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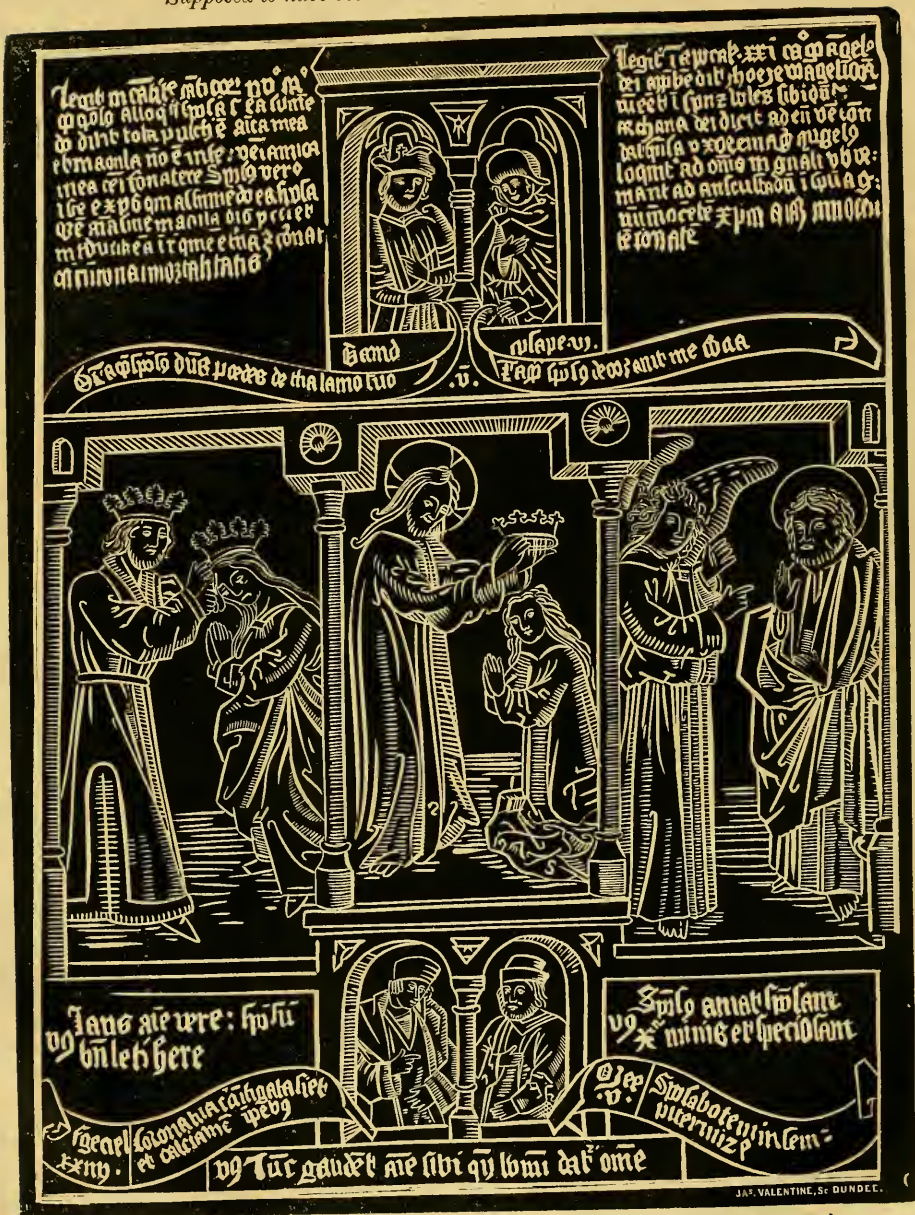
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A COLLATION
OF
THE PRINCIPAL ENGLISH TRANSLATIONS
OF
THE SACRED SCRIPTURES.

Fac-Simile of the Biblia Pauperum, or Poor Man's Bible.

Supposed to have been executed between A. D. 1420 and 1435.



The Daughter of Zion crowned by her Spouse.

Laus anime vere
Sponsum bene sensit habere.

The Reward of the Righteous. Christ is about to place a crown upon the head of a person who is kneeling before him.

Tunc gaudent anime sibi quando bonum datur omne.

Saint John listening to the converse of an Angel.

Sponsus amat sponsam
Christus nimis et speciosam.

JAS. VALENTINE, ST. DUNDEE.

A COLLATION
OF
THE PRINCIPAL ENGLISH TRANSLATIONS
OF
THE SACRED SCRIPTURES.

THE OLD TESTAMENT

FROM THE TRANSLATIONS OF JOHN ROGERS, THE BISHOPS, THE GENEVAN,
AND PRESENT AUTHORISED VERSION;

THE NEW TESTAMENT

FROM WICLIF, ROGERS, THE RHEMES, OR ROMAN CATHOLIC VERSION, THE
GENEVAN, THE PRESENT AUTHORISED, AND THE VERSION BY
GILBERT WAKEFIELD;

WITH
AN HISTORICAL ACCOUNT OF THE ENGLISH VERSIONS, AND OF THE MORE
ANCIENT MSS. AND EDITIONS.

WITH
MEMOIRS OF THE PRINCIPAL TRANSLATORS.

✓ BY
CHARLES ROGER, DUNDEE.



LONDON :
SAMUEL BAGSTER AND SONS,
WAREHOUSE FOR BIBLES, NEW TESTAMENTS, PRAYER BOOKS, LEXICONS, GRAMMARS, CONCORDANCES,
AND PSALTERS, IN ANCIENT AND MODERN LANGUAGES.
PRINTED AT DUNDEE FOR THE AUTHOR.

