scabbe growe in the skynne after that he is sene of the preast agayne. Yf the preast se that the scabbe be growen abroad in the skynne, let him make him vnclene: for it is suerly a leprosy.

Yf the

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Yf the plague of leprosy be in a man, let him be brought vnto the preast, and let the preast se him. Yf the rylinge apere white in the skynne ad haue also made the heer white, ad there be rawe flesh in the fore also: then it is an olde leprosy in the skynne of his flesh. And the preast shall make him vnclene, ad shall not shutte him vp for he is vnclene.

Yf a leprosy breake out in the skynne and couer all the skynne from the heed to the fote ouer all wheresocuer the preast loketh, then let the preast loke upon him. Yf the leprosy haue couered all his flesh, let him make the disease clene: for in as moch as he is altogether white he is therefore cleane. But and yf there be rawe flesh on him when he is sene, then he shall be vnclene. Therefore when the preast seeth the rawe flesh, let him make him vnclene. For in as moch as his flesh is rawe, he is vnclene and it is suerly a true leprosy. But and yf the rawe flesh departe agayne and chaunge vnto white, then let him come to the preast and let the preast se him: Yf the fore be chaunged vnto white, let the preast make the disease cleane, ad then he is cleane.

When there is a bycle in the skynne of any mans flesh and is heeled and after in the place of the bycle there apere a whyte rylyng ether a shy-

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a shynynge white somewhat redyssh, let him be sene of the preast. Yf when the preast seeth hi it appeare lower than the other skynne and the heer thereof be chaunged vnto white, let the preast make hi vncleane: for it is a very leprosy, that is broken out in the place of the byele. But and yf when the preast loketh on it there be no white heeres therein nether the scabbe lower than the other skynne and be somewhat blackesh, then the preast shall shutt him aparte vij. dayes. Yf it sprede abrode in the meane season, then let the preast make him vncleane: for it is a leprosy. But ad yf the glifringe white a byde styll in one place and go no further, then it is but the prynte of the byele, and the preast shal make him cleane.

When the skynne of any mā's flesh is burnt with fire that it be rawe and there apere in the burnynge a glifringe white that is somewhat redyssh or altogether white, let the preast loke apon it. Yf the heer in that brightnesse be chaunged to white and it also appeare lower than the other skynne, than it is a leprosy that is broken out in the place of the burnynge. And the preast shall make him vncleane, for it is a leprosy. But and yf (when the preast loketh on it) he se that there is no white heer in the brightnesse and that it is no lower than the other

skynne

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skynne and that it is also blackesh, then let the preast shutt him upp seuen dayes. And yf (when the preast loketh on him the seuenth daye) it be growen abrode in the skynne, lett him make him vncleane: for it is a leprosy. But and yf that brightnesse abyde styll in one place and goo no further in the skynne ad be blackesh, than it is but a rysynge in the place of the burnynge, and the preast shall make hym cleane: for it is but the prynte of the burnynge only.

Whē ether man or woman hath a breakynge out upon the heed or the berde, let the preast se it. And yf it apere lower than the other skynne and there be therein golden heeres ad thyn, let the preast make him vncleane, for it is a breakynge out of leprosy apō the heed or berde. yf (whē the preast loketh on the breakynge out) he se that it is no lower thā the other skynne ad that there are blacke heeres therein let hi shutt hi vpp vij. dayes. And let the preast loke on the discafe the seuenth daye: ad yf the breakynge oute be gone no forther nether be any golden heeres therein nether the scabbe be lower than the other skynne, then lett him be shauen, but lett hym not shaue the scabbe, and let the preast shutt him vpp seuen dayes

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dayes moo. And let the preast loke on the breake kyng out the. vij. daye agayne: Yf the breake kyng out be gone no further in the skynne nor moare lower thē the other skynne, then lett the preaste make him cleane, and let him washe his clothes and then he is cleane. Yf the breake kyng out growe in the skynne after that he is once made cleane, let the preast see him. Yf it be growne abrode in dede in the skynne, let the preast see no further for ony golden heeres, for he is vnclane. But and yf he se that the scabbe stonde styll and that there is blacke heer growne vpp there in, thē the scabbe is healed and he is cleane: and the preast shall make him cleane.

Yf there be founde in the skynne of the flesh of man or woman a glisterynge white, let the preast see it. Yf there appeare in their flesh a glisterynge white somewhat blackesh, thē it is but freckels growe vpp in the skynne: and he is cleane.

Yf a mans heer fall of his heed, thē he is heere baulde and cleane. yf his heer fall before in his foreheade, then he is forehead balde and cleane. yf there be in the baulde head or baulde foreheade a redyssh white scabbe, then there is leprosy spronge vpp in his baulde head or baulde foreheade. And let the preast see it: and yf the redyssh white of the sore be reddyssh white in his baulde he

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de heade or foreheade after the maner of a leprosy in the skynne of the flesh, then he is a leper and vnclane: and the preast shall make him vnclane, for the plage of his heede.

And the leper in whome the plage is / shall haue his clothes rent and his heade bare and his mouth mossfeld, and shall be called vnclane. And as longe as the dysese lesteth upon him, he shall be vnclane: for he is vnclane, and shall therefore dwell alone, and even without the host shall his habitacion be.

When the plage of leprosy is in a cloth: whether it be linnen or wollen, yec and whether it be in the warpe or wolfe of the linnen or of the wollen: ether in a skynne or any thinge made of skynne / yf the dysese be pale or somewhat redyssh in the cloth or skynne: whether it be in the warpe or wolfe or any thinge that is made of skynne, thē it is a very leprosy and must be shewed vnto the preast. And whē the preast seeth the plage, let him shutt it vpp. vij. dayes, and let him loke on the plage the seuenth daye. yf it be increased in the cloth: whether it be in the warpe or wolfe or in a skynne or in any thinge that is made of skynne, then the plage is a fretyng leprosy and it is vnclane: And that cloth shall be burnt, ether warpe or wolfe, whether it be wollen or linnen or any thinge that is made of skynne where in the plage is, for it is a fretyng le

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ge leprosy/and shalbe burnt in the fyre.

Yf the preast se that the plage hath fretten no further in the cloth: ether in the warpe or wolfe or in what focuer thyng of skynne it be, then let the preast comaunde the to washe the thyng wherein the plage is, and let him shutt it vpp vij. dayes moo. And let the preast loke on it agayne after that the plage is washed: yf the plage haue not changed his fascion though it be spred no further abrode, it is yet vncleane. And se that ye burne it in the fyre, for it is fretted in warde: whether in parte or in all together. But and yf the preast se that it is somewhat blacky after that it is washed, let him rent it out of the clothe, or out of the skynne or out of the warpe or wolfe. But and yf it apere any moare in the cloth ether in the warpe or in the wolfe or in any thyng made of skynne / than it is a waxynge plage. And se that ye burne that with fyre, where in the plage is. Moreouer the cloth ether warpe or wolfe or what focuer thinge of skynne it be which thou hast washed and the plage be departed from it, shalbe washed once agayne: and then it is cleane.

This is the lawe of the plage of leprosy in a cloth whether it be wollē or linnen: ether whether it be in the warpe or wolfe or in any thyng made of skynnes, to make it cleane or vncleane.

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ANd the Lorde spake vnto Moyses saynge: this is the lawe of a leper when he shalbe clesed. he shalbe broughte vnto the preast, and the preast shall goo out without the hoste and loke apō him. Yf the plage of leprosy be healed in the leper, the shall the preast comaunde that there be brought for hī that shalbe clesed. ij. luyng byrdes that are cleane, and cyresse wodde, and a peece of purple cloth and ylope. And the preast shall comaunde that one of the byrdes be kylled ouer an erthē vessell of runnyng water. And the preast shall take the luyng byrde and the cyresse wodde and the purple and the ylope, and shall dyppe the and the luyng byrde in the bloude of the slayne byrde and in the reynynge water and sprinkle it upon him that must be clesed of his leprosy. vij. tymes and clense him / and shall let the luyng byrde goo fre in to the felde.

And he that is clesed shall washe his clothes and shaue off all his heer and washe himselfe in water, and the he is cleane. And after that he shall come in to the hoste / but shall tarye without his tēt. vij. dayes. Whē the seventh daye is come, he shall shaue off all his heer both apō his heade and his berde and on his browes: and cuē all the heer that is on him, shalbe shauen off. And he shall washe his clothes and his flesh in water / and then he shalbe cleane.

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And when the viij. daye is come, let him take ij. lambes without blemyshe and a yewelambe of a yere olde without blemyshe, and. iij. tenthdeales of fyne floure for a meateofferynge myngled with oyle, and a logge of oyle. Than let the preast that maketh him cleane, brynge the man that is made cleane with those thynges before the Lorde vnto the dore of the tabernacle of witnesse. And lett the preast take one of the lambes and offer him for a trespaccofferynge, and the logge of oyle: and waue them before the Lorde. And than let him slee the lambe in the place where the synofferynge and the burntofferynge are slayne: euē in the holy place. for as the synofferynge is, euē so is the trespaccofferynge the preastes: for it is most holy.

Than lett the preast take of the bloude of the trespaccofferynge, and put it apō the tpype of the right eare of him that is clenfed, and apō the thombe of his righte hande and apō the greate too of his righte fote. Then let the preast take of the logge of oyle and poure it into the palme of his lette hande, and dippe his righte finger in the oyle that is in the palme of his lette hand, and let him sprinkle it with his fynger vij. tymes before the Lorde. And of the rest of the oyle that is in his hande, shall the preast put apō the tpype of the righte eare of him that
is clen

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is clenfed, and apō the thombe of his righte hande, and apō the greate too of his righte fote: euē apō the bloude of the trespaccofferynge. And the remnaunte of the oyle that is in the preastes hande, he shall poure apō the hede off hym that is clenfed: and so shall the preaste make an attonement for him before the Lorde,

Then let the preast offer the synneofferynge, and make an attonement for him that is clenfed for his vnclēnesse. And thā let the burntofferynge be slayne, and let the preast put both the burntofferynge and the meateofferynge apō the alter: and make an attonement for him, and thā he shall be cleane.

Yf he be poore and can not gett so moch, thā let him bringe one lambe for a trespaccofferynge to waue it and to make an attonement for him, and a tenth deale of fyne floure myngled with oyle for a meateofferynge and a logge of oyle, and two turtyll doues or two yonge pygeons which he is able to gett and let the one be a synneofferynge and the other a burntofferynge. And let him brynge them the. viij. daye for his clenfyng vnto the preast to the dore of the tabernacle of witnesse before the Lorde.

And let the preast take the lambe that is the trespaccofferynge and the logge of oyle, and waue
D uc the

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u e them before the Lorde. And whē the lambe of the trespassoffryng is kylled, the preast shall take of the bloude of the trespassoffryng, and put it upon the tyype of his righte eare that is clenfed, and upon the thombe of his righte hande, and upon the greate too of his righte fote. And the preast shall poure of the oyle in to his righte hande, and shall sprinkle with his finger of the oyle that is in his lefte hande. vij. tymes before the Lord.

And the preast shall put of the oyle that is in his hande (upon the tyype of the righte eare of hī that is clenfed, and apō the thombe of his righte hande and upon the great too of his righte fote: euen in the place where the bloude of the trespassoffryng was put, And the reste of the oyle that is in his hande, he shall poure upon the heede of him that is clenfed: to make an attonemēt for him before the Lorde. And he shall offer one of the turtyll doves or of the yonge pigeons, soch as he can gett: the one for a synncoffryng and the other for a burnt offryng apō the alter. And so shall the preast make an attonemēt for him that is clenfed before the Lorde. This is the lawe of him that hath the plage of leprosy, whose hand is not able to gett that which pertayneth to hys clenfyng.

And

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And the Lorde spake vnto Moses and Aarō sayng: when ye be come vnto the lond of Canaan which I geue you to possesse: yf I put the plage of leprosy in any housse of the lande of youre possession, let him that oweth the housse go and tell the preast sayng, me thinke that there is as it were a leprosy in the housse. And the preast shall cōmaunde them to ryd all thinge out of the housse, before the preaste goo in to se the plage: that he make not all that is in the housse vncleane, and then the preast shall goo in and se the housse.

Yf the preast se that the plage is in the walles of the housse and that there be holowe strakes pale or rede which seme to be lower than the other partes of the wall, then let the preast go out at the housse dores and shett vp the housse for. vij. dayes. And let the preast come agayne the seuenth daye and se it: yf the plage be encreased in the walles of the housse, let the preast cōmaunde thē to take away the stones in which the plage is, and let thē cast thē in a foule place without the citie, and scrape the house within rounde aboute, and poure out the dust without the citie in a foule place. And let them take other stones and put them in the places of those stones, and other mortar: and playster the housse with all.

D ij Yf

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Yf now the plague come agayne and breake out in the housse, after that they haue taken awaye the stones and scraped the housse, and after that the housse is playsterd anew: let the preast come and se it. And yf then he perceaue that the plague hath catē further in the housse, then it is a fretynge leprosy that is in the housse and it is vncleane. Then they shall breake doune the housse: both stones, tymbre and all the mortar of the housse, and carye it out of the cite vnto a foule place. Moreover he that goeth in to the housse all the while that it is shett vp, shall be vncleane vntill nighte. And he that slepeth in the housse shall washe his clothes, and he also that eateth in the housse shall washe his clothes.

But and yf the preast come and se that the plague hath sprede no further in the housse after that it is new playsterd, then let him make it cleane for the plague is healed. And let him take to cleanse the housse with all: two birdes, cypresse wodd, and purple clothe and ysop. And let him kyll one of the byrdes ouer an erthen vessel of runnyng water. and take the cypresse wodd, the ysop, the purple and the Iuyng byrde, and dyppe them in the bloude of the slayne byrde and in the runnyng water, and sprinkle upon the housse seuen tymes, and cleanse the housse with
the

XV. Chapter. Fo. XXVII

the bloude of the byrde, and with the runnyng water, and with the Iuyng byrde, and with the cypresse wodd, and the ysop and the purple clothe. And he shall lett the Iuyng byrde flee out off the towne in to the wyld felde, and so make an attonement for the housse, and it shall be cleane.

This is the lawe of all maner plague of leprosy and breakynge out, and of the leprosy off clothe and housse: and of rysynges, scabbes and glysteryng white, to teache when a thinge is vncleane or cleane. This is the lawe off leprosy.

The. xv. Chapter.

And the Lorde spake vnto Moses and Aaron sayenge, speake vnto the children of Israel and saye vnto them: euery mā that hath a runnyng yssue in his flesh, is vncleane by the reason of his yssue. And hereby shall it be knowne when he is vncleane. Yf his fleshe runne, or yf his fleshe congele by the reason off his yssue, than he is vncleane. Euery couche whereon he lyeth and euery thinge whereon he sitteth shall be vncleane.

He that twicheth his couch, shall wash his clothes and bath him selfe with water, and be vncleane vntill the euen.

He that sitteth on that whereon he satt, shall
wash

XV. Chaptre.

wassh his clothes and bathe him selfe with water and be vncleane vntill the euenyng. And he that twicheth his flesh shall wasshe his clothes and bathe him selfe in water and be vncleane vnto the euen. Yf any soch spytt upon him that is cleane, he must wasshe his clothes and bathe him selfe in water and be vncleane vntill euen.

And what soeuer sadell that he rydeth apō, shalbe vncleane. And whosoever twicheth any thinge that was vnder him, shalbe vncleane vnto the euē. And he that beareth any soch thinges shall wassh his clothes and bathe hi self in water and be vncleane vnto the euē, and whosoever he twicheth (yf he haue not first washed his handes in water) must wasshe his clothes, and bathe him selfe in water, and be vncleane vnto the euenyng. And yf he twych a vessell off erth, it shalbe broken: and all vessels of wood shalbe rensed in the water.

When he that hath an yssue is clenfed of his yssue, let him numb. vij. dayes after he is cleane, and wasshe his clothes, and bathe his fleshe in runnyng water, and then he is cleane. And the. viij. daye let him take two turtill doves or two yonge pigeons, and come before the Lord vnto the dore of the tabernacle of witness and geue them vnto the prest. And the prest shall

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shall offer them: the one for a synneofferyng, and the other for a burnt offeryng: and make an attonement for him before the Lord, as comernyng his yssue.

Yf any mans seed departe frō him in his slepe, he shall wassh his flesh in water and be vncleane vntill euē. And all the clothes or fures whereon soch seed chaunceth shalbe washed with water and be vncleane vnto the euē. And yf a womā lye with soche a whone, they shall wash thē selues with water and be vncleane vntill euen.

Whē a womā's naturall course of blood runneth, she shalbe put aparte. vij. dayes: and whosoever twycheth her shalbe vncleane vnto the euē. And all that she lyeth apō as longe as she is put aparte shalbe vncleane. And whosoever twicheth hir couch shall wassh his clothes and bathe hi selfe with water and be vncleane vnto the euē. And whosoever twicheth any thinge that she satt apō, shall wassh his clothes and wasshe him selfe also in water, and be vncleane vnto the euē: so that whether he twich hir couche or any thīge whereō she hath setē, he shalbe vncleane vnto the euē. and yf a mā lye with her in the meane tyme, he shalbe put aparte as well as she and shalbe vncleane. vij. dayes, and all his couch wherein he slepeth shalbe vncleane.

Whē

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When a womans bloude runneth longe tyme: whether out of the tyme of hyr naturall course: as longe as hir vncleanness runneth, she shalbe vncleane after the maner as when she is put aparte. All hir couches whercon she lyeth (as longe as hir yssue lasteth) shalbe vnto her as hir couch when she is put a parte, And wher at soeuer she sitteth apon, shalbe vncleane, as is hir vncleanness wher she is put a parte. And whosoever twicheth them, shalbe vncleane, and shall wasshe his clothes and bathe him selfe in water and be vncleane vnto euen.

And when she is clenfed of hir yssue, let her counte hir seuen dayes after that she is cleane. And the viij. daye let her take two turtills or two yonge pigeons and brynge them vnto the prest vnto the dore of the tabernacle of witness. And the prest shall offer the one for a synneoffrynge, and the other for a burntoffrynge: and so make an attonement for her before the Lorde. as concernynge hir vncleane yssue.

Make the childern of Israel to kepe themselves fro their vncleanness, that they dye not in their vncleanness: wher they haue defiled by habitation that is amonge them.

This is the lawe of him that hath a runnyng sore, and of him whose seed runneth from hym

XVI. Chapter. Fo. XXIX.

him in his slepe and is defiled therewith, and of her that hath an yssue of bloude as longe as she is put a parte, and of whosoever hath a runnyng sore whether it be man or woman, and of him that slepeth with her that is vncleane.

The. xvj. Chapter.

And the Lorde spake vnto Moses after the deeth of the two sonnes of Aaron, when they had offered before the Lorde and dyed: And he sayde vnto Moses: speake vnto Aaron thy brother that he go not at all tymes into the holy place, that is within the wayle that hangeth before the mercysate which is apon the arcke that he dye not. For I will appeare in a clowde vpon the mercysate.

By the cloud vnder shende the smoke off the cence.

But of this maner shall Aaron goo in into the holy place: with a yonge ox for a synneoffrynge, and a ram for a burntoffrynge. And he shall put the holy linnen albe apon him, and shall haue a linnen breche vpon his flesh, and shall gyrdle him with a linnen gyrdell, and put the linnen mytre apon his heede: for they are holy raymentes. And he shall wasshe his flesh with water, and put them on. And he shall take of the multitude of the childern of Israel two gootes for a synneoffrynge and a ram for a burntoffrynge.

And

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And Aaron shall offer the ox for his synne offrynge and make an attonement for him and for his housse. And he shall take the two gootes and present them before the Lorde in the dore of the tabernacle of witnessse. And Aarō cast lottes ouer the .ij. gootes: one lotte for the Lorde, and another for a scapegoote. And Aaron shall bringe the goote apō which the Lorde's lotte fell, and offer him for a synneoffrynge. But the goote on which the lotte fell to scape, he shall lett alyue before the Lorde to recōcyle with and to let him goo fre in to the wilderness. And Aaron shall bringe the ox of his synoffrynge, and reconcyle for him selfe and for his housholde, and kyll him.

And thā he shall take a censur full of burninge coles out of the alter that is before the Lorde, and his handfull of swete cens beten small and bringe them within the vayle and put the cens upon the fire before the Lorde: that the cloude of the cens maye couer the mercyscate that is upon the witnessse, that he dye not. And he shall take of the bloude of the ox and sprinkle it with his finger before the mercyscate eastwarde: euen .vij. tymes.

Then shall he kyll the goote that is the peoples synneoffrynge, and brynge hys bloude within the vayle, and doo with his bloude as he dyd

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he dyd with the bloude of the ox, and let him sprinkle it toward the mercyscate and before the mercyscate and reconcyle the holy place fro the vnclennesse of the childern of Israel, and from their trespasses and all there synnes. And so let him doo also vnto the tabernacle of witnessse that dwelleth with them, eue among the vnclenneses.

And there shall be no bodye in the tabernacle of witnessse, when he goeth in to make an attonement in the holy place, vntyll he come out agayne. And he shall make an attonement for him selfe and for his housholde, and for all the multitude of Israel. Then he shall goo out vnto the alter that stondeth before the Lorde, and reconcyle it, and shall take of the bloude of the ox and of the bloude of the goote, and put it upon the hornes of the altare rounde aboute, and sprynckle of the bloude upon it with his finger seuen tymes, and clense it, and halowe it fro the vnclenneses of the childern of Israel.

And whē he hath made an ende of recōcylinge the holy place and the tabernacle of witnessse and the alter, let him bringe the lyue goote and let Aarō put both his handes upon the heede of the lyue goote, and confesse ouer him all the mysdeades of the childern of Israel, and

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and all their trespasses, and all their synnes: and let him put them apō the heed of the goote and sende him away by the handes of one that is acoynted in the wyldernesse. And the goote shall bere apon him all their mysdeades vnto the wildernesse, and he shall let the goote goe fre in the wildernesse.

And let Aaron goo in to the tabernacle of wytnesse and put off the lynē clothes which he put on when he wēt in in to the holy place, and leaue them there. And let him wasshe his flesh with water in the holy place, and put on his owne rayment / and then come out and offer his burnt offeringe and the burnt offeringe of the people, and make an atonemēt for him selfe and for the people, and the fatt of the synofferynge let him burne apon the alter. And let him that carryed forth the scapegoote, wasshe his clothes and bathe hys flesh in water / and then come in to the holste agayne.

And the oxe of the synofferynge and the goote of the synofferynge (whose bloude was brought in to make an atonemēt in the holy place) let one carye out without the holste and burne with fyre: both their skynnes, their flesh and their donge. And let him that burneth them, wasshe his clothes and bathe his flesh in water, and then come in to the holste agayne.

And

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And it shalbe an ordynance for euer vnto you. And euē in the tenth daye of the seuenth moneth, ye shall humble youre soules and shall doo no worke at all: whether it be one of youre selues or a straunger that sojourneth amonge you. for that daye shall an attonemēt be made for you to clense you from all youre synnes before the Lorde / and ye shall be cleane. It shall be a sabbath of rest vnto you / and ye shall humble youre soules / and it shalbe an ordynance for euer.

And the prest that is anoynted and whose hande was fylled to mynistr in his fathers steade / shall make the attonemēt and shall put on the holy lynē vestimētes / and reconyle the holy sanctuary and the tabernacle of wytnesse and the alter, and shall make an attonemēt also for the prestes and for all the people of the congregacion. And this shalbe an euerlastyng ordynance vnto you to make an atonement for the childern of Israel for all their synnes once a yere: and it was done euē as the Lorde commaunded Moses.

¶ The XVII. Chapter.

And the Lorde talked with Moses sayng: speake vnto Aarō and vnto his sonnes and vnto all the childern of Israel and saye vnto

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vnto them, this is the thyng which the Lorde charged saynge: whatsoeuer he be of the house of Israel that kylleth an oxe, lambe or goore in the hoste or out of the hoste and bryngeth the not vnto the dore of the tabernacle of witnessse, to offer an offering vnto the Lorde before the dwellinge place of the Lorde, bloude shalbe imputed vnto that man / as though he had shed bloude / and that man shall perishe from amonge his people.

Wherfore let the childern of Israel brynge their offeringes they offer in the wyde felde / vnto the Lorde: euen vnto the dore of the tabernacle of witnessse and vnto the preast / and offer the for peace offeringes vnto the Lorde. And the preast shall sprinkle the bloude upon the alter of the Lorde in the dore of the tabernacle of witnessse / and burne the fatt to be a swete fauoure vnto the Lorde. And let them nomoare offer their offeringes vnto deuyls / after whom thy goo an whoorynge. And this shalbe an ordynance for euer vnto you thorow out youre generacyons.

And thou shalt saye vnto them: what soeuer man it be of the house of Israel or of the straungers that sojorne amonge you that offereth a burnt offeringe or any other offeringe and bryngeth it not vnto the dore of the tabernacle

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of witnessse to offer vnto the Lorde, that felow shall perishe from amonge his people.

And what soeuer man it be of the house of Israel or of the straungers that sojorne amonge you that eateth any maner of bloude / I will set my face agaynst that soule that eateth bloude, and will destroy him from amonge his people. for the life of the flesh is in the bloude, and I haue geuen it vnto you upon the alter, to make an attonement for youre soules, for bloude shall make an attonement for the soule. And therefore I sayde vnto the childern of Israel: se that no soule of you cate bloude / nor yet any straunger that sojourneth amonge you.

What soeuer man it be of the childern of Israel or of the straungers that sojorne amonge you that hunteth and catcheth any beast or foule that maye be catē, he shall poure out the bloude and couer it with erthe. for the life of all flesh is in the bloude, therefore I sayde vnto the childern of Israel, ye shall cate the bloude of no maner of flesh. for the life of all flesh is in his bloude, and whosoever therefore eateth it shall perishe. And what soeuer soule it be that eateth that which dyed alone or that which was torne with wylde beestes: whether it be one of youre selues or a straunger, he shall wash his clothes

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clothes and bathe him selfe in water, and shall be vncleane vnto the euil, and that is he cleane. But and if he wasshe them not nor wasshe his flesh he shall beare his synne.

¶ The. xvij. Chapter.

And the Lorde talked with Moses sayn ge: speake vnto the childern of Israel, and saye vnto them, I am the Lorde youre God. Wherefore after the doynge of the land of Egypte wherein ye dwelt, se that ye doo not: neither after the doynge of the lande of Canaan, whether I will bringe you, nether walke ye in their ordinaunces, but doo after my iudgements, and kepe myne ordinaunces, to walke therein: for I am the Lorde youre God. Kepe therefore myne ordinaunces, and my iudgements which if a man doo he shall lyue thereby: for I am the Lorde.

Se that ye goo to none of youre nyghest kynred for to vncouer their secrettes, for I am the Lorde. The secrettes of thy father and thy mother, se thou vncleane not: she is thy mother, therefore shalt thou not discouer hir secrettes. The secrettes of thy fathers wife shalt thou not discouer, for they are thy fathers secrettes. Thou shalt not discouer the preuyte of thy syster, the daughter of thy father or of thy mother: whether

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ther she be borne at home or without. Thou shalt not discouer the secrettes of thy sonnes daughter or thy daughters daughter, for that is thine awne preuyte: Thou shalt not discouer the secrettes of thy fathers wyues daughter, which she bare to thy father, for she is thy suster: thou shalt therefore not discouer hir secrettes. Thou shalt not vncouer the secrettes of thy fathers syster, for she is thy fathers nexte kyn. Thou shalt not discouer the secrettes of thy mothers syster, for she is thy mothers nexte kyn.

Thou shalt not open the secrettes of thy fathers brother: that is thou shalt not goo in to his wife, for she is thine awnte. Thou shalt not discouer the secrettes of thy daughter in lawe she is thy sonnes wyfe: therefore vncouer not hir secrettes. Thou shalt not vnheale the secrettes of thy brothers wife, for that is thy brothers preuyte. Thou shalt not discouer the preuytes of the wife and hir daughter also, nether shalt thou take hir sonnes daughter or hir daughters daughter to vncouer their secrettes: they are hir nexte kyn, it were therefore wikydnesse. Thou shalt not take a wife and hir suster there to, to vexe hir that thou woldest open hir secrettes as longe as she lyueth. Thou shalt not goo vnto a woman to open hir secrettes, as

E long

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longe as she is put aparte for hir vncleynesse.

Thou shalt not lye with thy neighbours wife, to defyle thi selfe with her. Thou shalt not geue of thi seed to offer it vnto Moloch, that thou defile not the name of thi God, for I am the Lorde.

Thou shalt not lye with mankynde as with womankynde, for that is abominacion. Thou shalt lye with no maner of beeste to defile thy selfe therewith, nether shall any woman stonde before a beest to lye doune there to, for that is abominacion.

Defile not youre selues in any of these thinges, for with all these thinges are these nations defiled whiche I cast out before you: and the lande is defiled, and I will visett the wykednesse thereof apon it. and the lande shall spewe out hir inhabitors. Kepe ye therefore myne ordinaunces and iudgements, and se that ye comytt none of these abominacions: nether any of you nor ony straunger that sojourneth amonge you (for all these abominacions haue the men of the lande done whiche were there before you, and the lande is defiled) lest that the lande spewe you out when ye haue defiled it, as it spewed out the nations that were there before you. For whosoeuer shall comytt any of these abominacions, the same soules that
come

XIX. Chapter. Fo. XXXIII.

comytt them shall perish from amonge their people. Therefore se that ye kepe myne ordinaunces, that ye comytt none of these abominable customes which were comytted before you: that ye defile not youre selues therewith for I am the Lorde youre God.

The. xix. Chapter.

And the Lorde spake vnto Moses sayenge: speake vnto all the multitude of the childern of Israel, and saye vnto them. Be holy for I the Lorde youre God am holye. Se that ye feare: euery man his father and his mother, and that ye kepe my Sabbathes, for I am the Lorde youre God. Ye shall not turne vnto ydolls nor make you goddes of metall: I am the Lorde youre God.

When ye offre youre peaccofferynges vnto the Lorde, ye shall offer them that ye maye be accepted. And it shall be eaten the same daye ye offer it and on the morowe, but what soeuer is lefte on the thirde daye shall be burnt in the fire. Yf it be eaten the thirde daye, it shall be vncleane and not accepted. And he that eateth it shall bere his synne: because he hath defiled the halowed thinges of the Lorde, and that foule shall perish from amonge his people.

E ij wha

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When ye reape doune the rype corne of your lande, ye shal not reape doune the vtmost borders of youre felde, nether shalt thou gather that which is left behynd in thy haruest. Thou shalt not plucke in all thy vyneyarde clene, nether gather in the grapes that are ouerscaped. But thou shalt leaue them for the pore and stranger. I am the Lord your God.

Ye shall not steale nether lye, nether deale falsely one with another. Ye shall not swere by my name falsely: that thou defilest not the name of thy God, I am the Lord.

Thou shalt not begyle thy neyghboure with cauellacions, nether robbe him violently, nether shall the workmans labour abide with the until the mornynge.

Thou shalt not curse the deaffe, nether put a stumbling block before the bynd: but shalt feare thy God. I am the Lord.

Ye shall doo no vnrightuousnes in iudgement. Thou shalt not fauoure the poore nor honour the mightye, but shalt iudge thy neyghbour rightously.

Thou shalt not go vp and doune a prey accuser amonge thy people, nether shalt thou helpe to shed the bloude of thy neyghboure: I am the Lord.

Thou shalt not hate thy brother in thine hart

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vne cōfessio
shalt thou ac-
cuse him, to
stabilise the
holye fathers
kingdome,

but

XIX. Chapter. Fo. XXXV.

but shalt in any wyse rebuke thy neyghbour: that thou bere not synne for his sake.

Thou shalt not avenge thy selfe nor bere hate in thy mynde against the childern of thi people, but shalt loue thy neyghboure euē as thy selfe I am the Lord.

Kepe myne ordinaunces. Let none of thy cattell gendre with a contrary kynde, nether sowe thy felde with myngled seed, nether shalt thou put on ony garment of linnen and wollen

Yf a man haue to doo with a woman that is bonde and hath bene medled with al of another man which nether is boughte nor fredome geuen her, there shall be a payne upon it: but they shall not dye, because she was not made fre. And he shall brynge for his trespass offering vnto the Lord: euē vnto the dore off the tabernacle of witnessse, a ram for a trespass offering. And the preast shall make an attonement for him with the ram of the trespass offering before the Lord, for his synne which he hath done: and it shall be forgeuen him, as concerninge the synne which he hath done.

And when ye come to the lande and haue planted all maner of trees where of man eateth, ye shall holde them vncircumcised as concerninge the fruite: euē thre yere shall they be vncircumcised vnto you and shall not be eatē of, and the fourth

yeere

XIX. Chapter

Yere all the frute of thē shalbe holy and accepta-
ble to the Lorde. And the fifth yere maye ye
eate of the frute of thē, and gather in the increa-
se of them: I am the Lorde youre God.

Ye shall eate nothinge with the bloude, ye
shall vse no witchcraft, nor obserue dismall
dayes, ye shall not rounde the lockes of your
re heedes, nether shalt thou marre the tufres of
thy beerde.

Ye shall not rent youre flesh for any soules sa-
ke, nor prinze any markes apon you : I am the
Lorde.

Thou shalt not pollute thi doughter, that thū
ou woldest maintene her to be an whoore: lest
the lāde fall to whoredome, and waxe ful of we-
kednesse. ¶ See that ye kepe my Sabbathes and
feare my sauctuary: I am the Lorde.

Turne not to thē that worke with sprites, ne-
ther regarde thē that obserue dismall dayes:
that ye be not defiled by thē, for I am the Lorde
your God.

Thou shalt ryse vp before the hoorched, and
reuerence the face of the old mā and dread thy
god, for I am the Lorde. Yf a straunger so-
foure by the in youre lande, se that ye vexē him
not : But let the straunger that dwelleth with
you, be as one of youre selues, and loue him as
thi selfe, for ye were strangers in the lande of
Egip

XX. Chapter. Fo. XXXVI.

Egip. I am the Lorde youre God.

Ye shall do no vnrightuousnes in iudgemēt
nether in meteyerde, weyght or measure. But
ye shal haue true balāces, true weightes, A true
Epha and a true hin. I am the Lorde youre god
which broughte you out of the land of Egip-
te, that ye shulde obserue all myne ordinaun-
ces and iudgements and that ye shulde kepe
them: I am the Lorde.

¶ The. xx. Chapter,

AND the Lorde talked with Moses sayn-
ge: tell the childern of Israel, whosoever
he be of the childern of Israel or of the straun-
gers that dwel in Israel, that geueth of his seed
vnto Moloch he shall dye for it: the people off
the lande shall stone hi with stones. And I wil
sett my face apon that felowe, and will destro-
ye him from amonge his people: because he
hath geuen of his seed vnto Moloch, for to de-
file my sanctuary and to polute myne holy na-
me. And though that the people of the lande
hyde their eyes from that felowe, when he ge-
ueth of his seed vnto Moloch, so that they kyll
him not: yet I will put my face apon that man
and apon his houssholde, and will destroy him
and all that goo a whooringe with him and co-
mytt hoordome with Moloch from amonge
their people.

Yf

*If we transgre-
esse gods com-
mandementes
we may hap-
pelye escape
vndirlye iud-
ges, but we can-
not avoid the
furye of rath of
god, but it wil
surely find vs
out.*

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Yf any soule turne onto them that worke with spirites or makers of dysmall dayes and goo a whoorynge after them, I wilt put my face upon that soule and will destroye him from amonge his people. Sanctifie youre selues therfore and be holyc, for I am the Lorde youre God. And se that ye kepe myne ordinaunces and doo them. For I am the Lorde which sanctifie you.

Whosocuer curseth his father or mother, shall dye for it, his bloude on his heed, because he hath cursed his father or mother.

He that breaketh wedlocke with another mans wife shall dye for it: because he hath broke wedlocke with his neighbours wife, and so shall she likewise.

Yf a man lye with his fathers wife and vncouer his fathers secrettes, they shall both dye for it, their bloude be upon their heedes.

Yf a man lye with his doughter in lawe that shall dye both of them: they haue wrought abominacion, their blood upon their heedes.

Yf a man lye with the mankynde after the maner as with womā kynd, they haue both committed an abhominacion and shall dye for it. Their bloude be upon their heed.

Yf a man take a wife and hir mother thereto, it is wickednesse. Me shall burne with fire both
hym

XX. Chapter. Fo. XXXVII

him and them, that there be no wickednesse amonge you.

Yf a man lye with a beest he shall dye, and ye shall see the beest.

Yf a womā go onto a beest and lye doune thereto: thou shalt kyll the womā and the beest also they shall dye, and their blood be upon their hedes. Yf a mā take his syster his fathers doughter or his mothers doughter, and se hir secrettes, and she se his secrettes also: it is a wicked thinge.

Therefore let them perish in the syghte of their people, he hath sene his systers secretnesse, he shall therefore bere his synne.

Yf a man lye with a woman in tyme of hyr naturall disease and unheale hir secrettes and vncouer hir fountayne, and she also open the fountayne of hir bloude, they shall both perishe from amonge their people.

Thou shalt not vncouer the secrettes of thy mothers syster nor of thy fathers systers, for he that doth so, vncouereth his nexte kyn: and they shall bere their mysdoynge.

Yf a mā lye with his vncles wife, he hath vncouered his vncles secrettes: they shall bere the
Thei shall dye immediatly and not tary the byrth, as Lu. 14. wela haue burnt
Tamar beynge great wth ta childe.

Yf a mā take his brothers wife, it is an vnclenethinge, he hath vncouered his brothers secrettes, they shall be childlesse therfore.

Scith

XX. Chapter.

Se that ye kepe therfore all myne ordinaunces and all my iudgementes, and that ye doo them : that the londe whether I brynge you to dwell therein, spewe you not oute. And se that ye walke not in the maners of the nacions whiche I cast oute before you : For they commytted all these thinges, and I abhorred them.

But I haue sayde vnto you that ye shall enioye ye their londe, and that I will geue it vnto you to possesse it: euē a londe that floweth with milke and honye. I am the Lord youre God, whiche haue separated you from other nacions: that at ye shulde put difference betwene cleane bestes and vncleane, and betwene vncleane foules and them that are cleane. Make not youre soules therfore abhominable with bestes and foules, and with all maner thinge that crepeth upon the grounde, which I haue separated vnto you to holde them vncleane. Be holy vnto me, for I the Lorde am holy and haue seuered you from other nacions : that ye shulde be myne.

Yf there be mā or womā that worketh with a sprite or a maker of dysmall dayes, thei shall dye for it. Mē shall stonē them with stones, and their bloude shalbe upon them.

¶ The .xxj. Chapter.

XXI. Chapter. Fo. XXXVIII

And the Lorde sayde vnto Moses: speake vnto the preastes the sonnes of Aaron and saye vnto them. A preast shall defile him selfe at the deith of none of his people, but upon his kyn that is nye vnto him : as his mother, father, sonne, doughter and brother: and on his syster as lōge as she is a mayde and dwel- leth nye him and was neuer geuen to man : on her he maye defile him selfe. But he shall not make him selfe vncleane upon a ruelar of his people to polute him selfe with all.

They shall make the no baldnesse upon their heedes or shaue off the lockes of their beards, nor make any markes in their flesh. Thei shall be holy vnto their God, and not polute the name of their god, for the sacrifices of the Lorde and the bred of their God thei do offer : therfore they must be holy.

Thei shall take no wife that is an whoore, or poluted, or put frō hir husbonde: for a preast is holy vnto his God. Sanctifie him therfore, for he offereth vpon the bred of God: he shall therfore be holy vnto the, for I the Lorde whiche sanctifie you, am holy.

Yf a preastes doughter fall to playe the whoore, she poluteth hir father : therfore she shall be burnt with fire.

He that is the hie preast among his brethern vpon

Of the hethē preastes therfore toke our prelates the ensamble of their balde pates.

By bred vnder stands all sode, ille, st. foure, or whatsoeuer it be.

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vpon whose heed the anoyntyng oyle was poured and whose hande was fylled to put on the vestimētes / shall not vncouer his heed nor rent his clothes, nether shall goo to any deed body nor make him selfe vncleane: no not on his father or mother / nether shall goo out of the sanctuarie, that he polute not the holy place of his God. for the crowne of the anoyntyng oyle of God, is apon him. I am the Lorde.

The annoyntyng was the coronacion both of kynges and of prestes also

He shall take a mayden vnto his wife: but no wedowe nor deuorced nor poluted whoore. But he shall take a mayden of his awne people to wife, that he defyle not his seed apō his people. for I am the Lorde which sanctifye him.

And the Lorde spake vnto Moses sayng / speake vnto Aaron and saye: No man of thi seed in their generacions that hath any deformyte apon him, shall prese for to offer the bred of his God. for none that hath any blemish shall come nere: whether he be blynde / lame / snout nosed / or that hath any monstrous mēbre, or broken foted / or broken handed / or croke backed, or perleyed, or gogelcyed, or maunge or skaulde / or hath his stones broken.

The pope for biderh all such lyke wife tyll they haue payd for dispensaciōs.

No man that is deformed of the seed of Aaron the preast / shall come nye to offer the sacri fices of the Lorde. Yf he haue a deformyte / he shall not prese to offer the bred of his God.

Not

XXII. Chapter. Fo. XXXIX.

Notwithstondyng he shall eate of the bred of his God: euen as well of the most holy / as of the holy: but shall not goo in vnto the vayne nor come nye the alter, because he is deformed that he polute not my sanctuarie / for I am the Lorde that sanctifye them. And Moses tolde it vnto Aaron and to his sonnes / and vnto all the childern of Israel.

¶ The. XXII. Chapter.

And the Lorde comened with Moses sayng: byd Aaron and his sonnes that they absteyne from the halowed thynges of the childern of Israel which they haue halowed vnto me, that they polute not myne holy name: for I am the Lorde. Saye vnto them: whosoever he be of all youre seed amonge youre generacion after you / that goeth vnto the halowed thynges which the childern of Israel shall haue halowed vnto the Lorde / his vncleannes shall be apon him: and that soule shall perysh from out of my syght. I am the Lorde.

None of the seed of Aaron that is a leper or that hath a runnyng sore / shall eate of the halowed thynges vntill he be cleane. And whosoever twytcheth any vncleane soule or man whose seed runneth frō him by nyghte, or whosoever twitcheth any worme that is vncleane to him / or man that is vncleane to him / what soeuer

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foeuer vncleanness he hath: the same soule that hath trenched any such thyng / shall be vncleane vntill euen / and shall not eate of the halowed thynges vntill he haue washed his flesh with water. And than when the sonne is cloune he shall be cleane and shall afterward eate of the halowed thynges: for they are his fode. Off a beest that dyeth alone or is rent with wyld beastes / he shall not eate / to defyle him selfe therewith: I am the Lorde. But let them kepe therefore myne ordynaunce / lest they lade synne apō them and dye therein when they haue defyled them selues: for I am the Lorde which sanctifye them.

There shall no straunger eate of the halowed thynges / nether a gest of the preastes / or an hyred seruaunte. But yf the preast bye any soule with money he maye eate of it / and he also that is borne in his housse maye eate of his bred. Yf the preastes daughter be maryed vnto a straunger / she maye net eate of the halowed heuofferiunges. Notwithstandyng: yf the preastes daughter be a wedowe or deuorced and haue no childe but is returned vnto hir fathers housse agayne / she shall eate of hir fathers bred as wel as she dyd in hyr youth. But there shall no straunger eate there of.

Yf a man eate of the halowed thynges vnto
wyt.

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wyttingly / he shall put the fyfte parte there vnto / and make good vnto the preast the halowed thyng. And let the preastes see / that they defyle not the halowed thynges of the childern of Israel which they haue offered vnto the Lorde / lest they lade them selues with mysdoynge and trespase in eatyng their halowed thynges: for I am the Lorde which halowe them.

And the Lorde spake vnto Moses sayng: speake vnto Aaron and his sonnes and vnto all the childern of Israel and saye vnto them / what soeuer he be of the housse of Israel or straunger in Israel that will offer his offeryng: what soeuer voue or frewill offeryng it be which they will offer vnto the Lorde for a burnt offeryng to reconcyle them selues / it must be a male without blemyshe of the oxen / shepe or gootes. let them offer nothyng that is deformed for they shall gett no fauoure there with.

Yf a man will offer a pease offeryng vnto the Lorde and separate a voue or a frewill offeryng of the oxen or the stocke / it must be without deformyte / that it maye be accepted. There maye be no blemyshe therein: whether it be blide, brokē, wounded or haue a wen, or be mangy or scabbed. se that ye offre no such vnto the Lorde, nor put an offeryng of any such apō the alter vnto the Lorde.

An

XXII. Chapter.

An ox or a shepe that hath any membre out of proporcion, mayst thou offer for a fre will offerynge: but in a vowe it shal not accepted. Thou shalt not offer vnto the Lorde that which hath his stoncs broosed brokē, plucked out or cutt awaye, nether shalt make any soch in youre lande, nether of a straungers hande shall ye offer an offerynge to youre God of any soch. For they marre all in that they haue deformed in them, and therefore can not be accepted for you.

And the Lorde spake vnto Moses saynge: when an ox, a shepe or a goote is brought forth, it shalbe seuen dayes vnder the damme. And from the viij. daye forth, it shalbe accepted vnto a gifte in the sacrifice of the Lorde. And whether it be ox or shepe, ye shall not kyll it, and hir yonge: both in one daye.

When ye will offre a thank offerynge vnto the Lorde, ye shall so offre it that ye maye be accepted. And the same daye it must be eaten vnto so that ye leaue none of it vntill the morowe. For I am the Lorde, kepe now my commaundementes and do them. for I am the Lorde.

And polute not my holy name, that I maye be halowed amonge the childern of Israel. For I am the Lorde which halowe you, and broughte you out of the londe of Egipte, to be youre
God

XXIII. Chapter.

Fo. XLI.

God: for I am the Lorde.

¶ The. xxiiij. Chapter.

And the Lorde spake vnto Moses saynge: speake vnto the childern of Israel, and saye vnto them. These are the feastes off the Lorde which ye shal call holy feastes. Sixe dayes ye shall worke, and the seuenth is the Sabbath of rest an holy feast: so that ye maye do no worke therein, for it is the Sabbath of the Lorde, wheresoeter ye dwell.

These are the feastes of the Lorde whiche ye shall proclayme holy in their ceasons. The xiiij. daye of the first moneth at eue is the Lorde Passouer, And the. xv. daye of the same moneth is the feast of fixete bred vnto the Lorde: vij. dayes ye must cate vnto the bred.

The first daye shalbe an holy feaste vnto you, so that ye maye do no laborious worke therein. But ye shall offer sacrifices vnto the Lorde. vij. dayes, and the seuenth daye also shalbe an holy feast, so that ye maye doo no laborious worke therein.

And the Lorde spake vnto Moses saynge: speake vnto the childern of Israel and saye vnto them: when ye be come in to the lande whiche I geue vnto you and reape doune youre harvest, ye shall brynge a shefe of the first frutes of youre harvest vnto the preast, and he shall wa-

ue

XXIII. Chapter.

ue the shefe before the Lorde to be accepted for you: and euen the morow after the Sabbath the preaste shall waue it. And ye shall offer the daye when he waueth the shefe, a lābe without blemyshe of a yere olde for a burnt offering vnto the Lorde: and the meat offering thereof, two tenth deales of fine flour mingled with oyle to be a sacrifice vnto the Lorde of a swete fauoure: and the drink offering thereto, the fourth deale of an hin of wyne. And ye shall eate nether bred, nor parched corne, nor fermentye of new corne: vntyll the selfe same daye that ye haue broughte an offering vnto your God. And this shall be a lawe for euer vnto youre childern after you, where soeuer ye dwell.

And ye shall counte from the morowe after the Sabbath: euen from the daye that ye broughte the sheffe of the wauc offering, vii. weekes complete: euen vnto the morow after the vii. weke ye shall numbre .i. dayes. And the ye shall bringe a newe meat offering vnto the Lorde. And ye shall bringe out of youre habitacions two waueloaves made of two tenth deales off fine flour leuened and baken, for first frutes vnto the Lorde. And ye shall bringe with the bred seuen lambes without deformyte of one yere of age, and one yonge ox and .ij. rambes,

which

XXIII. Chapter. Fo. XLII

which shall serue for burnt offerings vnto the Lorde, with meat offerings and drink offerings longinge to the same, to be a sacrifice of a swete fauoure vnto the Lorde.

And ye shall offer an he goote for a synne offering: and two lambes of one yere old for peace offerings. And the preast shall waue the with the bred of the first frutes before the Lorde, and with the two lambes. And they shall be holy vnto the Lorde, and be the preastes. And ye shall make a proclamaciō the same daye that it be an holy feast vnto you, and ye shall do no laborious worke therein: And it shall be a lawe for euer thorowe out all youre habitacions vnto youre childern after you,

When ye repe doune youre haruest, thou shalt not make cleane ryddaunce off thy felde, nether shalt thou make any aftergatheringe of thy haruest: but shalt leue them vnto the poore and the straunger. I am the Lorde your God.

And the Lorde spake vnto Moses saynge: speake vnto the childern of Israel and saye. The first daye of the seventh moneth shall be a rest of remembrance vnto you, to blowe hornes in an holy feast it shall be, and ye shall do no laborious worke therein, and ye shall offer sacrifice vnto the Lorde.

F ij And

XXIII. Chapter.

And the Lorde spake vnto Moses sayenge: also the tenth daye of the selfe seuēth moneth, is a daye of an attonement, and shalbe on holy feast vnto you, and ye shall humble youre soules and offer sacrifice vnto the Lorde. Moreover ye shall do no worke the same daye, for it is a daye of attonement to make an attonement for you before the Lord your God. For what soeuer soule it be that humbleth not him selfe that daye, he shalbe destroyde from amonge his people. And what soeuer soule do any manner worke that daye, the same I will destroye from amonge his people. Se that ye do no manner worke therfore. And it shalbe a lawe for euer vnto youre generacions after you in all youre dwellinges. A sabbath of reste it shalbe vnto you, and ye shall humble youre soules.

The .ix. daye of the moneth at euen and so forth from euen to euen agayne, ye shall kepe your Sabbath.

And the Lorde spake vnto Moses sayenge: speake vnto the childern of Israel and saye: the .xv. daye of the same seuēth moneth shalbe the feast of tabernacles. .vij. dayes vnto the Lorde. The first daye shalbe an holy feast, so that ye shall do no laborious worke therein. Seuen dayes ye shall offer sacrifice vnto the Lorde, and the .vij. daye shalbe an holy feast vnto you and

XXIII. Chapter. Fo. XLIII

Ye shall offer sacrifice vnto the Lorde. It is the ende of the feast, and ye shall do no laborious worke therein.

These are the feastes of the Lorde whiche ye shall proclayme holy feastes, for to offer sacrifice vnto the Lorde, burnt offeringes, meat offeringes, and drink offeringes euery daye: beside the sabbathes of the Lorde, and beside youre giftes, and all youre vowes, and all your fre will offeringes whiche ye shall geue vnto the Lorde.

Moreover in the .xv. daye of the seuēth moneth after that ye haue gathered in the frutes of the lande, ye shall kepe holy daye vnto the Lorde. .vij. dayes longe. The first daye shall be a daye of reste, and the .vij. daye shalbe a daye of rest. And ye shall take you the first daye, the frutes of goodly trees and the braunches of palme trees and the bowes of thicke trees, and wylowes of the brooke, and shall reioyse before the Lorde. .vij. dayes. And ye shall kepe it holy daye vnto the Lorde. .vij. dayes in the year. And it shalbe a lawe for euer vnto youre childern after you, that ye kepe that feast in the seuēth moneth. And ye shall dwell in bothes seuen dayes: euen all that are Israelites borne, shall dwell in bothes, that youre childern after you maye knowe howe that I made the

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the childern of Israel dwell in bothes, when I broughte them out of the lande of Egypte: for I am the Lorde youre God. And Moses told all the feastes of the Lorde vnto the childern of Israel.