1847

P R E F A C E .



IN the year 1812, having accidentally fallen in with the translation of the Bible printed in 1549, I was struck forcibly with the variation from the present authorized version ; and, as the Sacred Scriptures are, above all other writings, what most, or at least what should most, concern us, I could not help wishing I had learned the Hebrew, and began to set about it seriously.

I soon, however, procured more of the translations, and generally found, where a passage in the one was dark, some of the other versions served to explain it ; and, upon reflection, it occurred to me that collating the different translations was better than trusting to one individual, however well he might understand the Hebrew tongue, as it is generally admitted that the Hebrew idiom admits of being translated into English by a number of words very different in their signification.

Impressed with this conviction, I had no doubt that a collation of the principal versions was the best way to arrive at the sure word of truth contained in the Holy Scriptures, as we thereby had not only the opinion of a few, but almost all the learned men of the different periods when the translations were made, which certainly was better authority than any one person, however learned or pious, could lay claim to. By consulting, therefore, the various translations, a light is thrown upon many dark passages, which before were unintelligible to those not acquainted with the original ; and even to those who were, appeared "*hard to be understood.*" But the theologist is not the only one that may find this collation useful in assisting his studies ; the philologist will find it of great utility in tracing his vernacular tongue, with all its formations and variations, from the thirteenth century downwards ; and from the learning and number of the translators, there can be no doubt of the purity of the language used at the different periods of the translations. There is a third and larger class, which, I trust may be benefited by this collation, namely, the whole religious body of Christians that have not been blessed with an education to enable them to examine the Hebrew and Greek originals, or have not had an opportunity of seeing many of the English translations. To this worthy class, it cannot but be useful. But there is a fourth class that may be benefited, although I trust it is but a small one—those that "care about none of these things," but from mere curiosity, or something worse, may be induced to look into this collation ; and may, by the blessing of God, find something to impress their minds with the truth of the Scriptures, and that indeed they are the word of life.

I have ventured with few remarks of my own, or notes of any kind, as I am persuaded the comparison of the versions will bring out the sense without any observations of the Collator, yet I trust those few made will not be found altogether useless.

In a great many passages of our present version, the original Hebrew is given, instead of being translated into English, which cannot fail to obscure the sense. The following extracts will show the light thrown upon these passages by comparison, or rather the darkness by the present version. Gen. xvi. 14, "Therefore the well was called Beer-lahai roi." To those unacquainted with the Hebrew, certainly the editions of 1572 and 1575 are better—"Wherefore the well was called the well of him that liveth and seeth me." Chap. xxiii. 9, "That he may give me the cave of Mach-pelah." Edit. 1537, "And let him give me the double cave," &c. 2d Samuel viii. 1, "And David took Metheg-Ammah out of the hands of the Philistines." The other versions, "And David took the bridle of bondage out of the hands of the Philistines." Gen. xxxiii. 20, "And he erected there an altar, and called it El-Elohe-Israel. Rogers' translation, 1537, "And he made there an altar, and there called upon the mighty God of Israel." Chap. xxxv. 8, "And the name of it was called Allon Bachuth." Edit. 1537, "And the name of it was called the oak of lamentation." Exod. xvi. 15, "And when the children of Israel saw it they said one to another, It is manna, for they wist not what it was." Edit. 1537, "And when the children of Israel saw it, they said one to another, What is this? for they wist not what it was." Chap. xvii. 15, "And Moses built an altar, and called it Jehovah-Nissi." Edits. 1575 and 1572, "And Moses made an altar and called the name of it, The Lord is he that worketh miracles for me." Numbers xxii. 5, "He sent messengers therefore unto Balaam, the son of Beor, to Pethor," &c. Edit. 1537, "And he sent messengers to Balaam, the son of Beor the interpreter," &c.

But it is not in these places alone of untranslated words that we find a difference. In Gen. iv. 13, Cain is made to say, "My punishment is greater than I can bear." At same place, in Editions 1537, 1572, 1575, it is rendered, "My sin is greater than it may be forgiven." Chap. xxii. 1, "After these things, that God did tempt Abraham." Edit. 1616, "After these things, God did prove Abraham." Chap. xxxi. 53, "And Jacob swore by the fear of his father Isaac." Edit. 1537, "And Jacob swore by him that his father Isaac feared." Exod. xxii. 28, "Thou shalt not revile the gods, nor curse the ruler of thy people." Geneva version, "Thou shalt not rail upon the judges, neither speak evil of the ruler of thy people." Numbers xxix. 7, "And ye shall afflict your souls." 1537, "And ye shall humble your souls." Deut. vi. 4, "Hear, O Israel, the Lord our God is one Lord." All the other versions, "Hear, O Israel, the Lord our God is Lord only." Chap. xx. 19, "For the tree of the field is man's life, to employ them in the siege." 1537, "For the trees of the field are not men that they might come against thee to besiege thee."

Gen. xxxiii. 19, might stagger an antiquary, when he is informed that Jacob bought a parcel of a field, "*for an hundred pieces of money.*" The version of 1537 is more likely to be correct, when it gives him "an hundred lambs." Exod. xxviii. 13, present version, "Thou shalt make ouches of gold." 1537, "Thou shalt make hooks of gold." Chap. xxxii. 14, "And the Lord repented of the evil which he thought to do to his people." Editions 1537, 1572, and 1575, "The Lord refrained himself from the evil which he said he would do unto his people." Exod. xxxviii. 8, "And he made the laver of brass, and the foot of it of brass, of the looking-glasses of the women assembling, which assembled at the door of the tabernacle of the congregation." Edit. 1537, "And he made the laver of brass, and the foot of it also of brass, in the sight of them that did watch before the door of the tabernacle of witness." Lev. xx. 6, "And the soul that turneth after such as have familiar spirits, and after wizards," &c. Edit. 1537, "If any soul turn him to enchanters, or expounders of tokens," &c.

Our present version, Num. xxiv. 16, makes Balaam fall into a trance "with his eyes

open." The other versions, "That falling into a trance, had his eyes opened." Num. xxxiii. 5, "And he was king of Jeshuran," &c. 1537, "And he was in Israel king." Joshua v. 2, present version, "Make thee sharp knives." 1537, "Make thee knives of stone." Chap. xi. 13, present version, "But as for the cities that stood still in their strength, Israel burned none of them, save Hazor only; that did Joshua burn." Rogers' version, "But Israell burnt none of the cyties that stode upon hills, save Hazor only that Joshua burnt." If Hazor had still stood in its *strength*, Joshua could not have burned even it. Judges xviii. 7, "And there was no magistrate in the land, that might put them to shame in any thing." All the other versions are nearly the same as the Genevan, "Because no man made any trouble in the land, or usurped any dominion." 1 Samuel xiii. 1, "Saul reigned one year, and when he had reigned two years over Israel," &c. 1537, "Saul was as a child of a year old when he began to reign, and when he had reigned two years over Israel." Chap. xvii. 22, "And David left his carriage in the hands of the keeper of the carriage and ran," &c. Edit. 1537, "And David put the panyers (or baskets) from him into the hands of the keeper of the vessels and ran," &c. It is more likely the young shepherd would bring baskets to hold his presents, than come riding in his carriage.

There are other words in the present version translated which might with more propriety have been left untranslated, as in the two following examples:—Ezra iv. 10, "And the rest of the nations whom the great and noble Asnapper brought over and set in the cities of Samaria, and the rest that are on this side the river, and at such a time." Genevan version, "And the rest of the people whom the great and noble Asnapper brought over and set in the cities of Samaria, and others that are beyond the river Cheenoth." 2 Chron. ii. 13, "And now I have sent a cunning man, endued with understanding of Hiram my fathers." Edit. 1537, "And now I have sent a wise man, and a man of understanding, called Hiram Abi."

But there certainly are some passages which neither of the versions explain so clearly as might be wished. In Job xxxvii. 22, of the present version, we read, "Fair weather cometh out of the north, with God is terrible majesty." Now it is not easy to see the connection between *fair weather*, and the terrible majesty of God! The other versions, although better, do not give the meaning of the original. Elihu is making his elegant speech, when, looking up, he exclaims, "Behold the Shechinah (*or brightness*) comes out of the north, he approaches wrapped in a whirlwind; with God is terrible majesty." Job answers in the Genevan version, "It is the Almighty," &c. Then follows as in the present version, "Then the Lord answered Job out of the whirlwind and said, "Who is this that darkeneth counsel by words without knowledge," &c. As a farther corroboration of this explanation, see Ezekiel's vision, Chap. i. 4 of his prophesies, where this symbol of the Divine presence is also seen approaching from the north. "I looked and behold a whirlwind came out of the north, a great cloud and a fire infolding itself, and a brightness was about it," &c.

Another place where neither of the versions are clear, is in Hosca x. 5, "The inhabitants of Samaria shall fear because of the calves of Beth-Aven." This passage, there can be no doubt, refers to the calves set up at Bethel, but as Beth signifies a house, and El, the mighty God, the prophet changes the name to Beth-aven; and speaking of the people of Samaria, he says, they have feared or worshipped the calves, of the house of iniquity.

There is a third place in the 15th chapter of Judges, that none of the versions given in this collation render so clear as might be wished. After Samson has slain the Philistines with the ass's jaw-bone, the translators in the 19th verse make a well spring out of the jaw, out of which he satisfied his thirst, although they tell us in the 17th verse that he had thrown it

away before, and gave the valley a new name, RAMATH-LEHI, or *the lifting up of the jaw*, to commemorate this extraordinary victory which the God of Israel had enabled him to perform by so unlikely a weapon. Keeping the new name of the valley in view, it is clear the 19th verse ought to have been rendered, *But God clave an hollow place in Lehi, out of which came water, and when he had drank his spirit revived and he called the name thereof EN-HAKKORE* (or the fountain of him that prayed), which remains in Lehi unto this day.

It may be objected to by some, that Lehi could not be a new name given to that valley by Samson, as in the 9th verse, before he came from the rock ETAM, the Philistines encamped in the valley of Lehi! But these critics forget that the Book of Judges was written long after the days of Samson, when the old name of the valley was not generally known, as the historian states that the fountain remains in Lehi "*unto this day*." This quotation from the 19th verse also shows that the water could not have issued from the jaw-bone, or it could not have merited the name EN-HAKKORE, or the fountain of him that prayed, nor could the bone have remained for any length of time in the valley.

But there are few passages of Scripture that, by comparing the different versions, will not be clearly understood.