¶ The. xxiiij. Chapter.

AND the Lorde spake vnto Moses saynge: commaunde the childern of Israel that they bringe vnto the, pure oyle olyue beté for lightes to poure in to the lampes allwaye, without the payle of testimonye within the tabernacle of witnessse. And Aaron shall dresse them both euen and morninge before the Lorde alwayes. And it shalbe a lawe for euer amonge youre childern after you. And he shal dresse the lampes upon the pure candelsticke before the Lorde perpetually.

And thou shalt take fine floure ad bake. xij. wastels thereof, two tenthdeales shall every wastell be. And make two rowes of them, sixe on a rowe upon the pure table before the Lorde, and put pure frankencens vpon the rowes. And it shalbe bred of remembraunce, ad an offerynge to the Lorde. Eucry Sabbath he shall put them in rowes before the Lorde euer more, geuen off the childern of Israel, that it be an euerlastynge couenaunte. And they shal
be

XXIII. Chaptre. Fo. XLIII.

be Aarons and his sonnes, and they shall eate them in the holy place. For they are most holy vnto him of the offerynge of the Lorde, and shalbe a dutye for euer.

And the sonne of an Israelitish wife whose father was an Egiptian, went oute amonge the childern of Israel. And this sonne off the Israelitish wife and a man of Israel, strooue together in the hoste. And the Israelitish womans sonne blasphemed the name and cursed, and they broughte him vnto Moses.

And his mothers name was Selamyth, the daughter off Dybri off the trybe of Dan: and they putt him in ward, that Moses shulde declare vnto them what the Lorde sayde thereto.

And the Lorde spake vnto Moses sayenge: bringe him that cursed without the hoste, and let all that herde him, put their handes apō his heed, and let all the multitude stone him. And speake vnto the childern of Israel sayenge: Whosoever curseth his God, shall bere his synne: And he that blasphemeth the name of the Lorde, shall dye for it: all the multitude shall stone him to deeth. And the straunger as well as the Israelite yf he curse the name, shall dye for it.

He that

XXV. Chaptre.

He that killeth any man, shall dye for it: but he that killeth a beest shall paye for it, beest for beest. Yf a man mayme his neyghboure as he hath done, so shall it be done to him as gayne: broke for broke, eye for eye and toth for toth: euen as he hath maymed a man, so shall he be maymed agayne. So nowe he that killeth a beest, shall paye for it: but he that killeth a man, shall dye for it. Ye shall haue one maner of lawe amonge you: eue for the straunger as wel as for one of youre selues, for I am the Lorde youre God.

And Moses tolde the childern of Israel, that they shulde bringe him that had cursed, out of the hoste, and stone him with stones. And the childern of Israel dyd as the Lorde comanded Moses.

¶ The. xxv Chapter.

And the Lorde spake vnto Moses in mount Sinai sayenge, speake vnto the childern of Israel and saye vnto the. When ye be come in to the lande whiche I geue you, let the londe rest a Sabbath vnto the Lorde. Sixe yeres thou shalt sowe thi felde, and sixe yere thou shalt cut thi vynes and gather in thi frutes. But the seuenth yere shall be a Sabbath of rest

XXV. Chapter. Fo. XLV.

rest vnto the londe. The Lordes Sabbath it shall be, and thou shalt nether sowe thi felde, nor cut thi vynes.

The corne that groweth by it selfe thou shalt not repe, nether gather the grapes that growe without thy dressynge: but it shall be a Sabbath of rest vnto the londe. Neuerthelesse the Sabbath of the londe shall be meate for you: euen for the and thy seruaunte and for thy mayde and for thy hyred seruaunte and for the stranger that dwelleth with the: and for thi cattell and for the beestes that are in thy londe, shall all the encrease thereof be meate.

Then numbre seuen wekes of yeres, that is, seuen tymes seuen yere: and the space of the seuen wekes of yeres will be vnto the. xlix. yere. And then thou shalt make an horne blowe: euen in the tenth daye of the seuenth moneth, which is the daye of attonement. And then shall ye make the horne blowe, euen thorow out all youre lande. And ye shall halowe the fiftieth yere, and proclayme libertie thorow out the lande vnto all the inhabeters thereof, It shall be a yere of hornes blowynge vnto you and ye shall returne: euery man vnto his possession and euery man vnto his kynred agayne. A yere of hornes blowynge shall that fiftieth yere be vnto you. Ye shall not sowe nether re-

pe the

This horne in ebrue is called iobel, and of this toke the pope an occasio to make euery .l. yere a iubelye, so that he coulde traſaite god in euery point ad wyl not be oue acc behind de him.

XXV. Chapter.

pe the come that groweth by it selfe, nor gather the grapes that growe without thi labour. For it is a yere of hornes blowing and shalbe holy vnto you: how be it, yet ye shall eate of the encrease of the felde. And in this yere of hornes blowing ye shall returne, euery man vnto his possession agayne.

When thou sellest oughte vnto thy neyghboure or byest off thy neyghbours hande, ye shall not oppresse one another: but accordynge to the numbre of yeres after the trompett yere, thou shalt bye of thy neyghboure, and accordynge vnto the numbre off fruteyeres, he shall sell vnto the. Accordynge vnto the multitude of yeres, thou shalt encrease the price thereof and accordynge to the fewnesse of yeres, thou shalt mynish the price: for the numbre of frute he shall sell vnto the. And see that no man oppresse his neyghboure, but feare thi God. For I am the Lorde youre God. Wherefore do after myne ordinaunces and kepe my lawes and doo them, that ye maye dwell in the lande in fastie. And the lande shall geue her frute, and ye shall eate youre fille and dwell therein in fastie.

Yf ye shall saye, what shall we eate the seuen
nth yere

XXV. Chapter.] Fo. XLVI.

nth yere in as moche as we shall not sowe nor gether in oure encrease. I wyll sende my blessing vnto you in the sixte yere, and it shall bringe forth frute for thre yeres: and ye shall sowe the eyghte yere and eate of olde frute vntill the ix. yere, and euen vntill hir frutes come, ye shall eate of olde store. Wherefore the lande shall not be solde for euer, because that the lande is myne, and ye but straungers and sojourners with me: and ye shall thorowe oute all the lande of youre possession, let the lande go home fre agayne.

When thy brother is waxed poore and hath solde awaye of his possession: yf any off his kyn come to redeme it, he shall buye out that whiche his brother solde. And though he haue no man to redeme it for him, yet yf his hande can get sufficient to bye it oute agayne, then let him counte how longe it hath bene solde, and delyuer the rest vnto him to whome he solde it, and so he shall returne vnto his possession agayne. But and yf his hande can not get sufficient to restore it to him agayne, then that whiche is solde shall remayne in the hande of him that hath boughte it, vntill the horneyere: and in the horne yere it shall come out, and he shall
returne

XXV. Chapter.

returne vnto his possession agayne.

Yf a man sell a dwellinge house in a walled cytie/he maye bye it out agayne any tyme withi a hole yere after it is solde: and that shalbe the space in which he maye redeme it agayne. But and yf it be not bought out agayne within the space of a full yere/then the house in the walled cytie shalbe stablised for euer vnto him that boughte it and to his successoures after hi and shall not goo out in the trompet yere. But the houses in villagies which haue no walles rounde aboute them/shalbe counted like vnto the felde of the cuntre/and maye be boughte out agayne at any leason/and shall goo out fr̄ in the trompett yere.

Notwithstondyng the cities of the leuytes and the houses in the cyties of their possessiōs the leuytes maye redeme at all ceasons. And yf a man purchace ought of the leuytes: whether it be house or cite that they possesse, the bargayne shall goo out in the trompett yere. for the houses of the cyties of the leuytes/ are their possessiōs amonge the childern of Israel. But the felde that lye rounde aboute their cyties/ shall not be bought: for they are their possessiōns for euer.

Yf thi brother be waxed poore and fallē in decaye with the/receave him as a straunger or
also

XXV. Chapter. Fo. XLVII.

a sojourner/and let him lye by the. And thou shalt take none vsurye of him/nor yet vantage. But shalt feare thi God/ that thi brother maye lye with the. Thou shalt not lende him thi money upon vsurye/ nor lende him of thi fode to haue an vantage by it for I am the Lorde youre God which broughte you out of the lande of Egypte, to geue you the lande of Canaan and to be youre God.

Yf thi brother that dwelleth by the waxe poore and sell him selfe vnto the / thou shalt not let him labour as a bondseruaunte doeth: but as an hyred seruaunte and as a sojourner he shall be with the/and shall serue the vnto the trompett yere/and then shall he departe fr̄ the: both he and his childern with him/and shall returne vnto his awne kynred agayne and vnto the possessiōns of his fathers. for they are my seruauntes which I brought out of the lande of Egypte/and shall not be solde as bondmen. Se therefore that thou reigne not ouer him cruelly/but feare thi God.

Yf thou wilt haue bondseruauntes and maydens/ thou shalt bye them of the heythen that are rounde aboute you/ and of the childern of the straungers that are sojourners amonge you/ and of their generaciōs that are with you, which they begate in youre lade. And ye shall possesse
them

XXV. Chapter.

them and geue them vnto youre childern after you, to possesse them for euer: and they shalbe youre bond men: But ouer youre brethern the childern of Israel/ye shall not reigne one ouer another cruelly.

When a straunger and a sojourner waxeth rich by the ad thi brother that dwelleth by him waxeth poore and sell him selfe vnto the straunger that dwelleth by the or to any of the strangers kyn: after that he is solde he maye be redeemed agayne. one of his brethern maye bye him out: whether it be his vnckle or his vnckles sonne/ or any that is nye of kynne vnto him of his kyndred: ether yf his hande can get so moch he maye be loosed. And he shall reken with him that boughte him / from the yere that he was solde in vnto the trompet yere / and the pryce of his byenge shalbe acordynge vnto the nombre of yeres / and he shalbe with him as a hyred seruaunte. Yf there be yet many yeres behynde / acordynge vnto them he shall geue agayne for his delyueraunce/ of the mony that he was solde for. Yf there remayne but few yeres vnto the trompet yere / he shall so counte with him / and acordynge vnto his yeres geue him agayne for his redemption / and shalbe with him yere by yere as an hyred seruaunte/
and

XXVI. Chapter. Fo. XLVIII.

and the other shall not reygne cruelly ouer him in thi syghte. Yf he be not boughte free in the meane tyme/then he shall goo out in the trompet yere and his childern wish him. for the childern of Israel are my seruauntes which I broughte out of the lande of Egipte. I am the Lorde youre God.

Ye shall make you no ydolles nor grauen ymage/nether reere you vpp any piler / nether ye shall sett vp any ymage of stone in youre lande to bowe youre selues there to: for I am the Lorde youre God. kepe my sabbathes and feare my sanctuary. for I am the Lorde.

¶ The. XXVI. Chapter.

YF ye shall walke in myne ordynaunces and kepe my commaundmentes and do them / then I will sende you rayne in the ryght season ad youre londe shall yelde hir increafe and the trees of the felde shall geue their fruite. And the threshynge shall reach vnto wyne haruest / and the wynchharuest shall reach vnto sowyng tyme / and ye shall eate youre bred in plenteousnes and shall dwell in youre lande peasably. And I will sende peace in youre londe / that ye shall slepe

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stepe, and no man shal make you afrayde. And I will ryd euell beestes out of youre londe, and there shall no swerde goo thorowe out youre lande.

And ye shall chace youre enemyes, and they shall fall before you vppon the swerde. And fise of you shall chace an hundred, and an hundred of you shall put .x. thousande to flighte, and youre enemyes shall fall before you apon the swerde. And I wil turne vnto you and encrease you and multiplye you, and sett vpp my testament with you. And ye shall eate olde store, and cast out the olde for plentuousnes of the newe. I will make my dwellynge place amonge you, and my soule shall not loothe you. And I will walke amonge you and wilbe youre God, and ye shall be my people. For I am the Lorde youre God, whiche broughte you out off the lande of the Egyprians, that ye shulde not be their bondemen, and I brake the bowes of youre yockes, and made you go vpp righte.

Note well.

But and yf ye will not harken vnto me, nor will do all these my commaundementes, or yf ye shall despyse myne ordinaunces ether yf youre soules refuse my lawes, so that ye wil not do all my commaundmentes, but shall breake myne appoyntment: then I will do this agayne vnto you

XXVI. Chapter. Fo. XLIX.

to you: I will viset you with vexations, swellynge and feuers, that shall make youre eyes clafell and with foretves of herte. And ye shall sowe youre seed in vayne, for youre enemyes shall eate it. And I will set my face agenste you and ye shall fall before youre enemyes, and they that hate you shal raigne ouer you, and ye shall see whē no man foloweth you.

And yf ye will not yet for all this herken vnto me, than will I punish you seuen tymes more for youre synnes, and will breake the pride off youre strength. For I will make the heauē ouer you as harde as yerne, and youre londe as harde as brasse. And so youre labour shall be spent in vayne. For youre londe shall not geue hir encrease, nether the trees of the londe shall geue their frutes.

And yf ye walke contrary vnto me and will not herken vnto me, I will bringe seuen tymes moo plages apon you acordinge to youre synnes. I will sende in wylde beestes apon you, which shall robbe you of youre childern and destroye youre catell, and make you so fewe in nombre that youre hie wayes shall growe vnto a wilderness.

And yf ye will not be lerned yet for all this but shall walke contrarye vnto me, then will I also walke contrarye vnto you and will punish

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God begynne
th ad augmen
th his plages
more ad mo
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ple hardē the
ir hertes agē
te hum.

you yet seven tymes for youre synnes. I will sende a swerde apon you, that shall avenge my testament with you. And when ye are fled vnto youre cities, I will sende the pestelence amonge you. ye shall be delyuered in to the handes of youre enemies. And when I haue broken the staffe of youre bred: that .x. wyues shall bake youre bred in one ouen and men shall delyuer you youre bred agayne by weyghte, thā shall ye eate and shall not be satisfied.

And yf ye will not yet for all this harken vnto me, but shall walke contrarye vnto me, then I will walke contrary vnto you also wrathfully and will also chastice you seven tymes for youre synnes: so that ye shall eate the flesh of youre sonnes and the flesh of youre doughters. And I will destroye youre alters bylt apon hye hylles, and ouerthrowe youre images, and cast youre carkasses apon the bodies of youre ydolles, and my soule shall abhorre you. And I will make youre cities desolate, and bringe youre sanctuaries vnto nought, and will not smell the sauoures of youre swete odoures.

And I will bringe the londe vnto a wilderness: so that youre enemies which dwell there in shall wondre at it. And I will strawe you amonge the hecthen, and will drawe out a swerde after you, and youre lande shall be wast, and
your

your cities desolate. Then the lande shall reioyse in hir Sabbathes, as longe as it lyeth voyde and ye in youre enemies londe: euen then shall the londe kepe holye daye and reioyse in hir Sabbathes. And as longe as it lyeth voyde it shall rest, for that it coude not reste in youre Sabbathes, when ye dwelt therein.

And vppon them that are left alyue of you I will sende a feyntnesse in to their hertes in the londe of their enemies: so that the sounde of a leef that falleth, shall chace them and they shall flee as though thei fled a swerde, and shall fall one vppon another, as it were before a swerde euen no man folowinge them, and ye shall haue no power to stonde before youre enemies: And ye shall perish amonge the hecthen, and the londe of youre enemies shall eate you vpp.

And thei that are left of you, shall pyne awaye in their vnrighuousnes, euen in their enemies londe, and also in the mysdeades of their fathers shall they consume. And they shall confesse their mysdeades and the mysdeades of their fathers in their trespasses which thei haue trespassed against me, and for that also that thei haue walked contrary vnto me. Therefore I also will walke contrary vnto them, and will brynge them in to the londe of their enemies.

G ii And

XXVI. Chapter

And then at the leest waye their vncircumcy-
sed hertes shall be tamed, ad then they shall ma-
ke an attonement for their misdedes.

Mercy is ne-
uer denyed
vnto him that
repenteith.

And I wil remembre my bonde with Iacob
and my testamēt with Isaac, and my testament
with Abraham, and will thinke on the londe.
For the londe shall be lefte of them and shall
haue pleasure in hir Sabbathes, while she lyeth
waist without them, and they shall make an at-
tonement for their misdedes, because they de-
spysed my lawes and their soules refused my
ne ordinaunces. And yet for all that when they
be in the londe of their enemyes, I will not so
cast them awaye nor my soule shall not so ab-
horre them, that I will vtterlye destroye the ad
breake myne appoyntment with them: for I am
the Lorde their God. I will therefore remēbre
vnto the first couenaunt made when I bre-
oughte them out of the lond of Egipte in the
sighte of the hethen to be their God: for I am
the Lorde.

These are the ordinaunces, iudgemētes, ad
lawes which the Lorde made betwene him ad
the childern of Israel in mount Sinai by the hā-
de of Moses.

¶ The. xxvij. Chapter.

XXVII. Chapter.

Fo. LI

And the Lorde spake vnto Moses sayn-
ge: speake vnto the childern of Israel
and saye vnto them: Yf any man will
geue a synguler vowe vnto the Lorde acordyn-
ge to the value of his soule / then shall the ma-
le from .xx. yere vnto .lx. be set at fyftie cycles
of syluer / after the cycle of the sanctuary / and
the female at .xxx. cycles. And from .v. yeres to
xx. the male shalbe set at .xx. cycles / and the fe-
male at .x. cycles. And from a moneth vnto .v.
yere / the male shalbe set at .v. cycles of syluer /
and the female at thre. And the man that is .lx.
and aboue / shalbe valowed at .xv. cycles, ad the
woman at .x. Yf he be to poore so to be set, the
let him come before the preast: and let the pre-
ast value him / acordynge as the hande of him
that vowed is able to gete.

Yf it be of the beestes of which men bringe
an offeringe vnto the Lorde: all that any man
geueth of soch vnto the Lorde / shalbe holy.
He maye not alter it nor chaunge it: a good
for a bad or a bad for a goode. Yf he chaunge
beest for beest / then both the same beest and it
also where with it was chaunged shall be holy.
yf it be any maner of vncleane beest of which
men maye not offer vnto the Lorde / let him
brynge the beest before the preast and let the
preast value it. And whether it be good or bad

G iij as the

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as the preast setteth it/so shall it be. And yf he will bye it agayne / let him geue the fyfte parte moare to that it was set at.

Yf any man dedicate his houffe/it shalbe holy vnto the Lorde. And the preast shall set it. whether it be good or bad / and as the preast hath set it/so it shalbe. Yf he that sanctified it will redeme his houffe / let him geue the fyfte parte of the money that it was iudged at thereto/and it shalbe his.

Yf a man halowe a pece of his enhereted londe vnto the Lorde/ it shalbe set acordinge to that it beareth. Yf it here an homer of barley/it shall be set at fyftie sicles of syluer. yf he halowe his felde immediatly from the trumpet yere /it shalbe worth acordinge as it is esteemed. But and if he halowe his felde after the trumpet yere/the preast shall rekē the price with him acordinge to the yeres that remayne vnto the trumpet yere, and there after it shalbe lower sett.

Yf he that sanctified the felde will redeme it agayne/let him put the fyfte parte of the pryce that it was set at,there vnto and it shalbe his yf he will not it shalbe redemed nomoare. But when the felde goeth out in the trumpet yere/it shalbe holy vnto the Lorde: euen as a thinge dedycated, and it shall be the preastes possession.

Yf a man sanctifie vnto the Lorde a felde
which

XXVII. Chapter. Fo. LII.

which he hath boughte and is not of his enheritaunce / then the preast shall reken with him what it is worth vnto the trumpet yere/ and he shall geue the price that it is set at the same daye, and it shalbe holy vnto the Lorde. But in the trumpet yere, the felde shall returne vnto him of whome he boughte it, whose enheritaunce of londe it was.

And all settinge shalbe acordinge to the holy cycle. One cycle maketh .xxx. Geras.

But the firstborne of the beestes that pertaine vnto the Lorde, maye no mā sanctifie: whether it be ox or shepe, for they are the Lordes allredy. Yf it be an vncleane beest, then let him redeme it as it is sett at, and geue the fyfte parte moare thereto. Yf it be not redemed, the let it be solde as it is rated.

Notwithstondinge no dedicated thinge that a man dedicateth vnto the Lorde, of all his goodes, whether it be man or beest or lande off his enheritaunce, shalbe solde or redemed: for all dedicate thinges are most holy vnto the Lorde. No dedicate thinge therefore that is dedicate of mā, may be redemed, but must nedes dye

All these tithes of the londe, whether it be of the corne of the felde or frute of the trees, shal be holy vnto the Lorde. Yf any man will redeme oughte of his tithes, let him adde the fyfte parte

XXVII. Chapter.

parte moare thereto. And the tithes of oxen and shepe and of all that goeth vnder the herdemans keepinge, shalbe holye tithes vnto the Lorde. Men shal not loke yf it be good or bad nor shall chaunge it. Yf any man chaunge it then both it and that it was chaunged with all, shalbe holy and maye not be redemed.

These are the commaundmentes whiche the Lorde gaue Moses in charge to geue vnto the childern of Israel in mount Sinai.

¶ The ende of the thyrd boke of Moses.



A Prologe in to the fourth boke of Moyses/called Numeri.



In the seconde and thurde boke they receaved y^e lawe. And in this. iij. they begynne to worke and to practyse. Of which practyngge y^e many good ensamples of vnbeleffe & what frewill doeth/when she taketh in hand to kepe the lawe of her awne power without help of fayth in the promyses of god: how she leueth her masters carresses by the way in the wilde-nesse and hangeth them net in to the londe of rest. Why coude they not entre in: For cause of their vnbeleffe Hebre. iij. For had they beleved / so had they bene vnder grace/ and their old synnes had bene forgiven the/ and power shulde haue bene geue them to haue fulfilled the lawe thenceforth & they shuld haue bene kepte from all temptacions that had bene to stronge for them. For it is wrytten Johan. i. He gaue them power to be the sonnes of god/ thow beleyng in his name. Nowe to be the sonne of god is to loue god and his commaundmentes and to walke in his waye after the ensample of his sonne Christ. But these peopple toke vpon them to worke without fayth as thou seyest in the xiiij. of this boke/ where they wold fight and also did/ without the worde of promysse: eue when they were warned that they shuld not. And in y. xvi. a gayne they wold please god

with their holie faithlesse workes (for where gods worde is not there can be no faith) but y^e fyre of god consumed their holie workes/as it did Nadab and Abihu Leui. x. And frō these vnbeleners turne thynne eyes vnto the pharises which before the comynge of Christ in his flesch/had layde the fundacion of frewill after the same ensample. Wher on thei bilt holie workes after their awne imaginacon without fayth of the worde/so feruently that for the greate zele of them they slew the Kinge of all holie workes and the lord of frewill which on lythow his grace maketh the will fre and lowseth her from bondage of synne/and geueth her loue and lust vnto the lawes of god/ and power to fulfyll them. And so thow we their holie workes done by the power of frewill/they excluded them selues out of the holy rest of forgiveness of synnes by fayth in the bloude of Christ.

And then loke on oure ypocrites which in life maner folowinge the doctryne of Aristotell and ether hetten paganes / haue agensie all the scripture sett vpp frewill agayne/vnto whose power they ascribeth the keepinge of y^e commaundmentes of god. For they haue set vpp wilfull povertie of a nother maner then any is commaunded of god. And the chastite of matrimony viterlye desyred/they haue set vpp a nother wilfull chastite not required of god/whiche they swere/vowe & profess to geue god/
A. ij.

W T
whether he will geue it them or no/and com-
pell all their disciples there vnto, sayenge
that it is in the power of euery mans frewill
to obserue it/contrarye to Chriſt and his apo-
ſtle Paule.

And the obedience of god and man exclu-
ded they haue vowed a nother wilfull obedi-
ence condemned of all the ſcripture whiche
they will yet geue God whether he will or
will nor.

And what is become of their wilfull por-
uertye? hath it not robbed the whole worlde &
brought all vnder them? In there be ether
kynge or emperoure or of what ſoener degre
it be/excepte he will hold of them ad be ſwe-
ne vnto them to be their ſeruaunte/to go and
come at their luſte and to defende their qua-
rels be they falſe or true? Their wilfull por-
uertye hath all readye eaten vpp the whole
worlde & is yet ſtill greedye then ener it was
in ſo moche that ten worldes mo were not yf
nought to ſatiſſy the hongre thereof.

Moreover beſydes dayly corruptinge of o-
ther mens wyues and open who:redome/vnto
to what abominacions to fylthye to be ſpoke
off hath their voluntarye chaſtite brought
them?

And as for their wilfull obediēce what is
it but yf diſobediēce & the diſſaſſe both of all
y laws of god & mā: in ſo moche yf any pri-
ce begine to execute any law of mā vppō theſe

W T
they curſe him vnto the botom of hell & pro-
clayme him no right kinge & that his lordes
ought no lenger to obaye him /and interdite
his comen people as they were herthe turkes
or ſaracenes. And yf any man preache them
gods lawe / him they make an heretike and
burne him to aſhes. And in ſteade of gods
lawe and mans / they haue ſette vpp one off
their awne imaginacion whicht they obserue
with diſpenſacions.

And yet in theſe woordes they haue ſo grea-
te confidencethat they not onely truſte to be
ſaued therby/and to be hyer in heauen then
they that be ſaued thorow Chriſt: but alſo pro-
meſſe to all other ſo: geueneſſe of their ſyn-
nes thorow the merites of the ſame. Wherin
they reſt and teach other to reſt alſo/excludyn
ger the whole worlde from the reſt of ſor-
ueneſſe of ſynnes tho: owe faith in Chriſtes
bloude.

And now ſeynge that faith only letterly a
mā in ſūto reſt & vnbeleffe excludeth hi/what
is the cauſe of this vnbeleffe? verely no ſynne
y the world ſeyth/but a pope holynesse & a ri-
ghtuouſnes of their awne imaginacion as
Paule ſayeth Roma. x. They be ignorant of
y rightuouſnes wherwith god iuſtifieth &
haue ſet vpp a rightuouſnes of their awne ma-
kige thorow whicht they be diſobediēt vnto y
rightuouſnes of god. And Chriſt rebuketh
not the phariſeys ſo: groſſe ſynnes whiche
21.ij.

W T
the worlde sawe / but for those holly deades
whiche so bled the eyes of the worlde that
they were take as goddes: enē so: long pray-
ers/for: fastyng/for: tythig so diligētly that
they left nor so moch as their herbes vultz
bed/for: their clenness in wasshyng before
meate and for: wasshyng of cuppes/dishes/
and all maner vessels/for: buyldinge the pro-
phetes sepulch:es / and for: keepinge the holly
daye / and for: turnyng the hethen vnto the
fayth/and for: geuyng of almes. For vnto
sach holly deades they ascribed rightynnes
and therfore when the rightynnesse of god
was preached vnto them they coude not but
persecute it/the deuell was so stronge in the
Which thinge Christ well describeth Luc.
xi. sayng that after the deuell is cast out he
cometh agayne and fyndeth his house swep-
te and made gaye and then taketh seven wer-
sethen him selfe and dwelleth therein / and
so is the ende of that man worse then the be-
gynnyng. That is/when they be a litle clen-
sed from grosse synnes whiche the worlde set-
yth and then made gaye in their awne syght
with the rightynnes of tradicions/then co-
meth seven/that is to saye the hole power of
y deuell/for: seven with y hebrues signifieth a
multitude without nūbre at the extremyte of a
thinge & is a speach borrowed (I suppose) out
of leuiticus where is so oft mencion made of
seven. Where I wolde saye: I will punish the

W T
that all the world shall take an ensample of
the/there the Jewe wolde saye/I will circum-
cise the or baptise the. vii. tymes. And so here
by seven is ment all the deuels of hell & all y
might & power of the deuell. For vnto what
further blindness coude all the deuels in hell
bringe the / then to make them beleue y they
were iustificed thoroow their awne good wor-
kes. For whē they once beleued y they were
purged frō their synnes & made rightyns-
se thoroowe their awne hollye workes/what
rowme was there lefte for y rightynnesse y
is in chustes bloudeshedinge? And therfore
whē they be fallen into this blindness they
cā not but hate & persecute the light. And the
more cleare & evidently their deades be rebu-
led y furiousser & maliciousser blind are they
vntill they breake out into open blasphemye &
synnyng agens y holy gost/whiche is y ma-
licious persecute of the cleare truth so ma-
nifestly proued: hat they cā not once hysb as
gens it. As the phareyses persecuted Christ
because he rebuked their holly deades. And
when he proued his doctrine with y scriptur
& miracles/yet though they coude not im-
proue him nor reason agens him they tought y
the scripture must haue some other meaninge
because his interpretacion vndermynded the
ir fundacion & plucked vpp by the rootes the
sectes whiche they had plated / & they ascribed
also his miracles to the deuell. And in like
2. iij.

maner though oure ypocrites can not do
nye but this is the scripture/yet because the
re can be no nother sens gathered thereof/
but that ouerthroweth their byldynges/ther
fore they euer thinke that it hath some other
meanyng than as the wordes sounde and
that no man vnderstandeth it or vnderstode
it sens the tyme of the Apostles. Or yf
they thinke that some that wrote vppon it
sens the apostles vnderstode it: they yet thin
ke that we in like maner as we vnderstode
not therete it self/so we vnderstande not the
meanyng of the wordes of that doctoure.

For when thou layest the iustifyinge of hos

ly woikes and denyest the iustifyinge of sa

yth/howe canst thou vnderstand saynt Pau

le/Peter/Johan and the Actes of the apost

les or any scripture at all/seynge the iustify

inge of faith is almost all that they entende

to proue.

Synally / concernyng vowe wherof

thou readest chapre. xxi. there maye be ma

ny questiyns/wherunto I answere shor

ly that we ought to put salt to all oure offe

rynges: that is/ we ought to minisire know

ledge in all oure woikes and to do nothinge

wherof we coude not geue a reason out off

gods wordes. We benow in the daye light/
and all the secretes of God and all his co

unself and will is opened vnto vs/and he y

was promysed shuld come and blesse vs/

come alre dye and hath shed his bloude for
vs and hath blessed vs with all maner bles
synges and hath obtrayned all grace for vs/
and in him we haue all. Wherfore god hen
ce forth will receave no moare sacrifices off
beestes of vs/as thou readest Hebre. x. Yf
thou burne vnto God the bloude or fatt of
beestes / to obtrayne forgiveness of synnes
therby or that god shuld the better heare thy
requeste / then thou doest wronge vnto the
bloude of Christ /and Christ vnto the is des
ad in vayne. For in him god hath promys
sed not forgiveness of synnes only /but als
so what secuer we axe to kepe vs from synne
ad temptacyon with all. And what yf thou
burne frankencens vnto him/what yf thou
burne a candle/what yf thou burne thy cha
stite or virginite vnto him for the same pur
pose/ doest thou not like rebuke vnto chryles
bloude? Moreover if thou offer gold/syluer
or any other good for the same entent/ is the
re any difference? And euen so yf thou god
in pylgremage or fastist or goest wolwarde/
or spmckest thy selfe with holy water or els
what soeuer dead it is/ or obseruest what soe
uer ceremone it be for like meanyng/ then
it is like abhominacion. We must therfore
bringe the salt of the knowlege of gods wor
de with all oure sacrifices / or els we shall
make no swete sauoure vnto god thereof.
Thou wilt axe me / shall I vowe nothinge

W T

at all? yea/ Gods commaundment whiche thou hast vowed in thy baptyme. for what entent? Verely for the loue of Christ whiche hath bought the with his bloude and made the sonne and heyre of god with him / that thou shuldest wayte on his will and commaundmentes and purysye thy membres accordyng to the same doctryne that hath purysfyed thyne harte. for yf the knowlege of gods worde haue not purysfyed thyne harte/ so that thou consentest vnto the lawe of God that it is righteous and good and so: worst that thy membres moue the vnto the contrarye/ so hast thou no parte with christ. for yf thou repent not of thy synne/ so it is impossible that thou shuldest beleue that Christ had deliuered the from the daunger thereof. Yf thou beleue not that Christ hath deliuered the/ so is it impossible that thou shuldest loue gods commaundmentes. Yf thou loue not the commaundmentes / so is Christs spresence not in the which is the earnest of forgiveness of synne and of saluacion.

For scripture teacheth / yf thou repentance: then sayth in Christe / that for his sake synne is forgiven to them that repent: then good workes/ which are nothyng saueth the commaundment of god only. And the commaundmentes are nothyng els saueth the helpynge of oure neyghbourres at their neade and the samyng of oure membres that they myght

W T

be pure also as the harte is pure thorow hate of vice and loue of vertue as gods word teachethys which workes must procede out of faith: y is/ I must do them for the loue which I haue to god for that greate mercye which he hath shewed me in christ/ or els I do them not in the sight of god And that I fayntenot in the payne of the slyngge of the synne that is in my flesh/ myne helpe is the promesse of the assistance of the power of god and y comforte of the rewarde to come which rewarde I ascribe vnto the goodnesse/mercy and truth of the promiser that hath chose me/ called me taught me and geuen me the earnest thereof/ and not vnto the merites of my dooinges or soferingee. for all that I do a soffre is but y waye to the rewarde and not the deseruinge thereof. As if the kinges grace shuld promesse me to defend me at whome in myne awne royaume yet the waye thither is thorow the see wher I might haplye soffre no litle trouble. And yet for all that/ yf I might lyue in rest when I come thither/ I wold thike a so wold other saye/ that my paynes were well rewarde: which rewarde a benefyte I wold not proude: lye ascribe vnto the merites of my paynesta kyng by the waye: but vnto the goodnesse/mercyfulnesse and constannt truth of the kinges grace whose gifte it is and to whome y prayse a thanke thereof belongeth of duetye and right. So now a rewarde is a gift geue

W E
frelye of the goodnesse of the geuer and not
of the deseruinges of the receuer. Thus it
appeareth that if I voue what soeuer it be/
for any other purposse then to tame my mem-
bers and to be an ensample of vertue ad edes-
syenge vnto my neyghboure/ my sacrifice is
vnsanery and cleane without salt and my la-
pe without oyle and I one of the folysh virgi-
nis and shalbe shut out from the feast of the
bruydegrome when I thinke my self most su-
re to entre in.

If I voue voluntary pouerty / this must
be my purposse that I will be content with
a competent lyminge which cometh vnto me
ether by succession of myne elders or which I
getteruly with my labour in ministringe &
doynge seruice vnto the comen welth in one
office or in a nother or in one occupacyon or
other/because that riches and honoure shal
not couer my mynde and drawe myne har-
te from god/and to geue an ensample of ver-
tue and edefyng vnto other & that my ney-
ghboure maye haue a lyminge by me as well
as I/if I make a cloke of dissimulaciō of my
voue / laynge a net of fayned beggerye to
catch superfluous aboundaunce of ryches &
hye degre and authoite and thow the estu-
macion of false holinesse to fede and mayntay-
ne my slowthfull ydlenesse with the sweate/
laboure/lādes/ & rentes of other men (after y
ensample of oure spiritualye) robbynge the

W E
of their saythes and god of his honoure tur-
nyng vnto myne ypocryse that confidence/
which shuld be geue vnto y promises of god
only/am I not a wylde fox & a raueninge wol-
fe in a lābes stynne & a paynted sepulchre say-
re without ad silthye with in? In like maner
though I see no wooldye promocyon theres-
bye/yet if I do it to be iustified therewith ad to
gett an hyer place in heauen / thinkynge that
I do it of myne awne naturall strength & of y
naturall power of my frewill & y every man
hath might euen so to doo and that they do it
not is their faute & negligēce and so with the
proude phareseye in cōparyson of my self dese-
piseth the synfull publicanes: what other thinge
do I then eate y bloude & fart of my sacrifice
devouringe y my self which shuld be offered
vnto god alone and his chyste. And shortly
what soener a man doeth of his naturall gife
tes/of his naturall witte/will/dom/vnderston-
dinge/reason/will/& good entent before he be
otherwyse & cleane cōtrary taught of goddes
spete & haue receaved other witt vnderston-
dinge/reason ad will/is flesh / wooldye and
wrought i abominable blidnesse/with which
a man can but seeke him self/ his awne profy-
te/glozy & honoure/cuē in very spirituall mat-
ters. As if I were alone in a wildernesse
where no man wereto seeke profite or prayse
of yet if I wold seeke heuē of god there/ I cou-
de of myne awne naturall gystes seeke it no no

W T

ether waye then for the merites and deseruings of my good workes and to entre therein by a nother waye then by y^e doore churche / which were very theste / for churche is lord ouer all and what so euer any man wil haue of god / he must haue it geuen him frelye for churche sake. Now to haue heauen for myne awne deseruinge / is myne awne prayse and not churche, for I can not haue it by fauoure & grace in churche and by myne awne merites also / for freueninge and deseruinge can not stode to gether.

If thou wilt vowe of thy goodes vnto god thou must put salt vnto this sacrifice: that is thou must ministre knowlege in this deade as Peter teacheth. ij. pet. i. Thou must put oyle of gods worde in thy lype & do it accordyng to knowlege / if thou wayte for the comynge of the brudegrome to entre in with him in to his rest. Thou wilt haue it aboute the message to moue mento deuocyon. Deuocyon is a feruent loue vnto gods comandmentes and a desyre to be with god and with his euellastynge promyses. Now shall the sight of such riches as are shewed at saynt thomas shryne or at walsingham moue a man to loue the comandmentes of god better and to desyre to be loosed from his flesh and to be with god / or shall it not rather make his poore herte wyssh parte of it in a nother place?

W T

The preast shall haue it in gods stead. Shall the preast haue it? If the preast be boughe with churche bloude / the he is churche seruante & not his awne & ought therefore to seade churche flocke with churche doctryne & to ministre churche sacramentes vnto the purely for very loue & not for felthly lucre safe or to be lord ouer the as Peter teacheth. i. pet. v. & paulle Actes. xx. Besyde this churche is oures ad is a gifte geuen vs / & we be heyres of churche & of all that is churche. Wherefore the preastes doctryne is oures & we heires of it / it is y^e sode of oure soules. Therefore if he ministre it not truly ad frely vnto vs with out sellinge / he is a thefe & a soule murtherar: ad euen so is he if he take vpon him to fede vs & haue not wether with. And for a like conclusyon because we also with all that we haue be churche / therefore is the preast heyre with vs also of all that we haue receaued of god / wherefore in as moch as y^e preast wayreth on y^e worde of god ad is oure seruante therein / therefore of right we are his dettars & owe him a sufficient lynynge of oure goodes / ad euen thereto a wiffe of oure doughters owe we vnto him if he requyre her. And now when we haue appoynted him a sufficient lynynge / whether in tythes rentes or in yerely wages / he ought to be content & to require no more / nor yet to receaue any more / but to be an ensample of sobernesse & of dispyssinge worldly thynges vnto the ens

W T

sample of his parishes.

Wilt thou vowe to offre vnto y^e poore peo-
ple: that is pleasaunte in y^e sight of god / for
they be lesse here to do oure almes ap^d in chris-
tes stead & they be y^e right heires of all oure
abundaunce & ouerplus. Moreouer we must
haue a scole to teach goddes worde i (though
it neded not to be so costely) & therfore it is law-
full to vowe vnto the buyldinge or mayntes-
naunce therof & vnto helpinge of ali' good ver-
tes. And we ought to vowe to paye custome/
tolle/rent & all maner duties and what ser-
uer we owe: for that is gods commaundmēt

If thou wilt vowe pilgrimage/thou must
put salt therto in life maner if it shalbe accep-
ted/if thou vowe to go ad viser the poore or to
here gods worde or what soeuer edifieth thy
soule vnto loue & good worke after knowlege
or what soeuer god commaundeth/it is well do-
ne and a sacrifice that saouereth well ye will
happlye saye/that ye will go to this or y^e plas-
ce because god hath chosen one place more
then a nother and will heare youre petyen
more in one placethen a nother. As for y^eours
re prayer it must be accordige to goddes wor-
de. Ye may not desyer god to take vengeaunce
on him wh^o goddes worde teacheth you to
petye & to praye for. And as for y^e other glos-
se/y^e god will heare you more i one place the
in a nother/ If suppose it sal in fatem/ salt
vnsauerye/for if it were wisdom how coude

W T

we excuse the death of stene Acres. viij. which
dyed for: y^e article that god dwelleth not in te-
ples made with hades we that belene in god
are y^e temple of god sayth paule/ if a man loue
god & kepe his worde he is the temple of god &
hath god presently dwelling in him/ as wit-
nesseth churist Johan. xiiij. saye ge: If a mā lo-
ue me he will kepe my worde/ & the my father
will loue him & we will come vnto him and
dwell with him. And in the. xv. he sayth: if
ye abyde in me and my wordes also abyde in
you/then are what ye will & ye shall haue it.
If thou belene in churist & hast the promyses
which god hath made the in thine hartte / the
go on pilgrimage vnto thine awne hartte ad
there praye & god will heare y^e for his mercy
and trutthes sake and for his sonne churistes
sake and not for a few stones sakes. What
careth god for the temple? The very beestes
in hartte they haue liffe in them be moch better
then an hepe of stonnes conched to gether.

To speake of chastite/it is a gif e not given
vnto all persones testifieth both churist and
also his apostle Paule/wherfore all persones
maye not vowe it. Moreouer there be causes
wherfore many persones maye better lyue
chast at one tyme then at a nother. Many
maye lyue chast at twentye and thirtye for
certayne colde diseases folowinge them/
which at. xl. when their helth is come can
not do so. Many be occupied with wylde

W T

phantasies in their youth y they care not for marriage which same when they be ware sad shalbe greatly desyrouse/yt is a dangerous thyngeto make synne where none is ad to forswere y benefyte of god q to bynde thy self vnder payne of dānacyon of thy soule that thou woldest not vse the remeadye that god hath created if nead requyred. ¶ A nother thinge is this/beware that thou gett the not a false fayned chastite in ide with y vngodly persuasions of saynte Gerō or of Quide in his fykthe boke of the remedye agensf lone/lest when thow soch imaginacyons thou hast viterlye despyred/desyed ad abhorred all voman fynde/thou come in to soch case therow the fircwrath of god/y thou canst nether lyue chast nor fynde in thy hart to marye ad so be cōpelled to faule into the abhominacion of the pope agensf nature and fynde.

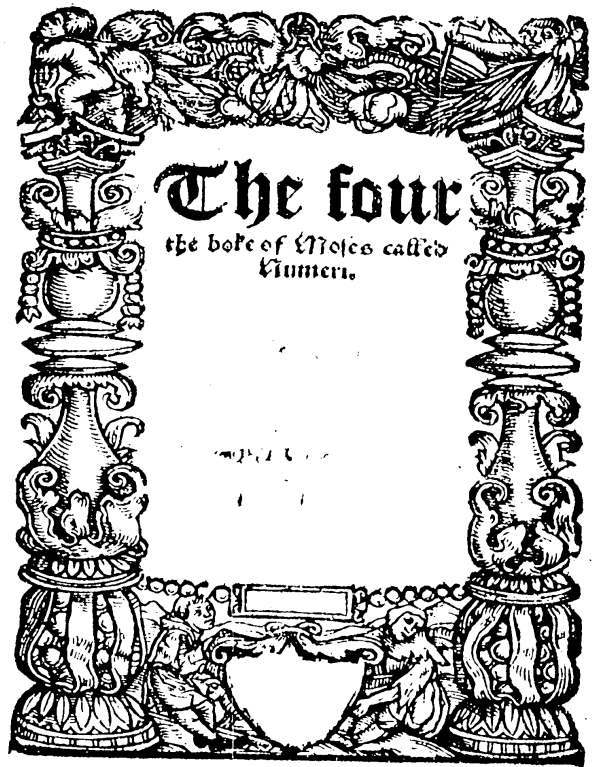
Moreover god is a wyse father q knoweth all y infirmityes of his children q also mercy full/ad therfore hath created a remedye without synne ad geuen therco his fauoure and blessinge. Let vs not be wyser then god without ymaginacyōs nor tēpre him/for as godly chastite is not every mā's gyfte: euen so he y hath it to daye hath not power to continue it at his awne pleasure/nether hath god promysed to geue it him still q to cure his infirmities with out his naturall remeadye no more then he hath promysed to slake his hongre

W T

with out meate or thurst with out drinke. Wherefore other let all thinges byde fre as wifse god hath created them q nother vowe that which god requyret not nor forswere that which god permitteth the with his fauoure and blessinge also: or els if thou wilt neades vowe/then vowe godly q vnder a cōduyon / y thou wilt contynue chast/so longe as god geueth the y gyfte ad as longe as nether thynne awne necessity nether cheryte toward thy neyghboure nor y autorite of thē vnder whose power thou arte dryue y vnto the contrarye.

The purposse of thy vowe must be salted also with y wisdom of god. Thou mayest not vowe to be iustified therbyc or to make satisfaction for thy synnes or to wyne heauē nor an hyer place: for then didest thou wyge vnto the bloude of chyst q thy vowe were playne Idolatrye q abhominable in y sight of god. Thy vowe must be only vnto y furtheraunce of y commaūdmētes of god/ which are as I haue sayde nothinge but y taminge of thy members q the seruice of thy neyghboure: that is if thou thynke thy backe to weake for the burden of wedlocke q y thou canst not rule thy wiff/children seruātes and make provision for: bē godlye q with out overmoch busynge and vnquyetyngethy self ad drounyng thy self in worldly busynesse vnchristenlye or that thou canst serue thy neyghboure in some offyce better beyng chast then maryed. And then

W **T**
 thy vowe is good & lawfull. And eue so must
 thou vowe abstinence of meates & drynkes so
 far forth as it is profitable vnto thy neygh-
 bours & vnto y^e taminge of thy flesh: But thou
 mayst vowe nether of them vnto y^e sleynge of
 thy bodye. As Paule commaundeth tymothe to
 drinke wyne & no moare water because of his
 diseases. Thou wilt saye y^e timothy had not
 happlye forsworne wyne. I thinke the same
 and that the apostles forswore not wedlocke
 though many of them lyued chaste nether yet
 any meate or drinke/though they absteyned
 from the/a that it were good for vs to folow
 their ensample. How be it though I vowe &
 swere ad thynke on none exceptyon/ yet is the
 breakeynge of gods commaundmētes except & all
 chaunce that hāge of god. As if I swere to
 be in a certayne place at a certayne houre to
 make a louedaye with out exception/ yet if the
 kinge in the meane tyme commaunde me a
 nother waye/ I must goe by gods commaund-
 ment ad yet breake not myne orbe. And in li-
 ke case if my father and mother be seke and re-
 quyre my presence/ or if my wyff / children or
 household be visited that my assistance be re-
 quyred/ or if my neyghbours house be a fyre
 at the same houre and a thousand soch chaun-
 ces: in which all I breake myne orbe and am
 not forsworne and so forth. Read gods word
 diligently and with a good herte and it shall
 teach the all thynges.



In Gottes und des Königs all Grubelade
 Remembere + wist and gib p. it p. 10
 In der obig. und des Königs all Grubelade
 Remembere + wist and gib p. it p. 10

The. iij. boke of Moyses / called Numeri.
 And the Lorde spake vnto
 Moyses in the wilderness
 of Sinai / in the tabernas
 cle of witnessse / the fyrst day
 ye of the seconde moneth /
 and in the seconde yere after
 they were come out of yll
 de of Egypte sayenge: take ye the summe of al
 the multitude of the children of Israel / in the
 ir kynredes and householdes of their fathers
 and numbrethē by name all that are males /
 pollt by pollt / frō. xx. yere q above: euen all y
 are able to goo southe in to warre in Israel /
 thou a Nares shall numbrethē in their armie /
 q with you shalbe of euery trybe a heed man
 in the house of his father.

And these are the names of y me y shall sta
 de with you: in Ruben / Elizer y sonne of Se
 deur: In Simen / Schumel y sonne of Sur
 Sadar: In y trybe of Iuda / Nahasson y son
 ne of Aminadab: In Isachar / Nathaneel y
 sonne of Zuar: In Sebulon / Eliab y sonne of
 Helo. Amogge y children of Joseph: In E
 phraim / Elisama y sonne of Amihud: In Ma
 nasse / Gamaliel y sonne of Pedazur: In Be
 jamin / Abidan the sonne of Gideon: In
 Dan / Abieser the sonne of Amisadai: In
 Asser / Pagiel the sonne of Oehyan: In
 Gad / Elhasaph the sonne of Seguel: In Na
 phthaly / Ahira the sonne of Enan.

i. Chapter.

These were counsellors of the congregacion and lordes in the trybes of their fathers captaynes ouer thousandes in Israel. And Moses and Aaron toke these men aboue named and gathered all the congregacion together/the first daye of the seconde moneth/ and reformed them after their byrth in kinredes and houses of their fathers by name fro .xx. yere & aboue hed by hed: as the Lorde commaunded Moses/ enē so he numbred them in y^e wildernesse of Sinai.

And the children of Ruben Israels eldest sonne in their generacions/ kynredes & houses of their fathers / whē they were numbred euery man by name/ all that were males fro .xx. yere and aboue / as many as were able to goe forth in warre: were numbred in the trybe off Ruben/ xlvi. thousande and fyue hundreded.

Among the children of Simeon: their generation in their kynredes and houses of their fathers (when euery mans name was tolde) of all the males from .xx. yeres and aboue / whatsoeuer was mete for the warre: were numbred in the trybe of Simeon. li. thousande and .iiij. hundreded.

Amonge the children of Gad: their generation in their kynredes and householdes of their fathers / when they were tolde by name / fro .xx. yere and aboue / all that were mete for the warre: were numbred in the trybe of Gad. xl.

i. Chapter.

Jo. iij.

thousande / sixe hundred and systie.

Amonge the children of Juda: their generation in their kinredes and houses of their fathers (by the numbze of names) from .xx. yere and aboue / all that were able to warre / were tolde in the trybe of Juda. lxxviij. thousande and sixe hundreded.

Amonge the children of Isachar: their generation in their kinredes and houses of their fathers (when their names were counted) from .xx. yere and aboue / whatsoeuer was apte for warre: were numbred in y^e trybe of Isachar. liiij. thousande and .iiij. hundreded.

Among the children of Sebulon: their generation in their kynredes and houses of their fathers (after the numbze of names) from .xx. yere and aboue / whosoener was mete for the warre: were counted in y^e trybe of Sebulon liiij. thousande and .iiij. hundreded.

Amonge the children of Joseph: first amonge the children of Ephraim: their generation in their kynredes and houses of their fathers (when the names of all that were apte to the warre were tolde) from .xx. yeres and aboue: were in numbze in the trybe off Ephraim / xl. thousande and sixe hundreded.

Amonge the children of Manasse: their generation in their kynredes and houses of their fathers (when the names of all y^e were apte to warre were tolde) from .xx. and aboue

i. Chapter.

were numbred in the tribe of Manasse. xxxij thousand and two hundred.

Amonge the children of Ben Jamin: the generation in their kynredes and houses of their fathers (by the tale of names) from twentye yere and aboue of all that were meete for warre / were numbred in the trybe off Ben Jamin. xxxv. thousande / and. iij. hundred.

Amonge the children of Dan: their generation in their kynredes and houses off their fathers (in the summe of names) off all that was apte to warre from twentye yere and aboue / were numbred in the trybe of Dan. lxij. thousande and. vij. hundred.

Amonge the children of Aser: their generation in their kynredes & houses of their fathers (when they were summed by name) from. xx. yeres & aboue / all that were apte to warre were numbred in the tribe of Aser. li. thousande and. v. hundred.

Amonge the children of Nephthali: their generation in their kynredes & houses of their fathers (when their names were tolde) from. xx. yeres & aboue / what soeuer was meete to warre: were numbred in the trybe of Nephthali. liij. thousande and. iij. hundred.

These are the numbres which Moses & Aarō numbred with. xij. princes of Israel: of every house of their fathers a man. And all the numbres of the children of Israel in

i. Chapter.

Jo. llii.

the houses of their fathers / from twentye yere and aboue / what soeuer was meete for the warre in Israel / drewe vnto the summe of syxe hundred thousande / syxe hundred and. l. But the leuites in the tribe off their fathers were not numbred amonge them.

And the Lorde spake vnto Moses sayens ge: only se that thou numbre not the trybe of Levi / neither take the summe of them amonge the children of Israel. But thou shalt appointe the leuites vnto the habitacion of witnessse / and to all the apparell thereof and vnto all that longeth thereto. For they shall be rethetabernacle and all the ordinance the reof / and they shall ministre it and shall pitch their tentes rounde aboute it. And when the tabernacle goeth forth the leuites shall take it downe: and when the tabernacle is pitched / they shall sett it vpp: for yf any straunger come nere / he shall dye. And the children of Israel shall pitch their tentes / every man in his owne companye and every mā by his awne stande it thorow out all their hostes.

But the leuites shall pitch rounde aboute the habitacion of witnessse / that there fall no wrath vpon the congregacion of the children of Israel / and the leuites shall wayte upon the habitacion of witnessse. And the children of Israel dyd accordinge to all that the Lord commaunded Moses.

The.ij. Chapter.

And the Lorde spake vnto Moses and Aaron sayenge: The children of Israel shall pitch: euery man by his owne stander with the armes of their fathers houses/a waye from the presence of the tabernacle of witnessse.

On the east syde toward the rysinge of y^e sonne/shall they of the stander of the hoste of Iuda pitch with their armes: And Nabeffon the sonne of Aminabab shalbe captayne ouer the sonnes of Iuda. And his hoste and the numbre of them. lxxiiij. thousande and. vi. hundred. And nexte vnto him shall the trybe of Isachar pitch and Nathaneel the sonne of Nuar captayne ouer y^e childre of Isachar: his hoste and the numbre of them. lviij. thousande and. iij. hundred. And than the trybe of Zabulon: with Eliab the sonne of Helen/ captayne ouer the children of Zabulon / and his hoste in the numbre of them: lvij. thousande and. iij. hundred. So that all they that pertaine vnto the host of Iuda/ are an hundred thousande. lxxvi. thousande and. iij. hundred in their companies: and these shall goe in the forefront/when they iurney.

And on the south syde/the stander of the hoste of Ruben shall lye with their companies and the captayne ouer the sonnes of Ruben/Elizur the sonne of Sedeur/ad his hoste and the numbre of them. xlvj. thousande/

ij. Chapter.

and. v. hundred. And fast by him shall y^e trybe of Simeon pitch/and the captayne ouer y^e sonnes of Simeon. Selumiel the sonne of Zur Sadai/ his hoste and the numbre of them lxx thousande and. iij. hundred. And the trybe of Gad also: And the captayne ouer the sonnes of Gad/ Eliasaph the sonne of Deguel and his hoste and the numbre of them. xlv. thousande. vi. hundred and. l. So that all y^e numbre that pertaine vnto the hoste of Ruben/ are an hundred thousande. li. thousande iij. hundred and. xxiij. / with their companies/ and they shall be the seconde in the iourney

And the tabernacle of witnessse with the hoste of the leuites/ shall goe in the myddes of y^e hostes: as they lye in their tents/ euen so shall they proceede in the iurney/ euery man in his quarter aboute their standertes

On the west syde/the stander and the hoste of Ephraim shall lye with their companies. And the captayne ouer the sonnes of Ephraim/ Elisama the sonne of Amihud: his hoste and the numbre of them. xl. thousande and. v. hundred. And fast by him / the trybe of Manasse/ and the captayne ouer the sonnes of Manasse/ Gamaleel y^e sonne of Pedazur and his hoste and the numbre of them. xxxij. thousande and. ij. hundred. And the trybe of Ben Jamin also: and the captayne ouer the sonnes of Ben Jamin / Abidan the sonne of Gedoni/ad his hoste and the numbre of the

ii. Chapter.

xxv. thousande and. iij. hundred. All the nu-
ber that percynd vnto the hoste of Ephraim/
were an hundred thousand. viij. thousande
and an hundred in their hostes: and they
shal be the ryde in the iurney

And the standert and the hoste of Dan
shall lye on the north syde with their compas-
nyes: & the caprayne ouer y childre of Dan/
Abizer the sonne of Ammi Sadan: and his
hoste and the nūbre of them. lxx. thousande &
vij. hundred. And fast by him shall the trybe
of Asser pūche: and the caprayne ouer the sō-
nes of Asser/ Pagiel the sonne of Ochan: &
his hoste & the nūbre of them. xli. thousande &
v. hundred. And the trybe of Naphtali also/
and the caprayne ouer y childern of Naphta-
li: Ahira the sonne of Enan: & his hoste and
the nūbre of them. liij. thousande & iij. hū-
dred. So y the hole nūbre of all that percynd vnto
y hoste of Dan/ was an hūndred thousande
lviij. thousande & vi. hūndred. And they shal be
the last in y iurney with their stādertes.

These are y sūmes of y childern of Ysraell
in the housses of their fathers: euen all the nū-
bres of the hostes with their cōpanies. vi. hū-
dred thousande. iij. thousande. v. hūndred and
fyfue. And yet y leuites werenot nūbred amonge
the childern of Ysraell/ as the Lorde com-
maunded Moses. And y childern of Ysraell
dyd acōrdyng to all that the Lorde cōmāū-
ded Moses/ & so they pūched with their stan-

iiij. Chapter.

So. vi.

dertes/ and so they iurneyd: eueny man in his
tynred/ and in the houssholde of his father.

The. iij. Chapter.

Whese are the generacions of Aa-
ron and Moses/ when the Lorde
spake vnto Moses in mount Si-
nai/ and these are the names of the sonnes of
Aaron: Nadab the eldest sonne/ and Abihu
Eleazar and Jthamar. These are the names
of the sonnes of Aaron which were preastes
anoynted and their handes fylled to mynistrē
but Nadab and Abihu dyed before the Lorde
de/ as they broughte straunge fyre before the
Lorde in the wyldernesse of Sinai/ and had
no childern. And Eleazar and Jthamar my-
nistred in the syght of Aaron their father.

And the Lorde spake vnto Moses saynge
bryng the trybe of leui/ and set them before
Aaron the preast/ and let them serue him ad
wayte apon him & apon all the multitude/ be-
fore the tabernacle of witnessse / to doo the ser-
uice of the habitacion. And they shall wayte
apō all y apparell of y tabernacle of witnessse
& apon y childern of Ysraell / to doo y ser-
uice of the habitaciō. And thou shalt geue the le-
uites vnto Aaron & his sonnes / for they are
geuen vnto him of y childern of Ysraell. And
thou shalt appoite Aarō & his sonnes to way-
te on their preastes office: & the straūger y cō-
meth nye/ shall dye for it.

And y Lorde spake vnto Moses saynge: be-
holde/ I haue rāfē the leuites frō amonge y

iii. Chapter.

children of Ysrael/for all the firstborne that openeth the matryce amonge the children of Ysrael/so that the leuites shall be myne: because all the first borne are myne: for y same daye that I smote all the fyrstborne in the lande of Egipte/ I halowed vnto me all the firstborne in Ysrael/both man and beest/and myne they shall be: for I am the Lorde.

And the Lorde spake vnto Moses in the wilderness of Sinai sayenge: Numbre the children of Leui in y houses of their fathers and kynredes/all y are males from a month olde and aboue. And Moses numbred them at the worde of the Lorde/as he was commaunded. And these are y names of y childre of Leui: Gerson/ Cabath & Merari. And y se are the names of the children of Gerson in their kynredes: Libni and Semei. And the sonnes of Cabath in their kynredes were Amram, Zezchar, Zebion and Usiel. And the sonnes of Merari in their kynredes were Maheli and Musi. These are the kynredes of Leui in the houses of their fathers.

And of Gerson came the kynred of y Libnites and the Semeites/which are the kynredes of the Gersonites. And y summe of them (when all the males were tolde) from a month olde and aboue/were. vii. thousande and fyue hundred. And the kynredes of the Gersonites pitched behynd the habitacion westwarde. And the captayne of the most auerit

iii. Chapter.

fo. vii.

houffe amonge y Gersonites/was Eliafaph the sonne of Lael. And the office of the children of Gerson in the tabernacle of witnessse was the habitacion and the tente with the coneringe theroff and the hangyng of the dore of the tabernacle of witnessse/and the hangynges of the courte/and the curtayne of the dore of the courte: which courte went rounde aboute the dwelllyng/and the alter/ and the cordes y perteyned vnto all the seruyce therof

And of Cabath came the kynred of y Amramites and the kynred of the Zezcharites & of the Zebionites and of the Usielites: And these are the kynredes of y Cabathites. And the numbrie of all the males from a month olde and aboue/was. viii. thousande and sixe hundred: which wayted on y holy place. And the kynred of the children of Cabath / pitched on y southside of y dwelllyng And y captayne in y most auerent houffe of the kynredes of the Cabathites/was Eliafaph the sonne of Usiel/and their office was: the arcke/the table/the candelsticke / and the alter and the holy vessels to minystrer with and the wayle with all that serued thereto. And Eleazar y sonne of Aaron the preast/was captayne ouer all the captaynes of the Leuites / and had the ouer syghte of them that wayted vpon the holy thynges.

And of Merari came the kynredes of the Mahelites and of the Musites: and these

iiij. Chapter.

are the kynredes of the Merarites. And the nūbre of them (when all the males frō a moneth olde ad aboue was tolde) drewe vnto. vi. thousande. a. ij. hundred. And y^e capytayne of the most auncient housse amonge the kynredes of the Merarites was Zuriel the sonne of Abihail which pitched on the north syde of the dwellynge. And the office of the sonnes of Merari was: the bordes of y^e dwellynge & the barres/pilers with the sofettes thereof/ and all the instrumētes there of & all that serued thereto: & the pilers of the course rounde aboute and their sofettes / with their pyntes & cordes. But on y^e fore front of y^e habitaciō ad before the tabernacle of witnesse eastwarde/ shall Moses and Aaron & his sonnes pitch and wayte on the sanctuary in the steade of y^e children of Israel. And the stranger y^e cometh nye/ shall dye for it. And the bele summe of the leuites which Moses & Aaron nūbrēd/ at y^e cōmādmēt of y^e Lorde thorew out their kynredes euen/ of all y^e males of a moneth olde & aboue/ was. xxij. thousande.

And the Lorde sayde vnto Moses: Nūbre all y^e first borne that are males amonge the children of Israel/ frō amonge elde & aboue and take y^e numb:re of their names. And then shalt appoynte y^e leuites to me the Lorde / for all the firstborne amonge y^e children of Israel and the catell of y^e leuites for the firstborne of the children of Israel. And Moses nūbrēd

iiiij. Chapter.

30. viij.

as y^e Lorde cōmādided him/ all the firstborne of y^e children of Israel. And all the firstborne males/ in y^e summe of names/ from amonge olde and aboue/ were numb:ed. xxij. thousande. ii. hundred and. lxvij.

And the Lorde spake vnto Moses sayen getake the leuites for all the firstborne of the children of Israel/ ad the catell of the leuites for their catell: & the leuites shall be myne which are am the Lorde. And for the redemyng of the two hundred and. lxvij. which are moo than the leuites in the firstborne of the children of Israel/ take. v. sheles of enery peece/ as for the syde of y^e holy place. xx. geras the syde. And geue y^e money wherewith the odde numb:re of them is redemed/ vnto Aaron ad his sonnes. And Moses toke the redempciō money of the ouerplus that were moo then the leuites/ amonge the firstborne of the children of Israel: & it came to a thousande. iij. hundred &. lxx. sheles/ of the holy shele. And he ganethat redempciō money vnto Aaron & his sonnes at the worde of the Lorde/ euen as the Lorde cōmādided Moses.

The. iij. Chapter.

And y^e Lord spake vnto Moses & Aaron & bade the take y^e summe of y^e children of Cabath frō amonge y^e sonnes of leui/ in their kynredes and houses of their fathers / from xxx. yere and aboue vntill syfte / all that were able to warre / for to doo the worke in

the tabernacle of witness: euen in the most holy place. And when y^e hoste remoueth/Aaron ad his sonnes shall come and take doune the rayle and couer the arcke of witnesse the re with / and shall put there on a couerynge of tarius s^tynnes / and shall sprede a cloth y^e is altogether of Jacynce aboute all / and put the stanes thereof in. And apon the shewe table/they shall sprede a cloth of Jacynce/and put thered/the dishes/spones / flat peeces and portes to poure with/and the dayly bred shal ber thereon: and they shall sprede apon them a couerynge of purple/and couer the same with a couerynge of tarius s^tynnes/and put the stanes thereof in.

And they shall take a cloth of Jacynce to couer the candelsticke of light and hir lapses and hir snoffers and fyre pannes and all hir oyle vessels which they occupye aboute it / & shall put apon her and on all hir instrumentes/a couerynge of tarius s^tynnes/and put it apon stanes. And apon the golden alter they shall sprede a cloth of Jacynce / and put on hir stanes. And they shall take all the thynges which they occupye to minystrer with in y^e holy place / & put a cloth of Jacynce apon them and couer them with a couerynge of tarius s^tynnes and put them on stanes. And they shall take a waye the ashes out of the alter / and sprede a scarlet cloth thereon: & put aboute it/the fyre pannes/the flesh hokes/the sho-

nels/the basens and all that belongeth vnto the alter/and they shall sprede apon it a couerynge of tarius s^tynnes and put on the stanes of it.

And when Aaron and his sonnes haue made an ende of coueryng the sanctuary ad all the thynges of the sanctuary/agensi that the hoste remoue/then the sonnes of Cabath shall come in for to here / and so let them not touch the sanctuary lest they dye. And this ys the charge of the sonnes of Cabath in the tabernacle of witnesse. And Eleazar the sonne of Aaron the p^reast/shall haue the charge to prepare oyle for the lightes and swete cens / & the dayly meat offeringe and the anoyntinge oyle/and the ouersyghte of all the dwellynge and of all that therein is: both ouer the sanctuary & ouer all that pertaineth thereto.

And the Lorde spake vnto Moses & Aaron sayenge: desire not the trybe of the kynredes of the Cabathites / from amonge the leuites. But thus doo vnto them that they maye lyue and not dye / wher they goo vnto y^e most holy place. Aaron and his sonnes shall goo in and put them / euery man vnto his seruyce and vnto his burthen. But let them not goo in to se when they couer the sanctuary / lest they dye.

And the Lorde spake vnto Moses sayenge Take the summe of the children of Gerson / in the houses of their fathers ad in their kyn

iii. Chapter.

redes: from xxx. yere and aboue / vnto xl. all that are able to goo forth in warre / for to doo seruyce in the tabernacle of witnessse. And this is the seruyce of the kynred of the Gersonites / to serue and to beare. They shall bere the curtaynes of the dwellynge and the rosse of y tabernacle of witnessse and his couerynge ad the coueryng of raris skynnes that is an hye aboue apon it / and the hangynge of the doore of the tabernacle of witnessse: and the hangynge of the courte and the hangynge of the gate of the courte that is rounde aboute the dwellynge and the altare / and the cordes of them / and all the instrumentes that serue vnto them and all that is made for them. And at the mouth of Aaron and his sonnes / shall all the seruyce of the childern of the Gersonites be done / in all their charges and in all their seruyce / and ye shall appoynte them vnto all their charges that they shall wayte apon. And this is the seruyce of the kynred of the childern of the Gersonites in y tabernacle of witnessse / and their wayte shall be in the honde of Ithamar the sonne of Aaron the preast.

And thou shalt numbre the sonnes of Merari in their kynredes and in the houses of their fathers / from xxx. yeres and aboue vnto xl. All that is able to goo forth in warre / to doo the seruyce of the tabernacle of witnessse. And this is the charge that they must wayte

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te vpon in all that they must serue in the tabernacle of witnessse. The boirdes of the dwellynge / and the barres / pylers / and sokettes thereof / and the pylers of the courte rounde aboute / and their sokettes / pynnes and cordes with all that pertayneth and serueth vnto them. And by name ye shall reserue the thynges that they must wayte apon to bere. This is the seruyce of the kynredes of the sonnes of Merari in all their seruyce in the tabernacle of witnessse by the hande of Ithamar the sonne of Aaron the preast.

And Moses and Aaron and the princes of the multitude numbred the sonnes of the Cahathites in their kynredes and houses of their fathers / from xxx. yere and aboue vnto fyftye / all that were able to goo forth in the hoise and to do seruyce in the tabernacle of witnessse. And the numbre of them in their kynredes were two thousande / seven hundred and xl. These are the numbres of the kynredes of the Cahathites / of all that dyd seruyce in the tabernacle of witnessse / whyche Moses and Aaron dyd numbre at the commaundment of the Lorde by the hande of Moses.

And the sonnes of Gerson were numbred in their kynredes and in the houses of their fathers / from xxx. yere vnto fyftye /
C. 4.

all that were able to goo forth in the hoste for to doo seruyce in the tabernacle of witnessse. And the nombre of them in their kynredes/ and in the houses of their fathers/was two thousande/sixe hundred and xij. This is the nombre of the kynredes of the sonnes of Gerson / of all that dyd seruyce in the tabernacle of witnessse/ which Moses and Aaron dyd numbre at the commaundement of the Lorde.

And the kynredes of the sonnes of Merari were numbred in their kynredes and in the houses of their fathers/ from .xxx. yere vpp vnto to fyfytie. all that were able to goo forth with the hoste/ to doo seruyce in y tabernacle of witnessse. And the nombre of them was in theyr kynredes/ thre thousande and two hundred. This is the nombre of the kynredes of y sonnes of Merari / whiche Moses and Aaron numbred at the byddyng of the Lorde / by y hande of Moses.

The whole summe which Moses / Aaron and the lordes of Israell numbred amonge the leuites in their kynredes and householdes of their fathers/ from .xxx. yere vpp vnto .l. euery man to doo his office and seruyce and to bere his burthen in the tabernacle of witnessse: was .viij. thousande/ fyve hundred and lxxx. which they numbred at the commaundement of the Lorde by the honde of Moses euery man vnto his seruyce and burthen: as

The. fyfte Chapter.

And the Lorde spake vnto Moses sayenge: commaunde the childern of Israel that they put out of the hoste / all the lepers and all that haue yssues and all that are desyled apou the deed / whether they be males or females ye shall put them out of the hoste / that they desyle not the tentes amonge which I dwell. And the childern of Israel dyd so / and put them out of the hoste: euen as the Lorde commaunded Moses / so dyd the childern of Israel.

And the Lorde spake vnto Moses sayenge: speake vnto the childern of Israel: whether it be man or woman / wher they haue synned any maner of synne which a man doeth wherewith a man trespasseth agens the Lorde / so that the soule hath done amysse: then they shall knowlegetheir synnes which they haue done / and restore a gayne the hurte that they haue done in the hole / and put the fyfte parte of it moare thereto / and geue it vnto hym whom he hath trespassed agens. But and yf he that maketh the amendes haue no man to doo it / then the amendes that is made shall be the Lordes and the prestes / besyde the ram of the attonement offerynge wherewith he maketh an attonement for hymselfe

If ye haue false gettes goodes and meane to restore it vnto the man wherunto ye owe it / he will dispence with u

v. Chapter.

And all hee offerynges of all the halowed thinges which the children of Israel brynge vnto the preaste / shalbe the preastes / and eue ry mans halowed thinges shalbe his owne / but what soeuer any man geueth the preast / it shalbe the preastes.

And the Lorde spake vnto Moses saye nge: speake vnto the children of Israel and saye vnto them. If any mans wyfe goo a sy de and trespase agaynst hym / so that another man lye with her fleshly and the thyng be hydd from the eyes of hir husbonde and is nor comer to lighte that she is defyled (for there is no witnesse agens her) in as moche as she was not taken with the maner / and the spere of gelousye cometh apon him and he is gelouse ouer his wyfe and she defyled / Or happely the spere of gelousye cometh apon him / and he is gelouse ouer his wyfe and she yet vndefyled. The let hyr husbonde brynge her vnto the preaste and brynge an offeryng for her: the tenth parte of an Epha of barlye meeles / but shalt poure none oyle there vnto / nor put frankencense thereon: for it is an offeryng of gelousye / and an offeryng that maketh remembraunce of synne.

And let the preast brynge her and sett her before the Lorde / and let him take holy water in an erthen vessell / and of the dust that is in yflore of the habyracyon / and put it in to the

v. Chapter.

So. xij.

water. And the preast shall set the wyfe before the Lorde and vncouer hir heed / and put the memoryall of the offeryng in hyr handes whiche is the gelousye offeryng / and yf the preast shall haue bytter and cursyng water in his hande / and he shall coniure her and shall saye vnto her. If no man haue lye with the nether haste gone asyde / and defyled thy selfe behynde thy husbonde / then haue thou no harme of this bytter cursyng water.

But and yf thou hast gone asyde behynde thyne husbonde and art defyled and some other man hath lye with the besyde thyne husbonde (and let the preaste coniure her with the coniuracyon of the curse and saye vnto her) the Lorde make the a curse and a coniuracyon amonge thy people: so that the Lorde make thy thyne rotte / and thy bely swell and thy bytter cursyng water goo in to the bowels of the that thy bely swell and thy thyne rotte / and the wyfe shall saye Amen Amen.

And the preast shall wytte this curse in a byll and washe it out in the bytter water. And when the cursyng water ys yn her that it is bytter / then let the preast take the gelousy offeryng out of the wyfes hande / and waue it before the Lorde / and brynge it vnto the altare: and he shall take an handes

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full off the memoryall offerynge and burne it apon the alter / and then make her dryncke the water and when he hath made her dryncke the water. Yf she be defyled and haue trespassed agens^t her husbond / then shall the curlynge water goo in to her and be so bitter / y^e hir bely shall swell and hir thye shall rore / & she shalbe a curse amonge hir people. And yf she be not defyled but is cleane / then she shall haue no harme / but that she maye conceasue.

This is the lawe of gelousye / when a wyse geeth a syde behynde hyr husbonde ad is defyled / or when the spūite of gelousye cometh apon a man / so that he is gelouse ouer his wife / then he shall bringe her before the Lorde / and the preast shall minstre all this lawe vnto her / & the man shalbe gultlesse / & the wyse shall bere hir synne.

The. vi. Chapter.

¶ And the Lorde spake vnto Moses sayn ge: speake vnto y^e chylde of Israell & saye vnto them: when ether man or woman appoynteth to vowe a vowe of abstynence for to abstene vnto the Lorde / he shall abstene from wyne and stronge drynke / and shall dryncke no vynegre of wyne or off stronge drynke / nor shal drynke what soeuer is pressed out of grapes: & shal eate no fresh grapes nether yet dry

vi. Chapter.

So. xij.

ed / as legge as his abstynence endureth. Moreover he shall eate nothyng y^e is made of the vyne tre / nor of somoch as y^e cometh of the hulke of the grape.

And as longe as the vowe of his abstynence endureth / there shall no rasire nor sheres come apon his heed / vntill his dayes be out which he fasteth vnto the Lorde / and he shal be holy and shall let the lockes of his heer growe. As longe as he abstyneth vnto the Lorde he shall come at no tye to bedde: he shall not make him selfe vnclene at the deeth of his father / mother / brether or syster. for the abstynence of his God is apon his heed. And therfore as long as his abstynence lasteth / he shal be hely vnto the Lorde.

And yf it fortune that any man by chaunce dye suddenly before him / and defyle the heed of his abstynence / then must he shawe his heed the daye of his cleansing: euen the seventh daye he shall shawe it. And the eighth daye he shall bringe .ij. turtles or .ij. yonge pigeons to the preast / vnto y^e doore of y^e tabernacle of witnessse. And y^e preast shall offer the one for a synofferynge and the other for a burnt offerynge & make an arenement for him / as concernynge that he synned apon the deed / and shall also hallowe his heed the same daye and he shall abstene vnto the Lorde therynne of his abstynence / and shall bringe a lambe of an yere olde for a trespass offerynge: but the dayes y^e

vi. Chapter.

were before are lost / because his abstinence was defyled. ¶ This is the lawe of the absteyner / when the tyme of his abstinence is out. he shalbe brought vnto y^e dore of y^e tabernacle of witnessse & he shall bringe his offerynge vnto y^e Lord: an he laue of a yere olde with out blemyshe f. i. a burnt offerynge & a she lambe of a yere olde without blemyshe for a syn offerynge / a ram without blemyshe also for a peace offerynge / & a basket of swete breed of fyne floure myngled with oyle & wafers of swete breed anoynted with oyle with meat offerynge & ad drinke offerynge that longe thereto.

And the preast shall bringe him before y^e Lord & offer his syn offerynge & his burnt offerynge / & shall offer y^e ram for a peace offerynge vnto y^e Lord with the basket of swete breed / & the preast shall offer also his meat offerynge & his drinke offerynge. And y^e absteyner shall shawe his heed in y^e dore of y^e tabernacle of witnessse & shall take the heed of his sober heed & put it in y^e fyre which is vnder the peace offerynge. Then the preast shall take the sodden shulder of y^e ram & one swete cake out of y^e basket & one swete wafer also & ad put them in the hande of the absteyner after he hath shawe his abstinence of / & the preast shall waue them vnto the Lord / which offerynge shalbe holy vnto the preast with y^e wauebread and here shalder: & then the absteyner maye drinke wyne. This is the lawe of the absteyner

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So. xliii.

ner which hath vowed his offerynge vnto y^e Lord for his abstinence / belydes that his hande can geue And acording to the vouwe which he vowed / euen so he must doo in the lawe of his abstinence.

And the Lord talked with Moses sayenge: speake vnto Aaron and his sonnes sayenge: of this wise ye shall blesse the children of Israel sayenge vnto them.

The lord blesse the and kepe the. The lord make his face shyne apon the & be mercifull vnto the.

The lord lifte vpp his countenance apon the / and geue the peace for ye shall put my name apon the children of Israel / that I maye blesse them.

Here of ye see that Aaron / wher he lift vpp his hande and blessed the people / was not dumme as oure bisshoppes be.

The. vii. Chapter.

AND when Moses had full sett vpp the habitacion and anoynted it & ad sanctified it and all the apparell there of / and had anoynted and sanctified y^e altar also and all the vessels there of: then the prynces of Israel heedes ouer the houses of their fathers which were the lordes of the trespashe that stode & ad numbred / offered & broughe their gites before the Lord six conered charrettes and. xii. oxen: two and two a charret and an oxen euery man / and they broughe them before the habitacion.

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And the Lorde spake vnto Moses saynge take it of them and let them be to do the seruyce of y tabernacle of witnessse / and geue them vnto the leuites / euery man accordynge vnto his office And Moses toke the charrettes ad the oxen / & gaue them vnto the leuites: ij. charrettes and. iiii. oxen he gaue vnto the sonnes of Gerson accordynge vnto their office. And iiii. charrettes and eyght oxen he gaue vnto y sonnes of Merari accordynge vnto their offices vnder the handes of Ithamar the sonne of Aaron the preast. But vnto the sonnes of Cabath he gaue none / for the office that perteyned to them was holy / & therfore they must be reppon shulders.

And the princes offered vnto the dedycarynge of the alter in the daye y it was anoynted / and brought their gyses before the alter And the Lorde sayde vnto Moses: let the princes brynge their offerynges / euery daye of euery prynee vnto the dedycarynge of the alter.

He that offered his offerynge y first daye / was Nabesson the sonne of Aminadab of the trybe of Iuda. And his offerynge was: a syluer charger / of an hundred and. xxx. sicles weyght: and a syluer boule of. lxx. sicles of the holy sicle / both of them full of fyne whete flour myngled with oyle for a meat offerynge: & a sponne of. x. sicles of golde full of cens: & an oxe / a ram ad a lambe of a yere olde for burnt offerynges / and an he goote for a syn offerynge

viii. Chapter.

So. xv.

ge: and for pease offerynges. ij. oxen. v. rammes. v. he gootes and. v. lambes of a yere olde. and this was the gifte of Nabesson the sonne of Aminadab.

The seconde daye / dyd Nathaniel offer / y sonne of Zuar / a prayne ouer Ysachar. And his offerynge which he broughte was: a syluer charger of an hundred and. xxx. sicles weyght: and a syluern boule of. lxx. sicles of y holy sicle: and a golden sponne of. x. sicles full of cens: and an oxe / a ram and a lambe of a yere olde for burnt offerynges: ad for pease offerynges. ij. oxen. v. rammes. v. he gootes and. v. lambes of one yere olde. And this was y offerynge of Nathaniel the sonne of Zuar.

The thyrde daye / Eliab the sonne of Helon the cheffest amonge the children of Zabulon / brought his offerynge. And his offerynge was: a syluer charger of an hundred and. xxx. sicles weyght: and a siluern boule of. lxx. sicles of the holy sicle / & both full of fyne flour myngled with oyle for a meat offerynge: and a golden sponne of. x. sicles full of cens: and an oxe and a ram and a lambe of a yere olde for burnt offerynges / and an he goote for a syn offerynge: and for pease offerynges. ij. oxen. v. rammes. v. he gootes and. v. lambes of one yere olde. And this was the offerynge of Eliab the sonne of Helon.

The fourth daye / Elizur the sonne of Sezur / cheffelorde amonge the children of Ruz

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Ben/broughte his offeringe. And his gifte was: a syluer charger of an hundred and. xxx. sicles weyghte/and a syluern boule of. lxx. sicles of the holy sicle/and both full of fyne flour myngled with oyle for a meatofferynge: and a golden sponne of. x. sicles full of cens: and an oxe/a ram and a lambe of a yere olde for burnt offeringes/and an he goote for a synofferynge: and for peaseofferynges. ij. oxen. v. rammes. v. he gootes and. v. lames of one yere olde. And this was the offeringe of Elizur the sonne of Sedeur.

The fyfth daye/Selumiel y sonne of Zurri Sadai/chefe lorde amonge the childern of Simeon/offered. whose gifte was: a syluer charger of an hundred and. xxx. sicles weyghte: and a syluern boule of. lxx. sicles of the holy sicle: and both full of fyne flour myngled with oyle for a meatofferynge: and a golden sponne of. x. sicles full of cens. And an oxe/a ram and a lambe of a yere olde for burnt offeringes/and an he goote for a synofferynge: and for peaseofferynges. ij. oxen. v. rammes. v. he gootes and. v. lames of a yere olde. And this was the offeringe of Selumiel the sonne of Zurri Sadai.

The sixte daye/Elisaph y sonne of Desuel the chefe lorde amonge the childern of Gad/offered. whose gifte was: a syluer charger of an hundred and. xxx. sicles weyghte: and a syluern boule of. lxx. sicles of the holy

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So. xvi.

sicle: and both full of fyne flour myngled with oyle for a meatofferynge: and a golden sponne of. x. sicles full of cens. And an oxe/a ram and a lambe of a yere olde for burnt offeringes/and an he goote for a synofferynge: And for peaseofferynges. ij. oxen. v. rammes. v. he gootes and. v. lames of one yere olde. And this was the offeringe of Elisaph the sonne of Desuel.

The seventh daye/Elisama the sonne of Amud/y chefe lorde of y childern of Ephraim/offered. And his gifte was: a syluern charger of an hundred and. xxx. sicles weyghte: and a syluern boule of. lxx. sicles of the holy sicle: and both full of fyne flour myngled with oyle for a meatofferynge: and a golden sponne of. x. sicles/full of cens. And an oxe/a ram and a lambe of a yere olde for burnt offeringes/and an he goote for a synofferynge: and for peaseofferynges. ij. oxen. v. rammes. v. he gootes and. v. lames of a yere olde. And this was y offeringe of Elisama the sonne of Amud.

The viij. daye/offered Gamaliel the sonne of Pedazur/the chefe lorde of the childern of Manasse. And his gifte was: a syluern charger of an hundred and. xxx. sicles weyghte: and a syluern boule of. lxx. sicles of the holy sicle: and both full of fyne flour myngled with oyle for a meatofferynge: and a golden sponne of. x. sicles/full of cens. And an oxe/a ram

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and a lambe of a yere olde for burntofferynge: and an he goote for a synofferynge: and for peaseofferynge. ij. oxen. v. rammes/ fyue he gootes and fyue lābes of a yere olde. And this was the offerynge of Gamaliel the sonne of Pedazur.

The. ix. daye/ Abidan y sonne of Gedeon offered. And his gifte was: a syluern charger of an hundred and. xxx. sicles weyght: a syluern boule of. lxx. sicles of the holy sicle/ and both full of fyne flour myngled with oyle for a meatofferynge: and a golden sponne of x. sicles/ full of cens. and an oxe/ a ram and a lambe of one yere olde for burntofferynge: and an he goote for a synofferynge: and for pease offerynge. ij. oxen. v. rammes. v. he gootes & v. lambes of one yere olde. And this was the offerynge of Abidan the sonne of Gedeon.

The. x. daye/ Ahieser the sonne of Ammi Sadai/ chefe lorde amonge y childern of Dan offered. And his gifte was: a syluern charger of an hundred and. xxx. sicles weyght: a syluern boule of seentye sicles of the holy sicle: and both full of fyne flour myngled with oyle for a meatofferynge: and a golden sponne of. x. sicles full of cens: and an oxe/ a ram and a lambe of a yere olde for burntofferynge: and an he goote for a synofferynge: and for peaseofferynge. ij. oxen. v. rammes/ fyue he gootes and fyue lābes of a yere olde. And

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this was the offerynge of Ahieser the sonne of Ammi Sadai.

The. xi. daye/ Pagiell the sonne of Othran the chefe lorde amonge the childern of Asser offered: And his gifte was: a syluern charger of an hundred and. xxx. sicles weyght: a syluern boule of. lxx. sicles of the holy sicle and both full of fyne flour myngled with oyle for a meatofferynge: and a golden sponne of. x. sicles/ full of cens. And an oxe/ a ram and a lambe of one yere olde for burntofferynge: and an he goote for a synofferynge: and for peaseofferynge: two oxen/ fyue rammes. v. he gootes and. v. lambes of one yere olde. And this was the offerynge of Pagiell y sonne of Othran.

The. xii. daye / Ahira the sonne of Enan/ chefe lorde amonge the childern of Epherai offered. And his gifte was: a syluern charger of an hundred and. xxx. sicles weyght: a syluern boule of. lxx. sicles of the holy sicle/ both full of fyne flour myngled with oyle for a meatofferynge: and a golden sponne of twentye sicles/ full of cens. And an oxe/ a ram and a lambe of one yere olde for burntofferynge: and an he goote for a synofferynge: and for peaseofferynge: two oxen. v. rammes. v. he gootes and. v. lambes of one yere olde. And this was the offerynge of Ahira/ the sonne of Enan.

Of this maner was the dedicacyon of the

alter/when it was anoynted: vnto the whiche was broughte of the prynces of Israel. xii. chargers of syluer. xii. syluern boules and. xii. spones of golde: euery charger contaynyng an hundred and. xxx. syeles of syluer / and euery boule. lxx. so that all the syluer of all the vessels / was two thousande and. iiii. hundred syeles of the holy syele. And the. xii. gol den spones which were full of cens / contayned ten syeles a pece of the holy syele: so that all the golde of the spones / was an hundred and. xx. syeles.

All the oxen that were broughte for the burnt offrynges were. xii. and the rāmes. xii. & the lābes. xii. of a yere olde a pece / with the meate offrynges: with he gootes for synnes yr offrynges. And all the ore of the peace offrynges were. xxiii. the rammes. lx. the gootes. lx. and lābes of a yere olde a pece. lx. & this was the dedicacion of the alter / after y it was anoynted.

And when Moses was gone in to the tabernacle of witnessse to speke with hi / he heard the voyce of one speakinge vnto him from of the mercyscaete that was apon the arcke of witnessse: euen from betwene the two cherubyns he spake vnto him.

¶ The. viij. Chapter.
ter.

And the Lorde spake vnto Moses sayn ge: speake vnto Aaron and saye vnto hym: when thou puttest on the lampes se that they lighe all seven apon the fores front of the candelssticke. And Aaron dyd es uen so / and put the lampes apon the forefrōde of the candelssticke / as the Lorde commaunded Moses / and the worke of the candelssticke was of stiffe golde: both the shaft and the floures thereof. And accordinge vnto the visyon whiche the Lorde had shewed Moses / euen so he made the candelssticke.

And the Lorde spake vnto Moses sayn ge: take the leuites from amongst the chyldern of Israel / and clense them. And this doe vnto them when thou clensest them / sprinkle water of purifyenge apon them and make a rasire to runne alonge apon all the fleshe of them / and let them washe their clerbes / and then they shall be cleane. And let them take a boll dcke and his meate offrynges / syne flour myngled with oyle: & another boll dcke shall thou take to be a synne offrynges.

Then byngethe leuites before the tabernacle of witnessse and gather the hele multitude of the chyldern of Israel together. And brynge the leuites before the Lorde / and let the chyldern of Israel put their handes apon the leuites. And let Aaron heue the leuites before the LORD / for an heuoffres

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rynge geuen of the childern of Israel/ ad the
let them be appoynted to wayte upon the ser-
uyce of the Lorde.

And let the leuites put their handes vpo
the heedes of the bollöckes / and then offer
them: the one for a synne offerynge and the
other for a burnt offerynge vnto the Lorde/
to make an attonement for the leuites. And
make the leuites stonde before Aaron & his
sonnes/ and heue them to be a heue offeryn-
ge vnto the Lorde. And thou shalt separate
the leuites/ from amonge the childern of Is-
rael/ that they be myne: and after that let them
goe and do the seruice of the tabernacle of wit-
nesse. Cense them and waue them / for they
are geuen vnto me from amonge the childre
of Israel: for I haue taken them vnto me for
all y^e firstborne that open any matrice amonge
the childern of Israel.

For all the firstborne among the childern
of Israel are myne both man and beest: becau-
se the same tyme that I smere the firstborne
in the lande of Egypte/ I sanctifyde them for
my selfe: and I haue taken the Leuites for
all the firstborne amonge the childern of Is-
rael/ and haue geuen them vnto Aaron and
his sonnes from amonge the childern of Is-
rael/ to doo the seruice of the childern of Is-
rael in the tabernacle of witnessse and to make
an attonement for the childern of Israel/
that there be no plage amonge the childern

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So. xix.

of Israel/ yf they come nye vnto the sanc-
tuary.

And Moses and Aaron and all the con-
gregation of the childern of Israel dyd vnto
the leuites accordynge vnto all that y^e Lor-
de commaunded Moses. And the leuites
purified them selues/ and washed their clo-
thes. And Aaron waued them before y^e Lor-
de/ and made an attonement for them to clen-
se them. And after that they went in to doo
their seruice in the tabernacle of witnessse/
before Aaron and his sonnes. And accordin-
ge as the Lorde had commaunded Moses
as concernynge the leuites/ euen so they dyd
vnto them.

And the Lorde spake vnto Moses sayn-
ge: this shalbe the maner of the leuites: from
xxv. yere vppward they shall goo in to way-
te vppon the seruice in the tabernacle of wit-
nesse/ and at fyfye they shall ceasse waytyn-
ge upon the seruice thereof/ and shall labou-
re no moare: but shall minisire vnto their bre-
theren in the tabernacle of witnessse/ and they
re wayte/ but shall doo no moare seruice.
And se that thou doo after this maner vnto
the leuites in their waytynge tymes.

The. ix. Chap-
ter.

And the Lorde spake vnto Moses in the wilderness of Sinai in the firste moneth of the seconde yere/ after they were come out of the londe of Egypte sayeng: let y^e childern of Israel offer Pascheouer in his season: enen the. xiiij. daye of this moneth at euen they shall fepe it in his season/ accordyng to all the ordinaunces & maners thereof. And Moses bade the childern of Israel that they shulde offer Pascheouer/ & they offered Pascheouer the. xiiij. daye of the first moneth at euen in the wilderness of Sinai: and dyd accordyng to all that the Lorde commaunded Moses.

And it chaunced that certayne men why they were defyled with a deed corse that they myghte not offer Pascheouer the same daye/ came before Moses and Aaron the same daye/ and sayde: we are defyled apon a deed corse/ wherfore are we kepte backe that we maye not offer an offeringe vnto the Lorde in the due season/ amonge the childern of Israel? And Moses sayde vnto them: tary/ that I maye heare what the Lorde will commaunde you. And the Lord spake vnto Moses sayeng: speake vnto the childern of Israel and saye. If any man amonge you or youre childern after you be vncleane by the reason of a corse or is in the waye ferre of/ then let hym offer Pascheouer vnto y^e Lorde: the. xiiij.

daye of the seconde moneth at euen / and eate it with swete bred and soure herbes / And let them leaue none of it vnto the mornynge nor breake any boone of it. And accordyng to all the ordinaunce of the Pascheouer let them offer it.

But yf a man be cleane and not let in a iurney/ and yet was negligent to offer Pascheouer/ the same soule shall perishe from his people/ because he brought not an offeringe vnto the Lorde in his due season: and he shall bere his synne. And when a straunger dwellet amonge you and will offer Pascheouer vnto the Lorde/ accordyng to the ordinaunce of Pascheouer and maner thereof shall he offer it. And ye shall haue one lawe both for the straunger and for him that was borne at home in the lande.

And the same daye that the habitacis was reered vpp / a cloude covered it an hye apon the tabernacle of witnessse: and at euen there was apon the habitacyon / as it were the symilitude of fyre vntyll the mornynge. And soun was allwaye / that the cloude covered it by daye / and the symilitude of fyre by nyghte. And when the cloude was taken vpp from of the tabernacle / then the childern of Israel iurneyed: and wherethe cloude abode therethe childern of Israel pitched their tentes. At the mouth of the Lorde the childern of Israel iurneyed / and at the mouth of

x. Chapter.

the Lorde they pitched. And as longe as the cloude abode upon the habitacion / they laye styll / and when the cloude taryed still upon the habitacion longe tyme / the childern of Israel wayted upon the Lorde and iurneyed not.

Yf it chaunched that the cloude abode any space of tyme upon the habitacion / then they kepte their tentes at the mouth of the Lorde : and they iurneyed also at the commaundement of the Lorde. And yf it happened that the cloude was upon the habitacion from even unto morninge and was taken vpp in y morninge / then they iurneyed. Whether it was by daye or by nyght that y cloude was taken vpp / they iurneyed. But when y cloude taryed two dayes or a moneth or a longe season upon the habitacion / as longe as it taryed thereon / the childern of Israel kepte their tentes and iurneyed not. And as soone as the cloude was taken vpp they iurneyed.

At the mouth of the Lorde they rested / and at the commaundement of the Lorde they iurneyed. And thus they kepte the wayte of the Lorde / at the commaundement of the Lorde by the hande of Moses.

The .x. Chapter.

And the Lorde spake vnto Moses sayinge: Make the two trompettes of hard syluer / that thou mayst vse the to call the congregacion together / and when

x. Chapter.

So. xxi.

the hoste shall iurney. when they blowe with them / all the multitude shall resort to the / vnto the dore of the tabernacle of witness. Yf but one trumpet blowe only / then the princes which are hee dede ouer the thousandes of Israel shall come vnto the. And when ye trompete the first tyme / the hostes that lye on the east partes shall goo forwarde. And when ye trope the seconde tyme / then the hostes that lye on y south syde shall take their iurney: for they shall trompe when they take their iurneyes. And in gatherynge the congregacion together / ye shall blowe and not trompe. And the sonnes of Aaron the preastes shall blowe the trompettes and shall haue them and it shall be alawe vnto you for euer & amonge youre childern after you.

And when ye shall goo to warre in yourrelonde agens your enymies that vex you / ye shall trompe with the trompettes and ye shall be remembred before the Lorde your God and saued from your enymies. Also when ye be merry in your fest dayes and in the first dayes of your monethes / ye shall blowe the trompettes ouer your burnt sacrifices and peace offerynge / that it may be a remembraunce of you before your God. I am the lorde your God.

And it came to passe the .xx. daye of the seconde moneth in y seconde yere / that the cloude was taken vpp from of the habitacion of

Ecce oure bell'es we's refert.

x. Chapter.

witnesse. And the childern of Israel toke thei
ir iurney out of the deserte of Sinai/ and the
cloude rested in y wildernesse of Parā. And y
first toke their iurney at the mouth of the Lor
de/by the honde of Moses: euen the standers
te of y hoste of Juda remoued first with thei
ir armies/ whose caprayne was Nathasson y
sonne of Aminadab. And ouer the hoste of y
trybe of the childern of Isachar/ was Natha
ned the sonne of Zuar. And ouer the hoste of y
trybe of the childern of Zabulon/ was Eliab
the sonne of Helon. And the habitacion was
taken doune: and the sonnes of Gerson and
Merari went forth bearynge the habitacion

Then the standert of the hoste of Ruben
went forth with their armies/ whose capray
ne was Elizur the sonne of Sedeur. And
ouer the hoste of the trybe of y childern of Si
mcon/ was Selumiel the sonne of Seguel.
Then the Cahathites went forwarde an d ba
re the holy thynges/ and the other dyd set vp
the habitacion agens t they came.

Then the standert of the hoste of the chil
dern of Ephraim went forth with their armi
es/ whose caprayne was Elisama the sonne
of Amud. And ouer the hoste of the trybe of
the sonnes of Manasse/ was Samaleel the
sonne of Pedazur. And ouer the hoste of the
trybe of the sonnes of Ben Jamin/ was Abi

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So. xxij.

Dan the sonne of Gedeoni.

And hym most of all the hoste came the stan
dert of the hoste of the childern of Dan with
their armies: whose caprayne was/ Abiezar
the sonne of Ammi Sadai. And ouer the ho
ste of the trybe of the childern of Asser/ was
Pagniel the sonne of Othran. And ouer the
hoste of the trybe of the childern of Naphtali/
was Abira the sonne of Enan / of this man
ner were the iurneyes of the childern of Isra
el/ with their armies when they remoued.

And Moses sayde vnto Hobab the sons
ne of Raguel the Madiayte/ Moses father
lawe: we goo vnto the place of which the Lor
de sayde I will geue it you. Goo with us ad
we will doo the good/ for the Lorde hath pro
mysed goode vnto Israel. And he sayde vnto
him: I will not: but will goo to myne awne
londe and to my kynred. And Moses sayde
oh nay/ leaue us not/ for thou knowest where
is best for us to pitch in the wildernesse: and
thou shalt be oure eyes. And yf thou goo with
us/ loke what goodnesse the Lorde sheweth
apon us/ the same we will shewe apou the

And they departed from the mount
of the Lorde. iij. dayes iurney/ and the arce
te of the testament of the Lorde went before

xi. Chapter.

them in the. iij. dayes iurney to serche out a resting place for them. And the cloude of the Lorde was ouer them by daye / when they went out of the tentes.

And when the arcke went forth / Moses sayde Rise vp Lorde and lat thine enemies be scarered / and let them that hate the flee before the. And when the arcke rested / he sayde returne Lorde / vnto the many thousandes of Ysrael.

The. xi. Chapter.

And the people waxed vnpacient / vnd it displeasid the eares of the Lorde. And when the Lorde herd it he was wroth / and the fyre of the Lorde burnt amonger them and consumed the vnter most of the hoste. And the people cried vnto Moses / a he made intercession vnto the Lorde and the fyre quenched. And they called y name of the place Tabera because the fyre of the Lorde burnt amonger them.

And the rascall people that was amonger them fell a lusting / And the children of Ysrael also went to and wepte and sayde: who shall geue us flesh to eate? we remembre the fysh which we shulde eate in Egipte for nones ghte / and of the Cucumbers and melouns / lekes / onyons and garleke. But now oure soules ar dryed a waye / for oure eyes loke on nos thyng els / saue apon Manna.

The Manna was as it had bene coriander seed / and to see to lyfe Bedellion. And y

xi. Chapter.

So. xxiii.

people went aboute and gathered it / a grounde it in milles or bett it in morters and boke it in pannes and made cakes of it. And the tast of it was like vnto the tast of an oyle cake. And when the dewe fell aboute y hoste in the nyghte / the Manna fell therewith.

And when Moses herd the people wepe in their housholdes euery man in the dore of his tent / then the wrauth of the Lorde waxed wher exceedyngly: and it grieved Moses also. And Moses sayde vnto the Lorde: wherfore dealest thou so cruelly with thi seruaunte? wherfore doo I not fynde fauoure in thi syghte / seyng that thou purtest the weyght of this people apon me? haue I conceyued all this people / or haue I begot them / that thou shuldest saye vnto me / carye them in thi bosse / as a nurse beareth the suckyng child / vnto the londe which thou swarest vnto their fathers? where shulde I haue flesh to geue vnto all this people? for they wepe vnto me sayenge: geue us flesh: hat we maye eate. I am not able to bere all this people alone / for it is to heny for me. Wherfore yf thou deale thus with me / tyll me / I praye the / yf I haue founde fauoure in thi syght and let me not see my wretchednesse.

And the Lorde sayde vnto Moses: gather vnto me. iij. of the elders of Ysrael / which thou knowest that they are the elders of y peo

xi. Chapter.

ple and officers ouer them/and brynge them vnto the tabernacle of witnessse / and let them stonde there with the. And I wyll come doune and talke with the there/and take of y^e spirite which is apou the and put apou them/ ad they shall bere with the in the burthen of the people/and so shalt thou not beare alone.

And saye vnto y^e people: halowe youre selues agens to morow/that ye maye cate flesh for ye haue whyned in the cares of the Lorde saynge: who shall geue vs flesh to cate/for we were happie when we were in Egipte: therfore the Lorde will geue you flesh/and ye shall cate: Ye shall not cate one daye only ether. ii. or. v. dayes/ ether. x. or. xx. dayes: but euen a moneth longe/ ad vntill it come out at the noses of you/that ye be ready to perbrake: bes cause that ye haue cast y^e Lorde a syde which is amonge you / and haue wepte before him saynge: why came we out of Egipte.

And Moses sayde: sire hundred thousand foremen are there of the people / amonge which I am. And thou hast sayde: I wil geue them flesh and they shall cate a moneth longe Shall the the. e. ad the oxen be slayne for them to serue them/ ether shall all the fsh of the see be gathered together to serue them? And the Lorde sayde vnto Moses: is the lordes hande waxed shorte? Thou shalt se whe

xi. Chapter. Jo. xxviii.

ther my worde shall come to passe vnto the or not.

And moyses went out and tolde the people the sayenge of the Lorde / and gathered the lxx. elders of the people/and sett them rounde aboute the tabernacle. And the Lorde came doune in a cloude and spake vnto him/ ad toke of the spire that was apou him / ad put it apou the lxx. elders. And as the spire rested apou them/they prophecied and did nougth els. But there remayned. ii. of y^e me in the hoste: the one called Eldad/ ad the other Medad. And the spire rested apou them for they were of them that were writen/ but they were not out vnto the tabernacle: and they prophecied in the hoste.

And there ran a yongge man & tolde Moyses and sayed: Eldad ad Medad do prophecie in the hoste. And Josua the sonne of Nūn the seruaunte of Moyses which he had chosen out/ answered and sayed: master Moyses/ for bid them. And Moyses sayed vnto him: enuyest thou for my sake? wolde God that all the Lordes people coude prophecie/ and that the Lorde wolde put his spire apou them. And then both Moyses and the elders of Israel/ gathered them in to the hoste.