As a whole, there is no book in existence that can be compared with this Sacred Gem in sublimity, simplicity, and vigour; nor can this opinion be better expressed than in the words of a late author, (*Sir Daniel K. Sandford, Professor of Greek, Glasgow University*),—"That any one who has studied the poetry, history, and philosophy of the HEBREWS, even merely as specimens of composition, should lightly esteem them, is impossible. In lyric flow and fire, in crushing force, in majesty that seems still to echo the awful sounds once heard beneath the thunder clouds of Sinai, the poetry of the ancient Scriptures is the most superb that ever burned within the breast of man."

I have great pleasure in acknowledging the kindness of Dr MURRAY, author of the Literary History of Galloway, in furnishing me with the materials of the Memoir of J. M'RAY; and also of the Rev. Dr JOHN BROWN, Edinburgh, who allowed me to take a copy of the title of the original version of the New Testament in his possession, published at Rhemes, in 1582, by JOHN FOGNY. But if I were to mention all I have received kindness and attention from, I would have to recapitulate the names of the greater part of my subscribers. And I beg to express my gratitude to the whole of them, as without their patronage I could not have attempted to publish so expensive a work.

I have endeavoured as far as possible, in my extracts from the different versions, to copy word and letter, yet it is quite possible errors may be found, although I trust they will be few in number. Having done every thing my limited abilities admitted, to do justice to the Work: I hope my readers will keep in mind the lines of Pope:—

"Whoever thinks a faultless work to see,
Thinks what ne'er was, nor is, nor e'er shall be."

AN

ACCOUNT OF THE ENGLISH VERSIONS OF THE SACRED SCRIPTURES,

ESPECIALLY THOSE FROM WHICH THE FOLLOWING COLLATION IS EXTRACTED ;

ALSO, SOME ACCOUNT OF THE

More Ancient Manuscripts and Editions of the Sacred Writings.



THE first portion of the SACRED BOOK which we read of committed to writing is that of the *Decalogue*, written on tables of stone by the finger of GOD.¹ This has been considered by many learned men² as the origin of Alphabetical characters. But had no alphabetical characters existed before, the Commandments would have been of no use, as none could have read them. But whether we adopt the one opinion or the other, it is generally allowed that most of the Alphabets now in use may be traced to the ancient Hebrew or Samaritan. The Decalogue was followed by the *Ceremonial Law*, written about 1490 years before the Christian era. These were succeeded by the writings of the other inspired

Authors who flourished at different periods from 1490 to the time of Malachi, the last of the Prophets, who wrote about 415, or, according to others, 480 years before the birth of Christ. Contemporary with Malachi was Ezra the Scribe,³ who is considered to be the collector and publisher of the Canon of the Old Testament, which before was in separate parcels, and had suffered much from careless transcribers.

A manuscript copy of the Pentateuch, or five books of Moses, was lately, if not now, in the Library of the Dominicans at Bologna in Italy, with the following inscription in Hebrew : " This is the roll of the Law, written by Ezra the Scribe, with his own hand, when the Captivity returned under King Cyrus to Jerusalem and built the second Temple, which was completed in 42 years, and lasted 420 years." This MS. has been in the possession of the Christians since the beginning of the fourteenth century. Dr Kennicott, who doubts the fact of its being the *autograph* of Ezra, considers it as very ancient, at least not less than 900 years old.⁴

Ezra having collected together all the books of which the Sacred Scriptures then consisted, disposed them in proper order, and divided them into three parts, THE LAW, THE PROPHETS, AND THE CETUBIM, or HAGIOGRAPHIA, i.e., the *Holy Writings*. This division our Saviour himself notices,⁵ when he says, " These are the words which I spake unto you while I was yet with you, that all things might be fulfilled which are written in the Law, and in the Prophets, and in the Psalms, concerning me." By the Psalms is meant the whole third part or Hagiographa, which, beginning with the Psalms, was generally called by that name.⁶

ONKELOS made a very pure translation of the five books of Moses into the Chaldee ; it was probably written

¹ Exod. chap. xxxi. 18, and chap. xxxii. 15-16.
Polyg. Proleg. 2.

² Ezra, chap. vii. 6.

³ Goguet de l'origine des Loix, &c., tom. i. liv. 2, p. 332 ; Walton in Bib.

⁴ Kennicott's Dissert. on 1 Chron. xi. &c., p. 309 ; Yeates's Collation of an Indian

copy of Hebrew Pentateuch, p. 23 ; Prideaux' Connex. vol. ii. p. 431.

⁵ Luke xxiv. 44.

⁶ Townley's Biblical Anecdotes, p. 4.

prior to the Christian era. JONATHAN also translated all the Prophets into Chaldee, but not so elegantly as the former. These translations were called *Targums*, which signifies the translation of a book from one language into another; and is applied by the Jewish Rabbins to the Sacred Translations.¹ For the better understanding some passages of Scripture, it may not be amiss to mention the materials upon which the ancient MSS. were written. We have already noticed the tablets of stone upon which the Decalogue was written. Pliny tells us² that the most ancient writing was upon leaves of the palm tree, and afterwards on the inner bark of trees. This mode of writing is still common in the East. Dr FRANCIS BUCHANAN, in his valuable essay "On the Religion and Literature of the Burmas," informs us that in their more elegant books the Burmas write on sheets of ivory, or on very fine white Palmira leaves. The ivory is stained black, and the margins are ornamented with gilding, while the characters are enamelled, or gold. On the Palmira leaves the characters are in general of black enamel, and the ends of the leaves and margins are painted with flowers in various bright colours. In their more common books, the Burmas engrave their writings with an iron style on Palmira leaves, and join them together by passing two strings through holes at each end of the leaf, and also through two wooden boards, which serve to connect the whole into a volume. The more elegant books are in general wrapped up in silk cloth, and bound round with a garter, in which the Burmas have the art to weave the title of the book. Father Simon, and Dr Adam Clarke, suppose the first Scriptures to have been written in this manner on the bark of trees, and that transpositions have occurred by portions of the bark being displaced; but Dr Kennicott conjectures some of the first manuscripts were upon skins sowed together, and that the transpositions were occasioned by the separation of the skins from each other.

Mr Yeates thinks it exceedingly probable that the very autograph of the Law, written by the hand of Moses, was upon prepared skins. We read³ that *rams' skins dyed red* made part of the covering for the tabernacle; and it is a singular circumstance, that in the year 1806, Dr CLAUDIUS BUCHANAN obtained from one of the Synagogues of the black Jews, in the interior of Malayala in India, a very ancient manuscript roll, containing the major part of the Hebrew Scriptures, written upon goats' skins, mostly dyed red; and the Cabul Jews, who travel annually into the interior of China, remarked that in some synagogues the law is still found written on a roll of *leather*, made of soft flexible goats' skins dyed red. DIODORUS SICULUS affirms,⁴ that the Persians of old wrote all their records on skins; and HERODOTUS, who flourished 550 years before the Christian era, informs us⁵ that sheep and goats' skins were used in writing by the ancient Ionians. In the days of JOB, it would appear lead was used, as he wishes anxiously⁶ that his words were written, "that they were graven with an iron pen in lead or in stone for ever." MOUNTFAUCON, in his *Antiquities*⁷ assures us he bought in Rome a book entirely of lead, about four inches long and three broad. It contained Egyptian Gnostic figures, and unintelligible writing.

The original manner of writing among the ancient Britons was by cutting the letters on a stick, which was generally squared, although sometimes triangular.⁸ In Ezekiel, this sort of writing is also referred to.⁹ They were put together in a sort of frame called PEITHYNEN, and was so constructed as to be easily turned round for reading.

Isaiah and Habakkuk¹⁰ both mention tables used in writing, which were probably of wood; and in the Gospel of Luke, Zacharias calls for a writing-table.¹¹

It would appear the ancient Egyptians wrote on linen from specimens found in their mummies; a piece of this kind of writing is to be seen in the British Museum. The use of papyrus was afterwards introduced by the Egyptians. It is a sort of flag or bulrush growing in the marshes of Egypt near the river Nile. It is prepared by taking off the outer skin and moistening the inner with the glutinous water of the Nile. Many of the manuscripts found in the ruins of Herculaneum are on this kind of Egyptian paper.¹² Eumenes, king of Pergamus

¹ Dr Clarke's *Biblio. Diet.*, vol. vi.; and *Succession of Sacred Literature*, vol. i. p. 48.

² Pliny, lib. xiii. chap. 11.

³ Exod.

xxvi. 14.

⁴ Diodorus Siculus, lib. ii. p. 84.

⁵ Herodotus, lib. v.

⁶ Job xix. 24 (Genevan version).

⁷ Mountfaucou's

Antiquities, vol. ii. p. 378; *Fragment of Calmet's Diet.* by Taylor, No. 74.

⁸ Davies' *Celtic Researches*, p. 271; Fry's *Pantographia*, p. 304.

⁹ Ezekiel xxxvii. 16.

¹⁰ Isaiah, xxx. 8; Habak. ii. 2.

¹¹ Luke i. 63.

¹² Herculaneum was destroyed

by an eruption of Mount Vesuvius, in the 79th year of the Christian era.

introduced parchment instead of papyrus, and most of the ancient manuscripts we now have are written upon parchment.

JOSEPHUS informs us¹ that the copy of the Law presented to Ptolemy, king of Egypt, was written upon parchment in letters of gold. But the invention of parchment did not entirely supersede the use of the papyrus, as Paul when writing to Timothy desires him to bring the *books*, but especially the *parchments*.² Our present paper made of linen rags was discovered about the year 1270, at least no book or manuscript on that paper has been found of an earlier date.

Having now described pretty fully the different materials used at different periods in transcribing the Sacred Writings, we shall return back to the Jewish critics called MASORITES, who began their criticisms and grammatical remarks upon the Sacred text soon after the time of Ezra. They watched over the Scriptures to prevent corruptions; they even went so far as to count the letters, to be certain none were added or taken away from the text. Besides the various copies of the Hebrew Scriptures preserved by the Jews, the descendants of the old Samaritans, who reside at Naplose, the ancient Sichem, have also preserved copies in the ancient Hebrew or *Samaritan character* which are greatly esteemed amongst Biblical critics. There is also a translation in the Samaritan dialect, made in all probability prior to the Christian era, and called the *Samaritan version*.³

The celebrated Septuagint or Greek version of the Old Testament was made in the reign of Ptolemy Philadelphus, king of Egypt, who reigned about 285 years before Christ.