And there went forth a mynde fsh y^e lorde and brought quayles from the see and let

The pope wold that none of the lordes people coude prophecie & that none had his spire.

xij. Chapter.

them fall aboute the hoste/euen a dayes iurney rounde aboute on enery syde of the hoste/ and .ij. cuberes hye apou the erth. And the people stode vpp all that nyghte and on the morrowe/ad gathered quayles. And herbar gathered the lest/gathered .x. homers full. And they fylled them rounde aboute the hoste

And whyle the flesh was yet betwene the irtceeth/yer it was chered vpp/the wrath of the Lorde waxed whore apou the people/and the Lorde slewe of the people an eyre adyng myghtie slaughter. And they caled the name of the place/the graues of lust: because they buried the people that lusted there.

And the people toke their iurney from the graues of lust vnto hazeroth/and bode at hazeroth.

The .xij. Chapter.

And Mir Jam and Aaron spake agest Moses/ because of his wife of inde which he had taken: for he had taken to wyfe one of India. And they sayed: doth y Lorde speake ody thow Moses? doth he not speake also by us? And the Lorde herde it. But Moses was a very meke man aboue all the men of the erthe. And y Lorde spake attence vnto Moses vnto Aaron & Mir Jam: come out ye .iij. vnto the tabernacle of witnesse: and they came out all thre.

And the Lorde came doune in the piler of the cloude and stode in the doore of the tabernacle

xij. Chapter.

Folio .xxv.

And they went out both of them. And he sayed: heare my wordes. Yf there be a prophet of the Lordes amonge you / I will shewe my selfe vnto him in a vision and will speake vnto him in a dreame: But my seruaunte Moses is not so/which is faythfull in all myne housse. Vnto him I speake mouth to mouth and he seeth the syghte and the facyon of the Lorde/ad nott horow rydels. Wherfore the were ye not afrayed to speake agest my seruaunte Moses?

And the Lorde was angrye with them and went his waye/and the cloude departed from of the tabernacle. And beholde / Mir Jam was become leprous/as it were snowe. And when Aaron looked apou Mir Jam and sawet that she was leprous/he sayed vnto Moses: Oh I beseeche the my lorde/put not the synne apou vs which we haue folishly comynitted and synned. Oh/let her not be as one that came deed oure of his mothers wombe: for halfe hyr fleshe is eaten awaye.

And Moses cryed vnto the Lorde sayenge: Oh god/heale her. And the Lorde sayed vnto Moses: Yf hir father had spitte in hyr face/sholde she not be ashamed. viij. dayes: let her be shut out of the hoste. viij. dayes/after that let her be receyued in agayne. And Mir Jam was shutt out of the hoste. viij. dayes: ad the people remoued not/ till she was

xiij. Chapter.
broughte in a gayne. And afterwarde they re-
moued from Bazereth/and pitched in y^e wil-
dernesse of Pharan,

The xiij. Chapter.
And the Lorde spake vnto Moyses
sayenge: Sende men out to see the
lande of Canaan/whiche I ge-
ue vnto the childern of Israel: of enery trybe
of their fathers a man and let them all be so-
che as are melars amonge them. And Mo-
ses at the commaundement of the Lorde sent
forth out of the wildernesse of Pharan: soche
men as were all heedes amonge the childern
of Israel/whose names are these.

In the trybe of Ruben/Sammua y^e sonne
of Zacur: In the trybe of Symeon/Sa-
phar the sonne of Honi. In the trybe of Iuda
Caleph the sonne of Iephunc. In the trybe of
Iaschar/Igeal the sonne of Joseph. In the
trybe of Ephraim/Hosea the sonne of Nun.
In the trybe of Ben Jamin/Palti the sonne
of Raphu. In the trybe of Zabulon/Gadiel
the sonne of Sodi. In the trybe of Joseph:
In the trybe of Manasse/Gaddi the sonne of
Susi. In the trybe of Dan/Amiel the sonne
of Gemali. In the trybe of Asser/Sethur the
sonne of Micheel. In the trybe of Nephtali/
Nabebi the sonne of Vaphsi. In the trybe of
Gad/Guel the sonne of Machi. These are
the names of the men whiche Moyses sent to

xiij. Chapter. Jo. xvi.
spie out the lande. And Moyses called the na-
me of Hosea the sonne of Nun/Josua.

And Moyses sent them forth to spie out the
lande of Canaan/and sayed vnto them: get
you southwarde and goe vpp in to the hie
contre/and see the lande what maner thynge
it is ad the people that dwelleth therein: whe-
ther they be stronge or weake/ether fewe or ma-
ny/and what the lande is that they dwell in
whether it be good or bad/and what maner
of cities they dwell in: whether they dwell in
tentes or walled townces/ad what maner of
lande it is: whether it be fat or leane/a whe-
ther there be trees therein or not. And be of a
good corage/and brynge of the frutes of the
lande. And it was aboute the tyme that gra-
pes are first ripe.

And they went vp and serched out the lan-
de from the wildernesse of Sin vnto Rehob
as men gooto Semath/and they ascended
vnto the south and came vnto Hebron/whe-
re Ahiman was and Sesai and Thalmari
the sonnes of Enacke. Hebron was bylt. viij.
yere before Ioan in Egypte. And they came
vnto the ryuer of Escol and they cutt doune
there a braunch with one clouster of grapes
a bare it ap^o a staffe betwene twayne/a also
of the pomgranates a of the fygges of the
place. The ryuer was called Escol/because
of the clouster of grapes whiche the childern
of Israel cutt doune there.

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And they turned backe agayne from Ser-
Chinger the londe/at .xl. dayes ende. And they
went and came to Moses and Aaron & vs
to all the multitude of the children of Israel/
vnto the wilderness of Pharan: euen vnto
Cades / and broughte them worde and also
vnto all the congregacion/and shewed them
the frute of the lande. And they tolde him sa-
yenge: we came vnto the londe wether thou
sendest vs/ & surely it is a lode that floweth
with milke & honye & here is of the frute of it
Neuerthelesse the people be stronge y dwell
in the londe/and the cities are walled and er-
ceadinge greate/and moreover/we sawe the
childre of Enack there. The amaleckes dwell
in the south cuntry/and the Zehites/ Jebu-
sites and the Amorites dwell in the moūtain-
nes/and the Cananites dwell by the see ad-
alonge by the coste of Iordayne.

And Caleb stylled the murmure of the
people agens Moses sayenge: let vs goo vp
and conquere it / for we be able to ouercome
it. But the ment that went vpp with him/say-
de: We be not able to goo vpp agens the peo-
ple / for they are stronger then we: And they
broughte vpp an euill reporte of the londe
which they had serched/vnto the children of
Israel sayenge. The londe which we haue
gone thorowe to serche it out/is a londe that
eateth vpp the inhabiteris thereof/and the
people that we sawe in it are men of stature.

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So. xxv.

And there we sawe also geantes/the childre
of Enack which are of the graites. And we
sened in oure sight as it were greshoppers
and so we dyd in their sighte.

The. xiiiij. Chapter.

And all the multitude cryed out/ &
the people wepte thorow out that
nyght/ & all the children of Isra-
el murmured agens Moses & Aaron. And
the hole congregacion sayed vnto them: wol-
de god that we had dyed in the lond of Egip-
te/ether we wolde that we had dyed in this
wildernesse. Wherefore hath the Lorde brou-
ghte vs vnto this londe to fall upon the sweer-
de/that both oure wyues/ & also oure childre
shulde be a praye: is it not better that we re-
turne vnto Egipite agayne? And they sayde
one to another: let vs make a capytayne and re-
turne vnto Egipite agayne.

And Moses & Aaron fell on their faces
before all the congregacion of the multitude
of the children of Israel. And Iosua the son-
ne of Nun/and Caleb the sonne of Iephus
ne which were of them that serched the londe
rent their clothes and spake vnto all the com-
panye of the children of Israel saynge: The
londe which we walked thorowe to serche it/
is a ver. good lande. Yf the Lorde haue lust
to vs/he will bringe vs in to this londe & ge-
ue it vs/which is a lond y floweth with myl-
ke & hony. But in any wise rebell not agens

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the Lorde/Moreouer feare ye nott e people of the londe/for they are but bried for vs. The ir shyld is departed from them/ & the Lorde is with vs: feare them nott herfore.

And all the whole multitude bade stone them with stones. But the glorie of the Lorde appered in the tabernacle of wittnesse/vnto all the childern of Ziracl. And the Lorde sayed vnto Moses: Howe longe st all thy o people rayle apou me/and how longe will it be/yer they beleue me/for all my signes whiche I haue shewed amonge them? I will smyte them with the pestilence & destroy the/and will make of the a greater nacion and a mightier then they.

The Doye wolde not so haue prayed if thei had bene aboute to stone him.

And Moses sayed vnto the Lorde: then the Egipcians shall heare it/for thou haue ghest this people with thy mighte from amonge them. And it will be tolde to the inhabers of this lande also/for they haue herde likewise/that thou the Lorde art amonge this people/ & thou art seme face to face/ & thy cloude stondeth ouer them & that thou goest before them by daye tyme in a piler of a cloude/ & in a piler of fyre by nyght. Yf thou st a: It kill all this people as they were but one ma: then the nacions which haue herde the same of the/ will speake sayenge: because y Lorde was not able to bringe in this people in to y londe whiche he swore vnto them/therfore he slew them in the wildernesse.

xiii. Chapter Folio. xxviii.

So now laethe power of my Lorde be greate/acordynge as thou hast spoken sayenge: the Lorde is longe yer he be angrye / & full of mercy/and suffereth synne and trespace/and leaueh noman innocent / and visiteth the vnyghtuousnesse of the fathers vppon y childern/eue vpo y thirde & fourth generacion. be mercysfull I beseeche y therfore / vnto y synne of this people acordynge vnto thi greate mercy/ & acordynge as thou hast forgeue this people from Egypce euen vnto this place.

And the Lorde sayed: I haue forgeue it/acordynge to thy request. But as trulye as I lye/all the erth shalbe fylled with my glorie. for of all those me whiche haue sene my glorie & my miracles whiche I dyd in Egypce & in y wildernesse / & yet haue tempted me now this. x. tymes & haue not hearkened vnto my voyce/there shall nor one se the lond whiche I swore vnto: heir fathers / nether shall any of the that rayled apou me/see it. But my seruaute Caleb. because there is another maner sprite with hi/ because he hath folowed me vnto the vtmost: him I will bringe in to the lond whiche he hath walkd in / & his seed shall conquire it/ & also the Amalechites & Cananites whiche dwell in the lowe contrees Tomorrowe turne you and gete you in to the wildernesse: euen the waye towarde the red see.

xiii. Chapter.

And the Lorde spake vnto Moses ad Aaron sayenge: how longe shall this euell multitude murmure agens me? I haue herde y murmurynge of y childern of Ysrael why they murmure agens me. Tell them y the Lorde sayeth. As truly as I lyue/ I wil do vnto you euen as ye haue spoken in myne eares. Your carkasses shall lye in this wilde- nesse/nether shall any of these numbres which were numbred from .xx. yere a boue of you which haue murmured agens me come in to the londe ouer which I listred myne hande to make you dwell therein/saue Caleb the sonne of Iephune / and Josua the sonne of Nun.

And youre childern which ye sayed shuld be a praye/the I will bringe in/a they shall knowe the londe which ye haue refused/and youre carkasses shall lye in this wilderness And youre childern shall wadie in this wilderness .xl. yeres a suffre for youre whoredome vntill your carkasses be wasted in the wilderness/after the numb:re of the dayes in which ye serched out y londe .xl. dayes/a euery daye a yere: so that they shall bere your vnrighousnes .xl. yere/a ye shall fele my vengeance I the Lorde haue sayed y I will do it vnto all this euell congregacion y are gathered together agens me: euen in this wilderness ye shalbe consumed / and here ye shall dye.

xiiii. Chapter.

So. xxiij.

And the men which Moses sent to serche the londe/and which (when they came agays ne) made all the peopler murmure agens it in that they broughte vpp a slaunde apen y londe: dyed for their byngenge vpp that euell slaunde apen it/and were plag ed before the Lorde. But Josua the sonne of Nun and Caleb the sonne of Iephune which were of y me that went to serche the londe/lyued still. And Moses tolde these sayenges vnto all the childern of Ysrael / and the peoplerofe great sorowe.

And they rose vp yerlee in the moynnge a gatt thm vpp in to the toppe of the mountay ne sayenge: lo we be here/ad will goo vpp vnto the place of which the Lorde sayed / for we haue synned. And Moses sayed: wherfore will ye goo on this maner beyonde the worde of the Lorde: it will not come well to passe goo not vpp for the Lorde is not amonge you that ye be not slayne before youre enemyes. For the Amalechytes and the Cananites are there before you/a ye will fall apon the swerde: because ye are turned a waye from y Lorde/and therefore the Lorde will not be with you.

But they were blynded to god vpp in to y hylstoppe: Neuer the lather/the arke of the testament of the Lorde and Moses departed not out of the hoste. Then the Amalechytes ad the Cananites which dwell in that hill/came

Blinde reason which yeres while wolde not let them beleue in Gods worde / teacheth them now to trust in their awne wordes.

xx. Chapter.
doure and smote them and brewed the: euen
vnto Bonna.

The xx. Chapter.

And the Lorde spake vnto Moses saye
ge: speake vnto the childen of Israel &
saye vnto them: when ye be come into y
londe of youre habitacion which I geue vnto
you/and will offre an offeringe apon the fire
vnto the Lorde/whether it be a burnt offer
ryng or a speciall vowe or frewill offeringe
or yf it be in youre principall festes to make a
swete sauoure vnto the Lorde/of the oxen or
of the floeke.

Then let him that offereth his offeringe
vnto the Lorde/brynge also a meat offeringe
of a tenth deale of flour myngled with the
fourth parte of an hin of oyle/and the fourth
parte of an hin of wine for a drynt offeringe
and offer with y burnt offeringe or any ether
offeringe when it is a lambe. And vnto a rā
thou shalt offer a meate offeringe of .ii. tenth
deales of flour/myngled with y thyrde parte
of an hin of oyle/and to a drynt offeringe
thou shalt offer the thyrde parte of an hin of
wyne/to be a swete sauoure vnto the Lorde.

When thou offerist an ox to a burnt offer
ryng or in any speciall vowe or peace offerin
ge vnto the Lorde/then thou shalt brynge vn
to an ox/a meat offeringe of .iiij. tenth deales

xx. Chapter. So. xxx.
offloure myngled with halfe an hin of oyle.
And thou shalt brynge for a drynt offeringe
halfe an hin of wyne/that is an offeringe of
a swete sauoure vnto the Lorde. This is the
maner that shalbe done vnto one ox/one ram
a lambe or a kyd. And acordinge to the num
bre of soche offeringes/thou shalt increase y
meate offeringes and the drynt offeringes

All that are of youre selues shall do these
thinges after this maner / when he offereth
an offeringe of swete sauoure vnto the Lorde
And yf there be a straunger with you or be
amonge you in youre generacions/and will
offer an offeringe of a swete sauoure vnto y
Lorde: euen as ye do/so he shall doo. One or
dy nauunce shall serue both for you of the cons
gregation/and also for the straunger. And it
shalbe an ordynance for euer amonge youre
childern after you/that the straunger and ye
shalbe lyke befoze the Lorde. One lawe and
one maner shall serue/both for you and for y
straunger that dwelleth with you.

And the Lorde spake vnto Moses saye
ge: speake vnto the childern of Israel & saye
vnto them: When ye be come into the londe
whether I will bryngte you/then when ye will
eate of the bryd of the londe / ye shall geue an
hene offeringe vnto the Lorde. Ye shall geue
a cake of the first of youre dowe vnto an hene
offeringe: as ye do the hene offeringe of the
barne / euen so ye shall geue it.

xv. Chapter.

Of the first of youre dowe ye must geue vnto the Lorde an heue offeringe/ thow out youre generacions.

If ye ouerse youre selues and obserue not all these commaundmētes which the Lorde hath spoken vnto Moses/ & all that the Lorde hath commaunded you by y^e hāde of Moses/ from the first daye forwarde that the Lorde commaunded amonge youre generacion: when oughte is comyitted ignorantly before the eyes of the congregacion/ then all the multitude shall offer a calfe for a burnt offeringe to be a swete sauoure vnto the Lorde/ & the meate offeringe and the drinke offeringe thereto / acordinge to the maner: and an he goote for a synofferynge. And the prest shall make an atonement for all the multitude of y^e children of Israel/ & it shall be forgiven the for it was ignorauce. And they shall brynge their giftes vnto the offeringe of the Lorde/ and their synofferynge before the Lorde for their ignorauce. And it shall be forgiven vnto all the multitude of the children of Israel/ & vnto the straunger that dwelleth amonge you: for the ignorauce pertyneth vnto all the people.

If any one soule synne thow ignorauce he shall brynge a she goote of a yere olde for a synofferynge. And the prest shall make an atonement for the soule that synned ignorantly with the synofferynge before the

xv. Chapter.

So. xxxi.

Lorde and reconspite him/ and it shall be forgiven him. And both thou that art borne one of the children of Israel and the straunger that dwelleth amonge you shall haue both one lawe/ yf ye synne thow ignorauce.

And the soule that doth oughte presumptuously/ whether he be an Israelite or a straunger/ the same hath despysed the Lorde. And that soule shall be destroyed from amonge his people/ because he hath despysed the worde of the Lorde & hath brokē his commaundmentes/ & soule therfore shall perysh & his synne shall be apon him.

And whyle the children of Israel were in the wildernesse/ they founde a man gatherynge stickes vppon the Sabbath daye. And they founde him gatherynge stickes / broughte him vnto Moses and Aaron and vnto all y^e congregacion: & they put him in wardē/ for it was not declared what shulde be done vnto him. And the Lorde sayed vnto Moses: y^e mā shall dye. let all the multitude stone him with stones without the hoste. And all y^e multitude broughte him without the hoste & stoned him with stones/ and he dyed as the Lorde commaunded Moses.

And the Lorde spake vnto Moses sayen ge: speake vnto the children of Israel and byd them/ that they make them gardes apon the quarters of their garmētes thow out theire generacions/ & let them make the gardes

xvi. Chapter.

Gods signe of ribandes of Jacynete And the garde shall
 nes were to be vnto you to loke apon it/that ye remembre
 put men in all the commaundmentes of the Lorde and
 remembrauns doo them: that ye seke not a waye after your
 ce of his wor awne hertes and after your awne eyes / for
 de / that they to goo a whooringe after them: but that ye re
 shuld not se membre and doo all my commaundmentes
 fe a waye to and be holy vnto your e God/fo: I am y Loe
 please God de your e God / which broughte you out of y
 after their a londe of Egipte / to beyoure God. I am the
 wne magis Lorde God.
 nation.

The. xvi. Chapter.

And Corah the sonne of Jezebar the
 sonne of Cabath the sonne of Leui: &
 Dathan & Abiram the sonne of Eli
 ab/and On the sonne of Peleth/the sonne of
 Ruben: stode vpp before Moses/with other
 of the childern of Israel. ii. hundred and fifti
 tie/heedes of the congregacion/and counce
 lers/and men of fame/and they gathered the
 selues together agens^t Moses and Aaron &
 sayed vnto them: ye haue done ynough. for
 all the multitude are holy every one of them/
 and the Lorde is amongethem. Why therfo
 re heue ye your selues vpp aboue the congre
 gacion of the Lorde.

When Moses herde it / he fell apon his
 face and spake vnto Corah and vnto all his
 companie sayenge: tomorow the Lorde will
 shewe who is his and who is holy / and will
 take them vnto him / and whom so euer he

xvi. Chapter.

fo. xxxij.

hath chosen / he will cause to come to him.
 This doo: take fyrepannes / thou Corah and
 all thi companie / and do fyre therein ad put
 as thei are before the Lorde tomorowe: And
 then whom soeuer the Lorde dooth chose / the
 same is holy. Ye make ynough to doo ye chil
 dern of Leui.

And Moses sayed vnto Corah: heare ye
 childern of leui/ Semeth it but a small thyns
 ge vnto you/that y God of Israel hath sepa
 rated you fro the multitude of Israel to byns
 ge you to him/to doo the seruyce of the dwels
 lynge place of the Lorde/and to stonde before
 the people to minystrer vnto them: he hath ras
 sen the to him and all thi byrthern the sonnes
 of leui with the/and ye seke the office of y pres
 ent also. For which cause both thou and all
 thi companie are gathered together agens^t
 the Lorde: for what is Aaron/ that ye shulde
 murmur agens^t him.

And Moses sent to call Dathan ad Abi
 ram the sonnes of Eliab/and they answered:
 we will not come. Semeth it a small thynge
 vnto the that thou hast broughte us out of a
 londe that floweth with mylke and honye / to
 kyl us in y wilder nesse. But that thou shul
 dest reygne ouer us also? More ouer thou
 hast broughte us vnto no londe that floweth
 with mylke and honye / nether hast given us
 possessions of felde or of vynes. Eicher wilt
 thou putt out the eyes of these men: we will

not come.

And Moses waxed very angrye and sayed vnto the Lorde: Turne not vnto their offences. I haue not taken so moch as an asse from them / nether haue verced any of them. Then Moses sayed vnto Corah: Behou ad all thy companye before the Lorde: both thou / they and Aaron to morowe. And take euery man his censur and put cens in them / & come before the Lorde euery man with his censur: two hundred and fystie censurs / and Aaron with his censur. And they toke euery man his censur and put fyre in them / & layed cens thereon / and stode in the dore of the tabernacle of witnesse / and Moses & Aaron also. And Corah gathered all the congregacyon agenssthem vnto the dore of the tabernacle of witnesse.

And the glorie of the Lorde appered vnto all the congregacion. And the Lorde spake vnto Moses and Aaron sayenge: separate youre selues from this congregacion / that I maye consume them at once. And they fell apon their faces and sayed: O most myghtie God of the spirites of all fleshe / one mā hath synned / and wilt thou be wroth with all the multitude? And the Lorde spake vnto Moses sayenge: speake vnto the congregacion and saye: Get you awaye from aboute the dwellynge of Corah / Dathan & Abiram.

And Moses rose vpp and went vnto Da-

than & Abiram / & the elders of Israel folowed him. And he spake vnto the congregacyon sayenge: departe from the tentes of these wretched men and tovyche nothyng of theres: lest ye peryshe in all there synnes. And they garte them from the dwellynge of Corah / Dathan and Abiram / on euery syde. And Dathan and Abiram came out & stode in ydore of there tentes with their wyues / their sonnes and their childern.

And Moses sayed: Hereby ye shall knowe that the Lorde hath sent me to doo all these workes / and that I haue not done them of myne awne mynde: If these men dye the common deth of all men or: yf they be visted after the visitacion of all men / then the Lorde hath not sent me. But and yf the Lorde make a newe thinge / and the erth open hir mouth / and swalowe them and all that pertayne vnto them / so that they goo doune quicke in to hell: then ye shall vnderstand / that these men haue rayled apon the Lorde.

And as soone as he had made an ende of speakynge all these wordes / the grounde cloue asunder that was vnder them / and yd erth opened hir mouthe and swalowed them and their houffes and all the me that were with Corah and all their goodes. And they and all that pertayned vnto them / went doune alyue vnto hell / and the erth closed apon them / and they perished from amonge the

xvi. Chapter. And all Israel that were about them fledde at the crye of them. For they sayed: The cruell myghte happenye swalowe vs also. And there came oute a fyre from the Lorde and consumed the two hundred and fiftye men that offered cens.

And the Lorde spake vnto Moses sayenge: Speake vnto Eleazar the sonne of Aaron the preaste and let him take vppe the censers oute of the burryng and scatter the fyre here and there / for the censers of these synners are halowed in theyr deethes: and let them be beten in to thynne plaues and fastened apon the altare. For they offered the before the Lorde / and therefore they are holye and they shalbe a sygne vnto the childern of Israel.

And Eleazar the preast toke the brasen censers which they that were burnt had offered / and bet them and fastened them vppon the altare / to be a remembraunce vnto the childern of Israel / that no straunger which is not of the seed of Aaron / come nere to offer cens before the Lorde / that he be not made like vnto Corah and his companye: as the Lorde sayed vnto him by the hande of Moses.

And on the morowe all the multitude of the childern of Israel murmured agensie Moses and Aaron sayenge: ye haue kylled

xvi. Chapter. Fo. xxxiiij. the people of the Lorde. And when the multitude was gathered agensie Moses and Aaron / they looked towarde the tabernacle of witnesse. And beholde / the cloude had covered it and the gloire of the Lorde appeared. And Moses and Aaron went before the tabernacle of witnesse. And the Lorde spake vnto Moses sayenge: Gett you from this congregacyon / that I maye consume them quykelye. And they fell apon theyr faces.

And Moses sayde vnto Aaron: take a censer and put fyre therein out of the alter / and poure on cens / and goo quykely vnto the congregacion and make an attonement for the. For there is wrath gone oute from the Lorde / and there is a plague begone. And Aaron toke as Moses commaunded him / and ran vnto the congregacion: and beholde / the plague was begone amonge the people / and he put on cens / and made an attonement for the people. And he stode betwene the deed / and them that were alyue / and the plague ceased. And the numbere of them that dyed in the plague / were. xiiij. thousande and seven hundred: besyde them that dyed aboute the busyness of Corah. And Aaron went agayne vnto Moses vnto the doore off the tabernacle of witnesse / and the plague ceased.

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f. ij.

xvii. Chapter.

And the Lorde spake vnto Moses sa-
yenge: speake vnto the childern of Isra-
el and take of them / for euery prynces
pall house a rod / of their princes ouer the
houses of their fathers: euen. xij. roddees /
and wyte euery mans name apou his rod.
And wyte Aarons name apou the staffe of
Leui: for euery heedman ouer the houses of
their fathers shal haue a rod. And put the
in the tabernacle of witnessse where I will
mere you. And his rod whom I chose / shall
blossome: So I will make cease from me the
grudgynges of the childern of Israel which
they grudge agensst you.

And Moses spake vnto the childern of
Israel / and all the prynces gaue him for: eu-
ery pryncce ouer their fathers houses: a
rod: euen. xij. roddees / and the rod of Aaron
was amoung the roddees. And Moses put y
roddees before the Lorde in the tabernacle of
witnessse. And on the morowe / Moses went
in to the tabernacle: and beholde / the rod of
Aaron of the house of Leui was budded &
bare blosomes and almondes. And Moses
broughte out ad the stauces from before the
Lorde / vnto all the childern of Israel / & they
loked apou them / and toke euery man his
staffe.

And the Lorde sayed vnto Moses: byn-
ge Aarons rod agayne before the witnessse
to be kepte for a token vnto the childern of Is-

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rael / that their murmurynge maye ces-
se frome / that they dye not. And Moses
dyd as the Lorde commaunded him. And
the childern of Israel spake vnto Moses sa-
yenge: beholde / we are destroyed and all co-
me to nought: for whose euer cometh ny the
dwellynge of the Lorde / dyeth. Shall we tra-
uely consume awaye?

The. xviii. Chapter.

And the Lorde sayed vnto Aaron:
Thou and thy sonnes and thy fathers
house with the / shall bere the faute of
that which is done amysse in the holy plas-
ce. And thou and thy sonnes with the /
shall beare the faute of that which is done
amysse in youre preasthode. And thy bres-
thern also y tribe of leui / y tribe of thy father
take with the / and let them be poyned vnto
the and ministre vnto the. And thou and
thy sonnes with the shall ministre before the
tabernacle of witnessse. And let them wayte
apou the and apou all the tabernacle: only
let them not come ny the holy vessels & the
alter / that both they ad ye also dye not. And
let them be by the and wayte on the taber-
nacle of witnessse / and on all the seruyce of the
tabernacle / and let no straunger come ny
vnto you.

Wayte therfore apou the holye place and

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apon the alter / y^e there fall no moare wrath
apon the childern of Israel: beholde / I haue
taken youre brethren the leuites from amon
ge childern of Israel / to be youre / as gif-
tes geuen vnto the Lorde to doo the seruyce
of the tabernacle of witnessse. And se that
both thou and thy sonnes with the take he-
de vnto youre prestes office / in all thinges
that pertayne vnto the alter and within the
vayle. And se that ye serue / for I haue geue
your prestes office vnto you for a gifte to
do seruyce: & the straunger that cometh nye /
shall dye.

And the Lorde spake vnto Aaron: behol-
de / I haue geuen the the keypyng of myne
heneofferynges in all the halowed thynges
of the childern of Israel. And vnto the
I haue geuen them vnto anoyntyng & to
thy sonnes: to be a dutye for euer. This shall
be thine of most holy sacrifices: All their
giftes / thorow out all their meatofferynges
synneofferynges and trespassofferynges whi-
cher they bringe vnto me: They shall be most ho-
ly vnto the & vnto thy sonnes. And ye shall
eate it in the most holie place: all that are
males shall eate of it: for it shall be holie vnto
the.

And this shall be thine: the heneofferynges
of their giftes / tho: ow out all the waues
offerynges of the childern of Israel / for I
haue geuen them vnto the and thy sonnes /

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and thy daughters with the / to be a dutye
for euer: and all that are cleane in thy hous-
se / shall care of it / all the fatt of the oyle / of
the wyne and of the coone: their firstfrutes
which they geue vnto the Lorde that haue
I geuen vnto the. The firstfrutes of all
that is in their londes whiche they brynge
vnto the Lorde / shall be thine: and all that
are cleane in thine housse / shall eate off it.

All dedicate thinges in Israel / shall be thi-
ne. All that breaketh the matrice of all flesch
that men bringe vnto the Lorde / bothe of
man and beest / shall be thine. Neuerthelater
the firstborne of man shall be redeemed / and
the firstborne of unclean beestes shall be re-
demed. And their redemptions shall be at a
moneth elde / valowed at. v. sicles of syluer /
of the holy sicle. A sycle maketh twentye Ge-
ras. But the firstborne of oren / shepe & goo-
tes shall not be redeemed. For they are holy /
and thou shalt sprinkle their bloud apon the
alter / and shalt burne their fat to be a sacrifi-
fyce of a swete sauoure vnto the Lorde.

And the flesch of them shall be thine / as the
wane brest and all the right hinder is thine.
All the holy heneofferynges whiche the
childern of Israel hene vnto y^e Lorde / I geue
the & thy sonnes & thy daughters with the
to be a dutye for euer. And it shall be a salued
couenaunte for euer / before the Lorde: vnto
the and to thy seed with the.

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And the Lorde spake vnto Aaron: thou shalt haue none inheritaunce in their lande/ nor parte amonge them. For I am thy parte and thy inheritaunce among the childern of Israel. And beholde I haue geuen the childern of Leui/the tenth in Israel to enherite/for the seruyce whiche they serue in the tabernacle of witnessse/that the childre of Israel henceforth come ne: nye the tabernacle of witnessse/and beare synne and dye. And the leuites shall do the seruyce in the tabernacle of witnessse and beare their synne/ and it shalbe a lawe for euer vnto your childern after you: But amonge the childern of Israel they shall enherit none inheritaunce. For the tithes of the childern of Israel whiche they heve vnto the Lorde/ I haue geuen the Leuites to enheritt. Wherefore I haue sayed vnto them: Amonge the childern off Israel ye shall enheritt none inheritaunce.

Queres/will haue tithes of landes & reines & Kingdomes & empories and all.

And the Lorde spake vnto Moses sayenge: speake vnto the leuites and saye vnto the: when ye take of the childern of Israel the tithes whiche I haue geuen you of them to your inheritaunce / ye shall take an heue offeringe of that same for the Lorde: euen the tenth of that tithes. And it shalbe rekened vnto you for your heue offeringe/ euen as though ye gaue corne out of the barn or a full offeringe from the wyne presse,

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And of this maner ye shall haue an heue offeringe vnto y Lorde/ of all your tithes whiche ye receaue of the childern of Israel / & ye shall geue there of the Lordes heue offeringe vnto Aaron the preast. Of all your giftes/ ye shall take out the Lordes heue offeringe: euen the fatt of all their halowed thynges.

And thou shalt saye vnto them: when ye haue take a waye the fatt of it from it/ it shalbe counted vnto the leuites/ as y increase of corne and wyne. And ye shall eate it in all places both ye and your householdes/ for it is your rewarde for your seruyce in the tabernacle of witnessse. And ye shall beare no synne by y reason of it / when ye haue taken from it the fatt of it: nether shall ye vnhalowe y halowed thynges of the childern of Israel/ and so shall ye not dye.

The. xix. Chapter.

And the Lorde spake vnto Moses and Aaron sayenge: this is the ordynance of the lawe whiche y Lorde comaundeth sayenge: speake vnto y childern of Israel and let them take the a redd cowe without spot where in is no blemyshe/ & which neuer bare yocke apō her. And ye shall geue her vnto Eleazar the preast/ and he shall bynge her without the hoste and cause her to be slayne before him.

And Eleazar y preast shall take of hir bloud & vpon his synger/ and sprynkle it stregh

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towarde the tabernacle of witnesse. vii. tymes
And he shall cause the cowe to be burnt in
his syghte: both ffyn/ flesh and blonde/ with
the dooige also. And let the preast take cyresse
woodd/ and Isope and purple cloth/ and cast
it upon the cowe as soe burneth. And let the
preast wash his clothes and barhe his flesh
in water/ and then come in to the hoste/ and y
preast shall be vncleane vnto the euen.

And he that burneth her/ shall wash his
clothes in water a barhe his flesh also in was
ter/ ad be vncleane vntill euen. And one that
is cleane/ shall goo and take vpp the ashes of
the cowe/ and put them without the hoste in
a cleane place/ where they shall be kepte to
make sprynklynge water for the multitude of
the childern of Israhel: for it is a synofferynge
And let him that gathereth the ashes of the
cowe/ wash his clothes/ and remayne vncle
ane vntill euen. And this shall be vnto the chil
dern of Israhel ad vnto the straunger y dwel
leth amonge them/ a maner for euer.

Let that wytheth any deed persone/ shall
be vncleane. vii. dayes. And he shall purifie
him selfe with the ashes the thyrde daye ad
then he shall be cleane the seuenth daye. And
yf he purifye not himselfe: the thyrde daye/ the
seuenth daye/ he shall not be cleane. Who
soeuer toucheth any persone y dyeth a spryn
klynge not him selfe/ desyleth the dwellynge of

See came
holy water

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So. xxxviii.

the Lorde: ad therefore that soule shall be rote
out of Israhel/ because he hath not sprynkled
the sprynklynge water vppon him. he shall be
vncleane/ and his vncleannesse shall remayne
vppon him.

This is the lawe of the man that dyeth in
in a tent: all that come in to the tent and all y
ie in the tent/ shall be vncleane. vii. dayes. And
all the vessels that be open which haue no lyd
nor couerynge apon them/ are vncleane. And
who soeuer toucheth one that is slayne with a
swerde in the felde/ or a deed persone/ or a
bone of a deed man/ or a graue: shall be vnc
cleane. vii. dayes.

And they shall take for an vncleane perso
ne/ of the burnt ashes of the synofferynge/ &
put runnyng water thereto in to a vessell.
And a cleane persone shall take Isope and
dyppe it in the water/ and sprynkle it apon y
tent and apon all the vessels and on the sou
les that were there/ and apon him that roys
shed a bone or a slayne persone or a deed bo
dy or a graue. And the cleane persone shall
sprynkle apon the vncleane the thyrde daye
and the seuenth daye. And the seuenth daye
he shall purifie him selfe and washe his clo
thes and barhe him selfe in water/ and shall be
cleane at euen.

If any be vncleane and sprynkle not him
selfe/ the same soule shall be destroyed fro amo
ge the congregacion: for he hath desyled

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the holy place of the Lorde. And he that spys
nfecth y^e spzynklynge water / shall wassh his
clothes.

And he that twicherh the spzynklynge wa
ter / shall be vncleane vntill eue. And what so
euer y^e vncleane persone twicherh / shall be vnc
cleane. And the soule that twicherh it / shall be
vncleane vntill the euen.

The xx. Chapter.

And the whole multitude of y^e childern
of Israel / came in to the deserte of Sin
in the first moneth / & the people dwelt
at cades. And there dyed Mir Jam / & was
buried there. More ouer there was no water
for the multitude / wherefore they gathered the
selues together agest Moses and agest Aa
ron. And the people chode with Moses and
spake sayenge wold God that we had peris
shed when oure brethern perished before y^e
Lorde. Why haue ye brought the congrega
cion of the Lorde vnto this wilder nesse / that
both we & oure catell shulde dye here: Where
fore brought ye us out of Egipte / to bringe
us into this vnglacions place / which is no
place of seed nor of sygges nor vynes nor of
pomgranates / neither is there any water to
drynke.

And Moses and Aaron went from the
congregacion vnto the doore of the tabernacle
of witnessse / and fell apon their faces. And y^e
gloreye of the Lorde appered vnto them. And

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the Lorde spake vnto Moses sayenge take y^e
stafte / and gather thou and thi brother Aa
ron the congregacion together / and saye vnto the
rocke before their eyes / that he geue forth his
water. And thou shalt bringe the water out
of the rocke and shalt geue the company dryn
ke / and their beesse also.

And Moses toke the stafte from before y^e
Lorde / as he commaunded him. And Mos
ses and Aaron gathered the congregacion
together before the rocke / and he sayed vnto the
heare ye rebellyons / must we see you water
out of this rocke? And Moses lifte vp his ha
nde with his stafte and smote the rocke. ij. tym
es / and the water came out abundantly / &
the multitude dranke and their beesse also.

And the Lorde spake vnto Moses & Aa
ron: Because ye belueued me not / to sanctifye
me in the eyes of the childern of Israel / ther
fore ye shall not bringe this congregacion in
to the londe which I haue geuen them. This
is the water of stryffe / because the childern of
Israel stroue with the Lorde / & he was san
ctified apon them.

And Moses sent messengers from cades
vnto the kynge of Edome. Thus sayeth thi
brother Israel: Thou knowest all the trauell
y^e hath happened us / how oure fathers wet
dome in to Egipte / and how we haue dwelt
in Egipte a long tyme / and how the Egip
tians vexed both us and oure fathers. Then

xx. Chapter.

we cryed vnto the Lorde and he herde oure voyces/and sent an angell and hath sett us out of Egipte. And beholde/we are in Cades a cite harde by the borders of thi contre let us goo a good felowshipe thorow thi contre we wyll not goo thorow the feldes nor thorow the vyncyardes/nether will we drynke of the water of the fountaynes: but we will goo by the hwe waye and nether turne vnto ryghte hande nor to y lefte/vntill we be past thi contre.

And Edom answered him: Sethou come not by me/lest I come out agest the with the swerde And the children of Israel sayed vnto him:we will goo by the beeten waye: & yf ether we or oure carell drynke of thi water/we will paye for it/we wyll doo nomore but passe thorow by fore only. And he sayed: ye shall not goo thorow. And Edom came out agensst him with much people and with a myghtie power. And thus Edom denyed to geue Israel passaget thorow his contre. And Israel turned a waye from him.

And the children of Israel remoued fro Cades and went vnto mount Hor: with all the congregacion. And the Lorde spake vnto Moses and Aaron in mount Hor/harde vppon the costes of the londe of Edom sayen gelet Aaron be put vnto his people/ for he shall not come in to the londe which I haue

xxi. Chapter.

So. xl.

geuen vnto the children of Israel: because ye dishobeyed my mouth at the water of stryffe Take Aaron and Eleazer his sonne/ & bynne gethem vpp in to mount Hor/ and stryppye Aaron out of his vestimentes and put them apou Eleazer his sonne/ ad let Aaron be put vnto his people and dye there.

And Moses dyd as the Lorde commaunded: and they went vpp in to mount Hor in the syghte of all the multitude. And Moses toke off Aarons clothes and put them apou Eleazer his sonne/ and Aaron dyed there in the toppe of the mount. And Moses & Eleazer came doune out of the mount. And all y bouffe of Israel mourned for Aard. xxx. dayes

The. xxi. Chapter.

AND when kynge Arad the cananite which dwelt in the south parties/harde tell that Israel came by the waye that the spies had founde out: he came and soughte with Israel and toke some of them as prisoners. Then Israel vowed a vowe vnto the Lorde and sayed: Yf thou wilt geue this people in to oure handes/we will destroye their cities. And the Lorde herde y voyce of Israel/ ad deliuered them the Cananites. And they destroyed both them and their cities/ and called the place Horma.

Hence contousnes sett monethes myndes and hath encreased the with yeres myndes ad seven yeres mides ye as longe as the wife liueth she must once in the yere offer some what for her olde husband.

xxi. Chapter.

Then they departed from mount hor to ward the redd se: to compass the londe of Eddā. And the soules of the people fayned by the waye. And the people spake agens^t God and agens^t Moses: wherfore hast thou brought us out of Egipte/for to dye in the wildernesse for here is nether bried nor water / and oure soules lotheth this lyghte bried.

Then the Lorde sent fyre serpentes amonge the people/which stongethem: for that moche people dyed in Israel. And the people came to Moses and sayed: we haue synned/ for we haue spoken agens^t the Lorde and agens^t the make intercession to the Lorde/that he take a waye the serpentes from us And Moses made intercession for the people. And the Lorde sayed vnto Moses: make thee a serpent ad hange it vpp for a sygne/and lett as many as are bitten loke apon it and they shall lyue. And Moses made a serpent of brasse ad sett it vpp for a sygne And when the serpentes had bitten any man/he went and behelde the serpent of brasse and recovered.

And the childern of Israel remoued and pitched in Oboth. And they departed from Oboth and laye at Egebarim in the wildernesse which is before Moab on the east syde. And they remoued thence/and pitched apon the ryuer of zarad. And they departed thence and pitched on the other syde of Arnon/ which ryuer is in the wildernesse/and cometh out of

xxi. Chapter.

Folio. xli.

the costes of the Amouites: for Arnon is the border of Moab / betwene Moab and the Amouites. Wherfore it is spoken in the booke of the warre of the Lorde: goo with a violence/both on the ryuer of Arnon and on the ryuers heed/whiche shoteh doune to dwell at Ar/and leneth vppon the costes of Moab.

And from thence they came to Bear / which is the well wherof the Lorde spake vnto Moses: gather the people together / that I maye geue them water. Then Israel sange this songe: Aryse vpp well / syngethereto: The well whiche the rulers dygged and the captaynes of the people with the helpe of the lawegener and with their stanes.

And from this wildernesse they went to Matana/and from Matana to Nahaliel/and from Nahaliel to Bamoth / and from Bamoth to the valay that is in the felde of Moab in the toppe of Disga which boweth toward the wildernesse.

And Israel sent messengers vnto Sihon/ kynge of the Amouites sayenge: let vs goo thorow thy londe. we will not turne in to thy feldes nor in to thy vyneyardes/nether drynke of the water of the wells: but we will goo alonge by the comon waye/vntill we be past thy contre. And Sihon wolde geue Israel no licence to passe thorow his contre/but gathered all his people together & went out agens^t

xxi. Chapter.

Israel in to the wildernesse. And he came to Zabeza and foughte with Israel.

And Israel smote him with the edge of the swerde and conquered his londe / from Arnon vnto Jabock: euen vnto the children of Ammon. For the borders of the children of Ammon are stronge. And Israel toke all these ciues & dwelt in all y cities of y Amorites: in Esbon and in all the townes that longe there to. For Esbon was the cite of Sihon the kinge of the Amorites which Sihon had fought before with the kinge of the Moabites: ad had taken all his londe out of his hande: euen vnto Arnon.

Wherefore it is a prouerbe: good to Hesbon and let the cite of Sihon be bylt ad made redye for there is a fyre gone out of Hesbon & a flame fro the cite of Sihon ad hath consumed Ar of the Moabites and the men of the hilles of Arnon. Wo beto the Moab: o people of Chemosye are forloren. His sonnes are put to flighte & his daughters brought captiue vnto Sihon kinge of the Amorites. There lighte is out from Hesbon vnto Dibon and we made a wildernesse euen vnto Nopha whiche reacheth vnto Mediba. And thus Israel dwelt in the londe of the Amorites.

And Moses sent to serche oute Jaazer / & they toke the townes belongynge thereto ad conquered the Amorites that were there.

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Folio. xliij.

And then they turned and went vpp towarde Basan. And Og the kynge of Basan came out agens them / both he and all his people / to warre at Edrei. And the Lorde sayed vnto Moses: feare him not / for I haue deliuered him in to thy handes with all his people and his lande. And thou shalt do with him as thou dydest with Sihon the kinge of the Amorites which dwelt at Hesbon. And they smote him and his sonnes and all hys people / vntill there was nothinge left him. And they conquered his lande. And y children of Israel remoued and pitched in the felde of Moab / on the other syde of Iordane / by Jericho.

The. xxij. Chapter.

AND Balac the sonne of Ziphor saue all that Israel had done to the Amorites / and the Moabites were sore afrayed of the people / because they were many / and abhorred the children of Israel: And Moab sayed vnto the elders of Midian / now this companye hath lichte vpp all that are rounde aboute vs / as an oxe lycketh vpp the grasse of the felde. And Balac the sonne of Ziphor was kinge of the Moabites at that tyme.

And he sent messengers vnto Balam the sonne of Beor / the interpreter whiche dwelt vppon the ryner of the lande of the children

G.ij.

xxii. Chapter.

of his folke/to call him sayenge: beholde/there is a people come out of Egipte which couereth the face of the erthe and lye euen hart by me. & omynowe a felasshippe and curse methis people. For they are to myghtie for me/ so peraventure I myghte be able to smyre them and to dryue them oute of the londe. For I wote that whome thou blestest shalt be blessed / and whome thou cursest shalt be cursed.

And the elders of Moab went with the elders of Madian / and the rewarde of the serche sayenge in their handes. And they came vnto Balam and tolde him the wordes of Balac. And he sayed vnto them: tary here all nyghte and I will bringe you worde / euen as the Lorde shall saye vnto me. And the lordes of Moab abode with Balam.

And god came vnto Balam and sayed: what men are these which are with thee? And Balam sayed vnto god: Balac the sonne of Siphor kynge of Moab hath sent vnto me sayenge: beholde/there is a people come out of Egipte and couereth the face of the erthe: come now therfore and curse me them / that so peraventure I maye be able to ouercome me them in bated / and to dryue the out. And god sayed vnto Balam: thou shalt not goe with them/ nether curse the people / for they are blessed.

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So. xliii.

And Balam rose vp in the mornynge & sayed vnto the lordes of Balac: gett you vnto youre lande/ for the Lorde will not suffre me to goo with you. And the lordes of Moab rose vpp and went vnto Balac and sayed Balam wolde not come with vs. And Balac sent agayne a greater companye of lordes ad more honorable than they. And they came to Balam and tolde him: Thus sayeth Balac the sonne of Siphor: oh/ let not hyngge lett the to come vnto me / for I will greatly promote the vnto great honoure/ ad will doo whatsoeuer thou sayest vnto me / cometherfore I praye the / curse me this people.

And Balam answered and sayed vnto the seruauntes of Balac: If Balac wolde geue me his housfull of syluer and golde/ I can goo no further than the worde of the Lorde my god/ to do lesse or moare. Neuer thelesse tarye here all nyghte: that I maye wete/ what the Lorde will saye vnto me once moare. And God came to Balam by nyghte and sayed vnto him: If the men come to see the / ryse vppe and goo with them: but what I saye vnto the / that onelye thou shalt doo.

And Balam rose vppe early and sadelde his asse and went with the lordes of Moab/ But God was angrie because he went. And the angell of the Lorde stode in the waye agens the hym. And he ryd vppon hye

asse and two seruautes with him. And when the asse sawe the angell of the Lorde stonde in the waye and his swerde drawn in his hande / she turned a syde oute of the waye and went out in to the felde. And Balam smote the asse / to turne her in to the waye.

And the angell of the Lorde went and stode in a path betwene the vnyeyardes / where was a wall on the one syde and another on the other. When the asse sawe the angell of the Lorde / she wrenshed vnto the wall and thrust Balam's fore vnto the wall / and he smote her agayne. And the angell of y^e Lorde went forder and stode in a narowe place / where was no waye to turne / ether to the right hande or to the lyfte. And when the asse sawe the angell of the Lorde / she fell downe vnder Balam: & Balam was wroth & smote the asse with a staffe.

And the Lorde opened the mouthe of the asse / and she sayed vnto Balam: what haue I done vnto the / that thou smyrest me this. iij. tymes? And Balam sayde vnto the Asse: because thou hast mocked me? I wolder that I had a swerde in myne hande / that I myghte now fyll the. And the asse sayed vnto Balam: am not I thyne asse whiche thou hast rydden vppon since thou wast borne vnto this daye? Was I euer wont to do so vnto

the? And he sayed / nay.

And the lorde opened the eyes of Balam that he sawe the angell of the Lorde stonde in the waye / with his swerde drawn in his hande. And he bowed him selfe and fell flat on his face. And y^e angell of y^e Lorde sayed vnto him: Wherfore smyrest thou thyne asse this. iij. tymes? beholde / I came oute to resyst the / for the waye is contrary vnto me: and the asse sawe me and avoyded me thre tymes: or else (had she not turned fro me) I had suerly slayne the and saued her alyne. And Balam sayed vnto the angell of y^e Lorde: I haue synned: for I wist not that thou stodest in the waye agensst me. Now therfore yf it displease thyne eyes / I will turne agayne. And the angell sayde vnto Balam / goo with the men: but in any wise / what I saye vnto the / that saye. And Balam went with the lordes of Balac.

And when Balac herde that Bala was come he went out agensst him vnto a cytie off Moab that stode in the border of Arnd / whiche was the vtmost parte of his c^ontre. And Balac sayed vnto Balam: dyd I not sende for the / to call the: wherfore camest thou not vnto me? thinkest thou that I am not able to promote the vnto honoure? And Balam sayed vnto Balac: Loo I am come vnto the. But I can saye nothyng at all

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saue what God putteth in my mouth that must I speake. And Balam went with Balac/and they came vnto the cytie of Buz 30th. And Balac offered oxen and shepe / & sent for Balam and for the lordes that were with hym.

The xxiiij. Chapter.

And on the mornynge Balac toke Balam and brought him vpp in to the hye place of Baal/ ad the see he saue vnto the vtmost parte of the people. And Balam sayed vnto Balac : bylde me here seven alters and prouyde here seuen oxen and seuen rammes. And Balac dyd as Balam sayed. And Balac and Balam offered on euery alter an oxe and a ram. And Balam sayed vnto Balac: stonde by the sacrifice/ whyle I goo to wete whether the Lorde will come ad mere me : & what soeuer he shewerh me/ I will tell the / and he went forthwith.

And god came vnto Balam/ and Balam sayed vnto him: I haue prepared. viij. alters/ and haue offered apō euery alter / an oxe & a ram. And y Lorde put a sayenge in Balacs mouth & sayed : goo agayne to Balac & saye on this wyse. And he went agayne vnto him and loo/ he stode by his sacrifice/ both he ad all the lordes of Moab. And he began hys parable and sayed : Balac the kinge of

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So. xlv.

Moab hath sett me fro Mesopotamia out of the mountaynes of the east sayenge: come & curse me Jacob/ come and desye me Israel. How shall I curse whom God curseth not and how shall I desye whom the Lorde desyeth not: from the toppes of y rockes I se him and from the hyll'es I beholde him: loo/ y people shall dweli by him selfe and shall not be reuened amonge other nacions. Who can tell the dust of Jacob & the numbrie of the fourth parte of Israel. I praye God that my soule/ maye dye the decth of the righteous / ad that my last ende maye be like his.

The pope ca
tell howe.

And Balac sayed vnto Balam/ what hast thou done vnto me? I sett y to curse myne enemyes: and beholde/ thou blestest them. And he answered and sayed: must I not kepe that and speake it/ which the Lorde hath put in my mouth? And Balac sayed vnto him: Come I praye the with me vnto another place/ whencethou shalt se them/ and shalt se but y vtmoste parte of them ad shalt not se them all and curse methem there.

And he brought him in to a playne felde where men myght se farre/ euen to the toppes of Disga/ and bylt. viij. alters and offered an oxe and a rā on euery alter. And he sayed vnto Balac: stonde here by thi sacrifice whyle I goo yonder. And the Lorde mett Balam and put wordes in his mouth and sayed: goo agayne vnto Balac ad thus saye. And when

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He came to him: beholde/ he stode by his sacrifice and the lords of Moab with him And Balac sayed vnto him: what sayeth y^e Lorde?

And he toke vp his parable and sayed: rise vpp Balac and heare/ and herken vnto me thou sonne of Siphor The Lorde is not a mā/ that he can lye/ nether the sonne of a mā that he can repent: shulde he saye and not doo/ or shulde he speake and not make it good: behelde/ I haue begon to blesse and haue blessed/ and can not goo backe there fro. He beheld nowikednesse in Jacob nor sawe Idolatrie in Israel: The Lorde his God is with him/ and the trompe of a kynge amonge the. God that brought them out of Egipte/ is as the strength of an vnycome vnto them/ for there is no forcerer/ in Jacob/ nor sothfayer in Israel. When the tyme cometh/ it wyll be sayed of Jacob & of Israel/ what God hath wrought Beholde/ y^e people shall rise vp as a lyoness and heue vpp hym selfe as a lion / & shall not lye downe agayne/ vntill he haue eaten of the praye and drenke of the bloude of them that are slayne.

And Balac sayed vnto Balam: nether curse them nor blesse the. And Balam answered and sayed vnto Balac: tolde not I the sayenge/ all that the Lorde byddeth me/ y^e I must doo? And Balac sayed vnto Balam: come I praye the/ I will bringe the yet vnto another place: so peraventure it shall please God/ that

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So. xlvj.

thou mayst curse the there. And Balac brought Balam vnto the toppe of Peor/ that boweth toward the wildernesse. And Balam sayed vnto Balac: make me here. viij. alters/ & prepare me here. viij. bullockes and. viij. rāmes And Balac dyd as Balam had sayed / and offered a bullocke and a ram on euery alter.

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When Balam sawe that it pleased y^e Lorde that he shulde blesse Israel/ he went not as he dyd twyse before to sett sothfayenge/ but sett his face toward y^e wildernesse/ and lyfte vpp his eyes and looked apen Israel as he laye with his trybes/ and the spūite of God came apen him. And he toke vp his parable and sayed: Balā the sonne of Beor hath sayed/ and the man whose eye is open hath sayed: he hath sayed which heareth the wordes of God and seeth the visions of the almighty/ which shall fall downe & his eyes are opened.

How goodly are the tentes of Jacob and thire habitacions Israel/ euen as the brode vales and as gardens by the ryuers syde/ as the tentes which the Lorde hath pitched & as cypres trees apen the water. The water shall flowe out of his boket and his seed shall be many waters / and his kynge shall be hyer then Agag / And his kyngdome

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shalbe exalted. God that broughte him out of Egypte is as the strenght of an vnycome vnto him/and he shall eate the nacions that are his enemies and breake their bones and persee them thorow with his arrowes. He couched him selfe and laye deunne as a lion and as a lyonesse/who shall sterc him vp? blessed is he that blesseth the/ād cursed is he that curseth the.

And Balac was wroth with balam and smore his handes together / and sayed vnto him: I sem for the to curse myne enemyes: & beholde/thou hast blessed them this thre tymes/and now gett the quyeckly vnto thi place. I thoughte that I wolde promote the vnto honoure/but the Lorde hath kepte the backe from worshope. And Balam sayed vnto Balac: tolde I not thi messengers which thou sentest vnto me sayenge: If balac wolde geue me his house ful of syluer ād golde/ I can not passe the mouth of the Lorde/to doo either good or bad of myne awne mynde. What the Lorde sayeth/that must I speake. And now beholde/ I goo vnto my people: come let me shewethe/what this people shall doo to thi folke in the later dayes.

And he began his parable ād sayed: Balam the sonne of Beor hath sayed/and y man that hath his eye open hath sayed/ & he hath sayed that heareth the wordes of God & hath the knowlege of the most hye and beholdeth y

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vision of the almighty/and when he fallerth downe hath his eyes opened. I se him but not now/I beholde him but not nye. There shall come a starre of Jacob and rysea cepter of Israel/which shall smyte y coostes of Moab and vndermyne all the childern of Seth. And Edom shalbe his possession/and y possession of Seir shalbe their enemyes/and Israel shall doo manfully. And out of Jacob shall come he that shall destroye the remnaunt of the cities.

And he looked on Amaleck and began his parable and sayed: Amaleck is the first of the nacions/but his latter ende shall peryshe utterly. And he looked on the Kenites/and roke his parable and sayed: stronge is thi dwellynge place and put thi nest upon a rocke/ Neuer the later thou shalt be a burnynge to Rain/vntill Assur take y prisoner. And he toke his parable & sayed: Alas/who shall lyue when God doeth this? The shippes shall come out of the coste of Cittim and subdue Assur and subdue Eber/and he him selfe shall peryshe at the last. And Balam rose vp and went and dwelt in his place: and Balac also went his waye.

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And Israel dwelt in Sittim / and the people began to commytt whoredome with the daughters of Moab / which called the people vnto y sacrifice of their gods

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des. And the people ate and worshipped their goddesses/and Israel coupled him selfe vnto Baal Peor. Then y^e Lorde was angrie with Israel/and sayed vnto Moses: take all y^e heedes of the people/and hange them vp vnto y^e Lorde agens^t the sonne/that the wrath of the Lorde maye turne awaye from Israel. And Moses sayed vnto the iudges of Israel: goo and sleete those men that ioyned the selues vnto Baal Peor.

And beholde/one of the children of Israel came and broughte vnto his brethren/a Madianitish wife euen in the sighte of Moses & in the sighte of all the multitude of y^e children of Israel/as they were wepyng in the doore of the tabernacle of witnessse. And when Phineas the sonne of Eleazer the sonne of Aaron the prest sawe it/he rose vp out of the companye and toke a wepon in his hande / and went after the man of Israel into the horehouse/ & thrust them thorow: both the man of Israel and also the woman euen thorow the belye of hir. And the plage ceased from the children of Israel. And there dyed in the plage. xxv. thousande.

And the Lorde spake vnto Moses sayenge: Phineas the sonne of Eleazer the sonne of Aaron the prest/ hath turned myne anger awaye from the children of Israel/ because he was gelous for my sake amonge them/ that I had not consumed the children of Israel in my

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gelousye. Wherefore saye: beholde/ I geue vnto him my couenaunte of pease / and he shall haue it and his seed after him/ euen the couenaunte of the prestis office for ever/ because he was gelous for his Gods sake and made an atonement for the children of Israel.

The name of the Israelite which was smyten with the Madianitish wife/ was Sumri the sonne of Salu/ a lorde of an auncient house amonge the Simeonites. And the name of the Madianitish wife/ was Cosbi the daughter of Zur and heed ouer the people of an auncient house in Madian.

And the Lorde spake vnto Moses sayenge: were the Madianites and smyte them/ for they haue troubled you with their wiles with the which they haue begyled you/ thorow Peor and thorow their syster Cosbi y^e daughter of a lorde in Madian/ which was slayne in y^e daye of the plage for Peors sake.

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And after the plage/ y^e Lorde spake vnto Moses and vnto Eleazer sayenge: take the number of all the multitude of the children of Israel from. xx. yere ad aboue thorow out their fathers houses/ all that are able to goo to warre in Israel. And Moses & Eleazer the prest tolde them in the felde

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of Moab/by Iordane fast by Jericho/from xx. yere and aboue/as the Lorde commaunded Moses. And the childern of Israel that came out of Egipte/were.

Ruben the eldest sonne of Israel. The childern of Ruben were/ Hanoch/ of whome cometh the kynred of the Hanochites: & of Palu/ cometh the kynred of the Paluites: And of Herson/ cometh the kynred of the Hersonites: and of Carmi/ cometh the kynred of the Carmites. These are the kynredes of the Rubenites/ which were in numbre. xliij. thousande. vii. hundred and. xx. And the sonnes of Palu were Eliab. And the sonnes of Eliab were: Nemuel/ Sarhan and Abiram.

This is that Sathan and Abiram counsellors in the congregacion/ which stroue agēst Moses and Aaron in the companie of Corah/ when they stroue agēst the Lorde. And the erth opened hir mouth ad swallowed the and Corah also/ when the multitude dyed/ what tyme the fyre consumed. ij. hundred and fiftie men/ and they became a signe: Yet with stondynge/ the childern of Corah dyed not.

And the childern of Simcon in their kynredes were: Nemuel/ of whom cometh y^e kynred of the Nemuelites: Jamin/ of whom cometh the kynred of the Jaminites: Jachin/ of whom cometh the kynred of the Jachinites: Serah/ of whome cometh the kynred of the Serahites: Saul/ of whom cometh the kyn

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red of the Saulites. These are the kynredes of the Simconites: in numbre. c. xxij. thousande and. ij. hundred.

And the childern of Gad in their kynredes were: Zephen/ of whom cometh the kynred of the Zephonites: and of Haggi/ cometh the kynred of the Haggites: and of Suni/ cometh the kynred of the Sunites: and of Azeni/ cometh the kynred of the Azenites: and of Eri/ cometh the kynred of the Erites: and of Arad/ cometh the kynred of the Aradites: and of Auel/ cometh the kynred of the Auelites. These are the kynredes of the childern of Gad/ in numbre. xl. thousande and. v. hundred.

The childern of Juda: Er and Ona/ whiche dyed in the londe of Canaan. But the childern of Juda in their kynred were: Sela/ of whom cometh the kynred of the Selamites: and of Phares/ cometh the kynred of y^e Pharesites: and of Serah/ cometh the kynred of the Serahites. And the childern of Phares were Herson/ of whom cometh the kynred of the Hersonites: and of Hamul/ cometh y^e kynred of the Hamulites. These are the kynredes of Juda/ in numbre. lxxvi. thousande and. v. hundred.

And the childern of Isachar in their kynredes were: Tola/ of whos cometh y^e kynred of the Tolaites: & Phuua/ of whos cometh y^e kynred of the Phuuites: and of Jasub/ cometh

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the kynred of the Zafubites: and of Symron cometh the kynred of the Sumronites. These are y^e kynredes of Isachar in numbre. lxiiij. thousande and. iij. hundred.

The childern of Zabulon in their kynredes were: Sered / of whom cometh the kynred of the Seredites: and Elon / of whom cometh the kynred of the Elonites: and of Jaabel / cometh the kynred of the Jehabelites. These are the kynredes of Zabulon: in numbre. lx. thousande and. v. hundred.

The childern of Joseph in their kynredes were: Manasse and Ephraim. The childern of Manasse: Nachir / of whom cometh the kynred of the Nachirites. And Nachir begat Gilead / of whom cometh the kynred of the Gileadites. And these are the childern of Gilead: Hieser / of whom cometh the kynred of the Hieserites: and of Helech cometh the kynred of the Helechites: and of Asriel y^e kynred of the Asrielites: and of Sichein cometh the kynred of the Sicheinites: and of Simida cometh the kynred of the Simidites: and of Gopher cometh the kynred of the Gopherites. And Zelaphead the sonne of Gopher had no sonnes but daughters And y^e names of y^e daughters of Zelaphead were: Mahla / Noa / Hagla / Milcha and Thirza. These are the kynredes of Manasse in numbre. lxv. thousande and seven hundred.

These are the childern of Ephraim in the

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ir kynredes: Suthelah / of whom cometh the kynred of the Suthelahites: and Becher / of whom cometh the kynred of the Becherites: and of Thaba cometh the kynred of the Thabaites. And these are the childern of Suthelah: Eran / of whom cometh the kynred of the Eranites. These are the kynredes of the childern of Ephraim in numbre. xxxij. thousande and. v. hundred. And these are the childern of Joseph in their kynredes.

These are the childern of Ben Jamin in their kynredes: Bela / of whom cometh the kynred of the Belaites: and of Assel cometh the kynred of the Asselites: and of Ahiram / the kynred of the Ahiramites: and of Supha the kynred of the Suphamites: and of Guphan the kynred of the Guphamites. And the childern of Bela were Ard and Naama fro whence cometh the kynredes of the Ardites and of the Naamites. These are the childern of Ben Jamin in their kynredes / and in numbre. xlv. thousande and lxxv. hundred.

These are the childern of Dan in their kynredes: Suham / of whom cometh the kynred of the Suhamites. These are the kynredes of Dan in their generacions. And all the kynredes of the Suhamites were in numbre. lxiiij. thousande and. iij. hundred.

The childern of Asser in their kynredes
S. ij.

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were: Zemna/of whom cometh the kynred of the Zemmites: and Isui/of whom cometh the kynred of the Isuites: and of Bua cometh the kynred of the Buites. And the childern of Bua were Heber/of whom cometh y kynred of the Heberites: and of Malchiel came the kynred of the Malchielites. And y daughter of Asser was called Sarah. These are the kynredes of Asser in numbre. lviij. thousande and. iij. hundred.

The childern of Naphtali in their kynredes were: Zabziel/of whom came the kynred of the Zabzielites: and Guni/of whom came the kynred of the Gunites: and of Jezer/ came the kynred of the Jezerites: and of Silem the kynred of the Silemites. These are the kynredes of Naphtali in their generacions in numbre. xlv. thousande and. iij. hundred. These are the numbres of the childern of Israel: six hundred thousande/ and a thousande vij. hundred and. xxx.

And the Lorde spake vnto Moses sayen ge: vnto these the lorde shalbe deuyled to enherett/ accordinge to the numbre of names: to many thou shalt geue y moare enheritaunce and to fewe y lesse: to every tribe shal y enheritaunce be geue accordinge to y numbre thereof. Notwithstondinge / y lorde shalbe deuyled by lott/ accordinge to y names of y tribes of their fathers: thei shal enherett: accordinge to the lott thou shalt deuyle their lond/ betw

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to the many and to the fewe.

These are the summes of y leuites in thei kynredes: of Gerson/ came the kynred of y Gersonites: and of Cahath came the kynred of the Cahathites: and of Merari came the kynred of the Merarites. These are the kynredes of Lem: the kynred of the Lemites/ the kynred of the Hebronites/ the kynred of the Machites/ the kynred of the Musites/ the kynred of the Karahites.

Rahab begate Amram / and Amrams wife was called Zochebed a daughter of leui in/ which was borne him in Egypte. And she bare vnto Amram/ Aaron / Moses and Miriam their syster. And vnto Aaron were borne/ Nadab/ Abihu/ Eleazer and Ithamar. But Nadab and Abihu dyed/ as they offered straunge fyre before the Lorde. And the numbre of them was. xxij. thousande / of all the males from a moneth olde and aboue for: they were not numbred amonge y childern of Israel/ because there was no enheritaunce geuen them amonge the childern off Israel.

These are the numbres of the childern of Israel which Moses and Eleazer the preast numbred in the felde of Moab/ fast by Jordane nye to Jericho. And amonge these there was net a man of the numbre of the childern of Israel which Moses and Aaron tolde in the wildernesse of Sinai. For the Lorde

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de sayed vnto them / that they shulde dye in þ wildernesse & that there shulde not be leste a man of them: saue Ealeb the sonne of Iephu ne & Josua the sonne of Nun.

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And the daughters of Zelaphead the sonne of Beber the sonne of Gilead / the sonne of Nachir the sonne of Manasse / of the kindredes of Manasse the sonne of Joseph (whose names were Mahela / Noa / Bagla / Melcha and Thirza) came & stode before Moses and Eleazer the preast ad before the lordes & all the multitude in the doore of the tabernacle of witnesse sayenge: oure father dyed in the wildernesse / & was not amonge the companie of them that gathered them selues together agensit the Lorde in the congregacion of Corah: But dyed in his owne synne / and had no sonnes. Wherefore shulde the name of oure fathers be taken awaye from amonge hys kynred / because he had no sonne? Geue vnto vs a possessyon amonge the brethren of oure father.

And Moses broughte their cause before the Lorde. And þ Lorde spake vnto Moses sayenge: The daughters of Zelaphead speke right: thou shalt geue them a possession to en

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heret amonge their fathers brethren / & shall turne the enheritaunce of their father vnto them. And speake vnto the childern of Israel sayenge: If a man dye and haue no sonne ye shall turne his enheritaunce vnto his daughter. If he haue no daughter / ye shall geue his enheritaunce vnto his brethren. If he haue no brethren / ye shall geue his enheritaunce vnto his fathers brethren. If he haue no fathers brethren / ye shall geue his enheritaunce vnto him that is nexte to him of his kindred / & let him possess it. And this shalbe vnto the childern of Israel an ordynaunce / and a lawe / as the Lorde hath commaunded Moses.

And the Lorde sayed vnto Moses: get þ upp in to this mount Abarim / and beholde the lande which I haue geuen vnto the childern of Israel. And whē thou hast sene it / thou shalt be gathered vnto thy people also / as Aaron thy brother was gathered vnto his people. For ye were disobedient vnto my mouthe in the deserete of Sin in þ stryfe of the congregacion / that ye sanctified me not in the water before their eyes. That is the water of stryfe in cades in the wildernesse of Sin. And Moses spake vnto the Lorde sayenge: let the Lorde God of the spirites of all flesh / sett a man ouer the congregacion / which maye goo in & out before them / and to lede them in and out

O faithfull
& mercifull
Moses ful
on like oure
Balams.

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that the congregacion of the Lorde be nor as a flocke of shepe without a sheparde.

And y^e Lorde sayed vnto Moyses: take Josua the sonne of Nun in whom there is spirite/and put thyne handes apon him / and set him before Eleazer the preast and before all the congregacion and geue him a charge in their syghte. And put of thi prayse apon him that all the companie of y^e childern of Israel maye heare. And he shall stonde before Eleazer y^e preast which shall axe conncell for him after y^e maner of the * lighte before y^e Lorde: And at the mouth of Eleazer shall both he and all the childern of Israel with him and all the congregacion/gode in and out.

And Moyses dyd as the Lorde commaun- ded him/and he toke Josua and set him befo- re Eleazer the preast and before all the cons- gregation/a * put his handes apon him & gaue him a charge/ as the Lorde commaun- ded thow the hande of Moyses.

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And the Lorde spake vnto Moyses say- inge: geue y^e childern of Israel a char- ge and saye vnto them / that they take heed to offer vnto me y^e offering of my * beed in the sacrifice of swete sauoure/in his due season. And saye vnto the. This is y^e offeringe which ye shall offer vnto y^e Lorde. ij. lames

There was
flinty hood a
pyght stone
i the ephod/
where the hie
preast looked
awd the will
of God in ty-
nes of neede/
is thou mayst
e in the story
of Dauid:
This was the
maner of the
Ebrues to ma-
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s of this ma-
ner did the a-
postle make de-
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es: & i hopes/
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other ceremo-
ny as thou sei-
st i tractes/ad-
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of paul to Ti-
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Byed is here
bordered & ra-
ke for all ma-
ner of tode ge-
uerally:

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So. liij.

of a yeare olde with out spot daye by daye to be a burnt offeringe perpetually. One lambe thou shalt offer in the mornynge/and y^e other at euen/And thereto y^e iij. parte of an Ephra of flour for a meate offeringe myngled with beten oyle/the fourth parte of an hin: which is a dayly offeringe ordened in the mount Si- nai vnto a swete sauoure in the sacrifice of y^e Lorde. And the drynt offeringe of the same: the fourth parte of an hin vnto one lambe / & poure the drynt offeringe in the holy place/ to be good drynte vnto the Lorde. And y^e other lambe thou shalt offer at euen/with the meate offeringe and the drynt offeringe after y^e ma- ner of the mornynge: a sacrifice of a swete sa- uoure vnto the Lorde.

And on the Sabbath daye. ij. lames of a yere olde a pece and with out spot / and two iij. deales of flour for a meate offeringe myn- gled with oyle/and the drynt offeringe theres- to. This is the burnt offeringe of euery Sab- bath/ besides the dayly burnt offeringe and his drynt offeringe.

And in the first daye of youre monethes/ ye shall offer a burnt offeringe vnto the Lorde: two yonge bellokes/and a ram/ and. viij. lames of a yere olde without spott / and. iij. iij. deales of flour for a meate offeringe min- gled with oyle vnto one bollocke/ and. ij. iij. deales of flour for a meate offeringe myn- gled with oyle vnto one ra. And euer moare/

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a tenthdeale of flour myngled with oyle/for a meatofferinge vnto one lābe. That is a burnt offeringe of a swete sauoure in the sacrifice of the Lorde. And their dryntofferynge shal be halfe an hin of wyne vnto one bollocke/ād the thyrde parte of an hin of wyne vnto a ram and the fourth parte of an hin vnto a lambe. This is the burnt offeringe of euery moneth thorow out all the monethes of the yere: & one he goote for a syn offeringe vnto the Lorde/ which shalbe offered with the dayly burnt offeringe and his dryntofferinge.

And the. xiiij. daye of the first moneth shalbe Passouer vnto the Lorde. And y. xv. daye of the same moneth shalbe a feast / in which vij. dayes men must eate vnleued bred The first daye shalbe an holy feast/ so that ye shall do no maner of laborious worke therein. And ye shall offer a burnt offeringe vnto the Lorde. ij. bollockes/one ram/and. vij. lames of a yere olde without spot / and their meate offeringe of flour myngled with oyle. iij. tenthdeales vnto a ram/and euermoare one tenthdeale vnto a lambe/thorow out the. vij. lames: & an hegoote for a syn offeringe to make an atonement for you. And ye shall offer these/ besyde the burnt offeringe in y moynge that is allway offered. And after this maner ye shall offer thorow out the. vij. dayes/ the fode of the sacrifice of swete sauoure vnto the Lorde.

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de. And it shalbe done besyde the dayly burnt offeringe and his dryntofferinge. And the seuenth daye shall be an holy feast vnto you/ so that ye shall doo no laborious worke therein.

And the daye of youre first frutes when ye brynge a new meatofferinge vnto the Lorde in youre weekes / shalbe an holy feast vnto you: so that ye shall doo no laborious worke therein. And ye shall offer a burnt offeringe of a swete sauoure vnto the Lorde. ij. younge bollockes/and a ram/and. vij. lames of a yere olde a pece / with their meate offeringes of flour myngled with oyle. iij. tenthdeales vnto a bollocke. ij. tenthdeales to a ram/ ād euermoare one tenthdeale vnto a lambe thorow out the. vij. lames/ād an hegoote to make an atonement for you. And this ye shall doo besydes the dayly burnt offeringe/ and his meate offeringe: & they shalbe without spot / with their dryntofferinges.

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And y first daye of y. vij. moneth shalbe an holy feast vnto you / ād ye shall doo no laborious worke therein. It shalbe a daye of tromper blowyng vnto you. And ye shall offer a burnt offeringe of a swete sauoure vnto y Lorde: one younge bollocke & one ram &. vij. lābes of a yere olde a pece that are pure. And their meate offeringes of flour

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myngled with oyle: iij. tenthdeales vnto the bollöcke/ and .ij. vnto the ram / and one tenth deale vnto one lambe thorow the .vij. lambes And an he goote for a synofferynge to make an atonement for you/ besyde the burnt offerynge of the moneth and his meatofferynge and besyde the dayly burnt offerynge and his meatofferynge/ and the drynkofferynges of the same: accordyng vnto the maner of them for a sauoure of swetnesse in the sacrifice of y^e Lorde.

And the tenth daye of that same seventh moneth shalbe an hely feast vnto you/ and ye shall humble youre soules and shall doo no maner worke therein . And ye shall offer a burnt offerynge vnto the Lorde of a swete sauoure: one bollöcke/ and a ram/ and .vij. lambes of a yere olde a pece/ without faute & their meatofferynges of floure myngled with oyle: iij. tenthdeales to a bollöcke/ ad .ij. to a rā and all waye a tenthdeale vnto a lambe/ thorow out the .vij. lambes And one he goote for a synofferynge/ besyde y^e synofferynge of atonement and the dayly burnt offerynge/ and y^e meate and drynkofferynges that longe to the same.

And the .xv. daye of the seventh moneth shalbe holy daye & ye shall doo no laborious worke therein/ and ye shall kepe a feast vnto y^e Lorde of .vij. dayes longe. And ye shall offer a burnt offerynge of a swete sauoure vnto the

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So. lv.

Lorde: xiiij. bollöckes. ij. rammes and .xiiij. lābes which are yere lynges and pure/ with oyle iij. tenthdeales vnto enery one of the .xiiij. bollöckes. ij. tenthdeales to ether of the rammes/ and one tenthdeale vnto eche of the .xiiij. lambes. And one he goote vnto a synofferynge/ besyde y^e dayly burnt offerynge with his meate and drynkofferynges.

And the seconde daye. xiiij. younge bollöckes. ij. rammes & .xiiij. yere lynges lambes without spot: & their meatofferynges and drynkofferynges vnto the bollöckes/ rammes and lambes/ accordyng to the numbrie of them & after the maner. And an he goote for a synofferynge/ besyde the dayly burnt offerynge ad his meate and drynkofferynges.

And the thyrde daye. xi. bollöckes. ij. rammes & .xiiij. yere lynges lambes without spot: & their meate and drynkofferynges vnto the bollöckes/ rammes & lambes/ after the numbrie of the & accordyng to the maner. And an he goote for a synofferynge/ besyde the dayly burnt offerynge & his meate and drynkofferynges.

And the fourth daye. x. bollöckes. ij. rammes & .xiiij. lābes/ yere lynges & pure: ad their meate & drynkofferynges vnto the bollöckes rāmes & lābes/ accordyng to their nūbrie and after the maner. And an he goote for a synofferynge/ besyde the dayly burnt offerynge ad his meate and drynkofferynges.

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And the syfte daye. ix. bollockes. ij. rāmes and. xiiij. lambes of one yere olde a pece without spot. And their meate and drynkofferynges vnto the bollockes/ rāmes and lambes/ acordynge to the numbrie of them and after the maner. And an hegoote for a synofferynge/besyde the dayly burnt offerynge and his meate and drynkofferynges.

And the syxte daye. viij. bollockes. ij. rāmes and. xiiij. yerelynge lambes without spot And their meate and drynkofferynges vnto the bollockes/ rāmes and lambes/ acordynge to the maner. And an hegoote for a synofferynge/besyde the dayly burnt offerynge and his meate and drynkofferynges.

And the seuenth daye. viij. bollockes. ij. rāmes and. xiiij. lambes that are yerelynges & pure. And their meate and drynkofferynges vnto the bollockes/ rāmes and lābes/ acordynge to their numbrie & to the maner. And an hegoote for a synofferynge/besyde y dayly burnt offerynge and his meate and drynkofferynges.

Out of such come oure octaues ad feastes of eight days as longe. And the eyght daye shalbe the conclusion of y feaste vnto you/ & ye shall doo no maner laborious worke therein. And ye shall offer a burnt offerynge of a swete sauoure vnto the Lorde: one bollocke/ one rā &. viij. yerelynge lābes without spot. And the meate & drynkofferynges vnto the bollocke/ rā and lābes/ acordynge to their numbrie & acordyngete y maner.

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And an hegoote for a synofferynge besyde the dayly burnt offerynge and his meate & drynkofferynges.

These thynges ye shall doo vnto the Lorde in youre feastes: besyde youre vowes and freewyll offerynges/ in youre burnt offerynges meate offerynges/ drynkofferynges and pease offerynges. And Moses tolde the childern of Israel/ acordynge to all that the Lorde commaunded him.

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And Moses spake vnto the heedes of the trybes of y childern of Israel sayenge: this is the thyng which the Lorde commaundeth. Yf a man vowe a vowe vnto the Lorde or: swere an othe ad bynde his soule/ he shall not goo backe with his worde: but shal fulfyll all y proceadeth out of his mouth

Yf a damself vowe a vowe vnto y Lorde & binde herselfe beyng in hir fathers housse and vnmarrid: Yf hir father heare hir vowe & bonde which she hath made vpon hir soule/ & holde his pease thereto: then all hir vowes & bōdes which she hath made vppō hir soule shall stonde in effecte. But & yf hir father forbide her the same daye that he heareth it / none of hir vowes nor bondes which she hath made vpon hir soule shalbe of value/ ad the Lorde shall forgiue her / because hir father forbade her.

Yf she had an husbōde when she vowed

See was sett the example of our chastite/ obedientie: oure offerynges ad oure pilgrimage.

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or pronounsed oughte out of hir lippes wherewith she bonde hir soule / and hir husbonde herde it and helde his peace thereat the same daye he herde it: Then hir vowes and hir bondes wherewith she bounde hir soule / shall stonde in effecte. But ad yf hir husbonde forbade her the same daye that he herde it / than hath he made hir vowe which she had vppon her of none effecte / and that also which she pronounsed with hir lippes wherewith she bounde hir soule / and the Lorde shall forgeue her.

The vowe of a wedowe and of her that is deuorced / & all that they haue bound their soules withall / shall stonde in effecte with them.

Yf she vowed in her husbondes housse or bounde her soule with an oth / and her husbonde herde it and helde his peace and forbade her nor: then all her vowes and bondes wherewith she bound her soule / shall stonde. But yf her husbonde disannulled them yf same daye that he herde them / then nothing that proceded out of her lippes in vowes ad bondes wherewith she bounde her soule shall stonde in effecte: for her husbonde hath lowsed them / and the Lorde shall forgeue her.

All vowes and othes that binde to humble the soule / maye her husbonde stablish or breake. But yf her husbonde hold his peace from one daye vnto another / then he stablisheth

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all her vowes and bondes which she had vppon her / because he helde his peace the same daye that he herde them. And yf he afterwarde breake them / he shall beare her synne himself.

These are the ordinaunces which y Lorde commaunded Moses / betwene a man and his wife / and betwene the father and his daughter / beyenge a damsell in hir fathers housse.

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And the Lorde spake vnto Moses sayinge: auenge the children of Israel of the Madianites / and afterwarde be gathered vnto thy people. And Moses spake vnto the folke sayinge: Garnesse some of you vnto warre / and let them goo upon the Madianites and auenge the Lorde of the Madianitis. Ye shall sende vnto the warre a thousande of euery trybe thorow out all the trybes of Israel. And there were taken oute of the thousandes of Israel. xij. thousande prepared vnto warre / of euery trybe a thousande. And Moses sent them a thousande of euery trybe / with Phineas the sonne of Eleazer the preaster to warre / and the holyc vessels & the trompettes to blowe with in his honde.

And they warred agens the Madianites / as the Lorde commaunded Moses / ad

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slewe all the males. And they slewe the kyn-
ges of Madian among other that were slay-
ne: Eui/Rekem/Sur/Bur and Reba: syne
kynge of Madian. And they slewe Balā
the sonne of Beor with the swerde. And the
childern of Israel toke all the women of Ma-
dian prisoner and their childern /and spoy-
led all their cattell /their substance and their
goodes. And they burnt all their cities whe-
rein they dwell /and all their castels with fy-
re. And they toke all the spoyle and all they
coude carche /both of men and bestes. And
they broughte the captiues and that which
they had taken and all the spoyle vnto Mo-
ses and Eleazer the preast vnto the com-
panye of the childern of Israel: euen vnto the
hoste /in y^e felde of Moab by Jordaneyne
to Jericho.

And Moses and Eleazer the preast and
all the lordes of the congregacion went out
of the hoste agens^t them. And Moses was
angrie with the officers of the hoste /with y^e
capraynes ouer thousandes and ouer hun-
dredes /which came from warre and batay-
le /and sayde vnto them: Haue ye saved the
women alyne? beholde /these caused the chil-
dern of Israel thorow Balam /to commytt
trespace agens^t y^e Lorde /by y^e reason of Deor /
a their folowed a plage amonge y^e congre-
gacion of the Lorde. Nowe therefore slec all^t the
men childern and the women that haue lyen

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with men fleshye: But all the women child-
ren that haue not lyen with men /kepe alyue
for youre selues. And lodge without the ho-
ste. vij. dayes all that haue killed any perso-
ne /a all that haue twiched any dead body /a
purisye both youre selues a youre prisoner
the. iij. daye a the. vij. And sprinkle all youre
raymentes a all that is made of skynnes /a
all worke of gootes heer /ad all thynges ma-
de of wodd.

And Eleazer the preast sayed vnto all y^e
me of warre which went out to batayle: this
is the ordinaunce of the lawe which the Lor-
de commaunded Moses: Gold /syuer /braf-
se /yeron /tyn a leed /a all that maye abyde y^e
fyre /ye shall make it goothorow the fyre /ad
then it is cleane. Vnto the later /it shall be
sprinkled with sprinklinge water. And all y^e
soffereth not the fyre /ye shall make goo tho-
row the water. And wash youre clothes the
seuenth daye /a then ye are cleane. And as er
warde come in to the hoste.

And the Lorde spake vnto Moses sayen-
ge: take the summe of the praye that was sta-
ken /both of the wemē a of cattell /thou a Ele-
azer the preast and the auncient heedes of y^e
congregacion. And denyde it in to two par-
tes /betwene them that toke the warre vppō
the and went out to batayle and all the con-
gregacion. And take a porcion vnto the Lor-
de of the men of warre which went out to

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batayle one of fyue hundred / of the women and of the oren and of the asses and of the shepe: and ye shall take it of their halfe and geue it vnto Eleazer the preast / an heueofferynge vnto the Lorde. And of the halfe of y childern of Israel / take one of systye / of y wemen / of the oren / of the asses and of the shepe / and of all maner of beestes / & geue them vnto the leuites which wayre apon y habitacion of the Lorde.

And Moses and Eleazer the preast did as the Lorde commaunded Moses. And y botye and the praye which the men of warre had caught / was. vi. hundred thousande & lxxv. thousande shepe: ad. lxxij. thousande oxen: & lxi. thousande asses: & xxvij. thousande women that had lye by no man.

And the halfe which was the parte of the that wēt out to warre / was. iij. hundred thousande and. xxxvij. thousande and fyue hundred shepe: And the Lordes parte of the shepe was. vi. hundred and. lxxv. And the oren were. xxxvi. thousande / of which the Lordes parte was. lxxij. And the asses were. xxx. thousande and fyue hundred / of which the Lordes parte was. lxi. And the women were. xvi. thousande / of which the Lordes parte was. xxxij. soules. And Moses gaue that summe which was the Lordes heueofferynge vnto Eleazer the preast: as the Lorde commaunded Moses.

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And the other halfe of the childern of Israel which Moses seperated from the men of warre (that is to wete / the halfe that pertayned vnto the congregacion) was. iij. hundred thousande and. xxxvij. thousande and fyue hundred shepe: and. xxxvi. thousande oxen: and. xxx. thousande asses and fyue hundred: and. xvi. thousande women. And Moses toke of this halfe that pertayned vnto the childern of Israel: one of euery systie / both of the wemen & of the catell / and gaue them vnto the leuites which wayred vpon the habitacion of the Lorde / as the Lorde commaunded Moses.

And the officers of thousandes of the hoste / the captaynes ouer the thousandes and the captaynes ouer the hundreds came forth & sayed vnto Moses: Thy seruauntes haue taken the summe of the men of warre / which were vnder oure hande / & there lacked not one man of them. We haue therfore brought a present vnto the Lorde what euery man founde of Jewels of golde / cheyns / bracelets / ringes / earynges & spangels / to make an attonement for oure soules before the Lorde.

And Moses & Eleazer toke the golde off them: Jewels of all maner facions. And all the golde of the heueofferynge of the Lorde / of the captaynes ouer thousandes & hundreds was. xvi. thousand. vij. hundred & l. sycles /

which y^e me of warre had spoyled/ every man for him selfe. And Moses & Eleazer y^e preast rofe the golde of the capraynes ouer the thou sandes & ouer the hundreds/ & brought it in to the tabernacle of witness: to be a memorie all vnto y^e childern of Israel/ before y^e Lorde.

The xxxij. Chapter.

The childern of Ruben & the childern of Gad/ had an excedinge greare multitude of cattell. And whē they sawe the lōde of Jaeser & the lōde of Gilead y^e it was an apte place for cattell/ they came & spake vnto Moses & Eleazer y^e preast & vnto y^e lordes of y^e cōgregaciō sayenge. The lōde of Astaroth Sibon & Beon/ whiche contrey y^e Lorde smote before the congregacion of Israel: is a lōde for cattell/ and we thy seruauntes haue cattell wherfore (sayed they) yf we haue founde grace in thy syghte/ let this lōde be geuen vnto thy seruauntes to possesse/ and bringe vs not ouer Iordane.

And Moses sayed vnto the childre of Gad and of Ruben: shall your brethern goo to warre and yet ary here? Wherfore discourage ye the hertes of the children of Israel for to goo ouer into the lōde whiche the Lorde hath geue them? This dyd your fathers/ whē I sent them from Cades bernea to see the lōde. And they went vp euen vnto the ryuer of Escol & sawe the lōde/ & discouraged the hertes of the childern of Israel/ that they shulde

not goo in to the lōde whiche the Lorde had geuen them.

And the Lorde was wroth the same tyme and sware sayenge: None of the men that came out of Egipte frō twentye yere olde and a houe/ shall see the lōde whiche I swore vnto Abraham / Isaac and Jacob/ because they haue not continually folowed me: saue Caleb the sonne of Iephune the Benesite/ & Iesua the sonne of Nun/ for they haue folowed me continually. And the Lorde was angry with Israel/ and made them wandre in the wildernesse. xl. yere/ vntill all the generacion that had done euell in the syghte of the Lorde were consumed.

And beholde/ ye are tyen vp in your fasthers stede/ the encrease of synfull men/ to augmente the ferse wrath of the Lorde to Israel ward. For yf yet turne awaye from after him/ he wyll yet agayne leue the people in the wildernesse/ so shall ye destroy all this folke.

And they went nere him ad sayed: we will bylde shepefoldes here for oure shepe and for oure cattell/ and cities for oure childern: But we oure selues will go ready armed before y^e childern of Israel/ vntill we haue broughte them vnto their place. And oure childre shall dwell in the stronge cities/ because of the inhabiters of the lōde. And we will not retorne vnto oure housses/ vntill the childern off

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Israel haue enherited: every man his enheritaunce. For we will not enheret with them on yonder syde Jordane forwarde / because oure enheritaunce is fallen to vs on this syde Jordane eastwarde.

And Moses sayed vnto them: Yf ye will do this thinge / that ye will go all harnesssed before the Lorde to warre / and will go all of you in harnessse ouer Jordane before y^e Lorde / vntill he haue cast out his enemyes before him / & vntill the londe be subdued before y^e Lorde: then ye shall retorne & be without synne agenssthe Lorde & agensst Israel / & thie londe shall be youre possession before the Lorde. But & yf ye will not do so / beholde / ye synne agensst the Lorde: ad be sure youre synne will synde you out. Bilde youre cities for youre childern & foldes for youre shepe / & se ye do y^e ye haue spoken.

And the childern of Gad & of Ruben spake vnto Moses sayenge: thy seruauntes will do as my lorde commaundetb. Oure childre oure wyues substāce & all oure catell shall remaine here in the cities of Gilead. But we thi seruauntes will goo all harnesssed for the warre vnto batayle before the Lorde / as my lorde hath sayed.

And Moses comaūded Eleazer y^e preast & Josua y^e sonne of Nun & the aunciet hedes of the tribes of the childern of Israel / & sayed vnto them: Yf the childern of Gad and Ru-

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ben will goo with you ouer Jordane / all prepared to syghte before the Lorde: then when the lande is subdued vnto you / geue them the londe of Gilead to possesse / but & yf they will not goo ouer with you in harnessse / then they shall haue their possessions amonge you in y^e londe of Canaan. And the childern of Gad & Ruben answered sayenge: that which y^e Lorde hath sayed vnto thi seruauntes we will doo. We wil goo harnesssed before the Lorde in to the londe of Canaan / & the possession of oure enheritaunce shall be on this syde the Jordan.

And Moses gaue vnto y^e childern of Gad and of Ruben & vnto halfetherybe of Manasse the sonne of Joseph / the kyngdome of Sihon kyng of the Amozites / and the kyngdome of Og kyng of Basan / the lande that longed vnto the cities thereof in the costes of the contre rounde aboute. And the childern of Gad bylt Sibō / ataroth / Aroer / Atroth / Sophan / Jaaser / Jegabcha / Bethnimra & Betharan stronge cities / and they bylt foldes for their shepe. And the childern of Ruben bylt Hesebon / Elalea / Biriathaim / Nebo / Baal Meon and turned their names / and Sibasma also: & gaue names vnto the cities which they bylt.

And the childern of Machir the sonne of Manasse went to Gilead and tofeit / and put out the Amozites y^e weretherein. And Mos-

ses gaue Gilcad vnto Machir the sonne of Manasse / & he dwelt therein. And Jair the sonne of Manasse wēt & toke y small townes thereof / & called the the townes of Jair. And Nobah went & toke Kenath with the townes longing thereto / & called it Nobah after his awne name.

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Wese are the iurneyes of the childern of Israel which went out of the lande of Egipre with their armies vnder Moses ad Aaron. And Moses wrote their goenge out by their iurneyes at y cōmandment of the Lorde: euen these are y iurneyes of their goenge out. The childern of Israel departed from Raheses the. xv. daye of the first month / on y morowe after Passes ouer & went out with an hie bande in the syghre of all Egipre / while the Egyprians buried all their firstborne which the Lorde had smoten amongethē. And vppō their goddes also the Lorde dyd execution. And y childern of Israel remoued from Rahemes and pitched in Sucoth.

And they departed frō Sucoth & pitched their tentes in Ethā / which is in the edge of y wyldernesse. And they remoued frō Ethā ad turned vnto the entrynge of Hiroth which is before baall Zephon / & pitched before Migdol. And they departed frō before Hiroth & went thorow the myddes of the see in to the wildernesse / & wēt. iij. dayes iurney in y wildernesse of Ethā / & pitched in Marah. And they remoued frō Marah & wēt vnto Elim where were. xij. fountaynes ad. lxx. datetrees and they pitched there.

And they remoued from Elim & laye fast by the red see. And they remoued frō the red see & laye in y wildernesse of Sin. And they toke their iurney out of y wildernesse of Sin / & set vpp their tentes in Saphka. And they departed from Saphka / and laye in Alus. And they remoued from Alus / & laye at Raphedim / where was no water for the people to drynke. And they departed from Raphedim / and pitched in the wildernesse of Sinai.

And they remoued from the deserte of Sinai / & ledged at the graues of Iust. And they departed from the sepulchres of Iust / ad laye at Haseroth. And they departed from Hazereth / & pitched in Rithma. And departed frō Rithma and pitched at Rimon Perez. And they departed from Rimon Perez / & pitched in Libna. And they remoued from Libna / & pitched at Kissa. And they iurneyed frō Kissa ad pitched in Behelatha. And they went frō Behelatha / & pitched in moūt Sapher. And they remoued from moūt Sapher / and laye in Sarada. And they remoued from Sarada / and pitched in Mafchelath.

And they remoued from Mafchelath / & laye at Tabath / ad they departed frō Tabath & pitched at Tharash. And they remoued frō

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Charath/and pitched in Mithca. And they went from Mithca/and lodged in Hasimona. And they departed from Hasimona/and laye at Moseroth. And they departed from Moseroth/and pitched amonge the childern of Jacon. And they remoued from the childern of Jacon/ad laye at Hor gidgad. And they went from Hor gidgad/and pitched in Jathbartha. And they remoued from Jathbartha/and laye at Abirona. And they departed from Abirona/and laye at Ezeon gaber. And they remoued from Ezeon gaber/and pitched in the wildernesse of Sin/which is Cades.

And they remoued from Cades/a pitched in mount Hor/in y edge of the londe of Moab. And Aaron the preast went vpp into mount Hor at the commandment of y Lorde a dyed there/euen in the fortieth yere / after the childern of Israel were come out of y londe of Egipre/a in the first daye of the fyfete moneth. And Aaron was an hundred ad xxxiiij. yere olde when he dyed in mount Hor.

And Kinge Erad the canaanite which dwelt in y south of y lond of canaa / herd y the childern of Israel were come.

And they departed fro mount Hor/a pitched in Salmona. And they departed from Salmona/a pitched in Phimon/a they departed from Phimon/a pitched in Oboth. And they departed fro Oboth/a pitched in Jgim

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Abarim in the borders of Moab. And they departed from Jgim/and pitched in Sibon Gad. And they remoued from Sibon Gad/and laye in Almon Diblathama. And they remoued from Almon Diblathama/ad pitched in y mountaynes of Abarim before Niabo. And they departed from the mountaynes of Abarim/a pitched in the feldees of Moab fast by Jordane nye to Jericho. And they pitched apon Jordayne/from Beth Baiesmorh vnto y playne of Sitim in y feldees of Moab.

And the Lorde spake vnto Moses in the feldees of Moab by Jordayne nye vnto Jericho/saye ge: speake vnto the childern of Israel and saye vnto them: when ye are come ouer Jordane in to the londe of Canaan/ set that ye dryue out all the inhabiters of the londe before you/a destroy their Imaginacions a all their Images of Metall/ad plucke downe all their alters bylt on hittes: And possesse y londe a dwell therein / for I haue genen you the londe to enioye it. And ye shall denyde the enheritaunce of the londe by lott amonge youre kynreddees/ad gene to the moo the moare enheritaunce/a to the fewer the lesse enheritaunce. And youre enheritaunce shalbe in y trybes of youre fathers/in y place where euey ry mans lott fallerh.

But and yf ye will not dryue out the inhabiters of y londe before you/then these which ye let remayne of the/shalbe thornes in youre

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eyes and dartes in youre sydes / & shall vere you in the lode wherein ye dwell. More ouer it will come to passe / y I shall doo vnto you as I thoughte to doo vnto them.

The xxxiiij. Chapter.

And the Lorde spake vnto Moses saye engel: comaunde the childern of Israel and saye vnto them: when ye come in to the londe of Canaan / this is the londe that shall fall vnto youre inheritaunce / the londe of Canaan with all hir costes. And youre south quarter shalbe from the wildernesse of Sin alonge by the coste of Edom / so that youre south quarter shalbe from the syde of the salte see eastwarde / & shall set a compasse fro the south vpp to Acrabim / & reach to Sinna. And it shall goo out on y south syde of Cades Bernea / & goo out also at Hazar Adar / and goo alonge to Azmon. And shall set a copasse from Azmon vnto the ryuer of Egipte / and shall goo out at the see.

And youre west quarter shall be the grete see / which coste shalbe youre west coste.

And this shalbe youre north quarter: ye shall compasse from the great see vnto mount Hor. And from mount Hor ye shall compasse & goo vnto Bemath / and the ende of y coste shalbe at Sedada / & the coste shall reach out to Siphren and goo out at Hazar Enan. And this shalbe youre north quarter.

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And ye shall compasse youre east quarter fro Hazar Enan to Sepham. And the coste shall goo downe from Sepham to Ribla on the east syde of Ain. And then descende and goo out at the syde of the see of Chinerah eastwarde. And then goo downe alonge by Jordayne / and leue at the salte see. And this shall be youre lode with all the costes thereof rounde aboute.

And Moses commaunded the childern of Israel saye ge: this is the lode which ye shall inheret by lotte / and which the Lorde comaunded to geue vnto .ix. trybes and an halfe: for the trybe of the childern of Ruben haue receaued / in the houssholdes of their fathers / and the trybe of the childern of Gad in their fathers houssholdes / & halfe the trybe of Manasse / haue receaued their inheritaunce / that is: .v. wete. ii. trybes and an halfe haue receaued their inheritaunce on y other syde of Jordayne by Jericho eastwarde / towarde the fonteyne.

And the Lorde spake to Moses saye engel: These are the names of y men / which shall deuyde you the londe to inheret. Eleazer y presast / & Josua the sonne of Nun. And ye shall take also a lorde of enery trybe to deuyde the londe / whose names are these: In the trybe of Iuda / Caleb y sonne of Iephune. And in y trybe of y childern of Simeon / Semuel y sonne of Amud / & in y trybe of Be Jamin / Eli

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dad the sonne of Cillon. And the intrybe of y^e childern of Dan/the lorde Bueki the sonne of Jagli. And amonge the childern of Joseph: in the trybe of the childern of Manasse/the lorde Ganiel the sonne of Ephod. And in the trybe of the childern of Ephraim/y^e lorde Cesmuelt the sonne of Siphran. And in the trybe of the sonnes of Zabulon/y^e lorde Elizaphan the sonne of Parnac. And in the trybe of the childern of Issachar/the lorde Palthiel y^e sonne of Asser/the lorde Ahihud y^e sonne of Selomi. And in the trybe of the childern of Naphtali/the lorde Peda El the sonne of Ammihud. These are they which the Lorde commaunded to deny the inheritaunce vnto the childern of Israel/in the londe of Canaan.

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And the Lorde spake vnto Moses in y^e felde of Moab by Jordayne Jericho sayenge: commaunde the childern of Israel/that they geue vnto the leuites of the inheritaunce of their possession:cities to dwell in. And ye shall geue also vnto the cities of y^e leuites/suburbes rounde aboute them. The cities shalbe for them to dwell in / and y^e suburbes for their caretell/possession and all maner bestes of theirs.

And the suburbes of the cities which ye shall geue vnto the leuites/shall reach from the wall of y^e citie outwarde/a thousande cubites

xxxv. Chapter. So. lxxv.

bites rounde aboute. And ye shall measure without the citie / and make the vtmost border of the east syde: two thousande cubites/ And the vtmost border of the south syde: two thousande cubites / And the vtmost border of the west syde: two thousande cubites: and the vtmost border of the north syde: two thousande cubites also: and the citie shalbe in the myddes. And these shall be the suburbes of their cities.

And amonge the cities which ye shall geue vnto the leuites / there shall be sixe cities of fraunches which ye shall geue to that intent that he which killeth / maye flye thyder. And to them ye shall adde. xliij. cities mo: so that all the cities which ye shall geue the leuites shalbe. xlviij. with their suburbes. And of the cities which ye shall geue oute of the possessyons of the childern of Israel / ye shall geue many out of their possessyons that haue moche and fewe out of their possessyons that haue litle: so that every tribe shall geue of his cities vnto the leuites/accordinge to the inheritaunce which he enheriteth.

And the Lorde spake vnto Moses sayenge: speake vnto the childern of Israel and saie vnto them: when ye be come ouer Jordayne into the londe of Canaan / ye shall bylde cities whiche shalbe priuyleged townes for you: that he whiche sleeth a man vnwares/ maye flye thither. And the cities shalbe to

The righte
use of sence
in iudges.

xxxv. Chapter.

flee from the executioner of bloude/that he whye
che fyllid dye not/vntill he stonde before the
congregation in iudgement. And of these
vi. fre cities which ye shall geue .iij. ye shall
geue on this syde Jordayne and .iij. in y lons
de of Canaan. And these sixe fre cities shall
be for the childern of Israel & for the sirauis
ger & for him that dwelth amonge you / y
all thei which kill any persone vnwares/ma
ye flee thur.

If any man smyte another with a wepō
of yernethat he dye/than he is a murtherer/
& shall dye for it.

If he smyte him with a tharwinge stone
that he dye therewith/then he shall dye: for
he is a murtherer and shall be slayne there
fore.

If he smyte him with a handwepon of
woodd that he dye therewith / then he shall
dye: for he is a murtherer and shall be slayne
therefore.

The iudge of bloude shall flee the murtherer/as
soone as he synderth him: If he thaulk
him of hate or hurle at him with layenge of
wayte that he dye or smyte him with his han
de of ennye that he dye / he that smote him
shall dye/for he is a murtherer. The iustice
of bloude shall flee him as soone as he syn
derth him.

But and yf he pussbed him by chaunce &
not of hate or cast at him with any maner of

xxxv. Chapter

Folio. lxxv.

thyng and nor of layenge of wayte: or cast
any maner of stone at him that he dye there
with/and sawe him nec: And he cast it upon
him and he dyed / but was not his enemye
nether soughte him ony harme: Then the co
gregation shall iudge betwene the fleer ad
the executioner of bloude in soche cases. And
the congregation shall deliuer the fleer out
of the hande of the iudge of bloude / and
shall restore him agayne vnto the fraun
chesed cite/whorther he was fled. And
he shall byde there vnto the dethe off the
hye preaste which was anoynted with hos
ly oyle.