PTOLEMY, who was a monarch of great liberality, and a munificent patron of learning, having erected a grand library at Alexandria, resolved to enrich it with all the curious and important works of antiquity. He procured a translation into the Greek of the *Pentateuch* or *five books of Moses*. This translation was made from the most ancient copies that could be procured, and therefore some learned men have supposed this version to have been made from copies written in the Samaritan or old Hebrew character. It has generally obtained the name of the Septuagint, or version of the Seventy, from a tradition that seventy or seventy-two interpreters were employed in this work by order of the Jewish High-priest and Sanhedrim, or great council of the Jews, and who completed the translation in a singular and miraculous manner. But this fabulous account is now exploded. The most probable account is, that five learned and judicious men were engaged in the translation, which was afterwards examined, approved, and allowed as a faithful version by the seventy or seventy-two elders who constituted the *Alexandrian Sanhedrim*. The other books of the Old Testament were done at different times by different hands, as the necessity of the case demanded, or the providence of God appointed; and, being added to the books already translated, were comprehended with them in the general term *Septuagint*, or *Septuagint version*.⁴ This version was used by the *Hellenist Jews*, or those Jews who spoke the Greek language and resided in the Grecian provinces, from the time it was translated until A.D. 100, when they began to disuse it on account of being pressed by the Christians in many particulars out of this version; so they resolved to make a new version that would answer them better in rejecting the doctrines taught by the Christians. The person who undertook this work for them was a native of Sinope, a city of Pontus, and named Aquila. He was a heathen, but becoming a Christian, was excommunicated for following magic and judicial astrology. He then got himself admitted into the school of Rabbi Akiba, the most celebrated Jewish teacher of his day, where he made a considerable proficiency in the Hebrew, and published his translation of the Old Testament in the year of our Lord 128.⁵

A very ancient and celebrated copy of the Septuagint, called the *Codex Alexandrinus* or *Alexandrian Manuscript*, is preserved at present in the British Museum.⁶ It is on parchment, in UNCIAL or capital letters, without distinction of chapters or verses.

A fac-simile edition of this manuscript was published by Dr Woide in 1786. Another most valuable

¹ Antiquities, book xii. chap. 2, see Prideaux's Con. vol. ii. p. 581.

² 2 Timothy iv. 13.

³ Kennicott's Dissertations,

passim.

⁴ Townley's Biblical Anecdotes, p. 20, 21, 22; Hody, de Bibliorum Textibus Originalibus, &c.

⁵ Comexion, &c., vol. iii., part ii., b. i.

⁶ This MS. was presented to King Charles I. by Sir Thomas Roe, from Cyrillus Lucaris, patriarch of Constantinople. In a note by Cyrillus it is said to have been written soon after the Council of Nicc, in the fourth century, by an Egyptian lady named THECLA; but some critics have decided it to be of later date, although all allow it is very ancient.

MS. written about the same time is preserved in the Vatican library at Rome, and is usually called the *Codex Vaticanus*, or Vatican Manuscript.

Before proceeding to the New Testament Scriptures it may not be improper to state the year of the world that our blessed Saviour JESUS CHRIST appeared amongst us clothed with humanity. Yet from the various readings of the most ancient manuscripts, and the imperfect method of the Hebrew calculation of time, it is not an easy matter to come at the truth, even amongst those authors whose computations are founded on the Hebrew Text. The following table is from the *BREVIARIUM CRONOLOGICUM* of STRAUCHIUS and other sources, altered to suit the present year 1847.

No. of Calculators.	THE WORLD WAS CREATED ACCORDING TO THE OPINION OF THE FOLLOWING CHRONOLOGISTS.	Years before CHRIST.	Present Year of CHRIST.	Year of the World.
1	Marianus Scotus,	4192	1847	6039
2	Laurentius Codomanus,	4141	.....	5988
3	Thomas Lydiat,	4103	.....	5950
4	Michael Mästlinus,	4079	.....	5926
5	J. Baptist Ricciolus,	4062	.....	5909
6	Jacob Salianus,	4053	.....	5900
7	Henricus Spondanus,	4051	.....	5898
8	William Lange,	4041	.....	5888
9	Erasmus Reinholdt,	4021	.....	5868
10	Jacobus Cappellus,	4005	.....	5852
11	Archbishop Usher, Armagh,	4003	.....	5850
12	Dionysius Petavius,	3983	.....	5830
13	Bishop Becke,	3974	.....	5821
14	Krentzeim,	3971	.....	5818
15	Elias Reusnerus,	3970	.....	5817
16	Johannes Claverius,	3968	.....	5815
17	Christianus Longomontanus,	3966	.....	5813
18	Philip Melancthon, or Melancthon,	3964	.....	5811
19	Jacob Haynlinus,	3963	.....	5810
20	Alphonsus Salmeron,	3958	.....	5805
21	Scaliger,	3949	.....	5796
22	Mattheus Beroaldus,	3927	.....	5774
23	Andreas Helwigius,	3836	.....	5683
24	The Jewish Vulgar Computation,	3760	.....	5607

Amongst the 24 authors who have calculated the interval between the Creation, and Birth of Christ as given in the foregoing table, not any two of them agree exactly. This may appear strange and unaccountable to those who have never employed a thought on the subject, but the most obvious inference seems to be that the sacred historians never intended any uninterrupted scheme of chronology; or, at least, it is now clogged with so many difficulties that a certainty of calculation is next to impossible, but the most common opinion is 4004 years.

Before concluding this article it may not be improper to state, as a matter at least of curiosity, the computations of some of the Chinese, Indian, and Babylonish chronologers and historians who have made calculations of the period from the Creation to the commencement of the Christian era.

Indian Chronology, computed by M. Gentil,	6204 years.
Indian Chronology, according to a calculation in ancient Arabian records,	6174
Babylonish Chronology, computed by Bailly,	6158
Chinese Chronology, computed by Bailly,	6157
Ancient Egyptian Chronology, computed by Bailly,	6128
Arabian Chronology,	5185

The writers of the New Testament Scriptures were the disciples of our Lord, who wrote under the inspiration of the Holy Spirit at different periods, from A.D. 41 to A.D. 96, when it is generally supposed the Apocalypse was written by St John.