But and yf he came without the borders
of his prenyleged cite whether he was fled/
yf the bloudeenger synde him without the
borders of his fre towne / he shall flee the
murtherer and be gilllesse/because he shul
de haue bidden in his fre towne vntill the
deth of the hye preaste / and after the deth of
the hye preaste/he shall returne agayne vnto
to the londe of his possessyon. And this
shalbe an ordinaunce and a lawe vnto you/
amonge youre childern after you in all your
re habitacions.

Whosoeuer sleeth / shall be slaine at y mou
the of witnesses. For one witness shall not
answere agenste one persone to put him to
deth. Moreover ye shall take none amens
des for the lyfe of the murtherer whiche is

B. ij.

xxxvi. Chapter.

worthy to dye: But he shall be put to death. Also ye shall take none atonement for him y^e is fled to a fre cite/that he shulde come agayne and dwell in the londe before the death of the hie preast.

And se that ye polute not the londe which ye are in/for bloude defyleth the londe. And the londe can none other wyse be clenfed of y^e bloude that is shed therein/but by the bloude of it that shed it. Defyle not therfore the londe which ye inhabit/a in the myddes of which I also dwell/for I am y^e Lorde which dwell amonge the childern of Israel.

¶ The xxxvi. Chapter.

And the aunceyt heedes of the childern of Gilead the sonne of Machir y^e sonne of Manasse of the kynred of y^e childern of Joseph/came forth and spake before Moses and the prynces which were aunceyt heedes amonge the childern of Israel & sayed: The Lorde commaunded my lorde to geue y^e land to enherette by lotte to the childern of Israel. And then my lord commaunded in y^e name of the Lorde to geue the enheritaunce of Selaphead oure brother vnto his doughters. Now when any of the sonnes of the trybes of Israel take them to wyues/ then shall their enheritaunce be taken from the enheritaunce of oure fathers/ and shall be put vnto the enheritaunce of the trybe in which they

xxxvi. Chapter. So. lxxv.

are and shall be taken from the lot of oure enheritaunce. And when the fre yere cometh vnto the childern of Israel/ then shall their enheritaunce be put vnto the enheritaunce of the trybe where they are in/ and so shall their enheritaunce be taken awaye from the enheritaunce of the trybe of oure fathers.

And Moses commaunded the childern of Israel at the mouth of the Lorde sayenge: the trybe of y^e childern of Joseph haue sayed well. This therfore doeth the Lorde commaunde the doughters of Selaphead sayenge: let them be wyues to whom they the silse thynke best/ but in the kynred of the trybe of their father shall they marye/ that the enheritaunce of the childern of Israel roole not from trybe to trybe. But that the childern of Israel maye abyde/ every man in the enheritaunce of the trybe of his fathers. And every doughter that possesseth any enheritaunce amonge the trybes of the childern of Israel/ shall be wife vnto one of the kynred of the trybe of hir father/ that the childern of Israel maye enioy every man the enheritaunce of his father/ & that the enheritaunce goo not from one trybe to another: but that at the trybes of the childern of Israel/ maye abyde every man in his owne enheritaunce.

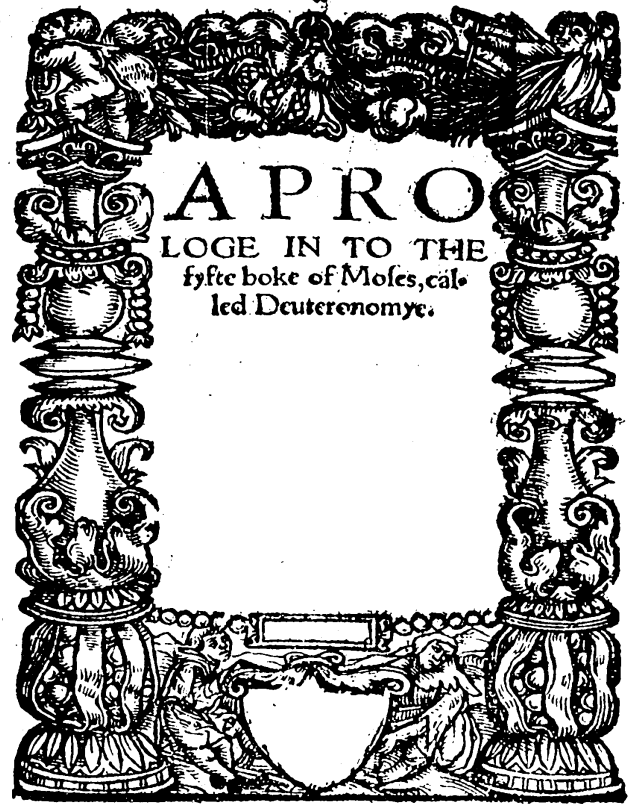
And as the Lorde commaunded Moses even so dyd the doughters of Selaphead: Nabela, Thirza, Bagla/ Milca and Noa/

xxxvi. Chapter.

And were married vnto their fathers brothers
sonnes of the kyned of the childern of Ma-
nasse the sonne of Joseph: and so they had the-
ir inheritance in the tribye of the kyned of
their father.

These are the commaundmentes & lawes
which the Lorde commaunded thoro Mo-
ses vnto the childern of Israel in the felde
of Moab apon Jordayne nye vnto Jericho.

¶ The ende of the.iiij. boke of Moses.



A P R O
LOGE IN TO THE
fyfte boke of Moses, cal-
led Deuteronomye.



His is a boke worthy
to be rede in daye and
nyghte and neuer to be
oute of handes. For it
is the most excellent of
all the bokes of Moses
It is easye also and light
and a very pure gospell
that is to wete, a preachinge of fayth and loue :
deducinge the loue to God oute of faith, and
the loue of a mans neyghboure out of the loue
of God. Herin also thou mayst lerne right me
ditacion or contemp'acyon, which is nothing
els saue the callinge to mynde and a repeatyng
in the hert of the gloriouse and wonderfull dea
des of God, and of his terrible handelinge off
his enemyes and mercysfull entreating of them
that come when he calleth them which thinge
this boke doth and almost nothinge els.

In the.iiij. first chaptres he reherfeth the be
nefites of God done vnto the, to prouoke the
to loue, and his mightie deades done aboute all
naturall power and beyonde all naturall capaci
te of faith, that they might beleue God and true
st in him and in his strength. And thyrde he
reherfeth the firee plagis of God vppon his
enemyes and on them which therowe impacien
tie and vnbeleffe fell from him : partelye to
tame

tame and abate the appetites of the fleshe whi
che alwaye fyght agent the spirite, and parte
ly to bridle the wilde raginge lustes of the in
whom was no spirite: that though they had no
power to do good of loue, yet at the lest waye
they shulde abityne from outwarde euell for
feare of wrath and cruell vengeance whiche
shuld fall vppon them and shortly finde them
oute, yf they cast vpp goddes nurter and runne
at ryotte beyonde his lawes and ordinaunces.
Moreouer he chargeth them to put nought to
nor take oughte awaye from goddes wordes,
but to be diligent onlye to kepe them in reme
braunce and in the harte and to teache their
childern, for feare of forgettinge. And to be
ware ether of makynge imagerye or of bowin
ge them selues vnto images sayenge: Ye saue
no image when God spake vnto you, but here
de avoyce onlye and that voyce kepe and the
runto cleaue, for it is youre liffe and it shall sa
ue you. And finally yf (as the frayltie of al flesh
is) they shall haue fallen from God and he ha
ue brought them in to trouble, aduersyte, and co
braunce and all necessite: yet yf they repent and
turne, he promyseth them that God shall reme
bre his mercie and receave the to grace agayne

In the fift he repeteth the .x. commaundme
tes and that they myght se a cause to do them

A ij of log

of loue, he biddeth them remembre that they were bounde in Egipte and how God delyuered them with a mightie hande and a stretchedout arme, to serue him and to kepe his commaundmentes: as Paule sayeth that we are bought with Christes bloude and therefore are his seruautes and not oure awne, and ought to seke his will and honoure onlye and to loue and serue one another for his sake.

In the sixte he setteth out the fountayne off all commaundmentes: that is, that they beluee how that there is but one God that doeth all, and therefore ought onlye to be loued with all the herte, all the soule and all the myghte. For loue only is the fulfillinge of the commaundmentes, as Paule also sayeth vnto, the Romaynes and Galathians likewise. He warneth the also that they forgett not the commaundmentes, but teach the their childern and to shew the ir childern also how God delyuered the out of the bondage of the Egiptians to serue him and his commaundmentes, that the childern myght se a cause to worke of loue, likewise.

The seuēth is all together of faith: he remooueth all occasiōs that might withdrawe them from the fayth, and pulleth them also from all confidence in them selues, and sturreth the vp to trust in god boldlye and onlye.

Of the

Of the eyght chaptre thou seyst how that the cause of all temptation is, that a mā might se his awne herte. For whē I am brought in to that extremite that I must ether suffre or forsake god, then I shall feale how moch I beluee and trust in him, and how moch I loue him. In like maner, yf my brother do me euell for my good, then yf I loue him when there is no cause in him, I se that my loue was of god, and euē so yf I then hate him, I feale and peaceaue that my loue was but wordly, And finallye he sturreth the to the fayth and loue of god, and dryveth them frō all confidence of their awne selues.

In the nyynth also he moueth the vnto faith and to put their trust in god, and draweth the from confidence of them selues by rehearsing all the wekednesse which they had wrought from the first daye he knew them vnto that same daye. And in the end he repeteth how he coniuered god in horeb and ouercame him with prayer, where thou mayest lerne the right maner to praye.

In the tenth he rekeneth vpp the pith of all lawes and the keepinge of the lawe in the harte: which is to feare god loue him and serue him with all their harte soule and mighte and kepe his commaundmentes of loue. And he sheweth a reason why they shuld that doo: euen because

because god is lord of heuen and erth and hath also done all for them of his awne goodnesse without their deservinge. And then out of the loue vnto god he bringeth the love vnto a mans neyghboure sayenge: god is lorde aboue all lordes and loveth all his seruautes indifferently, as well the poore and feble and the straunger, as the rich and mightye, and therefore wil that we loue the poore and the straunger. And he addeth a cause, for ye were straungers and god deliuered you and hath brought you vnto a londe where ye be at home. Loue the straunger therefore for his sake.

In the .xi. he exhorteth them to loue and feare god, and reherceth the terrible dedes off god vpon his enemies, and on them that rebelled agensst him. And he testifyeth vnto the both what will folow yf they loue and feare god, and whate also yf they despise him and breake his commaundment.

In the .xij. he commaundeth to put out of the waye all that might be an occasion to hurte the fayth and forbiddeth to do ought after their awne mindes, or to altre the worde of god.

In the .xiiij. he forbiddeth to herken vnto ought saue vnto gods worde: no though he which counseleth contrarye shuld come with miracles, as Paule doth vnto the Galathians.

In the

In the .xliij. the heestes are forbidde, partely for the vncleynesse of the, and partely to cause hate betwene the hethen and the, that they haue no couersatiō to gether, in that one abhorreth rehat the other eateth. Vnto this .xv. chaptre all pertayne vnto faith and loue cheflye. And in this .xv. he beginneth to entreate moare speciallye of thinges pertayninge vnto the comen welth and equite and exhorteth vnto the loue of a mans neyghboure. And in the .xvi. amonge other he forgetteth not the same. And in the .xvij. he entreateth of right and equite chefly, in so moche that when he loketh vnto faithe and vnto the, punysshment of ydolatres, he yett endeth in a lawe of loue and equite: forbiddinge to comdemne any man vnder lesse then twoo witnesses at the lest and commaundeth to bringe the trespassers vnto the open gate of the cite where all men goo in and out, that allmen might heare the cause and se that he had but right. But the pope hath founde a better waye, even to apposse him without any accusare and that secretlye, that no man knowe whether he haue right or no, ether haue his articles or answer: for feare lest the people shuld serch whether it were so or no.

In the .xviij. he forbiddeth all false and deuylissh craftes that hurte true fayth. Morcouer because

because the people coude not heare the voyce of the lawe spokē to thē in fire, he promiset̄h thē a nother prophete to brige thē better tydinges which was spokē of christ oure sauour.

The .xix. ād so forth vnto the ende of the xxvij. is almost al to gether of love vnto oure neygboures ād of lawes of equite ād honestye with now ād then a respecte vnto fayth.

The .xxviij. is a terreble chapre ād to be trēbled at: A christē mans harte might wel bleed for sorow at the readinge of it. for feare of the wrath that is like to come vpō us accordinge vnto all the curses which thou there readeest.

For acordinge vnto these curses hath god delst with all nacions, after they were fallē in to the abhominacions of blindnesse.

The .xxix. is like terreble with a godly lesō in the ende that we shuld leue serchige of goddes secrettes ād geue diligēce to walke accordinge to that he hath opened vnto us. For the kepige of the cōmaūdmētes of god teacheth wisdome as thou mayeste se in the same chapter, where Moses sayeth, kepe the cōmaūdmētes, that ye maye vnderstōd whate ye ought to do. But to serch goddes secrettes blideth a mā as it is wel proved by the swarmes of oure sophisters, whose wise bokes are now whē we loke ī the scripture, fōūde but ful of folishnesse.

The first Chapter of Deuteronomye. Fo. I.



Hese be the wordes which Moses spake vnto all Israel, on the oother syde Iordayne in the wildernesse and in the felde by the red see, betwene Pharā ād Tophel, Laban, Hazeroth and Disahab. .xij. dayes iurney from Horeb vnto Cades bernea, by the waye that leaseth vnto mount Seir. And it fortuneth the first daye of the .xi. moneth in the fortieth yere, that Moses spake vnto the children of Israel accordinge vnto all that the Lorde had geuen him in commaundment vnto them, after that he had smote Sihon the kyng of the Amorites which dwelt in Hesbon, and Og kyng of Basan which dwelt at Astaroth in Edrei.

On the other syde Iordayne in the londe of Moab, Moses begane to declare this lawe sayenge: the Lorde oure God spake vnto us in Horeb sayenge: Ye haue dwelt longe ynough in this mount: departe therfore and take your iurney and goo vnto the hilles of the Amorites and vnto all places nye there vnto: both felde, hilles and dales: and vnto the south and vnto the sees syde in the londe of Canaan, and vnto libanon: euen vnto the greate ryuer Eu-

B phrates

I. Chapter.

phrates. Beholde, I haue set the londe before you: goo in therfore and possesse the londe which the Lord swaue vnto youre fathers Abraham, Isaac and Iacob, to geue vnto them and their seed after them.

And I sayde vnto you the same season: I am not able to bere you my selfe alone. For the Lorde youre God hath multiplyed you: so that ye are this daye as the starres of heauen in numbre (the Lorde god of youre fathers make you a thousande tymes so many moo as ye are, and blesse you as he hath promysed you) how (sayde I) can I my selfe alone, beare the combraunce, charge and stryffe that is amonge you: brynge therfore men of wysdome and of vnderstandinge and expert knowne amonge youe trybes, that I maye make them ruelars ouer you.

And ye answered me and sayed: that which thou hast spoken is good to be done. And then I toke the heedes of youre trybes, men of wysdome and that were expert, and made them ruelars ouer you: captaynes ouer thousandes and ouer hundredes ouer fiftie and ouer ten, and officers amonge youre trybes.

Iudges.

And I charged youre Iudges the same tymes sayenge: heare youre brethern and iudge righte

I. Chapter.

For

righteously betwene euery man and his brother and the straunges that is with him. Se that ye knowe no man in Iudgement: but heare the small as well as the greate and be afrayed of no man, for the lawe is Gods. And the cause that is to harde for you, brynge vnto me and I will heare it. And I commaunded you the same season, all the thinges which ye shulde doo.

And then we departed from Horeb and walked thorow all that greate and terrible wilderness as ye haue fene alonge by the waye that ledeth vnto the hilles of the Amorites, as the Lorde oure God commaunded us, and came to Cades bernea. And there I sayed vnto you: Ye are come vnto the hilles of the Amorites, which the Lorde oure God doth geue vnto us. Beholde the Lorde thi God hath sett the londe before the, goo vpp and conquere it, as the Lorde God of thy fathers sayeth vnto the: feare not, nether be discoraged.

And then ye came vnto me euery one and sayed: Let us sende men before us, to serche us out the londe and to brynge us worde agayne, both what waye we shall goo vpp by, and vnto what cities we shall come. And the sayenge pleased me well

B ij. and I

and I toke .xij. men of you, of euery trybe one. And they departed and went vp in to the hye contre and came vnto the ryuer Escoll, and serched it out, and toke of the frute of the londe in their hondes and brought it doune vnto us and brought us worde agayne and sayde: it is a good lande which the Lorde oure God doeth geue us.

Notwithstandinge ye wolde not consente to goo vpp, but were dishobedient vnto the mouth of the Lorde youre God, and murmured in youre tentes and sayde: because the Lorde hateth us, therefore he hath brought us out of the londe of Egipte, to deliuer us in to the handes of the Amorites and to destroye us. How shall we goo vpp? Oure brethern haue discouraged oure hartes sayenge: the people is greater and taller than we, and the cities are greater and walked euen vpp to heauen, and mo reouer we haue sene the sonnes of the Enakimes there.

And I sayed vnto you: dreade not nor be afrayed of the: The Lorde youre God which goeth before you, he shall fyghte for you, accordinge to all that he dyd vnto you in Egipte before youre eies and in the wildernesse: as thou hast sene how that the Lorde thy God bare the as a man shulde beare his sonne, thorough

out of

out all the waye which ye haue gone, vntill ye came vnto this place. And yet for all this sayenge ye dyd not beleue the Lorde youre God which goeth the waye before you, to serche you out a place to pitche youre tentes in, in fyre by nyght, that ye myghte se what waye to go and in a cloude by daye.

And the Lorde herde the voyce of youre wordes and was wroth and swore sayenge, there shall not one of these men of this frowarde generacion se that good londe which I swore to geue vnto youre fathers. For Caleb the sonne of Iephune, he shall se it, and to him I will geue the londe which he hath walked in and to his children, because he hath continually folowed the Lorde. Likewise the Lorde was angrye with me for youre sakes sayenge: thou shalt not go in thither. But Iosua the sonne of Nun which I stonde before the, he shall go in thither. Bolde him therefore for he shall deuoyde it vnto Israel. Moreouer youre children which ye sayed shulde be a praye, and youre sonnes which knowe nether good nor bad this daye, they shall goo in thither and vnto them I will geue it, and they shall enioye it. But as for you, turne backe and take youre iurneye in to the wildernesse: euen the waye to the reed see.

Then ye answered and sayed vnto me: We haue

II. Chapter.

haue synned agensst the Lorde: we will goo vp and fyghte, accordinge to all that the Lorde our God cōmaunded us. And whē ye had gyrded on euery man his wepons of warre and were ready to goo vp in to the hilles, the Lorde sayed vnto me: saye vnto thē, se that ye go not vp and that ye fyghte not, for I am not amōge you: lest ye be plaged before youre enemies.

*. And whē I told you ye wold not heare: but disobeyed the mouth of the Lorde, and went presumptously vp in to the hilles.

Thē the Amorites which dwelt in those hilles, came out agensst you and chafed you as bees doo, and hewed you in Seir, eue vnto Horma. And ye came agayne and wepte before the Lorde: but the Lorde wolde not heare youre voyce nor geue you audience. And so ye abode in Cades alōge seafon, accordinge vnto the tyme that ye there dwelt.

The. ij. Chapter.

THen we turned and toke oure iurney in to the wildernesse, euen the waye to the red see as the Lord cōmaunded me. And we compassed the mountayns of Seir a lōge tyme. Thē the Lorde spake vnto me saienge: Ye haue cōpassed this mountayns lōge ynough, turne you northwarde. And warne the people sayenge

Here thou seest the very image of the papistes. For they like wiffe where Gods worde is, there they heare not and where it is not there they be bold.

II. Chapter.

Fo. III.

enge: Ye shall goo thorow the costes of youre brethern the childern of Esau which dwell in Seir, and they shalbe afrayed of you: But take good hede vnto youre selues that ye prouoke thē not, for I wil not geue you of their lōde, no not so moch as a fore breadeth: because I haue geue mount Seir vnto Esau to possesse. ye shall bye meate of thē for money to eate, and ye shall bye water of thē for money to drinke. For the Lorde thy God hath blessed the in all the workes of thine hāde, and knew the as thou wast test thorow this greate wildernesse. Moreouer the Lorde thy God hath bene with the this. x. I yeres, so that thou hast lacked nothinge.

And whē we were departed from oure brethern the childern of Esau which dwell in Seir by the felde waye from Elath and Ezion Gaber, we turned and went the waye to the wildernesse of Moab. I hē the Lorde sayed vnto me se that thou vex not the Moabites, nether prouoke thē to batayle for I will not geue the of their lōde to possesse: because I haue geue Ar vnto the childern of loth to possesse. I hē the Emimes dwell there in in tymes past, a people greate, many and tall, as the Enakimes: which also were takē for geantes as the Enakimes: And the Moabites called thē Emymes. In like maner the Horimes dwell in Seir before time which

the

the children of Esau cast out, and destroyed them before them and dwelt there in their steade: as Israel dyd in the londe of his possessiō which the Lorde gaue them

Now rise vpp (sayed I) and get you ouer the ryuer Zared: and we went ouer the ryuer Zared. The space in which we came from Cades berna vntill we were come ouer the ryuer Zared was .xxxviii. yeres: vntill all the generacion of the men of warre were wasted out of the host as the Lorde sware vnto the. For in dede the hande of the Lorde was agēst the, to destroye them out of the host, till they were consumed.

And as soone as all the men of warre were consumed and deed from amonge the people, then the Lorde spake vnto me sayenge. Thou shalt goo thowrow Ar the coste of Moab this daye, and shalt come nye vnto the children of Ammon: se that thou vex them not, nor yet prouoke them. For I will not geue the of the londe of the children of Ammon to possesse, because I haue geuen it vnto the children of Ioth to possesse. That also was taken for a londe of geauntes and geauntes dwelt therim in olde tymes, and the Ammonites called them Zamzumys. A people that was great, many and taulc, as the Enakym. But the Lorde

II. Chapter. Fo. V
Lorde destroyed them before the Ammonites, and they cast them out and they dwelt there in their steade: as he dyd for the children of Esau which dwell in Scir: euē as he destroyed the horyms before them, and they cast them out and dwell in their steade vnto this daye. And the Avims which dwell in Hazarim euē vnto Aza, the Caphthoryms which came out of Caphthor destroyed them and dwell in their rowmes.

Rise vp, take youre journey and goo ouer the ryuer Arnon. Beholde, I haue geuen in to thy hand Sihō the Amorite kynge of Helbō, and his londe. Goo to and conquire and prouoke him to batayle. This daye I will begynne to send the feare and drede of the vpon all nacions that are vnder al portes of heauen: so that when they heare speake of the, they shall tremble and quake for feare of the.

Then I sent messengers out of the wilderness of Kedemoth vnto Syhon kynge of Helbon, with wordes of peace sayenge: Let me goo thorow thy londe. I will goo allweyes alonge by the hie waye and will nether turne vnto the righte hande nor to the left. Sell me meate for money for to eate, and geue me drinke for money for to drynke: I will goo thorowe by fote only (as the children of Esau dyd vnto me) which

III. Chapter.

che dwell in Scir and the Moabites whiche dwell in Ar) vntyll I be come ouer Iordayne, in to the londe which the Lorde oure God geueth vs.

But Sihon the kinge of Helbon wolde not let vs passe by him, for the Lord thy God had hardened his sprite and made his herte tough because he wold deliuer him in to thy hondes as it is come to passe this daye.

And the Lorde sayed vnto me: beholde, I haue begonne to set Sihon and his londe before the: goo to and conquere, that thou mayst possess his londe. Then both Sihon and all his people came out agens vs vnto batayle at Iahab. And the Lorde set him before vs, and we smote hym and his sonnes and all hys people.

And we toke all his cities the same season, and destroyed all the cities with men, wemen, and childern and let nothinge remayne, saue the catell only we caught vnto oure selues and the spoyle of the cities which we toke, from Aroer vpon the brynke off the riuer off Arnon, and the cite in the ryuer, vnto Gillead: there was not one cite so stronge for vs. The Lorde oure God deliuered all vnto vs: only vnto the londe of the childern of Armonye came not, nor vnto all the coste of the riuer Iabock
ner

III. Chapter. Fo. XIII

ner vnto the cities in the mountaynes, nor vnto what focuer the Lorde oure God forbade vs.

¶ The. iij. Chapter.

THen we turned and went vpp the waye to Basan. And Og the kinge of Basan came out agens vs. both he and all his people to batayle at Edrey. And the Lorde sayed vnto me: feare him not, for I haue deliuered him and all his people and his lande in to thy hande and thou shalt deale with hi as thou dealest with Sihon kyng of the Amorites which dwelt at Helbon. And so the Lorde oure God deliuered in to oure handes, Og also the kinge off Basan and al his folke, And we smote him vntill noughte was left him.

And we toke all his cities the same ceason (for there was not a cite which we toke not from them) euen .iij. score cities, all the region of Argob, the kyngdome of Og in Basan. All these cities were made stronge with hie walles, gates and barres, besyde vnto walled to wnes a greate maynye. And we vtterly destroyed them, as we played with Sihon kyng off Helbon: bringing to nought al the cities with men, wemen and childern. But all the catell and the spoyle of the cities, we caughte for
oure

oure selues.

III. Chapter.

And thus we toke the same ceafon, the Iō. de out of the hande of two kynges of the Amorites on the other fyde lordayne, from the ryuer of Arnon vnto mount Hermon (which Hermon the Sidons call Sirion, but the Amorites call it Senyr) all the cities in the playne ad all Gilead and all Bafan vnto Salcha and E. drci, cities of the kingdome of Og in Bafan. For only Og kynge of Bafan remaind of the remnaūt of the geauntes: beholde, his yernen bed is yet at Rabath amonge the childern off Ammō. ix. cubettes longe ad, iiii. cubetes brode, of the cubettes of a man.

And when we had conquered this londe the same tyme, I gaue from Aroer which is apon the riuer of Arnon, and halfe mount Gilead and the cities thereof vnto the Rubenites, and Gadites. And the rest of Gilead and all Bafan the kingdome of Og, I gaue vnto the halfe trybe of Manasse: all the regiō of Argob with all Bafan was called the londe of geauntes. Iair the sonne of Manasse toke all the regiō of Argob vnto the costes of Gesuri ad Machati, and called the townes of Bafan after his owne name: the townes of Iair vnto this daye. And I gaue half Gilead vnto Machir. And vnto Ruben ad Gad, I gaue from Gilead vnto

III. Chapter.

Fo. III.

ad vnto the ryuer of Arnon ad half the valey ad the coste, euē vnto the ryuer Iabock which is the border of the childern of Ammon, and the felde ad lordayne with the coste, from Cenereth even vnto the see in the felde which is the salt see vnder the sprynges off Pisga eastwarde.

And I commaunded you the same tyme (ye Ruben ad Gad) sayeng: the Lorde your God hath geuen you this londe to enioye it: se that ye go harnesssed before youre brethern the childern of Israel, all that are mē of warre amonge you. Your wyues only youre childern ad youre catell (for I wote that ye haue moch catell) shall abyde in youre cities which I haue geuen you, vntyll the Lorde haue geuē rest vnto your brethern as well as vnto you, and vntyll they also haue conquered the londe which the Lorde your God hath geuen them beyonde lordayne: and then returne agayne euery mā vnto his possession which I haue geuē you.

And I warned Iosua the same tyme sayeng thine eyes haue sene all that the Lorde your God hath done vnto these two kynges, euē to the Lorde will doo vnto all kyngdomes whither thou goest. Feare them not, for the Lorde your God he it is that fighteth for you.

And I besoughte the Lorde the same tyme sayng

III. Chapter.

sayenge : O lorde Iehoua, thou hast begonne to shewe thy seruaunte thy greatnesse and thy mightie hande for there is no God in heauen nor in erth that can do after thy workes and after thy power: let me goo ouer ad se the good londe that is beyonde Iordayne, that goodly lhye contre and Libanon. But the Lorde was angrie with me for youre sakes and wolde not heare me, but sayed vnto me, be content, and speake henceforth no moare vnto me of this matter, Get the vp in to the toppe of Pisga ad lyste vpp thine eyes west, north, south ad east, ad beholde it with thine eyes for thou shalt not goo ouer this Iordayne. Moreouer, charge Iosua and corage him and bolde him. For he shall go ouer before his people, and he shall deuyde the londe which thou shalt se vnto them. And so we abode in the valaye besyde Beth Peor.

¶ The. iij. Chapter.

AND now herken Israel vnto the ordinaunces ad lawes which I teache you, for to doo them, that ye maye lye ad goo ad conqueere the londe which the Lorde God of youre fathers geueth you. Ye shall put nothinge vnto the worde which I commaunde you neether doo ought there from, that ye maye kepe the

No: ney yet corrupt it with falsie glores to cōryne a rissode: but rebuke Aritioses false teyninge there with.

III. Chapter. Fo. XVI.

the commaundmentes off the Lorde youre God which I commaunde you. Your eyes haue sene what the Lorde dyd vnto Baal Peor: for al the men that folowed Baal Peor, the Lorde youre God hath destroyed from amonge you: But ye that claue vnto the Lorde youre God, are alyue euery one of you this daye. Beholde, I haue taught you ordinaunces and lawes, soche as the Lorde my God commaunded me, that ye shulde do euē so in the londe whether ye goo to possesse it

Kepe them therfore and doo them, for that is youre wysdome and vnderstandyng in the syghte of the nacyns: whiche when they haue herde all these ordinaunces, shall saye: O what a wys and vnderstandyng people is this greate nacion. For what nacion is so greate that hath Goddes so nye vnto hym: as the Lorde oure God is nye vnto vs, in all thynges, when we call vnto hym? Yee, and what nacion is so greate that hath ordinaunces and lawes so ryghtuouffe, as all this lawe whiche I sett before you this daye.

Take hede to thy selfe therfore only ad kepe thy soule diligently, that thou forgett not the thynges which thine eyes haue sene and that they departe not out of thine harte, all the dayes of thine life: but teach them thy sonnes

Teach your children.

nces

IIII. Chapter.

nes, and thy sonnes sonnes. The daye that I stode before the Lorde youre god in Horeb, when he sayed vnto me, gather me the people together, that I maye make them heare my wordes that they maye lerne to fere me as longe as they lyue vpon the erth and that they maye teache their childern: ye came and stode also vnder the hyll and the hyll burnt with fire: euen vnto the myddes of heauen, and there was darcknesse, cloudes and myst. And the Lorde spake vnto you out of the fire and ye herde the voyce of the wordes: But sawe no ymage, saue herde a voyce only,

The voyce is all to gether: vnto that image ought men to bowe themselves.

And he declared vnto you his couenaunt, which he commaunded you to doo, euen .x. nerfes and wrote them in two tables of stoune. And the Lorde commaunded me the same season to teache you ordynaunces and lawes, for to doo them in the londe whether ye goo to possesse it

Take hede vnto youre selues diligently as pertayninge vnto youre soules, for ye sawe no maner of ymage the daye when the Lorde spake vnto you in Horeb out of the fire: lest ye marre youre selues and make you grauen ymages after what soeuer likenesse it be: whether after the likenesse of man or woman or any maner beest that is on the erth or of any maner fether

rede

IIII. Chapter

Fo. IX.

red foule that flieth in the ayre, or of any maner worme that crepeth on the erth or of any maner fysh that is in the water beneth the erth: Ye and leste thou lyfze vpp thyne eyes vnto heauen, and when thou seyst the sonne and the moone and the starres and what soeuer is contayned in heauen, shuldest be disceaued and shuldest bowe thi selfe vnto them and serue the thinges which the Lorde thy God hath distributed vnto all nacions that are vnder all quarters of heauen.

For the Lorde toke you and broughte you out of the yernen fornace of Egipte, to be vnto him a people of enheritaunce, as it is come to passe this daye. Forthermoare, the Lorde was angrie with me for youre sakes and swaure, that I shulde not goo ouer Iordane and that I shulde not goo vnto that good londe, which the Lorde thy God geucth the to enheritaunce. For I must dye in this londe, and shall not goo ouer Iordane: But ye shall goo ouer and conquere that good londe

Take hede vnto youre selues therefore, that ye forgett not the appoyntment of the Lorde youre God which he made with you, and that ye make you no grauen ymage of what soeuer it be that the Lorde thy God hath for-

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IIII. Chapter.

bidden the. For the Lorde thy God is a cōsuminge fyre, and a geloufe God.

Yf after thou hast gotten childern and childerns childern and hast dwelt longe in the londe, ye shall marre youre selues and make grauen ymages after the liknesse of what so euer it be, and shall worke wekednesse in the syghte of the Lorde thy God, to prouoke him.

I call heauen and erth to recorde vnto you this daye, that ye shall shortly perefsh from of the londe whether ye goo ouer Iordayne to possesse it: Ye shall not prolonge youre dayes therin, but shall shortly be destroyed. And the Lorde shall scater you amonge nacions, and ye shalbe lefte few in numbre amonge the people whother the Lorde shall brynge you: and there ye shall serue goddes which are the workes of mans hande, wode and stonē which nether se nor heare nor eate nor smell.

Neuer the later ye shall seke the Lorde youre God euen there, and shalt fynde him yf thou seke him with all thine herte and with all thy soule. In thi tribulacion and when all these thinges are come apon the, euen in the later dayes, thou shalt turne vnto the Lorde thy God, and shalt herken vnto his

IIII. Chapter.

Fo. X.

to his voyce. For the Lorde thy God is a pitiefull God: he will not forsake the nether destroye the, nor forgett the appoyntmēt made with thy fathers which he swore vnto them.

For axe I praye the of the dayes that are past which were before the, sence the daye that God created man vppon the erth and from the one syde of heauen vnto the other whether any thinge hath bene lyke vnto this greate thinge or whether any soche thinge hath bene herde as it is, that a nacion hath herde the voyce of God speakinge out of fyre as thou hast herde, and yet lyued? ether whether God assayed to goo and take him a people from amonge nacions, thorow temptacions and sygnes and wonders and thorrow warre and with a mightie hande and a stretched out arme and wyth myghtye terrible sightes, acordynge vnto all that the Lorde youre God dyd vnto you in Egipte before youre eyes:

Vnto the it was shewed, that thou myghtest knowe, how that the Lorde he is God and that there is none but he.

Out of heauen he made the heare his voyce to nurter the, and vppon erth he shewed

C if.

III. Chapter.

the his greate fyre, and thou hardest his wordes out of the fyre. And because he loued thy fathers, therefore he chose their seed after them and broughte the out with his presence and with his myghtye power of Egipte: to thrust out nations greater and myghtyer then thou before the, to bringe the in and to geue the their londe to enheritaunce: as it is come to passe this daye.

Vnderstonde therefore this daye and turne it to thine herte, that the Lorde he is God in heauen aboue and vpon the erth beneth there is no moo: kepe therefore his ordynaunces, and his commaundmentes which I commaunde the this daye, that it maye goo well with the and with thi childern after the and that thou mayst prolonge thy dayes vpon the erth which the Lorde thi God geueth the for euer.

Then Moses seuered. iij. cities on the other syde Iordane towarde the sonne rysynge, that he shulde sle thiter which had kylled his neyghboure vnwares and hated him not in tyme past and therefore shulde sle vnto one of the same cities and lyue: Bezer in the wildernesse euen in the playne contre amonge the Rubenites: and Ramoth in Gilead amonge the Gadites and Solan in Basan amonge the Maassites.

This

V. Chapter.

Fo. II.

This is the lawe which Moses set before the childern of Israel, and these are the witness, ordynaunces and statutes which Moses tolde the childern of Israel after they came out of Egipte, on the other syde Iordayne in the valey besyde Beth Peor in the londe of Sihon kinge of the Amorites which dwelt at Heshbon, whom Moses and the childern of Israel smote after they were come out of Egipte, and conquered his lande and the lande of Og kinge of Basan. ij. kynges of the Amorites on the other syde Iordayne towarde the sonne rysynge: from Aroar vpon the bancke of the ryuer Arnon, vnto mount Sion which is called Hermon and all the felde on the other syde or dayne eastwarde: euen vnto the see in the felde vnder the springes of Pisga.

The. v. Chapter.

And Moses called vnto all Israell and sayed vnto them: Heare Israel the ordynaunces and lawes which I speke in thine eares this daye, and lerne them and take hede that ye doo them. The Lorde our God made an appoyntment with us in Horeb. The Lorde made not this bonde with oure fathers, but with us: we are they, which are all heare

V. Chapter.

alheare a lyue this daye. The Lorde talked wth th^y face to face in the mou^t out of the fyre. And I stode betwene the Lorde and you the same tyme, to shewe you the sayenge of the Lorde. For ye were afrayed of the fyre and therefore went not vpp in to the mount and he sayed.

I am the Lorde thy God which brought the out of the lode of Egipte the houffe of bo^d dage. Thou shalt haue therfore none other goddes in my presence.

Image

Thou shalt make the no gratten Image off any maner lykenesse that is in heauen aboue, or in the erth beneth, or in the water beneth the erth. Thou shalt nether boue thy self vnto them nor serue them, for I the Lorde thy God. am a gelouse God, visettinge the wikednesse of the fathers vppon the children, euen in the thyrde and the fourth generacion, amonge them that hate me: and shew mercye apon thousandes amonge them that loue me and kepe my commaundmentes.

Thou shalt not take the name of the Lorde thy God in vayne: for the Lorde will not holde him gillelesse, that taketh his name in vayne.

Kepe the Sabbath daye that thou sanctifie

V. Chapter.

Fo. XII.

He it, as the Lorde thy God hath commaunded the. Syxe dayes thou shalt laboure and doo all that thou hast to doo, but the seuenth daye is the Sabbath of the Lorde thy God: thou shalt doo no maner worke, nether thou nor thy sonne nor thy dough^{ter} nor thy seruante nor thy mayde nor thine oxe nor thine asse nor any of thi catell nor the straunger that is within thy cyte, that thy seruante and thy mayde maye rest as well as thou. * And remembre that thou wast a seruante in the londe of Egipte and how that the Lorde God, brought the out thence with a myghtye hande and a stretched out arme. For which cause the Lorde thy God commaundeth the to kepe the Sabbath daye.

God sheweth a cause why we oughte to kepe his commaundmentes the pope doth not.

Honoure thi father and thi mother, as the Lorde thy God hath commaunded the: that thou mayst prolonge thi dayes, and that it maye go well with the on the londe, which the Lorde thy God geueth the.

Thou shalt not slee.

Thou shalt not breake wedlocke.

Thou shalt not steale.

Thou shalt not beare false witness agens thy neighbour,

Thou shalt not luste after thi neighbours wyfe

V. Chapter.

wife: thou shalt not covet thy neighbours house, feld, seruaunte, mayde, oxe, asse nor ought that is thy neighbours.

These wordes the Lorde spake vnto al youre multitude in the mount out of the fyre, cloude and darcknesse, with a loude voyce and added nomoare there to, and wrote them in .ij. tables of stone and deliuered them vnto me.

But as soone as ye herde the voyce out off the darcknesse and sawe the hill burne with fyre, ye came vnto me all the heedes of youre tribes and youre elders: and ye sayed: beholde, the Lorde oure God hath shewed us his glorye and his greatnesse, and we haue herde his voyce out of the fyre, and we haue sene this daye that God maye talke with a man and he yet lyue. And now wherfore shulde we dye that this greate fyre shulde consume us: Yf we shulde heare the voyce of the Lorde oure God anymoare, we shulde dye. For what is any flesh that he shulde heare the voyce of the luyng God speakynge out of the fyre as we haue done and shulde yet lyue: Goo thou ad heare all that the Lorde oure God sayeth, and tell thou vnto us all that the Lorde oure God sayeth vnto the, and we will heare it and doo it.

And

VI. Chaptre.

Fo. XIII,

And the Lorde herde the voyce of youre wordes when ye spake vnto me, and he sayed vnto me: I haue herde the voyce of the wordes of this people which they haue spokē vnto the they haue well sayed all that they haue sayed. Oh that they had soche an herte with them to feare me ad kepe all my commaundmentes alwaye, that it myghte goo well with them and with their childern for cuer. Goo ad saye vnto them: gett you in to youre tentes agayne, but stonde thou here before me and I will tell the all the commaundmentes, ordinaunces ad lawes which thou shalt teache thē, that they may doo them in the londe whiche I geue them to possesse.

Take hede therfore that ye do as the Lorde your God hath commaunded you, and turne ^{walke straye} not asyde: ether to the righte hande or to the left: but walke in all the wayes which the Lorde your God hath cōmaunded you, that ye maye lyue and that it maye goo well with you ad that ye maye prolonge youre dayes in the lond whiche ye shall possesse.

The .vj. Chapter.

These are the commaundmentes, ordinaunces and lawes which the Lorde your God commaunded to teach you, that ye might doo them in the londe whother ye goo to possesse

VI. Chaptre.

fesse it: that thou mightest feare the Lorde thy God, to kepe all his ordinaunces and his commaundmentes which I commaunde the, both thou and thy sonne and thy sonnes sonne all dayes off thy lyfe, that thy dayes maye be prolonged. Heare therfore Israel and take hede that thou doo thereafter, that it maye goo well with the and that ye maye encrease myghtly: eue as the Lord God of thy fathers hath promysed the, a lode that floweth with mylk and hony

Heare Israel, the Lorde thy God is Lorde only and thou shalt loue the Lorde thy God with all thine harte, with all thy soule and with all thy myght. And these wordes which I commaunde the this daye, shall be in thine herte and thou shalt whett them on thy childern, and shalt talke of them when thou art at home in thine housse and as thou walkest by the waye, and when thou lyeest doune and when thou ryllest vpp: and thou shalt bynde them for a sygne vppon thine hande. And they shall be papers off remembraunce betwene thine eyes, and shalt write them vppon the postes of thy housse and vppon thy gates.

And when the Lorde thy God hath brought the in to the lond which he sware vnto thy fathers Abraham, Isaac and Iacob, to geue the with greate and goodly cities which thou byl-

*It is hereby
with vs for a
saye in a lo
ke of gods w
orde or to rea
d. it.*

VI. Chaptre.

Fo. XIII,

dest not, and houffes full of all maner goodes which thou filledest not, and welles dygged which thou dyggedest not, and vynes and olyue trees which thou plantedest not, and wine thou hast eaten, and art full: Then beware lest thou forget the Lorde which broughte the out off the lande of Egypte the housse of bondage.

But feare the Lorde thy God and serue hym, and liue by his name, and se that ye walke not after straunge goddes of the Goddes off the nacjons whiche are aboute you. For the Lorde thy God is a gelouise God among you lest the wrath of the Lorde thy God waxe hotte vppon the and destroye the from the erth.

Ye shall not tempte the Lorde youre God as ye dyd at Mafa. But se that ye kepe the commaundmentes of the Lorde youre God, his witnesses and his ordinaunces which he hath commaunded the, and se thou doo that which is right and good in the syghte of the Lorde: that thou mayst prospere and that thou mayst goo and coquere that good lade which the Lorde sware vnto thy fathers, and that the Lorde maye cast out all thine enemies before the as he hath sayed.

When thy sonne axeth the in tyme to come sayenge: What meaneth the witnesses, ordina-

*Teach youre
childern.*

unces

VII. Chaptre.

unces and lawes which the Lorde oure God hath commaunded you: Then thou shalt saye vnto thy sonne: We were bondmen vnto Pharao in Egipte, but the Lorde brought vs out of Egipte with a mightie hande. And the Lorde shewed signes and wondres both greate ad euell vppon Egipte, Pharao and vppon all his houholde, before oure eyes and broughte vs from thence: to bryn ge vs in ad to geue vs the londe which he sware vnto oure fathers. And therfore cōmaunded vs to do all these ordinaunces ad for to feare the Lord oure God, for oure welth alwayes and that he might saue vs,

The outwarde deade is rightuoufnesse vnto the auoideinge of punisment, threerings ad curses ad to ordeyne temporall blessinges: but vnto the life to come thou must haue the rightuoufnesse of faith ad there by receiue forgiueneffe of sinnes ad promise of aueritaunce ad power to worke of to
ne.

as it is come to passe this daye. Moreouer it shal be rightuoufnes vnto vs before the Lorde oure God, yf we take hede to kepe all these cōmaundmētes as he hath commaunded vs,

The .vij. Chapter.

WHē the Lorde thy God hath brought the in to the lond whither thou goest to possesse it, and hath cast out manye nations before the: the Heithites, the Girgositēs, the Amorites, the Cananites, the Phercizites, the Heuites and the Iebusites: .vij. nations moo in numbre ad mightier than thou: ad whē the Lorde thy God hath sett them before the that thou shuldest smyte them se that thou vtterly destroye them and make no coucnaunt with

VII. Chapter.

with them nor haue compassion on them. Also thou shalt make no mariages with them, neither geue thy daughter vnto his sonne nor take his daughter vnto thy sonne. For they will make youre sonnes departe from me and serue straunge Goddes, and then will the wrath off the Lorde waxe whote vppon you ad destroye you shortely.

But thus ye shall deal with them: ouerthrowe their alters, breake doune their pilers, cut doune their groves ad burne their ymages with fyre. For thou art an holy nacion vnto the Lorde thy God the Lorde thy God hath chosen the to be a seuerall people vnto him self of all nacions that are vppon the erth. It was not because of the multitude of you aboute all nacions, that the Lorde had lust vnto you and chosen se you. For ye were fewest of all nacions: But because the Lorde loued you and because he wolde kepe the othe which he had sworne vnto youre fathers, therefore he brought you out of Egipte with a mightie hande ad deliuered you out of the houffe of bondage: eue fro the hande of Pharao kinge of Egipte.

Gods awne goodnesse ad his awne truth causerh him to worke.

Vnderstonde therefore, that the Lorde thy God he is God and that a true God, which kepeth poyntment and mercy vnto them that loue him and kepe his commaundmentes, euen thoro

VII. Chapter

Before his face
in his presence,
while he
looketh on.

thorowe out a thousande generacions and re-
wardeth them that hate him before his face so
that he bringeth them to noughte, and wil not
desferre the tyme vnto him that hateth hi but
will rewarde him before his face. Kepe therfo-
re the commaunchmentes, ordinaunces and la-
wes which I commaunde you this daye, that ye
doe them.

Yf ye shall herken vnto these lawes ad shall
obserue and do them, then shall the Lorde thy
God kepe poyntment with the and the mercy
which he swore vnto thy fathers and will loue
the, blesse the and multiplye the: he will blesse
the frute of thy wombe and the frute of thi fel-
de, thy corne, thy wyne and thy oyle, the frute
of thyne oxen and the flockes of thy shepe in
the londe which he swore vnto thy fathers to
geue the. Thou shalt be blessed aboute all na-
cions, there shall be nether man nor woman vn-
frutefull amonge you, nor any thinge vnfrute-
full amonge youre cattell. Moreouer the Lorde
will turne from the all maner infirmityes,
and will put none off the euell dyseases off
Egipte (whiche thou knowest) upon the,
but will sende them vpon them that hate
the.

Thou shalt bringe to nought all nacions
whiche the Lorde thy God deliuereth the, thy-
ne eye

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ne eye shall haue no pitie vpon them nether
shalt thou serue their goddes, for that shall be
thy decaye. Yf thou shalt saye in thine hert the-
se nacions are moo than I, how can I cast them
out? Feare the not, but remembre what the Lorde
thy god dyd vnto Pharaon ad vnto all Egipt
te, ad the greate temptacions which thine eyes
sawe, ad the signes ad wonders ad mightie ha-
de ad stretched out arme wherewith the Lorde
thy god broughte the out: euē so shall the Lorde
thy God doo vnto all the nacions of which
thou art afrayed.

God is as able
to deliuer us out
of the captiuitie
of the pope

Thereto, the Lorde thy God will send hor-
nettes amonge them vntill they that are leste,
and hyde them selues fro the, be destroyed. Se
thou feare the not for the lord thy god is among
you a mightie god ad a terrible. The Lorde thy
god will put out these nacions before the a litle
ad a litle: thou maist not consume the at oce lest
the beestes of the felde encrease vpon the. And
the lorde thy god shall deliuer the vnto the ad
sterre vpon a mightie tēpest amonge the, vntill they
be brought to nought. And he shall deliuer the
fr kinges in to thine hande, ad thou shalt destro-
ye their names fro vnder heauē. There shall no
man stonde before the, vntill thou haue destro-
yed them. The images of their goddes thou
shalt burne with fire, ad se that thou couet not
the si

VIII. Chapter

the syluer or golde that is on them nor take it vnto the, lest thou be snared therewith. For it is an abhominacyon vnto the Lorde thy God. Brynge not therfore the abhominacyon to thyne housse, lest thou be a damned thyng as it is: but vtterlye desye it and abhorre it, for it is a thinge that must be destroyed.

¶ I he. viij. Chaptre.

All the commaundmentes which I commaunde the this daye ye shal kepe for to do them, that ye maye lyue and multiplie and goo and possesse the londe whiche the Lorde swaue vnto youre fathers. And thinke on all the waye which the Lorde thy God led the th is. xl. yere in the wildernesse, for to humble the ad to proue the, to wete what was in thine herte, whether thou woldest kepe his commaundmentes or no, He humbled the and made the hongre and fed the with man which nether thou nor thy father knewe of. to make the know that a man must not lyue by bred only: but by al that procedeth out of the mouth of the Lorde must a man lyue. Thy rayment waxed not olde vpon the, nether dyd thy fete swel thys xl. yere.

The word is
life

Vnderstonde therfore in thine herte, that as a man nurereth his sonne, euen so the Lorde thy God nurtareth the. Kepe therfore the commaun

maun

VIII. Chapter. Fo. XVII.

maundmentes of the Lorde thy God that thou walke in his wayes and that thou feare him For the Lorde thy God bringeth the in to a good lande, a londe of riuers of water, of fountens and of springes that springe out both in valayes and hylles: a londe of whete and of barley, of vynes, figtrees and pomgranates, a lond of olyuetrees with oyle and of honye: a lande wherin thou shalt not eate bred in scarcenesse, and where thou shalt lacke nothinge, a londe whose stones are yerne, and out of whose hylles thou shalt dygge brasse. When thou hast eaten therfore and filled thy selfe, then blesse the Lord for the good lond which he hath geuen the.

But beware that thou forgett not the Lorde thy God, that thou woldest not kepe his commaundmentes, lawes and ordinaunces which I commaunde the this daye: yee and when thou hast eat and filled thy selfe and hast bylt goodly housses and dwelt therein, and when thy beesse and thy shepe are waxed manye and thy syluer and golde is multiplied and all that thou hast encreased, then beware lest thine herte ryse and thou fotgett the Lorde thy God which brought the out of the londe of Egipthe the housse of bondage, and which led the in the wildernesse both greate and terribel with firy serpentes and scorpions

D i pions

IX. Chapter.

piōs ad thurstē where was no water which bro
ught the water out of the rocke of flynt: whi
che fed the in the wildernesse with Man whe
re of thy fathers knewe not, for to humble the
and to proue the, that he might doo the good
at thy later ende.

Gods power
worketh and
not we.

And beware that thou saye not in thine hee
te, my power and the might of myne awne hā
de hath done me all these actes: But remembre
the Lorde thy God, how that it is he which ga
ue the power to do māfully, for to make good
the promesse which he sware vnto thy fathers,
as it is come to passe this daye,

For yf thou shalt forget the Lorde thy god
and shalt walke after straunge goddes and ser
ue them and worsheppe them, I testyfy vnto
you this daye, that ye shall surely perysh. As
the nacyons whiche the Lorde destroyeth be
fore the, euen so ye shall peryshe, because ye
wolde not herken vnto the voyce of the Lord
your God.

¶ The. ix. Chapter.

HEare Israel, thou goest ouer Ioadayne
this daye, to goo and conquire nacyons
greater and mightier than thy selfe, and cities
greate ad walled vp to heauen, ad people grea
te and tall, euen the childern of the Enak me,
which thou knowest and of whom thou halt
herde

IX. Chapter. Fo. XVIII.

herde saye who is able to stond before the chil
dern of Enak? But vnderstonde this daye tho
at the Lorde thy God which goeth ouer befo
re the a consumyng fire, he shall destroye them
and he shall subdue them before the. And
thou shalt cast them out, and brynge them to
noughte quyckely as the Lorde hath sayed on
to the.

Speake not in thine hert, after that the Lor
de thy God hath cast them out before the sa
yenge: for my rightuoufnes the Lorde hath bro
ught me in to the possesse this lōde. Nay, but <sup>where is my
rightuoufnes</sup>
for the wekednesse of these nacyons the Lord
doth cast thē out before the. It is not for thy ri
ghtuoufnes sake ad right hert that thou goest
to possesse their lōd: But partely for the weke
dnesse of these naciōs, the Lord thy god doth
cast thē out before the, and partly to per forme
that which the Lorde thy God sware vnto thi
fathers, Abraham, Isaac and Iacob.

Vnderstond therefore that it is not for thy ri
ghtuoufnes sake, that the Lorde thy God deſt
geue the this good lond to possesse it, for thou
art a stiffnecked people. Remembre ad forget
not how thou prouokedest the Lorde thi god
in the wildernesse: for sens the daye that thou
camest out of the lond of Egipte vntyll ye ca
me vnto this place, ye haue rebelled agens the

D ij. Los

IX. Chapter.

Lorde. Also in Horebye angered the Lorde so that the Lorde was wroth with you, euē to haue destroyed you, after that I was gone vpp in to the mount, to fett the tabies of stone, the tables of appoyntment which the Lorde made with you. And I abode in the hyll. xl. dayes and xl. nightes and nether ate bred nor dranke water. And the Lorde deliuered me two tables of stone written with the finger of God, and in them was acordynge to all the wordes which the Lorde sayed vnto you in the mount out of the fire in the daye whē the people were gathered together.

And whē the. xl. dayes and. xl. nyghtes were ended, the Lorde gaue me: the two tables off stone, the tables of the testament, and sayed vnto me: Vpp, and get the doune quykely from hence, for thy people which thou hast broughte out of Egipte, haue marred them selues.

They are turned attonce out of the waye, whiche I commaunded them, and haue made thē a god of metall. Furthermore the Lorde spake vnto me sayenge: I se this people how that it is a stiffnecked people, let me alone that I maye destroye them and put out the name off them from vnder heauen, and I will make off the a nacion both greater and moo than they.

And

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Fo. XIX

And I turned awaye and came doune from the hyll (and the hyll burnt with fire) and had the two tables of the appoyntment in my handes. And when I looked and sawe that ye had synned agensst the Lorde youre God and had made you a calfe of metall and had turned attonce out of the waye whiche the Lorde had commaunded you. Thē I toke the two tables and cast them out of my two handes, and brake thē before youre eyes. And I fell before the Lorde: euen as at the first tyme. xl. dayes and xl. nightes and nether ate bred nor dranke water ouer all youre synnes whiche ye had synned in doynge wekedly in the syght of the Lorde and in prouokinge him. For I was afrayed of the wrath and fearnesse wherwith the Lord was angrie with you, euē for to haue destroyed you. But the Lorde herde my petition at that tyme also.

The Lorde was very angrie with Aaron also, euē for to haue destroyed him: But I made intercession for Aarō also the same tyme. And I toke youre synne, the calfe which ye had made and burnt him with fire and stampe him and grounde him a good, euē vnto smal dust. And I cast the dust thereof in to the broke that descended out of the mount.

Also at I habcera and at Masa and at the sepul

IX. Chapter.

sepulchres of Iust ye angered the Lorde, yee ad when the Lorde sent you from Cades Bernea sayenge: goo vpp and conquere the lond whiche I haue geuen you, ye disobeyed the mouth of the Lorde youre God, and nether belueid hi nor herkened vnto his voyce. Thus ye haue bene disobediēt vnto the Lorde, sence the daye that I knew you.

Learn to praye.

And I fell before the Lorde .xl. dayes and .xl. nightes whiche I laye there, for the Lorde was minded to haue destroyed you. But I made intercession vnto the Lorde and sayed: O Lorde Ichoua, destroye not thy people and thyne enheritaūce which thou hast deliuered thowrō thy greatnesse and which thou hast brought out of Egipte with a mightie hand. Remēbre thy seruautes Abraham, Isaac and Iacob and loke not vnto the stoburnesse of this people nor vnto their wickednesse and synne: lest the londe whence thou broughtest them saye: Because the Lorde was not able to brynge them in to the londe which he promysed them and because he hated them, therefore he caried them out to destroye them in the wildernesse. Morcouer they are thy people and thine enheritaunce, whiche thou broughtest out with thy myghtye power and wyth thy stretched out arme.

X. Chapter.

Fo. XXX

¶ The .x. Chapte.

IN the same ceason the Lorde sayed vnto me I hewe the two tables of stone like vnto the first and come vp vnto me in to the mount ad make the an Arke of wod, and I will wryte in the table, the wordes that were in the first tables which thou brakest, ad thou shalt put the in the arcke. And I made an arke of sethi wod ad hewed two tables of stone like vnto the first, ad went vp in to the mountayne and the .ij. tables in myne hande.

And he wrote in the tables, according to the first writinge (the .x. verses whiche the Lorde spake vnto you in the mount out of the fire in the daye when the people were gathered: ad gaue the vnto me. And I departed ad came doune frō the hyll and put the tables in the arcke which I had made: ad there they remayned, as the Lorde commaunded me

¶ And the childern of Israel toke their iurney from Beroth Be Iakē to Mosera, where Aarō dyed ad where he was buried, ad Eleazer his sonne became preast ī his steade. And frō thence they departed vnto Gudgod: ad frō Gudgod to Iathbath, a lōd of riuers of water. And the same ceason the Lorde separated the trybe of Leui to beare the arcke of the appoyntment of the

X. Chapter.

of the Lorde and to stonde before the Lorde, and to minstre vnto him and to blesse in his name vnto this daye. Wherefore the Leuites haue no parte nor enheritaunce with their brethern. The Lorde he is their enheritaunce, as the Lorde thy God hath promysed them.

And I taried in the mount, euē as at the first tyme. xl. dayes and. xl. nyghtes and the Lorde herkened vnto me at that tyme also, so that the Lorde wolde not destroye the. And the Lorde sayed vnto me: vpp and goo forth in the iurney before the people and let them goo in and conquire the lond which I swaie vnto their fathers to geue vnto them.

And now Israel what is it that the Lord thy God requyreth of the, but to feare the Lord thy God and to walke in all his wayes and to loue him and to serue the Lorde thy God with all thine herte and with all thy soule, that thou kepe the commaundmentes of the Lorde and his ordinaunces which I commaunde the this daye, for thy welth. Beholde, heauen and the heauen of heauens is the Lordes thy god, and the erth with all that therein is: only the Lorde had a lust vnto thy fathers to loue them, and therefore chose you their seed after them off all nacjons, as it is come to passe this daye.

Circum

XI. Chapter.

Fo. XXI.

Circumcise therefore the foreskynne of your hartes, and be no longer sciffnecked. For the Lorde youre God, he is God of goddes and lorde of lordes, a greate God, a myghtye and a terreble which regardeth no mans person nor taketh giftes: but doeth right vnto the fatherlesse and wedowe and loueth the straunger, to geue him fode and rayment. Loue therefore the straunger, for ye were strangers your selues in the londe of Egipte.

Thou shalt feare the Lorde thy God and serue him and cleaue vnto him and swere by his name, for he is thy prayse and he is thy God that hath done these greate and terreble thinges for the, which thine eyes haue sene. Thi fathers went doune in to Egipte with .lxx. soules, and now the Lorde thy God hath made the as the starres of heauen in multitude.

The. xi. Chapter.

Loue the Lorde thy God and kepe his obseruaunces, his ordinaunces, his lawes and his commaundmentes alwaye. And call to mynde this daye that which youre childern haue nether knowen nor sene: euē the nurture of the Lorde youre God, his greatnesse, his myghtye hande and his stretched out arme: his miracles and his actes which he dyd amonge
the

XI. Chapter.

the Egyp̄tians, euen vnto Pharao the kinge off Eḡipte and vnto all his lōde: ad what he dyd vnto the host of the Egyp̄tians, vnto their horses ad charettes, how he brought the water of the red see vppon thē as they chased you, and how the Lorde hath brought them to nought vnto this daye: ad what he dyd vnto you in the wilder nesse, vntill ye came vnto this place: ad what he dyd vnto Dathan and Abirani the sonnes of Eliab the sonne of Ruben, how the erth opened hir mouth ad swallowed thē with their houtholdes and their tentes, ad all their substāce that was in their possessiō, in the myddes of Israel.

For youre eyes haue sene all the greates of the Lorde which he dyd. Kepe therefore al the cōmaundmentes which I cōmaunde the this daye that ye maye be stronge ad goo and conquere the londe whether ye go to possesse it, ad that ye maye prolonge youre dayes in the londe which the Lorde sware vnto youre fathers to geue vnto them ad to their seed, a londe that floweth with mylke and honye.

For the londe whether thou goest to possesse it, is not as the londe of Eḡipte whence thou camest out, where thou sowedest thi seed and wateredest it with thi labour as a garden of herbes: but the londe whether ye goo ouer
to possesse

XI. Chapter.

Fo. XXII.

to possesse it, is a londe of hilles and valeyes and drynketh water of the rayne of heauē, and a londe which the Lorde thi God careth for. The eyes of the Lorde thi God are alwayes apō it, from the begynnynge of the yere vnto the later ende of the yere.

Yf thou shalt herken therefore vnto my commaundementes which I commaunde you this daye, that ye loue the Lorde youre God and serue him with all youre hertes and with all youre soules: then he will geue rayne vnto youre londe in due season, both the fyrst rayne and the later, and thou shalt gather in thy corne, thy wyne and thyne oyle. And he will sende graspe in thy felde for thy catell: and thou shalt eate and fyll thy selfe.

But beware that youre hertes disceue you not that ye turne asyde and serue straunge goddes and worshewe them, and thē the wrath of the Lorde waxe hote vpon you ad shott vp the heauen that there be no rayne and that youre londe yeld not hir frute, and that ye perishe quickly from of the good lōde which the Lorde geueth you.

Putt vp therefore these my wordes in youre hertes and in youre soules, and bynde them for a sygne vnto youre handes, and lett
them

XI. Chapter.

Talke of the
hynkoll saye
oure prelates

them be as papers of remembraunce betwene
youre eyes, and teach them youre childern: so
that thou * talke of them when thou syttest in
thine housse, and when thou walkest by the
waye, and when thou lyeest doune and when
thou ryllest vpp: yee and write them vppon the
dorepostes of thine housse and vppon thi ga-
tes, that youre dayes may be multiplyed ad the
dayes of youre childern apou the erth which
the Lorde swaue vnto youre fathers to geue
them, as longe as the dayes of heauē last vpon
the erth.

For yf ye shall kepe all these comaundmen-
tes which I comaunde you, so that ye doo the
and loue the Lorde youre God and walke in
all his wayes and cleaue vnto him. Then will
the Lorde cast out all these nacions both grea-
tter and myghtyer then youre selues. All the
places where on the soles of youre fete shall
treade, shall be youre: euen from the wilderne-
sse and from Libanon and from the ryuer Eu-
phrates, euen vnto the vttemost see shall your
re costes be. There shall no man be able to
stande before you: the Lorde youre God shall
cast the feare and dreade of you vppō all lon-
des whether ye shall come, as he hath sayed vn-
to you.

Beholde, I sect before you this daye, a ble-
ssynge

XII. Chapter. Fo. XXIII

ssynge and a curse: a blessinge: yf that ye herke
vnto the commaundmentes of the Lorde your
re God which I comaunde you this daye: And
a curse: yf ye will not herke vnto the comaund-
mentes of the Lorde youre God: but turne out
of the waye which I comaunde you this daye
to goo after straunge goddes which ye haue
not knowen.

When the Lorde thi God hath brought the
in to the londe whether thou goest to possesse
it, then put the blessinge vppon mount Grisim
and the curse vppon mount Ebal, which are
on the other syde Iordane on the backe side of
the waye towarde the goynge doune of the
sonne in the lōde of the Cananites which dwel-
ell in the felde ouer agens Gilgal besyde mo-
regroue. For ye shall goo ouer to goo and pos-
sesse the londe which the Lorde youre God
geueth you, and shall conquere it ad dwell there
in. Take hede therfore that ye doo al the co-
maundmentes and lawes, which I sect before
you this daye.

The. xij. Chapter.

These are the ordinaunces and lawes whi-
ch ye shall obserue to doo in the londe
which the Lorde God of thy fathers geueth
the to possesse it, as longe as ye lye vppon the
erth.

XII. Chapter.

erth. Se that ye destroye all places where the nacyons which ye conquere serue their goddes, vppon hyc mountaynes and on hyc hilles and vnder euery grene tree. Ouertrowe their alters and breake their pylers and burne their groues with fyre and hew downe the ymages off theyr goddes, and brynge the names of them to noughte out of that place.

Se ye doo not so vnto the Lorde youre God but ye shall enquire the place which the Lorde youre God shall haue chosen out of all youre trybes to put his name there and there to dwell. And thither thou shalt come, and thither ye shall brynge youre burnt sacryfices and youre offerynges, youre tithes and heueofferynges off youre handes, youre voyces and frewillofferynges and thy fyrst borne off youre oxen and off youre shepe. And there ye shall eate before the Lorde youre God, and ye shall reioyse in all that ye laye youre handes on: both ye and youre houthoides, because the Lord thy God hath blessed the.

Ye shall doo after nothinge that we doo here this daye, euery man what semeth hi good in his owne eyes. For ye are not yet come to rest nor vnto the enheritaunce which the Lorde
yours

XII. Chapter. Fo. XXIII

your God geueth you. But ye shal goo ouer Iordayne ad dwell in the lode which the Lorde your God geueth you to enheret, ad he shal geue you rest fro al youre enemies rounde aboute: and ye shall dwell in safetie.

Therefore when the Lorde your God hath chosen a place to make his name dwell there, thither ye shall brynge all that I commaunde you, youre burnt sacryfices and youre offerynges, youre tithes and the heueofferynges of youre handes and all youre godly voyces which ye vowe vnto the Lorde. And ye shall reioyse before the Lorde your God, both ye, youre sonnes and youre doughters, youre seruautes and youre maydes and the leuite that is within youre gates for he hath nether parte nor enheritaunce with you.

Take hede that thou offer not thi burnt offerynges in what soeuer place thou seyst: but in the place which the Lorde shall haue chosen amonge one of thy trybes, there thou shalt offer thi burnt offerynges and there thou shalt doo all that I commaunde the. Not wistendynge thou mayst kyll ad eate flesh in al thi cities, what soeuer thi soule lusteth after acordinge to the blessinge of the Lorde thi God which he hath geuen the both the
vnclca

XII. Chapter.

Vncleane as
perryninge
vnto sacrificie
as heeles
that had defor
mities: but
not of the vnc
cleane that
was forbidde

* vncleane and the cleane mayst thou eate, euen as the roo and the hert: only eate not the bloude, but poure it apon the erth as water.

Thou mayst not eate within thi gates the tythe of thi corne, of thy wyne and of thi oyle, ether the firstborne of of thine oxen or of thy shepe, nether any of thi vowes which thou voweest, nor thi frewilofferings or heueofferings of thine handes: but thou must eate them before the Lorde thi God, in the place which the Lorde thi God hath chosen: both thou thi sonne and thi doughter, thi seruaunte and thy mayde ad the leuite that is within thi gates: ad thou shalt reioyse before the Lorde thi God, in al that thou puttest thine hande to. And be warre that thou forsake not the leuite as longe as thou lyest vppon the erth.

Yf (when the Lorde thi God hath enlarged thi costes as he hath promysed the) thou saye: I will eate flesh, because thi soule longeth to eate flesh: then thou shalt eate flesh, what so euer thi soule lusteth. Yf the place which the Lorde thi God hath chosen to put his name there be to ferre from the, then thou mayst kyle of thi oxen and of thi shepe which the Lorde hath geuen the as I haue commaunded the and thou mayst eate in thine awne cite what so euer

XII. Chapter.

Fo. XXV

soeuer thi soule lusteth. Neuer the later, as the roo and the herte is eaten, euen so thou shalt eate it: the vncleane and the cleane indifferently thou shalt eate. But be strong that thou eate not the bloude. For the bloude; that is the lyfe: and thou mayst not eate the life with the flesh: thou mayst not eate it: but must poure it vppon the erth as water. Se thou eate it not therefore that it maye goo well with the and with thy childern after the, when thou shalt haue done that whyche is ryghte in the syghte off the Lorde.

But thy holyc things which thou hast and thy vowes, thou shalt take and go vnto the place which the Lorde hath chosen, and thou shalt offer thy burnt offeringes, both flesh ad bloude apon the alter of the Lorde thy God, and the bloude of thine offeringes thou shalt poure out vppon the alter of the Lorde thy God, and shalt eate the flesh. Take hede and heare all these wordes which I commaunde the that it maye goo well with the and with thy childern after the for euer, whē thou doest that which is good and right in the sighte of the Lorde thy God.

When the Lorde thy God hath destroyed the nacions before the, whether thou goest to conquere them, and when thou hast conquere

E i red

XIII. Chapter

red them, and dwelt in their landes: Bewarre that thou be not taken, in a snare after the, after that they be destroyed before the, and that thou axenot after their goddes saynge: how dyd these nacyons serue their goddes, that I maye doo so likewyse? Nay, thou shalt not doo so vnto the Lorde thy God: for all abhominacyons which the Lorde hated dyd they vnto the ir goddes. For they burnt both their sonnes ad their daughters with fire vnto their goddes. But what soeuer I commaunde you that take hede ye do: ad put nought thereto, nor take ought there from.

Put nought
nor take ou
ght awaye.

The. xiiij. Chapter.

YF there a ryse amonge you a prophett or a dreame of dreames and geue the a sygne or a wondre, and that sygne or wonder which he hath sayed come to passe, and then saye: lat vs goo after straunge Goddes which thou hast not knowen, and let vs serue them: herken not vnto the wordes of that prophete or dreame of dreames. For the Lorde thy God tēpteth you, to wete whether ye loue the Lorde youre God with all youre hertes ad with all youre soules. For ye must walke after the Lorde youre God ad feare him and kepe his cōmaūdmēts

God geueth
vs his worde
for cōfirmen
t: with mira
cles to proue
that he hath a
t

XIII. Chapter. Fo. XXVI

dmētes and herken vnto his voyce and serue him and cleaue vnto him. And that prophete or dreame of dreames shall dye for it, because he hath spokē to turne you awaye frō the Lorde youre God which broughte you out of the londe of Egipte ad deliuered you out of the houffe of bondage, to thruſt the out of the waye whiche the Lorde thy God commaunded the to walke in: and so thou shalt put euell awaye from the.

uerter, wo
must take hee
de to the scri
pture, lest fal
se prophetes,
or false mira
cles deceaue
vs.

Yf thy brother the sonne of thy mother or thine awne sonne or thy daughter or the wife that lieth in thy bosome or thy frende which is as thine awne soule vnto the, entyce the secretly sayenge: let vs goo and serue straunge goddes which thou hast not knowē nor yet thy fathers, of the goddes of the people whiche are roude aboute the, whether thei be nye vnto the or farre of from the, from the one ende of the lande vnto the other: Se thou consente not vnto him nor herken vnto him: no let not thine eye pitye him nor haue compassyon on hym, nor kepe him secret, but cause him to be slayne: Thine hande shalbe first apon hym to kyll him: and then the handes off all the people. And thou shalt stōne hym with stones that he dye, because he hath gene

E ij. aboute

XIII. Chapter

aboute to thrust the awaye from the Lorde thy God which brought the out of Egipte the house of bondage. And all Israel shall heare and feare and shall doo no moare any soche wickednesse as this is, amonge them.

Yf thou shalt heare saye of one of thy cities which the Lorde thy God hath geuen the to dwell in, that certen beyng the childern of Beeliall are gone out from amonge you and haue moued the enhabiters of their citie sayeng: lat vs goo and serue straunge Goddes whiche ye haue not knowen. Then seke and make serche and enquere diligently. Yf it be true and the thinge of a suertie that soch abhominacion is wrought among you: then thou shalt smyte the dwellers of that citie with the edge of the swerde, and destroye it mercyleffe and all that is therein, and euen the very catell thereof with the edge of the swerde. And gather all the spoyle of it in to the myddes of the streates thereof, and burne with fire: both the citie and all the spoyle thereof euery whitte vnto the Lorde thy God. And it shalbe an hepe for euer and shall not be bylt agayne. And se that their cleaue nought of the darned thinge in thine hande, that the Lorde maye turne fro his fersse wrath and shewe the mercye and haue compassion on the and multiplye the, as he hath sworne vnto
thy

VI. Chaptre. Fo. XXXVII,

thy fathers: when thou hast herkened vnto the voyce of the Lorde thy God, to kepe all his commaundmentes which I commaunde the thys daye so that thou doo that which is right in the eyes of the Lorde thy God.

¶ The .vi. Chapter.

YE are the childern of the Lorde youre God, cut not youre selues nor make you any baldnes betwene the eyes for any mans deeth. For thou art an holy people vnto the Lorde thy God, and the Lorde hath chosyn the to be a seuerall people vnto him selfe, of all the nacions that are vpon the erth.

Ye shall eate no maner of abhominacyon. These are the beestes which ye shall eate of: oxen, shepe and gootes, hert, roo and bugle, hert, goote, vnicorne, origen and Camelion. And all beestes that cleaue the hoffs and slytte it in to two clawes and chewe the cud, them ye shal eate. Neuerthelesse, these ye shall not eate of them that chew cud and of the that deuyde and cleaue the hoffs: the camell, the hare and the conye. For they chew cud, but deuyde not the hoffs: and therefore are vncleane vnto you: and also the swyne, for though he deuyde the hoffs, yet he cheweth not cud, and therfor is vncleane vnto you

XIII. Chaptre.

to you: Ye shall not eate of the flesh of the nor
twich the deed carcaffes of them.

These ye shall eate off all that are in the
waters : All that haue fynnes and scales.
And what soeuer hath not finnes and scales,
of that ye may not eate, for that is vnclane vn
to you.

Of all cleane byrdes ye shall eate .but these
are they of which ye maye not eate: the egle, the
goshauke, the cormerant, the ixion, the vultur,
the kyte and hyr kynde, and all kynde off ra
uens, the Estrich, the nyghterone, the kuckoo,
the sparowhauke and all hir kynde, the litle ou
le, the great oule, the backe, the bytture, the pye
the storke, the heron, the Iaye in his kynde, the
lapwynge, the swalowe: And all crepynge fou
les are vnclane vnto you and maye not be e
aten of : but of all cleane foules ye maye well
eate.

Ye shall eate of nothinge that dyeth alone:
But thou mayst geue it vnto the straunger that
is in thy cite that he eate it, or mayst sell it vnto
an Aliē. For thou art an holy people vnto the
Lorde thy God. Thou shalt not seth a kyd in
his mothers mylke.

Thou shalt tyeth all the encrease of thy see
ed that cometh out of the felde yere by yere.
And thou shalt eate before the Lorde thy
God

XIII. Chaptre. Fo. XXVIII,

God in the place whiche he hath chosen to
make his name dwell there the tyth off thy
corne, of thy wyne and of thyne oyle, and the
firstborne of thine oxen and of thy flocke that
thou mayst lerne to feare the Lorde thy God
allwaye.

Yf the waye be to longe for the, so that tho
ou art not able to carie it, because the place is
to farre from the whiche the Lorde thy God
hath chosen to set his name there (for the Lor
de thy God hath blessed the) then make it in
money and take the money in thyne hande,
and goo vnto the place which the Lorde thy
God hath chosen, and bestowe that moneye
on what soeuer thy soule lusteth after: on oxen
shepe, wyne and good drynke, and on what
soeuer thy soule desyret, and eate there befo
re the Lorde thy God and be mery : both thou
and thyne housholde and the Leuite that is
in thy cyte. Se thou forsake not the Leuite,
for he hath nether parte nor enheritaunce with
the.

At the ende of thre yere, thou shalt brynge
forth all the tithes of thine encrease the same
yere and laye it vpp whitin thyne awne cyte,
and the Leuite shall come because he hath ne
ther parte nor enheritaunce with the, and the
straunger and the fatherlesse and the wedo
we

XV. Chapitre.

we which are within thy cite and shall eate and fyll them selues: that the Lorde thy God maye blesse the in all the workes of thine hond which thou doest.

¶ The. xv. Chapter.

AT the ende of seuen yere thou shalt make a fre yere. And this is the maner off the fre yere, whosoever lendeth ought with his hande vnto his neyghboure, maye not axe agayne that which he hath lent, of his neyghboure or of his brother: because it is called the lorde fre yere, yet of a straunger thou maist call it home agayne. But that which thou hast with thy brother thine hande shall remytt. and that in any wyse, that there be no begger amonge you. For the Lorde shall blesse the lande which the Lorde thy God geueth the. an heritage vnto possesse it: so that thou herken vnto the voyce of the Lorde thy God. to obserue and doo all these commaundmentes which I commaunde you this daye: ye and then the Lorde thy God shall blesse the as he hath promysed the, and thou shalt lende vnto many nacjons, and shalt borowe of no man. and shalt raygne ouer many nacjons, but none shal reygne ouer the.

When

XV. Chapter. Fo. XXIX.

When one of thi brethern amonge you is waxed poore in any of thi cities within thi lorde which the Lorde thy God geueth the, se thou at thou harden not thine hert nor shetto thine hande from thi poore brother: But open thine hande vnto him and lende him sufficient for his nede which he hath. And beware that there be not a poynte of Belial in thine hert, that thou woldest saye. The seuenth yere, the yere of fredome is at honde, and therefore it greue the to loke on thy poore brother and geuest him nought and he then crye vnto the Lorde agenst the and it be synne vnto the: But geue him. and let it not greue thine hert to geue. Because that for that thinge, the Lorde thy God shall blesse the in all thi workes and in all that thou puttest thine hande to. For the lorde shall neuer be without poore. Wherefore I comaunde the sayenge: open thine hande vnto thi brother that is neady and poore in thy lande.

Yf thi brother an Hebrue sell him self to the or an Hebruas, he shall serue the syxe yere and the seuenth yere thou shalt lett him go fre from the. And when thou sendest hym out fre from the, thou shalt not let him goo awaye emptye: but shalt geue him of thy shepe and of thi corne and of thy wyne, and geue him off that

XV. Chapter.

that where with the Lorde thi God hath blessed the. And remembre that thou wast a seruaunte in the londe of Egipte, and the Lorde thi God delyuered the thence: wherfore I commaunde the this thinge to daye.

But and yf he saye vnto the, I will not goo awaye from the, because he loueth the and thine housse and is well at ease with the. Then take a naule and nayle his eare too the doore there with ad let him be thi seruaunte foreuer and vnto thi mayde seruaunte thou shalt doo likewise. And let it not greue thine eyes to lett him goo out from the, for he hath bene worthe a double hired seruaunte to the in his seruyce. vi. yeres. And the Lorde thi God shall blesse the in all that thou doest.

All the firstborne that come of thine oxen and of thi shepe that are males, thou shalt haue lowe vnto the Lorde thi God. Thou shalt doo no seruyce with the firstborne of thi shepe: but shalt eate the before the Lord thi God yere by yere in the place which the Lorde hath chosen both thou and thine housshelde.

Yf there be any deformyte there in, whether it be lame or blinde or what soeuer euell fauerednesse it hath, thou shalt not offer it vnto the Lorde thi God: But shalt eate it in thine awne citie, the vnclene and the cleane in
diffe

XVI. Chapter. Fo. XXX.

differently, as the roo and the hert. Only eate not the bloude there of, but poure it vppon the grounde as water.

The. xvi. Chapter.

Obserue the moneth of Abyb, and offer passeover vnto the Lorde thi God. For in the moneth of Abib, the Lorde thy God brought the out of Egipte by nyght. Thou shalt therfore offer passeover vnto the Lorde thi God, and shepe and oxen in the place which the Lorde shall chose to make his name dwell there. Thou shalt eate no leuended bred there with: but shalt eate there with the bred of tribulaciō. vij. dayes longe. For thou camest out of the lōde of Egipte in hast, that thou mayst remembre the daye when thou camest out of the londe of Egipte, all dayes of thi life. And se that there be no leuended bred sene in all thi costes. vij. dayes longe, and that there remayne nothinge of the flesh which thou hast offered the fyrst daye at euen, vntil the mornynge.

Thou mayst not offer passeover in any of thi cities which the Lord thi god geueth the: But in the place which the Lorde thi God shall chose to make his name dwell in, there thou shalt

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shalt offer Passeouer at euen aboute the goyn-
gdoune of the sonne, euen in the season that
thou camest out of Egipte. And thou shalt
seth and eate in the place which the Lorde thi
God hath chosen, and departe on the morowe
and gette the vnto thi tente. Sixe dayes thou
shalt eate swete bred, and the seuenth daye is
for the people to come together to the Lorde
thi God, that thou mayst do no worke.

Then reken the .vij. wekes, and begynne to
reke the .vij. wekes when the syccle begynneth
in the corne, and kepe the feast of wekes vnto
the Lorde thi God, that thou geue a frewilof-
feringe of thine hãde vnto the Lord thi God
acordinge as the Lorde thi God hath blessed
the. And reioyse before the Lorde thi God
both thou, thi sonne, thi doughter, thi seruaun-
te and thi mayde, and the leuite that is within
thi gates, and the straunger, the fatherlesse ad
the wedowe that are amonge you, in the place
which the Lorde thi God hath chosen to ma-
ke his name dwel there. And remẽbre that tho-
u wast a seruãte in Egipte, that thou obser-
ue and doo these ordinaunces.

Thou shalt obserue the feast of tabernacles
.vij. dayes longe, after that thou hast gathered
in thi corne and thi wyne. And thou shalt re-
ioyse in that thi feast, both thou and thi sonne,
thi

why.

XVII. Chapter. Fo. XXXI

thi doughter, thi seruaunte, thi mayde, the leui-
te, the straunger, the fatherlesse and the wedo-
we that are in thi cities. Seuen dayes thou shalt
kepe holy daye vnto the Lorde thi God, in the
place which the Lorde shal chose: for the Lor-
de thi God shall blesse the in all thi frutes and
in all the workes of thine handes, and thou shal-
t be all together gladnesse. Thre tymes in
the yere shall al youre males appere before the
Lorde thi God in the place which he shal cho-
se: In the feast of swete bred, in the feast of we-
kes and in the booth feast. And they shal not
appere before the Lorde emptic: but euery mā
with the gifte of his honde, acordinge to the
blesinge of the Lorde thi God which he hath
geuen the.

The .xvij. Chapter.

I Vdges and officers thou shalt make the in
all thi cities which the Lorde thi God ge-
ueth the thorow out thi trybes. and lett the iud-
ge the people righteously. We rest not the lawe
nor knowe any persone nether take any rewar-
de: for giftes blynde the wise and peruerte the
wordes of the righteous. But in all thinge fo-
lowe righteousnesse, that thou mayst lyue and
enioye the londe which the Lord thi God ge-
ueth the.

Thou

XVII. Chapter.

Thou shalt plante no groue of what soeuer trees it be, nye vnto the altare of the Lorde thi God which thou shalt make the. Thou shalt sett the opp no piler, which the Lorde thy God hateth. Thou shalt offer vnto the Lorde thy God no oxe or shepe where in is any deformyte, what soeuer euell fauerednesse it be: for that is an abhominacion vnto the Lorde thi God.

Yf there be founde amonge you in any of thi cities which the Lord thi God geueth the man or woman that hath wrought wekednesse in the sighte of the Lord thi God, that they haue gone beyonde his appoyntment, so that they haue gone and serued straunge goddes and worshipped the, whether it be the sonne or moone or any thinge contayned in heauē which I forbade, and it was tolde the and thou hast herde of it: Then thou shalt enquere diligently.

And yf it be true and the thinge of a luertye that soch abhomynacion is wrought in Israel the thou shalt bringe forth that mā or that woman which haue comytted that weked thinge, * vnto thi gates and shalt stone the with stones and they shall dye. At the mouth of ij. or iij witnesses shal he that is worthy of death, dye: but at the mouth of one witness he shall not dye. And the handes of the witnesses shal be first vppon

Opitely in the gates and not secretly in prison: with lawfull witness and not tormentinge them or makege them feverish: and the felwes or forbyere the felwes

XVII. Chapter. Fo. XXXII

first vppon him to kyll him, and afterwarde the handes of all the people: so shalt thou put wekednesse awaye from the.

Yf a matter be to harde for the in iudgement betwene bloud and bloude, plee and plee, plage and plage in maters of strife within thi cities: Then Arise and gett the vpp vnto the place which the Lorde thi God hath chosen, and goo vnto the preastes the leuites and vnto the iudge that shalbe in those dayes, and axe, and they shall shewe the how to iudge. And se that thou doo acordinge to that which they of that place which the Lorde hath chosen shew the and se that thou obserue to doo acordinge to all that they enforce the. Acordinge to the lawe which they teach the and maner of iudgement which they tell the, se that thou doo and that thou bowe not from that which they shewe the, nether to the right hande nor to the lyfte.

And that man that will doo presumptuously, so that he will not herken vnto the preast that stondeth there to mynistrer vnto the Lorde thi God or vnto the iudge, shal all dye: and so thou shalt put awaye euell from Israel. And all the people shall heare and shall feare, and shall doo nomare presumptuously,

When

XVII. Chapter.

When thou art come vnto the lode which the Lorde thi God geueth the and enjoyest it and dwellest therein: Yf thou shalt saye, I will sett a kinge ouer me, like vnto all the nacions that are aboute me: Then thou shalt make him kinge ouer the, whom the Lorde thi God shal chose. One of thi brethern must thou make kinge ouer the, and mayst not sett a straunger ouer the which is not of thi brethern. But in ani wyse let hi not holde to many horses, that he bringe not the people agayne to Egipte thro the multitude of horses, for as moch as the Lorde hath sayed vnto you: ye shall hence forth goo no moare agayne that waye. Also he shall not haue to many wyues, lest his hert tume awaye, nether shall he gather him syuer and godlde to moch.

And when he is seten vpon the seate off his kingdome, he shall write him out this seconde lawe in a boke takynge a copye of the preastes the leuites. And it shalbe with him and he shall reade there in all dayes of his lyfe that he maye lerne to feare the Lorde his God for to kepe all the wordes of this lawe and the se ordinaunces for to doo them: that his hert aryse not aboute his brethern and that he tume not from the commaundment: ether to the righte hande or to the lifte: that both he and his childern

kyu, 93

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XVIII. Chapter. Fo. XXXIII

childern maye prolonge their dayes in his kingdome in Israel.

The. xviii. Chapter.

The preastes the Leuites all the trybe off Leui shall haue no parte nor enheritaunce with Israel. The offrynges of the Lorde and his enheritaunce they shall eate, but shall haue no enheritaunce amonge their brethern: the Lorde he is their enheritaunce, as he hath sayed vnto them. And this is the dutie of the preastes, of the people and of them that offer, whether it be oxe or shepe: They must geue vnto the preast, the shulder and the two chekes and the maw, the first frutes of thy corne, wyne and oyle, and the first of thy shepesheryng must thou geue him. For the Lorde thy God hath chosen him out of all thy trybes to stonde and to minstre in the name of the Lorde: both hi and his sonnes for euer.

I meruel that ourre disfigured coude make no figure of this all this while.

Yf a Leuite come out of any of thy cities or any place of Israel, where he is a segeorner, and come with all the lust of his herte vnto the place which the Lorde hath chosen: he shall there minstre in the name of the Lorde his god as all his brethern the Leuites doo whiche stonde there before the Lord. And they shall haue lyke porcyons to eate, besyde that whiche cometh to hym of the patrimonye of hys

XVIII. Chapter.

elders.

When thou art come in to the londe which the Lorde thy God geueth the, se that thou lette not to doo after the abhominacyōs of these nacyons. Let there not be founde amonge you that maketh his sonne or his doughter go thorow fyre, ether a bruterar or a maker of dysmale dayes or that vseth witchcraft or a force rar or a charmar or that speaketh with a spirite or a sothsayer or that talketh with them that are deed. For all that doo soch thinges are abhominacion vnto the Lorde: and because of these abhominacyons the Lorde thy God doeth cast them out before the, be pure therefore with the Lorde thy God. For these nacyons whiche thou shalt conquere, herken vnto makers off dysmall dayes and bruterars. But the Lorde thy God permytteth not that to the.

The Lorde thy God will sterre vpp a prophete amonge you: euē of thy brethern like vnto me: and vnto him ye shall herken according to all that thou desyredest of the Lorde thy god in Herub in the daye when the people were gathered sayenge: Let me heare the voyce of my Lorde God nomoare nor se this greate fire any moare. that I dye not. And the Lorde sayed vnto me: they haue well spoken, I will raise

Christ is he
re promysed
a preacher off
better tydinges
then Moyses.

XVIII. Chapter. Fo. XXXIII

raise them vpp a prophett from amonge their brethern like vnto the ad will put my wordes in to his mouth and he shall speake vnto the as that I shall commaunde him. And whosoever will not kerken vnto the wordes which he shall speake in my name, I will requyre it off him.

But the prophete which shall presume to speake ought in my name which I commaunded him not to speake, and he that speaketh in the name of straunge Goddes, the same prophete shall dye. And yf thou saye in thine hert, howe shall I knowe that whiche the Lorde hath not spoken? When a prophete speaketh in the name of the Lorde, yf the thynges folow not nor come to passe, that is the thyng which the Lorde hath not spoken. But the prophete hath spoken it presumptuously: be not aferde therefore of him.

The. xix. Chapter.

When the Lorde thy God hath destroyed the nacyons whose londe the Lorde thy God geueth the, and thou hast conquered the and dwellest in their cities and in their houses: thou shalt appoynte .iiij. cities in the lande whiche the Lorde thy God geueth the to

F. ij. posse

XIX. Chapter.

possesse it: thou shalt prepare the waye and deuyde the costes of thy lande whiche the Lorde thy God geueth the to enheret, in to .iiij. partes that whosoer committeth murthur may flee thither.

The popis s^{er}tuaries are of an other purpose. For he had leuer haue the frenshep of the euil shē to saue them that are Good.

And this is the cause of the sleyer that shall flee thither and be saued: Yf he smyte his neyghboure ignorantly and hated him not in tyme passed: As when a man goeth vnto the wodde with his neyghboure to hew wod, and as his hande fetcheth a stroke with the axe, the head slip peth from the helue and smyteth his neyghboure that he dye: the same shall flee vnto one off the same cities and be saued. Lest the executer of bloude folowe after the sleyer while his hert is whote and ouertake him, because the waye is longe, and flee him, and yet there is no cause worthy of death in him, in as moch as he hated not his neyghbour in tyme passed. Wherefore I commaunde the sayeng: se that thou appoynte out .iiij. cities

As hate maketh the dead euell: so loue maketh it good.

And yf the Lorde thy God enlarge thy costes as he hath sworne vnto thy fathers and geue the all the londe which he sayed he wold geue vnto thy fathers (so that thou kepe all these commaundmentes to doo them, which I commaunde the this daye, that thou loue the Lorde thy god and walke in his wayes euer) then thou shalt

XIX. Chapter. Fo. XXXV

shalt adde .iiij. cities moo vnto those .iiij. that innocent bloude be not shed in thi lande which the Lorde thy God geueth the to enheret, and so bloude come vpon the,

But and yf there be any man that hateth his neyghboure and layeth awayte for him and ryseth agens him and smyteth him that he dye, and fleeth vnto any of these cities. Then let the elders of his citie sende and fetch him thence and delyuer him in to the hondes of the iustice of bloude, and he shall dye, Let thyne eye haue no pitie on him, and so thou shalt put awaye innocent bloude from Israel, and happie arte thou.

Thou shalt not remoue thy neyghbours marke which they of olde tyme haue sett in thyne enheritaunce that thou enherettest in the londe which the Lorde thy God geueth the to enioye it.

One witness shall not ryse agens a man in any maner trespase or synne, what soeuer synne a man synneth: But at the mouthe of two witnesses or of .iiij. witnesses shall all maters be tryed.

Yes in all maters of heresie agens holye churches

Yf an vnrigheteous witness ryse vp agens a man to accuse him of trespase: then let both the men which stryue together stonde before the Lorde, before the prestes and the iudges which

XX. Chapter.

which shalbe in those dayes, and let the iudges enquire a good. And yf the witnesse be founde false and that he hath geuen false witnesse agensst his brother thē shall ye do vnto hī as he had thought to do vnto his brāther, and so thou shalt put euell away frō the. And other shal he are ad feare ad shal hēceforth comytt no more any soch wekednesse amōg you. And let thyn eye haue no compassiō, but life for life, eye for eye, toth for toth, hande for hand, and fote for fote.

¶ The. xx. Chapter

¶ **W**hen thou goest out to batayle agensst thine enemyes, and seeest horses and charettes and people moo then thou, be not aferde of them, for the Lorde thy God is with the whiche broughte the out of the londe off Egipte. And when ye are come nye vnto batayle, let the preast come forth and speake vnto the people and saye vnto them: Heare Israe el, ye are come vnto batayle agensst youre enemyes, let not youre hartes faynte, nether feare nor be amased nor a dreade of them. For the Lorde thy God goeth with you to fyghte for you agensst youre enemyes and to saue you.

And let the officers speake vnto the people

XX. Chapter. Fo. XXXVI

ple sayenge: Yf any man haue bylt a new housse and haue not * dedicate it, let him goo and returne to his housse lest he dye in the batayle, and another dedicate it. And yf any man haue planted a vneyarde and haue not made it comen*, let him goo and returne agayne vnto his house, lest he dye in the batayle and another make it comen. And yf any man be betrothed vnto a wyfe and haue not taken hyr, let hym goo and returne agayne vnto his housse, lest he dye in the batayle and another take her.

And let the officers speake further vnto the people and saye. . Yf any man feare and be faynte herted, let him goo and returne vnto his housse, lest his brothers hert be made faynte as well as his. And when the officers haue made an ende off speakyng vnto the people, let thē make captaynes of warre ouer them.

¶ **W**hen thou comest nye vnto a citie to fight agensst it, offre them peace. And yf they answer the agayne peasably, and open vnto the, then let all the people that is founde therein be tributaries vnto the and serue the. But and yf they will make no peace with the, then make warre agensst the citie and besege it.

And

Dedicat: the leui es 1 supp ofe, hatowed tūe at we doo oure shippes.

Comē: the. iij first yeres in frute myghte noibe eate the fourth it might be off red ad the hite ca ten ad that ys to make it comē to bringe it to the vnt of the laye people.

XX. Chapter.

And when the Lord thy God hath deliuered it in to thine handes, smyte all the males thereof with the edge of the swerde, saue the womē and the childern and the catell and all that is in the citie and all the spoyle thereof take vnto thy selfe and eate the spoyle of thyne enemies which the Lord thy God geueth the. Thus thou shalt doo vnto all the cities whiche are a greate waye of from the ad not of the cities of these nacions.

But in the cities of these nacions which the Lorde thy God geueth the to enheret, thou shalt saue alyue nothinge that bretheth. But shalt destroye them with out redempcion, both the Hethites, the Amorites, the Cananites, the Pherezites, the Heuites and the Iebusites, as the Lorde thy God hath commaunded the, that they teach you not to doo after all their abominacyons whiche they doo vnto their goddes, and so shulde synne agens the Lorde your God

When thou hast beleged a citie longe tyme in makinge warre agens it to take it, destroye not the trees thereof, that thou woldest thrust an axe vnto them. For thou mayst eate of the, and therefore destroye them not. For the trees of the felde are no men, that they myght come agens the to belege the. Neuerthelater those
trees

XXI. Chapter. Fo. XXXVII.

trees which thou knowest that me eate not of them, thou maist destroye and cutte the m doune and make bolwerkes agens the citie that maketh warre with the, vntyll it be ouerthrowne.

¶ The xxxj. Chapter.

YF one be founde slayne in the land whiche the Lorde thy God geueth the to possesse it, and lieth in the felde, and not knowne who hath slayne him: Then let thine elders and thy iudges come forth ad meet vnto the cities that are rounde aboute the slayne. And let the elders of that citie which is nexte vnto the slayne mā, take an heyffer that is not labour red with nor hath drawen in the iocke, and let them bringe her vnto a valeye where is nether earing nor sowinge, ad strike of hir heed there in the valeye.

Then let the preastes the sonnes of Leui come forth (for the Lorde thy God hath chosen them to ministrate and to blesse in the name off the Lorde and therefore at their mouthe shall all strife and plage be tryed). And all the elders of the citie that is nexte to the slayne man shall washe their handes ouer the heyffer that is beheded in the playne, and shall answer ad saye: oure handes haue not shed this bloude ne
ther

XXI. Chapter.

ther haue oure eyes sene it. Be mercifull Lord vnto thy people Israel which thou hast deliuered and put not innocent bloude vnto thy people Israel: and the bloude shalbe forgeuen the. And so shalt thou put innocent blood fro the, when thou shalt haue done that which is right in the syght of the Lorde.

Right in the
Lordes syghte,
is not in thy
ne imaginaci-
on.

When thou goest to warre agens thy enemies and the Lorde thy God hath deliuered them in to thine handes and thou hast take them captiue, and seist amonge the captiues a bewtifull woman and hast a fantasie vnto her that thou woldest haue her to thy wyfe. Then bringe her home to thine housse and let her shaue hir heed and pare hir nayles and put hir rayment that she was taken in from hir, and let hir remayne in thine housse and be wepe hir father and hir mother a moneth long and after that goo in vnto her and marie her and let her be thi wife. And yf thou haue no fauoure vnto her, then let her go whether she lusteth: for thou mayst not sell her for monye nor make cheuefauce of her, because thou hast humbled her.

Yf a man haue two wyues, one loued and another hated, and they haue borne him children, both the loued and also the hated. Yf the firstborne be the sonne of the hated: then when he dea

XXI. Chapter. Fo. XXXVIII

he dealeth his goodes amonge his children, he maye not make the sonne of the beloued firstborne before the sonne of the hated which is in deade the firstborne: But he shall knowe the sonne of the hated for his firstborne, that he geue hym double off all that he hath. For he is the first of his strength, and to him belongeth the right of the firstborneshippe.

Yf any man haue a sonne that is stuberne, and disobedient, that he will not herken vnto the voyce of his father and voyce of his mother, and they haue taught him nurture, but he wolde not herken vnto them: Then let his father and his mother take him and brynge hym out vnto the elders of that citie and vnto the gate of that same place, and saye vnto the elders of the citie. This oure sonne is stuberne and disobedient and will not herken vnto oure voyce, he is a ryoter and a dronkarde. Then let all the men of that citie stone him with stones vnto deeth. And so thou shalt put euell awaye from the, and all Israel shall heare and feare.

Yf a man haue commytted a trespasse worthy of deeth and is put to deeth for it and hanged on tree: let not his body remayne all nyghte vppon the tree, but burye hym the same

XXII. Chapter.

the same daye. For the curse off God is on him that is hanged. Defile not thy londe therfore, whiche the Lorde thy God geueth the to enherett.

¶ The. xxij. Chapter.

YF thou se thy brothers oxen or shepe go astraye, thou shalt not with drawe thy selfe from them: But shalt brynge them home agayne vnto thy brother. Yf thy brother be not nye vnto the or yf thou knowe him not, then bringe them vnto thine awne housse and lett them be with the, vntyll thy brother axe after them, and then delyuer him them agayne. In like maner shalt thou doo with his asse, with his rayment and with all lost thinges of thy brother which he hath lost and thou hast founde, and thou maist not withdrawe thy selfe.

Yf thou se that thy brothers asse or oxen is fallen doune by the waye, thou shalt not withdrawe thy selfe from them: but shalt helpe him to heue them vp agayne.

The woman shall not weere that whiche pertayneth vnto the man, nether shall a man put on womans rayment. For all that doo so, are abhominacyon vnto the Lorde thy God.

Yf thou chaunce vpon a byrds nest by the waye

XXII. Chapter. Fo. XXXIX

waye, in what soeuer tree it be or on the ground, whether they be younge or egges, ad the dame sittenge vpon the younge or vpon the egges: Thou shalt not take the mother with the younge. But shalt in any wyse let the dame go and take the younge, that thou mayst prospere and prolonge thy dayes.

When thou byldest a new housse, thou shalt make a batelmēt vnto the roffe, that thou lade not bloude vpon thine housse, yf any mā fall there of. The howses be flart in the scōtes.

Thou shalt not sowe thy vyneyarde with dyuerse sēde: lest thou halowe the sēde whiche thou hast sōwen with the frute off thy vyneyarde.

Thou shalt not plowe with an oxen ad an asse together.

Thou shalt not weere a garment made of wolle and flax together.

Thou shalt put rybandes vpon the. iij. quarters of thy vesture wherewith thou couerest thy selfe.

Yf a man take a wyfe and when he hath lyeuen with her hate her ad leye shamefull thinges vnto hyr charge and brynge vp an euell name vpon her and saye: I toke this wyfe, and whē I came to her, I founde her not a mayde: Thē let the father of the damsell and the mother bryn-

XXII. Chapter.

brynge forth the tokens of the damfels virginite, vnto the elders of the citie, euen vnto the gate. And let the damfels father saye vnto the elders, I gaue my doughter vnto this man to wife and he hateth her: and loo, he layeth shameful thinges vnto hir charge saynge, I founde not thy doughter a mayde. And yet these are the tokens of my daughters virginite. And let them sprede the vesture before the elders off the citie. Then let the elders of that citie take that man and chastyce him and merce him in an hundred cycles of syluer and geue them vnto the father of the damsell, because he hath brought vpp an euell name vppon a mayde in Israel. And she shalbe his wife, and he may not put her awaye all his dayes. But and yf the thinge be of a fueritie that the damsell be not founde a virgen, let them brynge her vnto the dore of hir fathers house, and let the men of that citie stone her with stones to deeth, because she hath wrought folye in Israel, to playe the whore in hir fathers house. And so thou shalt put euell awaye from the.

Yf a man be founde lyenge with a woman, that hath a wedded husbonde, then let the eueither of the: both the man that laye with the wife and also the wife: so thou shalt put awaye euell from Israel.

Yf a

XXII. Chapter. Fo. XL.

Yf a mayde be hanfasted vnto an husbonde, and then a man finde her in the towne and leye with her, then ye shall brynge them both out vnto the gates of that same citie and shall stone them with stones to deeth: The damsell because she cried not beyng in the citie: And the man, because he hath humbled his neyghbours wife, and thou shalt put awaye euell from the.

But yf a man finde a betrothed damsell in the felde and force her and leye with her: The man that laye with her shall dye alone, and vnto the damsell thou shalt doo no harme: because there is in the damsell no cause of deeth. For as when a man ryseth agenste his neyghboure and sleyth him, euē so is this matter. For he founde her in the felde and the betrothed damsell cried: but there was no mā to succoure her.

Yf a man finde a mayde that is not betrothed and take her and leye with her and be founde: Then the man that laye with her shall geue vnto the damsell's father .i. cycles of syluer. And she shall be his wife, because he hath humbled her, and he maye not put her awaye all his dayes.