The following list is from Dr Adam Clarke's *Succession of Sacred Literature*, vol i, pp. 65, 69.

BOOKS IN THE ORDER OF TIME.	ANNO CHRISTI, WHEN WRITTEN.
Matthew's Gospel,	41
First and Second Epistle to the Thessalonians,	51
Epistle to Titus,	56
First Epistle to Timothy, and First Epistle to the Corinthians,	57
Second Epistle to the Corinthians, and Epistle to the Romans,	58
The Gospel of Luke, The Epistle of James, and First Epistle of Peter,	60
The Epistles to Ephesians, Colossians, Philemon, and Philippians were written between the years	62 & 65
Acts of the Apostles,	63
Mark's Gospel, Epistle to the Hebrews, and 2 Epistle of Peter,	64
Epistle of Jude, between	64 & 70
Second Epistle to Timothy,	66
John's Gospel, between	68 & 70
The First Epistle of John,	70
Second and Third Epistle of John,	80
Apocalypse, or Revelation of St. John,	96 or 97

St Matthew's Gospel and the Epistle to the Hebrews are generally believed to have been written at first in Hebrew or Syro-Chaldaic and afterwards to have been translated into Greek, possibly by the Apostles themselves. The other parts of the New Testament were written in Greek originally.

The autographs or original manuscripts of the New Testament, or at least a great part of them, were carefully preserved for many years amongst the Christian churches. IGNATIUS and TERTULLIAN refer to these writings in the first and second centuries; and Peter, Bishop of Alexandria, makes a reference in the fourth century.¹

But these original MSS. have long been irrecoverably lost, and from this circumstance the necessity of collecting and collating early MSS. and versions have arisen.

At an early period the New Testament writings were copied and circulated among the churches, but were not formed into a volume for a century or two. And so cautious were they, that without the most indubitable evidence, they were not received.² It was after a considerable lapse of time that the second Epistle of Peter,

¹ Michaelis' Introduction to the N.T., by Marsh, vol. i. chap. vi. sect. 1.

² Townley's Biblical Anecdotes, p. 27.

the second and third Epistle of John, the Epistle to the Hebrews, the Epistles of James and Jude, and the Revelation of St John, were admitted into the sacred Canon.¹

Christianity shed a benign influence through the world, and translations of the Sacred Scriptures were made into various languages, for the benefit of those who could not read the original Hebrew or Greek, or who read them with difficulty. Thus within the two first centuries of the Christian era the Sacred Writings were translated into the Latin and Syriac; the former spread throughout Europe and the north of Africa, and the latter propagated from Edessa to China.² This ancient Syriac version is usually called the PESHITO or *literal translation*, to distinguish it from one made under the patronage of Philoxenus in A.D. 508. The old Latin version has received the name *ITALA*, and is thus distinguished from the revision of it by Jerome usually called the Vulgate.

Dr CLAUDIUS BUCHANAN, in his *Asiatic Researches*, gives a particular account of an ancient MS. of the sacred volume with which he was presented by the Syrian Bishop of Angamalee, and which had been preserved in a remote church near the mountains for a thousand years, and is now in the library of the University of Cambridge. "It contains the Old and New Testaments, engrossed on strong vellum, in large folio, having three columns in a page, and is written with beautiful accuracy. The character is Estrangelo Syriac, and the words of every book are *numbered*. But the volume has suffered injury from time or neglect. In certain places the ink has been totally obliterated from the page and left the parchment in a state of natural whiteness. But the letters can in general be traced distinctly from the impress of the pen or partial corrosion of the ink. I scarcely expected that the Syrian church would have parted with the MS. But the Bishop was pleased to present it to me, saying, 'It will be safer in your hands than our own,' alluding to the revolutions in Hindoostan. 'And yet we have kept it as some think for near one thousand years,'" &c.³

The SAHIDIC version or translation of the Scriptures into the language of Upper Egypt is supposed to be as old as the second century. Fragments of that version are preserved in the libraries of Rome, Paris, Oxford, Berlin, and Venice. There is also a COPTIC version of the New Testament, translated in the third century for Lower Egypt, where the SAHIDIC was not understood.⁴

In the year 303, DIOCLESIAN, the Roman Emperor, began to persecute the Christians to such a degree that no fewer than 170,000 martyrs suffered death; and in the province of Egypt alone 144,000 persons died by the violence of their persecutors, and 700,000 died through fatigues of banishment. GILDAS, the most ancient of our British historians, relates that by this persecution of Dioclesian "*The churches were thrown down, and all the books of the Holy Scriptures that could be found were burned in the streets*, so that in some parts no footsteps appeared of the Christian religion."⁵

But these persecutions were succeeded by the fatherly protection of Constantine the Great, who succeeded to the Imperial purple in A.D. 313, in conjunction with Licinius, whom he defeated in 324 and became sole Emperor. From that time he became a convert to the religion of Jesus, and laboured to spread the gospel and Christianity by every means in his power.⁶

CHRYSOSTOM, the Patriarch of Constantinople, who flourished in the end of the fourth century, informs us that in his day the Syrians, Egyptians, Indians, Persians, Ethiopians, and many other nations, had received the sacred writings in their own language and learned the true philosophy.⁷

ULPHILAS, bishop of the GOTHs, in A.D. 370 translated a very large portion of both Old and New Testament into the GOTHIC TONGUE. Of this important work the CODEX ARGENTEUS, in the library of the University of Upsal is the principal remains. It is written on vellum, and has received the name of ARGENTEUS from its SILVER LETTERS, but the initial are GOLDEN. The deep impression of the letters make it probable that they were either imprinted with a warm iron or cut with a graver and afterwards coloured. This

¹ Jones's New and Full Method of Settling the Canonical Authority of the New Testament. vol. ii. part i. chap. vii. p. 27.
vol. ii. part ii. pp. 591-595.
Constantine. Cambridge, 1683.