No man shall take his fathers wife, nor vnto heale his fathers couerynge.

XXIII. Chapter.

¶ The .xxliij. Chapter

NOne that is gelded or hath his preuey membres cutt of, shall come in to the congregacion of the Lorde. And he that is borne of a comen woman shall not come in to the congregacion of the Lorde, no in the tenth generacyon he shall not entre in to the congregacion of the Lorde. The Ammonites and the Moabites shall not come in to the congregacion of the Lorde, no not in the tenth generacion, no they shall neuer come in to the congregacion of the Lorde, because they met you not with bred and water in the waye when ye came out of Egipte, and because they hyred agens the Balaam the sonne of Beor the interpreter of Mesopotamia, to curse the. Neuer thelesse the Lorde thy God wolde not herken vnto Balaam, but turned the curse to a blessing vnto the, because the Lorde thy God loued the. Thou shalt neuer therefore seke that which is prosperouse or good for them all thy dayes for euer.

Thou shalt not abhorre an E domite, for he is thy brother: nether shalt thou abhorre an Egiptian, because thou wast a straunger in hys londe. The childern that are begotten of them shall come in to the congregacyon of the Lorde in the .iiij. generacion.

Whē

XXIII. Chapter. Fo. XLI

When thou goest out with the host agens thine enemies, kepe the frō all wekednesse for the Lorde is amonge you.

Yf there be any man that is vncleane by the reason of vncleannesse that chaunceth hym by nyght, let him goo out of the host and not come in agayne vntyll he haue washed him selfe with water before the euen: and then whē the sonne is doune, let him come in to the host agayne.

Thou shalt haue a place without the host whether thou shalt resort to and thou shalt haue a sharpe poynte at the ende of thy wepon: and when thou wilt ease thy selfe, digge therewith and turne and couer that which is departed from the. For the Lorde thy God walketh in thine host, to rydd the and to sett thine enemies before the. Let thine host be pure that he se no vncleane thinge amonge you and turne from you.

Thou shalt not delyuer vnto his master the seruaunt which is escaped from his master vnto the. Let him dwel with the, etic amonge you in what place he him selfe liketh best, in one of thi cities where it is good for him, and vex him not.

There shalbe no whore of the daughters of Israel, nor whorekeeper of the sonnes of Israel

G i Thou.

The pope
will take tribu
te of them yet
Ed bissopes.
Ed abottes de
sire no better
penautes.

XXIII. Chapter.

Thou shalt nether brynge the hyre of an who
re nor the pryce of a dogge in to the housse of
the Lorde thy God, in no maner of vowe: for
euē both of them are abhominacion vnto the
Lorde thy God.

Thou shalt be no vsurer vnto thy brother,
nether in mony nor in fode, nor in any maner
thinge that is lent vpon vserye. Vnto a straū
ger thou maist lende vpon vserye, but not vnto
thy brother, that the Lorde thy God ma
ye blesse the in all that thou settest thyne hande
to in the londe whother thou goest to conque
re it.

When thou hast vowed a vowe vnto the
Lorde thy God, se thou be not slacke to paye
it. For he will surely requyre it of the, and it sho
albe synne vnto the. Yf thou shalt leue vowing
ge, it shalbe no synne vnto the: but that which
is once gone out off thy lippes, thou must ke
pe and doo, accordynge as thou hast vowed
vnto the Lorde thy god a frewilloffrynge whi
che thou hast spoken with thy mouth.

When thou comest in to thy neighbours by
neyarde, thou mayst eate grapes thy belyfull at
thine awne pleasure: but thou shalt put none in
thy bagge.

When thou goest in to thy neighbours cor
ne, thou mayst plucke the eares with thine hand
but

XXIII. Chapter. Fo. XLII

but thou mayst not moue a sycle vnto thy neigh
bours corne.

¶ The. xxxiiij. Chapter.

¶ When a man hath taken a wyfe and ma
ried her, yf she finde no fauoure in his
eyes, because he hath spied some vnclennesse
in her. Then let him write her a bylle of devor
cement and put it in hir hande and sende her
out of his housse. Yf when she is departed out
of his housse, she goo and be another mans wi
fe and the seconde husbonde hate her and wri
te her a letter of deuorcement and put it in hir
hande and sende her out of his housse, or yf
the seconde man dye whiche toke her to wyfe.
Hir first man whiche sent hir awaye maye not
take her agayne to be his wyfe, in as moche as
she is defiled. For that is abhominacyon in the
syght of the Lorde: that thou defile not the lo
de with synne, which the Lorde thy God ge
ueth the to enherett.

When a man taketh a newe wyfe, he shall
not goo a warrefare nether shalbe charged
wyth any busynesse: but shalbe fre at home
one yere and reioyse with his wife whiche he
hath taken.

G ij No man

XXIII. Chapter

No mā shall take the nether or the upper mill stone to pledge, for then he taketh a mans lyfe to pledge.

Yf any man be founde stealyng any of his brethern the childern of Israel, and maketh chesuefaunce of him or selleth him, the thefe shall dye. And thou shalt put euell away from the.

Do as the pre-
cettes teache
you: but as I
haue taughte
the and not as
they saye.

Take hede to thy selfe as concernyng the plage of leprosy, that thou obserue diligently to doo acordinge to all that the preastes the uites shall theach the, as I commaunded them so ye shall obserue to doo. Remembre what the Lorde thy God dyd vnto Mir Iam by the waye, after that ye were come out off Egipte.

Yf thou lende thy brother any maner soker, thou shalt not goo in to his housse to fetch a pledge: but shalt stonde without and the man to whom thou lendest, shall bryng the the pledge out at the dore. Forthermore yf it be a poore body, goo not to slepe with his pledge: but deliuer hym the pledge agayne by that the sonne goo doune, and let him slepe in his owne rayment and blesse the. And it shal be righteousnes vnto the, before the Lorde thy God.

Thou shalt not defraude an hyred seruaunte that is nedye and poore, whether he be off thy
bre

XXIII. Chaptre. Fo. XLIII,

brethern or a straunger that is in thy lond with in thy cities. Geue him his hyre the same daye, and let not the sonne goo doune thereon. For he is nedye and therewith susteyneth his life, lest he crye agenst the vnto the Lorde and it be synne vnto the.

The fathers shal not dye for the childern nor the childern for the fathers: but euery mā shall dye for his owne synne.

Hynder not the right of the straunger nor of the fatherlesse, nor take wedowes rayment to pledge. But remembre that thou wast a seruaunte in Egipte, and how the Lord thy God deliuered the thece. Wherfore I comaunde the to doo this thinge.

When thou cuttest doune thyne herueste in the felde and hast forgotte a shefe in the felde thou shalt not goo agayne and sett it: But it shalbe for the straunger, the fatherlesse and the wedowe, that the Lorde thy God maye blesse the in all the workes of thyne hande. When thou beatest doune thyne olyue, trees thou shalt not make cleane riddaunce after the: but it shalbe for the straunger, the fatherlesse and the wedowe. And when thou gatherest thy vyneyarde, thou shalt not gather cleane after the: but it shalbe for the straunger, the fatherlesse and the wedowe. And remembre that thou wast a
serua

XXXV. Chaptre.
seruaunte in the lond of Egipte: wherfore I cō
maunde the to doo this thinge.

¶ The. xxv. Chapter.

When there is strife betwene men, let the
come vnto the lawe, and let the iudges
iustifie the righteous and condemne the tres-
peaser. And yf the trespeaser be worthy of stry-
pes, then let the iudge cause to take him dou-
ne and to bete him before his face accordynge
to his trespace, vnto a certayne nombre. xl. stir-
pes he shall geue him and not passe: lest yf he
shulde excede and beate him aboute that with
many stripes, thi brother shuld appere vngod-
ly before thine eyes.

Thou shalt not mofell the oxe that treadeth
out the corne.

*It were hard
to proue this
a ceremonye*

When brethern dwell together and one of
them dye ad haue no childe, the wyfe of the de-
ed shall not be geuen out vnto a straunger: but
hir brotherlawe shall goo in vnto her and ta-
ke her to wife and marie her. And the eldest
sonne which she beareth, shall stonde vp in the
name of his brother which is deed, that his na-
me be not put out in Israel.

But and yf the man will not take his sisters-
lawe, then let her goo to the gate vnto the el-
ders

XXXV. Chaptre. Fo. XLIII,
elders and saye: My brotherlawe refuseth to ster-
re vpp vnto his brother a name in Israel, he
will not marie me. Then let the elders of his
citie call vnto him and comen with him. Yf
he stonde and saye: I will not take her, then
let his systerlawe goo vnto him in the presen-
ce of the elders and loose his showe of his foo-
te and spytt in his face and answere and saye.
So shall it be done vnto that man that will
not bylde his brothers houffe. And his
name shalbe called in Israel, the vnshoed hou-
ffe.

Yf when men stryue together, one with ano-
ther, the wife of the one rine to, for to ryd hye
hulbonde out of the handes of him that smy-
teth him and put forth hir hande and take him
by the secrettes: cutt of hir hande, and let not
thine eye pitie her.

Thou shalt not haue in thy bagge two ma-
ner weyghtes, a greate and a small: nether shalt
thou haue in thine house dyuerse measures, a
great ad a small. But thou shalt haue a perfect
ad a iust measure: that thy dayes maye be leng-
thed in the londe whiche the Lorde thy God
geueth the, For all that do soche thinges ad all
that doo vnright, are abhominacion vnto the
Lorde thy God.

Remembre

XXVI. Chaptre.

Remembre what Amalech dyd vnto the by the waye after thou camest out of Egipte, he mett the by the waye and smote the hyn most of you, all that were ouer laboured and dragged by hynde, when thou wast faynted and werye, and he feared not God. Therfore when the Lorde thy God hath geuen the rest from all thyn enemyes rounde aboute, in the londe whiche the Lorde thy God geueth the to enheret and possesse: se that thou put out the name of Amalech from vnder heauen, and forget not.

¶ The. xxxvj. Chapter.

When thou art come in to the londe whiche the Lorde thy God geueth the to enherett and hast enjoyed it and dwellest there in: take of the first of all the frute of the erthe, which thou hast brought in out of the lande that the Lorde thy God geueth the and put it in a maunde and goo vnto the place which the Lorde thy God shall chose to make his name dwell there. And thou shalt come vnto the preast that shalbe in those dayes and saye vnto him I knowlege this daye vnto the Lorde thy God, that I am come vnto the contre whiche the Lorde sware vnto oure fathers for to geue vs. And

XXVI. Chapter. Fo. XLV

And the preast shall take the maunde out of thine hande, and set it doune before the alter of the Lorde thy God. And thou shalt answer and saye before the Lorde thy God: The Sirians wolde haue destroyed my father, and he went doune in to Egipte and sorgeorned there with a few folke and grewe there vnto a nacion greate, myghtie and full of people. And the Egiptians vexed us and troubled vs, and laded vs with cruell bondage. And we cried vnto the Lorde God of oure fathers, and the Lorde herde oure voyce and looked on oure aduersyte, laboure and oppressyon. And the Lorde brought vs out of Egipte with a myghtye hande and a stretched out arme and with greate tereblenesse and with signes and wonders. And he hath brought vs in to this place and hath geue vs this londe that floweth with mylke and honye. And nowe loo, I haue brought the first frutes off the londe whiche the Lorde hath geuen me. And set it before the Lorde thy God and worshpe before the Lorde thy God and reioyse ouer all the good thinges whiche the Lorde thy God hath geue vnto the and vnto thyn housse, both thou the Leuite and the straunger that is amonge you.

When thou hast made an ende of tithynge
all

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all the tithes of thine increase the thyrde yere; the yere of tythyng: and hast geuen it vnto the Leuite, the straunger, the fatherlesse and the we dowe, and they haue eaten in thy gates and fylled them selues. Then saye before the Lorde thy God: I haue brought the halowed thinges out of myne housse and haue geuen them vnto the Leuite, the straunger, the fatherlesse and the wedowe acordinge to all the commaundmentes which thou commaundest me: I haue not ouerskipped thy commaundmentes, nor forgotten them. I haue not eaten thereof in my moornyng nor taken awaye thereof vnto any vncleynesse, nor spent thereof aboute any ded corse: but haue herkened vnto the uoyce of the Lorde my God, and haue done after all that he commaunded me, loke doune from thy holy habitacyon heauen and blesse thy people Israel and the lande which thou hast geuen vs (as thou swarest vnto oure fathers) a land that floweth with mylke and honye.

This daye the Lorde thy God hath commaunded the to doo these ordinaunces and lawes. Kepe them therfore and doo them with all thine hert and all thy soule. Thou hast sett vpp the Lorde this daye to be thy God and to walke in hys wayes and to kepe his ordinaunces, his commaundmentes and his lawes, and
to her

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to herken vnto his voyce. And the Lorde hath sett the vpp this daye, to be a feuerall people vnto him (as he hath promysed the) and that thou kepe his commaundmentes, and to make the hye aboute all nacyns which he hath made, in prayse, in name and honoure: that thou mayst be an holy people vnto the Lorde thy God, as he hath sayed.

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ANd Moses with the elders of Israel commaunded the people sayenge: kepe all the commaundmentes whiche I commaunde you this daye. And when ye be come ouer Iordayne vnto the lande which the Lorde thy God geueth the, sett vpp greate stones and playster them with playster, and write vpon the all the wordes of this lawe, when thou arte come ouer: that thou mayst come in to the lande whiche the Lorde thy God geueth the: a lande that floweth with mylke and honye. as the Lorde God off thy fathers hath promysed the.

When ye be come ouer Iordayne, se that ye set vpp these stones which I commaunde you this daye in mount Eball, and playster them with playster. And there bylde vnto the Lorde thy God, an altare of stones and se thou list
vpon

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vpp no yerne vppon them: But thou shalt make the altare of the Lorde thy God of rough stones and offer burnt offringes thereon vnto the Lorde thy God. And thou shalt offer peace offringes and shalt eate there and reioyse before the Lorde thy God. And thou shalt write vppon the stones all the wordes of this lawe, manysfully and well

And Moses with the preastes the Leuites spake vnto all Israel sayenge: take hede ad heare Israel, this daye thou art become the people of the Lorde thy God. Herken therefore vnto the voyce of the Lorde thi God ad do his commaundmētes ad his ordinaunces which I commaunde you this daye.

And Moses charged the people the same daye sayenge: these shall stonde vppon mount Grifim to blesse the people, when ye are come ouer Iordayne: Symeon, Leui, Iuda, Isachar, Ioseph and Ben Iamin. And these shall stonde apon mount Eball to curse: Ruben, Gad Asser, Zabulon, Dan and Neptaly. And the Leuites shall beginne ad say vnto all the men of Israel with a loude voyce.

Curfed be he that maketh any carued image or image of metall (an abhominacion vnto the Lorde, the worke of the handes of the craftesman) and putteth it in a secrett place:
And

Here of take the popes an occasiō to curse. iiii. tymes in the yere

XXVII. Chapter. Fo. XLVII.

And all the people shall answere and saye Amen.

Curfed be he that curseth his father or hys mother, and all the people shall saye Amen.

Curfed be he that remoueth his neighbours marke and all the people shall saye Amen.

Curfed be he that maketh the blynde go out off his waye, and all the people shall saye Amen,

Curfed be he that hyndreth the right of the straunger, fatherlesse and wedowe, and all the people shall saye Amen.

Curfed be he that lieth with his fathers wife because he hath opened his fathers coueringe, ad all the people shall saye Amen.

Curfed be he that lieth with any maner best, and all the people shall saye Amen.

Curfed be he that lieth with his syster whether she be the daughter of his father or off his mother, and all the people shall saye Amen

Curfed be he that lieth with his mother in lawe, and all the people shall saye Amen.

Curfed be he that smyteth his neighbour secretly, and all the people shall saye Amen.

Curfed be he that taketh a rewarde to slee innocent bloude, and all the people shall saye Amen.

Curfed be he that mātayneth not all the wordes

des

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des of this lawe to doo them, and all the people shall saye Amen.

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YF thou shalt herken diligently vnto the voyce of the Lorde thy God, to obserue and to do all his commaundmentes which I commaunde the this daye. The Lorde wil set the an hyc aboute all nacions of the erth. And all these blessinges shall come on the and ouer take the, yf thou shalt herken vnto the voyce of the Lorde thy God. Blessed shalt thou be in the towne and blessed in the felde, blessed shall be the frute of thy body, the frute of thy grounde and the frute of thy catell, the frute of thine oxen, and thy stockes of shepe, blessed shall thine almyre be and thy store. Blessed shalt thou be, both when thou goest out, and blessed when thou comest in.

The Lorde shall smyte thine enemyes that rise agens the before thy face. They shall come out agens the one waye, and flee before the feuen wayes. The Lorde shall commaunde the blessinge to be with the in thy store housses and in all that thou settest thine hande to, and will blesse the in the lande which the Lord thy god geueth the.

The Lorde shall make the an holye people vnto

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vnto himselfe, as he hath sworn vnto the: yf thou shalt kepe the commaundmentes of the Lorde thy God and walke in hys wayes.

And all nacions of the erthe shall see that thou arte called after the name of the Lorde, and they shall be aferde off the. And the Lorde shall make the plenteous in goodes, in the frute of thy body, in the frute off thy catell and in the frute of thy grounde, in the lande which the Lorde swaere vnto thy fathers to geue the.

The Lorde shall open vnto the his good treasure; euen the heauen, to geue rayne vnto thy lande in due ceason and to blesse all the laboures of thine hande. And thou shalt lende vnto many nacions, but shalt not nede to borowe thy selfe. And the Lorde shall sett the before and not behinde, and thou shalt be aboute only and not beneth: yf that thou herken vnto the commaundmentes of the Lorde thy God which I commaunde the this daye to kepe and to doo them. And see that thou bowe not from any of these wordes which I commaunde the this daye ether to the right hande or to the lefte, that thou woldest goo after straung goddes to serue them.

But and yf thou wilt not herken vnto the voyce of the Lorde thy God to kepe and to doo

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doo all his commaundmentes and ordinaunces which I commaunde the this daye: then all these curses shall come vpon the and ouertake the: Cursed shalt thou be in the towne, and cursed in the felde, cursed shall thyne almery be and thi store. Cursed shall the frute of thy body and the frute of thy lond be and the frute of thine oxen and the flockes of thy shepe. And cursed shalt thou be when thou goest in, and when thou goest out.

And the Lorde shall sende vpon the cursynge, goynge to nought and complaynyng in all that thou setteest thine hande to what soeuer thou doest: vntyll thou be destroyed and brought to nought quykely, because of the weaknesse of thyne invencions in that thou hast forsaken the Lorde. And the Lorde shall make the pestilence cleave vnto the, vntyll he haue consumed the from the lond whether thou goest to enioye it. And the Lorde shall smyte the with swellynge, with fevers, heet, burnynge, wetherynge, with smytynge and blastinge. And they shall folowe the, vntyll thou perishe.

And the heauen that is ouer thy heed shall be blacke, and the erth that is vnder the, yerne.

And the Lorde shall turne the rayne of the lande vnto powder and dust: euen from heauen they shall

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shal come doune vpon the, vntyll thou be brought to nought. And the Lorde shall plage the before thine enemyes: Thou shalt come out of one waye agens them, and see seuen wayes before them, and shalt be scatered amonge all the kingdomes of the erth. And thy carcasse shall be meate vnto all maner foules of the ayre and vnto the beestes of the erth, and no man shall fraye them awaye.

And the Lorde will smyte the with the botches of Egipte and the emorodes, scalle and maungynesse, that thou shalt not be healed the reof. And the Lorde shall smyte the with madnesse, blyndnesse and dasyng of herte. And thou shalt grope at none daye as the blynde gropeth in darkenesse; and shalt not come to the right waye.

And thou shalt suffre wronge only and be polled euermore, and no man shall soker the, thou shalt be betrothed vnto a wife, and another shall lye with her. Thou shalt bylde an housse and another shall dwell therein. Thou shalt plante a vncyard, and shalt not make it comen. Thine ox shall be slayne before thyne eyes, and thou shalt not eate thereof. Thine asse shall be violently taken awaye euen before thi face, and shall not be restored the agayne. Thy shepe shall be geuen vnto thine enemyes, and no

H i man

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man shall helpe the.

Thy sonnes and thy daughters shall be geue
vnto another nacion, and thine eyes shall se
and dase vppon them all daye longe, but shalt
haue no myghte in thine hande. The frute
of thy londe and all thy laboures shall a nacy-
on which thou knowest not, eate, and thou shalt
but soffire violence only and be oppressed al-
waye : that thou shalt be cleane besyde thy
selfe for the syghte of thine eyes whiche thou
shalt se.

The Lord shall smyte the with a myscheuo-
us botche in the knees and legges, so that thou
cāst not be healed: eue from the sole of the fo-
te vnto the toppe of the heed.

The Lorde shall brynge both the and thy
kyng which thou hast sett ouer the, vnto a na-
cyon whiche nether thou nor thy fathers haue
knowne, and there thou shalt serue straunge
goddess: euen wodd and stone. And thou shalt
goe to wast and be made an ensample and a ge-
nyngestocke vnto al naciōs whether the Lord
shall carye the.

Thou shalt carie moch seed out in to the
felde, and shalt gather but litte in : for the lo-
cusses shall destroye it, Thou shalt plante a
vynyard and dresse it, but shalt nether dryn-
ke off the wyne nether gather of the grapes,
for

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for the wormes shall eate it. Thou shalt ha-
ue olyue trees in all thy costes, but shalt not
be anoynted with the oyle, for thine olyue tree-
es shall be rooted out. Thou shalt get sonnes and
daughters, but shalt not haue them : for they
shall be caried awaye captiue. All thy trees
and frute of thy londe shall be marred with bla-
stynge.

The straungers that are amonge you shall
clyme aboue the vpp an hye, and thou shalt co-
me doune beneth alowe. He shall lende the and
thou shalt not lende him, he shall be before and
thou behynde.

Moreouer all these curses shall come vppō
the and shall folowe the and ouertake the, tyll
thou be destroyed : because thou herkenedest
not vnto the voyce of the Lorde thy God, to
kepe his cōmaundmētes and ordinaunces whiche
he cōmaūded the, and they shall be vppō the
as miracles and wonders and vppon thy seed for-
euer. And because thou seruedest not the Lor-
de thy God with ioyfulnesse and with a good
uerite for the abundaunce of all thinges, ther-
fore thou shalt serue thine encmye whiche
the Lorde shall sende vppon the : in hunger
and thrust, in nakednesse and in nede off all
thynges : and he shall put a yocke off yerne
vppon thine necke, vntyll he haue broughte

H ij the so

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the to noughte.

And the Lorde shall brynge a naciō vpon the from a farre, euen from the ende off the worlde, as swyfte as an egle fleeth: a naciō whose tonge thou shalt not vnderstonde: a herde fauoured naciō whiche shall not regarde the person of the olde nor haue compassiō on the younge. And he shall eate the frute of thy londe and the frute of thy catell vntyll he haue destroyed the: so that he shall leaue the nether corne, wyne, nor oyle, nether the ecrease of thyne oxen nor the flockes of thy shepe: vntyll he haue brought the to nought. And he shall kepe the in in all thy cities, vntyll thy hie ad stronge walles be come doune wherei thou trustedest, thorow all thy londe. And he shall besege the in all thy cities thorow out all thy land whiche the Lorde thy God hath geuen the.

And thou shalt eate the frute of thyne awne bodie: the flesh of thy sonnes and off thy daughters which the Lorde thy God hath geuen the, in that straytenesse and sege wherewith thyne enemye shall besege the: so that it shall greue the man that is tender and excedyngely delicate amonge you, to loke on his brother and vpon his wife that lyeth in his bosome ad on the remnaunte of his children, which he hath yet lefte, for feare of geuyng

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unto any of them of the flesh of hys children, whiche he eateth, because he hath noughte lefte him in that straytenesse and sege wherewith thyne enemye shall besege the in all thy cytyes.

Yee and the woman that is so tender and delicate amonge you that she dare not auenture to sett the sole of hyr foote vpon the grounde for softnesse and tendernesse, shalbe greued to loke on the husbonde that leyeth in hir bosome and on hyr sonne and on hyr daughter: euen because of the afterbyrthe that ys come oute from betwene hyr legges, and because of hyr children whiche she hath borne, because she wolde eate them for nede off all thynges secretly, in the straytenesse and sege wherewith thine enemye shall besege the in thy cities.

Yf thou wilt not be diligent to doo all the wordes of this lawe that are wrytten in this boke, for to feare this glorious and fearfull name of the Lorde thy God: the Lorde will smyte both the and thy seed with wonderfull plages and with greate plages and of longe continuance, and with euell sekenesses and of longe duraunce. Moreouer he wyll brynge vpon the all the diseases off Egipte whiche thou wast afrayed off, and they shall clea

ue on

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ye vnto the. Thereto all maner sakenesse
and all maner plages whiche are not wrytten
in the boke of this lawe, wylle the Lorde bryn-
ge vppon the vntyll thou be come to noug-
te. And ye shalbe leste fewe in nombre, whe-
re to fore ye were as the starres off heauen in
multitude: because thou woldest not herke vnto
the voyce of the Lorde thy God.

And as the Lorde reioysed ouer you to do
you good and to multiplie you: euen so he will
reioyse ouer you, to destroye you and to brynge
you to nought. And ye shalbe wasted from of
the lande whither thou goest to enioye it,
And the Lorde shall scater the amonge all
nacyons from the one ende of the worlde vnto
the other, and there thou shalt serue straun-
ge goddes, which nether thou nor thy fathers
haue knowne: euen wod and stone.

And amonge these nacyons thou shalt be
no small season, and yet shalt haue no reste for
the sole of thy foote. For the Lorde shall geue
the there a treblyng herte and dasyng eyes and
sorowe of mynde. And thy lyfe shall hange
before the, and thou shalt feare both daye and
nyghte and shalt haue no trust in thy lyfe. In the
mornyng thou shalt saye, wolde God it were
tenyghte. And at nyghte thou shalt saye,
wolde

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wolde God it were mornyng. For feare
off thyne herte whiche thou shalt feare, and
for the syghte of thyne eyes whiche thou shalt
se.

And the Lorde shall brynge the in to Egip-
te agayne with shippes, by the waye which I ba-
de the that thou shuldest se it nomoare. And
there ye shalbe solde vnto youre enemyes, for
bondmen and bondwomen: and yet no man
shall bye you.

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These are the wordes of the appoyntment
which the Lorde commaunded Moses
to make with the childern of Israel in the lon-
de of Moab, besyde the appoyntment whiche
he made with them in Horeb.

And Moses called vnto all Israel and saye
ed vnto them: Ye haue sene all that the Lorde
dyd before youre eyes in the lande of Egip-
te, vnto Pharao and vnto all his seruauntes,
and vnto all his londe, and the greate temp-
tacyons whiche thyne eyes haue sene and tho-
se greate myracles and wonders: and yet the
Lorde hath not geuen you an herte to percea-
ue, nor eyes to se, nor eares to heare vnto this
daye. And

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And I haue led you .xl. yere in the wilder-
nesse: and youre clothes are not waxed olde
vppon you, nor are thy shoues waxed olde
vppon thy fete. Ye haue eaten no bred nor
droncke wyne or stroung dryncke: that ye
myghte knowe, howe that he is the Lorde you
re God.

And at the last ye came vnto this place, ad
Sihon the kynge of Hesbon and Og kynge of
Basan came out agenst you vnto batayle, and
we smote them and toke their londe and gaue
it an heritaunce vnto the Rubenites and Ga-
dites and to the halfe tribe of Manasse. Kepe
therefore the worde of this appoyntment and
doo them, that ye maye vnderstonde all that ye
ought to doo.

Ye stonde here this daye euery one of you
before the Lorde youre God: both the hee-
des of youre trybes, youre elders, youre offi-
cers ad all the mē of Israel: youre children, you
re wyues and the straungere that are in thyn
host, from the hewer of thy wod vnto the dra-
wer of thy water: that thou shuldest come vn-
der the appoyntment of the Lorde thy God,
and vnder his othe which the Lorde thy God
maketh with the this daye. For to make the
a people vnto him selfe, and that he maye be
vnto the a Go., as he hath sayed vnto the and
as he

XXIX. Chapter. Fo. LIII.

as he hath sworne vnto thi fathers Abraham,
Isaac and Iacob.

Also I make not this bonde and this othe
with you only: but both with him that stōdeth
here with us this daye before the Lorde oure
God, and also with him that is not here with
us this daye. For ye knowe howe we haue dwelt
in the londe of Egipte, and howe we came thro-
row the myddes of the nacions which we pas-
sed by. And ye haue sene their abhominaciōs
and their ydolles: wod, stone, siluer and golde
which they had.

Lest there be amonge you man or woman
kynred or trybe that turneth awaye in his hert
this daye from the Lorde oure God, to goo ad
serue the goddes of these nacions: and lest the
re be amonge you some roote that bereth gall
and wormwood, so that when he heareth the
wordes of this curse, he bleffe him selfe in his
hert sayenge: I feare it not, I will ther fore wal-
ke after the lust of myne awone hert, that the dr-
oungen destroye the thurslic.

And so the Lorde will not be mercyfull
vnto him, but then the wrath of the Lorde ad
his gelouyse, smoke agenst that man, ad al the
curfes that are witten in this boke light vppō
him, and the Lorde doo out his name frō vnder
heauen, and separate him vnto euell out of
all the

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all the trybes of Israel acordynge vnto all the curses of the appoyntment that is written in the boke of this lawe.

So that the generacion to come of youre childern that shal ryse vpp after you ad the straunger that shall come from a ferre londe, saye when they se the plages of that londe, and the diseases where with the Lorde hath smytten it how all the londe is burnt vpp with breimstone and salt, that it is nether sowne nor beareth nor any grasse groweth therein, after the ouertrowenge of Sodome, Gomor, Adama ad Zeboim: which the Lorde ouerthrewe in his wrath and angre.

And than all nacions also saye: wherefore hath the Lorde done of this facion vnto this londe? O how fearse is this greatt wrath? And men shall saye: because they lesse the testamēt of the Lorde God of their fathers which he made with them, whē he brought them out of the lande of Egipte. And they went ad serued straunge goddes and worshipped them: goddes which they knewe not and which had gotten them nought. And therefore the wrath off the Lorde waxed whote vppon that londe to brynge vppon it all the curses that are written in this boke. And the Lorde cast them out of their londe in angre, wrath and greate fury
snelle

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snelle, and cast thē in to a straunge londe, as it is come to passe this daye.

The secrettes perteyne vnto the Lorde oure God and the thinges that are opened perteyne vnto us and oure childern for euer, that we doo all the wordes of this lawe.

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When all these wordes are come vppō the whether it be the blessinge or the curssē which I haue set before the: yet yf thou turne vnto thine hert amonge all the nacions whosher the Lorde thi God hath thruste the, and come agayne vnto the Lorde thi God ad herken vnto his voyce acordinge to all that I commaunde the this daye: both thou and thi childern with all thine hert and all thi soule: Then the Lorde thi God wil turne thi captiuite ad haue cōpassion vppō the ad goo ad fett the agayne from all the nacions, amonge which the Lorde thi God shall haue scatered the.

Though thou wast cast vnto the extreme partes of heauen: euen from thence will the Lorde thi God gather the and from thence fett the and brynge the in to the lande which thi fathers possessed, and thou shalt enioye it. And he will shewe the kyndnesse and
multi

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multiplye the aboue thi fathers. And the Lorde thi God will circumcise thine hert and the hert of thi seed for to loue the Lorde thi God with all thine hert and all thi soule, that thou mayst lyue. And the Lorde thi God will put al these curses vpon thine enemyes and on the that hate the and persecute the.

But thou shalt turne and herken vnto the voyce of the Lorde and doo all his commaundmentes which I commaunde the this daye. And the Lorde thi God will make the plenteous in all the workes of thine hande and in the frute of thi bodye, in the frute of thi catell and frute of thi lande and in riches. For the Lorde will turne agayne and reioyse ouer the to doo the good, as he reioysed ouer thi fathers: Yf thou herken vnto the voyce of the Lorde thy God, to kepe his commaundmentes and ordynaunces which are written in the booke of this lawe, yf thou turne vnto the Lorde thi God with all thine hert and all thi soule.

For the commaundment which I commaunde the this daye, is not separated from the nether ferre of. It is not in heauen, that thou needest to saye: who shall goo vpp for us in to heauen, and sett it us, that we maye heare it and doo it: Nether is it beyonde the see, that thou shuldest saye: who shall goo ouer see for us and sett

it us

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Fo. LV

st us that we maye heare it and doo it: But the worde is very nye vnto the: euen in thi mouth and in thine hert, that thou doo it.

Beholde I haue sett before you this daye lyfe and good, deeth and euill: in that I commaunde the this daye to loue the Lorde thi God and to walke in his wayes and to kepe his commaundmentes, his ordynaunces and his lawes: that thou mayst lyue and multiplye, and that the Lorde thy God manlesse the in the lande whether thou goest to possesse it.

But and yf thine hert turne awaye, so that thou wilt not heare: but shalt goo astraye and worshewe straunge goddes and serue them, I pronounce vnto you this daye, that ye shall surely peresh and that ye shall not prolonge your dayes vppon the lande whether thou passest ouer Iordayne to goo and possesse it.

I call to recorde this daye vnto you, heauen and erth, that I haue sett before you lyfe and deeth, blessinge and cursynge: but chose lyfe, that thou and thi seed maye lyue, in that thou louest the Lorde thi God herkenest vnto his voyce and cleuest vnto him. For he is thi life and the lengthe of thi dayes, that thou mayst dwell vppon the erth which the Lorde swaue vnto thi fathers: Abraham, Isaac and Iacob to

geue

geue them.
XXXI. Chapter.
The xxxi. Chapter.

AND Moses went and spake these wordes vnto all Israel and sayed vnto them I am an hundred and xx. yere olde this daye, and can nomoare goo out and in. Also the Lorde hath sayed vnto me, thou shalt not go ouer this Iordayne. The Lord youre God he will go ouer before the and he will destroye these nations before the, and thou shalt conquere the. And Iosua he shall goo ouer before the, as the Lorde hath sayed. And the Lorde shall doo vnto them, as he dyd to Sihon and Og kynges of the Amorites and vnto their landes which kynges he destroyed.

And when the Lorde hath deliuered them to the, se that ye doo vnto them acordyng vnto all the commaundmentes which I haue commaunded you. Plucke vpp youre hartes and be stronge, drede not nor be aferde of them: for the Lorde thi God him selfe will goo with the, and wil nether let the goo nor forsake the:

And Moses called vnto Iosua and sayed vnto him in the sighte of all Israel: Be stronge and bolde, for thou must goo with this people vnto the londe which the Lorde hath

XXXI. Chapter. Fo. LVI
hath sworne vnto their fathers to geue them, and thou shalt geue it them to enheret. And the Lorde he shall goo before the and he shall be with the, and will not let the goo nor forsake the, feare not therefore nor be discomforted.

And Moses wrote this lawe and deliuered it vnto the preastes the sonnes of Leui which bare the arke of the testament of the Lorde, and vnto all the elders of Israel, and commaunded them sayenge: At the ende of .vij. yere, in the tyme of the fre yere, in the fest of the tabernacles, when all Israel is come to appere before the Lorde thi God, in the place which he hath chosyn: se that thou reade this lawe before all Israel in their eares. Gather the people together: both men, women and childern and the straungers that are in thi cities, that they maye heare, lerne and feare the Lorde youre God, and be diligent to kepe all the wordes of this lawe, and that theyr childern which knowe nothinge maye heare and lerne to feare the Lorde youre God, as longe as ye lyue in the londe whother ye goo ouer Iordayne to possesse it.

And the Lorde sayed vnto Moses: Beholde thy dayes are come, that thou

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must dye. Call Iosua and come and stonde in the tabernacle of witnesse, that I maye geue him a charge. And Moses and Iosua went and stode in the tabernacle off witnesse. And the Lorde aperead in the tabernacle: euen in the pyler off the cloude. And the piler of the cloude stode ouer the dore of the tabernacle.

And the Lorde sayed vnto Moses: beholde, thou must slepe with thi fathers, and this people will goo a whorynge after straunge goddes off the londe whother they goo and will forsake me and breake the appoyment which I haue made with them. And then my wrath will waxe whote agenst them, and I will forsake them and will hyde my face from them, and they thalbe consumed. And when moch aduersyte and tribulacion is come vpon them, then they will saye: because oure God is not amonge us, the se tribulacions are come vpon us. But I wil hyde my face that same tyme for all the euels sake which they shall haue wrought, in that they are turned vnto straunge goddes.

Now therefore write ye this songe, and teach it the childern of Israel and put it in their mouthes that this songe maye be my witnesse

vnto

XXXI. Chapter. Fo. LVII.

vnto the childern of Israel. For when I haue brought them in to the londe whiche I sware vnto their fathers that runneth with mylke and honye, then they will eate and fyll them selues and waxe fatt and turne vnto straunge goddes and serue them and rayle on me and breake my testament. And then when moch myschefe and tribulacion is come vpon them, this songe shall answere before them, and be a witnesse. It shall not be forgotten out of the mouthes of their seed: for I knowe their imaginacyon whiche they goo aboute euen now before I haue broughte them in to the londe which I sware. And Moses wrote this songe the same season, and taught it the childern of Israel.

And the Lorde gaue Iosua the sonne off Nun a charge and sayed: be bolde and stronge for thou shalt brynge the childern of Israel in to the lond which I sware vnto them, and I will be with the.

When Moses had made an ende of wrytynge out the wordes of this lawe in a boke vnto the ende of them he commaunded the Leuites which bare the arcke of the testamēt of the Lorde sayenge: take the boke off this lawe and put it by the syde of the arcke of the testament of the Lorde youre God, and let it

I i beda

XXXII. Chapter.

be there for a witnesse vnto the. I For knowe
thi stubernesse and thi stiffe necke: beholde,
while I am yet a lyue with you this daye, ye ha-
ue bene dishobedient vnto the Lorde: ad how
moch moare after my death.

Gather vnto me al the elders of youre try-
bes and youre officers, that I maye speake the-
se wordes in their eares and call heauē ad erth
to recorde agenst them. For I am sure that
after my death, they will utterly marre them
selues and turne from the waye which I com-
maunded you, and tribulacion will come vp-
pon you in the later dayes, when ye haue
wrought welkednesse in the sight of the Lorde
to prouoke him with the workes of you-
re handes. And Moses spake in the eares
of all the congregacion of Israel the wor-
des of this songe, vnto the ende of them.

The. xxxij. Chapter.

HEare o heauen, what I shall speake and
heare o erth the wordes of my mouth.
My doctrine droppe as doeth the rayne, ad
my speach flowe as doeth the dewe, as the mes-
selynge vpon the herbes, ad as the droppes vpon
the grasse. For I wil call on the name of the
Lorde: Magnifie the might of oure God.

Heie

XXXII. Chapter. Fo. LVIII.

He is a rocke and perfecte are his deades,
for all his wayes are with discrecion. God is fa-
ithfull and without wekednesse, both rightuo-
us and iuste is he.

The frowarde and ouerthwarte genera-
cion hath marred them selues to himward, ad
are not his sonnes for their deformities sake,

Doest thou so rewarde the Lorde? O foo-
lish nacyon ad vnwyse. Is not he thy father ad
thyne owner? hath he not made the and ordey-
ned the?

Remembre the dayes that are past: consyde
the yeres from tyme to tyme. Axe thy father ad
he will shewe the, thyne elders and they will
tell the.

Whē the most hygheft gaue the nacyons an
enheritaunce, ad diuided the sonnes of Adam
he put the borders of the nacyons, fast by the
multitude of the childern of Israel.

For the Lordes parte is his folke, ad Israel
is the porcion of his enheritaunce.

He founde him in a deserte londe, in a voye
de ground ad a rorynge wildernesse. he led him
aboute and gaue him vnderstandyng, ad kep-
t him as the aple of his eye.

As an egle that stereth vpp hyr nest and
fostereth ouer hyr younge, he stretched out
his wynges and toke hym vpp and bare hym

I ij on his

XXXII. Chapter.

on his sholders.

The Lorde alone was his guyde, and there was no straunge God with him.

He sett him vpp upon an hye londe, and he ate the encrease of the felde. And he gaue him honye to sucke out of the rocke, and oyle out of the harde stone.

With butter of the kyne and mylke of the shepe, with fatt of the lambes and fatt rammes, and he gootes with fatt kydneyes and with whey. And of the bloude of grapes thou drinkest wyne.

And Israel waxed fatt and kyked. Thou wast fatt, thicke and smoth, And he let God goo that made him and despyled the rocke that saued him.

They angered him with straunge goddes and with abhominacions prouoked him.

They offered vnto feldedeuils and not to God, and to goddes which they knewe not, and to newe goddes that came newly vpp which their fathers feared not.

Of the rocke that begat the thou arte vnder mynde full and hast forgott God that made thee.

And when the Lorde sawe it, he was angry because of the prouokynge of his sonnes and daughters.

XXXII. Chapter. Fo. LIX,

And he sayed: I will hyde my face from them and will see what their ende shall be. For they are a froward generacion and children in whom is no fayth.

They haue angered me with that which is no god, and prouoked me with their vanities. And I agayne will anger them with that which are no people, and will prouoke them with a foelish nacion.

For fire is kyndled in my wrath, and shall burne vnto the botome of heell. And shall consume the erth with her encrease, and set a fire the botoms of the mountaynes.

I will hepe myscheues vpon them and will speere all myne arrowes at them.

Burnt with hungre and consumed with heete and with bitter pestilence. I will also sende the scethe of beestes vppon them and poyson serpentes.

Without forth, the swerde shall robbe them off their children: and wythin in the chamber, feare: both younge men and younge women and the suckelynges with the me of graynedes.

I haue determened to scatter them therowout the worlde, and to make awaye the remembrance of them from amonge men.

Were it not that I feared the raylynge off them

XXXII. Chaptre.

their enemyes, lest their aduersaries wo'de be
proude and saye:oure hyc hande hath done a
these workes and not the Lorde.

For it is a nacion that hath an unhappye
forcast, and hath no vnderstonge in them.
wolde they ware wyse and vnderstode this a
wolde consider their later ende.

Howe it cometh that one shall chace
thoufande, and two putt ten thousande of
them to flyghte? excepte their rocke had fol
de them, and because the Lorde had deliuer
red them.

For oure rocke is not as their rocke, no the
ugh oure enemyes be iudge.

But their vynes are of the vynes of Sodom
and of the felde of Gomorra. Their grapes
are grapes of gall, and their clusters be byt
ter.

Their wyne is the poyson of dragons, and the
cruell gall of aspes.

Are not soch thinges layed in store with me
and seeled vpp amonge my treasures?

Vengeance is myne and I will rewarde
their fete shall slyde, when the tyme cometh.
For the tyme of their destruction is at honde,
and the tyme that shall come vppon them ma
keth hast.

For the Lorde will doo iustice vnto hys
people

XXXII. Chaptre. Fo. LX,

people, and haue compassion on his seruaun
tes. For it shall be sene that their power shall
fayle, and at the last they shall be presoned and
forsaken.

And it shall be sayed: where are their goddes
and their rocke wherein they trusted?

The fatt of whose sacrifices they ate and
dranke the wyne of their drynckofferynges,
let them rise vpp and helpe you and be youre
protection.

Se now howe that I, I am he, and that there
is no God but I. I can kyll and make alyue, and
what I haue smyten that I can heale: nether ys
there that can deliuer any man oute off my
honde.

For I will lifte vpp myne hande to heauē, and
will saye: I lyue euer.

Yf I whett the lyghtenyng of my swerde,
and myne hande take in hande to doo ius
tyce, I wyll shewe vengeance on myne ene
myes and will rewarde them that hate me.

I will make myne arowes dronkē with blou
de, and my swerde shall eate flesh of the bloud
of the slayne and of the captiue and of the ba
re heed of the enemye.

Reioyse hethen wyth hys people, for
he wyll auenge the bloude off his seruauntes,
and wyll auenge hym off hys aduersaryes,
and

XXXII. Chapter.

and wilbe mercyfull vnto the londe off hys people.

And Moses went ad spake all the wordes of this songe in the eares of the people, both he and Iosua the sonne of Nun. And when Moses had spoken all these wordes vnto the ende to all Israel, then he sayed vnto them. **S**ett youre hertes vnto all the wordes whiche I testifye vnto you this daye: that ye commaunde them vnto youre childern, to obserue and doo all the wordes off thys lawe. For it is not a vayne worde vnto you: but it is youre lyfe, and thorow thys worde ye shall pro longe youre dayes in the lond whether ye goo ouer Iordayne to conquere it.

And the Lorde spake vnto Moses the selfe same daye sayenge: get the vpp in to this mountayne Abarim vnto mount Nebo, which is in the londe of Moab ouer agenst Iericho. And beholde the londe of Canaan whiche I geue vnto the childern of Israel to possesse. And dye in the mount whiche thou goest vppon, and be gathered vnto thy people: As Aaron thy brother dyed in mounte Hor ad was gathered vnto his people. For ye trespased agenst me amonge the childern of Israel at the waters off striffe, at Cades in the wyldernesse of Zin: because ye sanctified me not amonge

XXXIII. Chapter. Fo. LXI.

monge the childern of Israel. Thou shalt see the londe before the, but shall not goo thither vnto the londe which I geue the childern off Israel.

The. xxxiiij. Chapter.

This is the blessinge where with Moses gods man blessed the childern of Israel before his death sayenge: The Lord came fro Sinai and shewed his beames from Seir vnto them, and appered gloriously from mount Paran, and he came with thousandes of sayntes, and in his right hande a lawe of fyre for them. How loued he the people? All his sayntes are in his honde. They yoyned the selues vnto thy fote and receaued thi wordes. Moses gaue us a lawe which is the enheritaunce of the congregacion of Iacob. And he was in Israel kin ge when he gathered the heedes of the people and the tribes of Israel to gether.

Ruben shall lyue and shall not dye: but his people shalbe few in numbre.

This is the blessinge of Iuda. And he sayed: heare Lorde the voyce of Iuda and bringe him vnto his people: let his handes fight for him: but he thou his helpe agenst his enemies.

And vnto Leui he sayed: thy perfectnesse
and

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ād thi light be after thy mercyfull mā whō thou temptest at Masa ād with whom thou striuedst at the waters of strife. He that saith vnto his father ād mother. I sawe him not, ād vnto his brethern I knewe not, and to his sonne I wote not: for they haue obserued thi wordes and kepte thy testament. They shall teach Iacob thi iudgementes ād Israel thi lawes. They shall put cens before thi nose and whole sacrifices apou thine altare. Blesse Lorde their power and accepte the workes of their hondes: smyte the backes of them that rylse agēst them and of them that hate them: that they rylse not agayne.

Vnto Ben Iamin he sayed: The Lordes derlynge shall dwell in saffetye by him and kepe him selfe in the hauen by hym continually, and shall dwell betwene his shuldres.

And vnto Ioseph he sayed: blessed of the Lorde is his sonde with the goodly frutes off heauen, with dewe and with sprynges that lye beneth: and with frutes of the increase of the sonne and with rype frute off the monethes, and with the toppes of mountaynes that were from the begynnyng and with the dayntes of hilles that last euer and with goodly frute of the erth and off the

XXXIII. Chapter. Fo LXII.

the fulnesse there of. And the good will of him that dwelleth in the bush shall come vpon the heed of Ioseph and vpon the toppe of the heed of him that was separated fro amonge his brethern his betwye is as a firstborne ox and his hornes as the hornes of an onycorne. And with them he shall push the nacions to gether, euen vnto the endes of the worlde. These are the many thousandes of Ephraim and the thousandes off Manasse.

And vnto Zabulon he sayed: Reioyse Zabulon in thi goenge out, and thou Issachar in thi tentes. They shall call the people vnto the hill, and there they shall offer offerynges of righteousnes. For they shall sucke of the abundance of the see and of treasure hyd in the sonde.

And vnto Gad he sayed: blessed is the roymmaker Gad. He dwelleth as a lion and caught the arme ād also the toppe of the heed. He sawe his begynnyng, that a parte of the teachers were hyd there ād come with the heeddes of the people, and executed the righteousnes of the Lorde and his iudgementes with Israel.

And vnto Dan he sayed: Dan is a lions whelp, he shall flowe from Basan.

And

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And vnto Nephtali he sayed: Nephtali he shall haue abundance of pleasure and shalbe fylled with the blessinge of the Lorde and shall haue his possessions in the southwest.

And of Asser he sayed: Asser shalbe blessed with childern: he shalbe acceptable vnto his brethern and shall dyppe his fote in oyle: Yern and brasse shall hange on thi shoues and thine age shalbe as thi youth.

There is none like vnto the God of the off Israel: he that sitteth vpon heauen shalbe thine helpe, whose glorie is in the cloudes, that is the dwellinge place of God from the begynnyng and from vnder the armes of the worlde: he hath cast out thine enemies before the and sayed: destroye. And Israel shall dwell in safetie alone. And the eyes of Iacob shall looke appon a londe of corne and wyne, moreouer his heauen shall droppe with dewe. Hapye art thou Israel, who is like vnto the? A people that art saued by the Lorde thy shilde and helper and swerde of thi glorie. And thine enemyes shall hyde them selues from the, and thou shalt walke vpon their hyehilles.

The xxxiiij. Chapter

And Moses went fro the felde of Moab opp in to mount Nebo which is the toppe

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toppe of Pisga, that is ouer agenst Iericho. And the Lorde shewed him all the londe off Gilead euen vnto Dan, and all nephtali and the londe of Ephraim and Manasse, and all the londe of Iuda: euen vnto the vntmost see, and the south and the region of the playne of Iericho the cite of datetrees euen vnto Zoar. And the Lorde sayed vnto him. This is the londe which I sware vnto Abraham, Isaac and Iacob sayenge: I will geue it vnto thy seed. I haue shewed it the before thine eyes: but thou shalt not goo ouer thither.

So Moses the scruaunte of the Lorde dyed there in the londe of Moab at the commaundment of the Lorde. And he buryed him in a valey in the londe of Moab besyde Beeth Peor: but no man wylt of his sepulchre vnto this daye. And Moses was an hundred and xxx. yere olde when he dyed, and yet his eyes were not dym nor his chekes abated. And the childern of Israel wepte for Moses in the felde off Moab. xxx. dayes. And the dayes off wepyng and mornyng for Moses were ended.

And Iosua the sonne of Nun was full of the spirite of wisdom: for Moses had put his hande vpon him. And all the childern of Israel herkened vnto him and dyd as the Lorde com

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comanded Moses. But there arose not a prophet in Israel lyke vnto Moses, whom the Lorde knewe face to face, in all the miracles and wonders which the Lorde sent him to doo in the londe of Egipte, vnto Pharao and all his seruantes and vnto all his londe: and in all the myghtye deedes and greate tereble thinges which Moses dyd in the sight of all Israe.

¶ The ende of the ffith booke of Moses.

Avims, A kinde of geauntes, and the worde signifieth crooked vnrigh or weked.

Belial weked or wekednesse, he that hath cast the yoke of God of his necke and will not obeye god.

Bruterar, prophesiers or sothfayers.

Emims, a kinde of geautes so called because they were terreble and cruell for emin signifieth terreblenesse.

Enack, a kinde of geauntes, so called happlye because they ware cheynes aboute their neckes, for enack signifieth soch a cheyne as men were aboute their neckes.

Horims,

Horims, A kinde of geauntes, and signifieth noble, because that of pride they called the selues nobles or gentles.

Rocke, God is called a rocke, because both he and his worde lasteth euer.

Whett the on thy childern, that is exercyse thy childern in the and putthem in vrc.

Zamzumims, a kinde of geautes, and signifieth myscheuous or that be all waye imaginige.