² Asiatic Researches, page 129. Edln. printed 1812.

³ Millar's Hist. of the Propagation of Christianity. Works, vol. vii. p. 235.

⁷ Chrysostom, hom. ii. in Johan.

² Michaelis' Introduction, &c.

⁴ Michaelis' Introduction to N.T.

⁶ Eusebius's Life of

part of the Gothic version has been printed several times.¹ In A.D. 384 Jerome corrected the old Latin version called *ITALA*, which then obtained the name of the *Vulgate*, as mentioned before, and was ordered by the council of Trent to be the only one to be used in the churches, and all the others were forbidden.

ORIGEN, who was born at Alexandria, A.D. 185, and died at Tyre in 254, immortalized his name by his *HEXAPLA*, or Collation of the Septuagint version, which *Father Montfaucon* supposes must have originally consisted of 50 vols. At this work he laboured indefatigably, and having acquired a complete and correct knowledge of the Hebrew, and purchased from the Jews the original of the most authentic copies, he transcribed them and placed them in parallel columns. In the first, was the Hebrew text, in Hebrew characters. In the second, the same text in Greek characters. In other columns, he placed the Septuagint and other Greek translations, particularly those of *AQUILA*, and also those of *SYMACHUS* and *THEODOTIAN*, two Ebionite Christians. All that could be gathered of this work from the Ancients were published by Montfaucon in two vols. folio.²

An ancient MS. of the book of Genesis, written in Greek capitals, was brought from Philippi by two Greek bishops, and presented to Henry VIII., telling him it was ORIGEN'S *own book*. It was given by Queen Elizabeth to her Greek preceptor, Sir John Fortescue, who placed it in the Cottonian Library, now in the British Museum. Archbishop Usher considered it as the oldest MS. in the world. Although it is impossible to ascertain whether it belonged to Origen or not, it is certainly the oldest MS. in England. It was nearly destroyed by a fire which happened in that Library in the year 1731. This MS. contained 165 folios, and 250 most curious paintings; twenty-one fragments of which were engraven by the Society of Antiquaries of London.

In the Imperial Library at Vienna there is a MS. of the Book of Genesis, which is considered to be at least 1400 years old. It is written on purple vellum in letters of gold and silver, and consists of twenty-six leaves adorned with forty-eight pictures in water colours.

In the history of the Emperors of Constantinople, mention is made of *CHRYSOGRAPHI*, or writers in letters of gold, which appears to have been an honourable employment; as the Emperor *ARTEMIS* was a *chrysographus* before he came to the empire; gold letters being very early used in the titles and capitals of books, and sometimes whole books were written in that elegant manner. Harmer conjectures that the 16th, 56th, 57th, 58th, 59th, and 60th Psalms, are distinguished by the epithet *MICHTAN* or *GOLDEN*, on account of their having been, on some occasion or other, written in letters of gold, and hung up in the Sanctuary.

Among the Harleian MSS. in the British Museum is a noble specimen of Chrysography, being the four Gospels written in the eighth Century, in capital letters of gold. Every page of the sacred text, consisting of two separate columns, is enclosed within a broad and beautiful illuminated border; the pictures of the Evangelists in the front of their respective Gospels. The initial letters of each gospel is richly illuminated, and so large as to fill an entire page. To the whole are prefixed the prologues, arguments, and breviaries, &c., in small letters of gold.

The sixth Century was distinguished by few translations of the Scriptures into the vernacular tongues, excepting one into the Georgian, and some unimportant Latin ones, and a new one into the Syriac of the Psalms of David, and New Testament, completed A.D. 508. In the seventh century, a translation of the Sacred Writings was introduced into China by a missionary of the name of *OLOPEN*, who visited the imperial residence of *CHAM-GHAN*, or *SIGHAN-FU*, and preached the gospel by authority of the Emperor. But succeeding Emperors followed a very different course, and ordered the Scriptures to be destroyed. So that, for many ages, this vast empire, containing 333 millions of people, remained without a complete copy of the Bible; and it is but a short time ago since the imperial mandate forbade the reading of the Christian Scriptures, under pain of death. In our own island, Bishop *ADHELM* or *OLDHELM*, of *Shorborn*, in Dorsetshire, translated the Psalter into the Saxon tongue about the year 706.³

¹ Marsh's *Michaelis*, vol. ii. part i. p. 123.

² *Eusebius's Hist. of the Church*, b. vi., chap. 2, 3, 16, 19, 23; *Clarke's Succession of Sacred Literature*, p. 179-182; *Hody, de Bib. Text. Orig.*, lib. iv. cap. 6.

³ *Johnson's Historical Account of the English*

Translations of the Bible.

We are told by Archbishop Usher that a Saxon translation of the Evangelists was done by King Egbert; and this manuscript in the Archbishop's day was in the possession of Mr Robert Bower. In the Cottonian Library is a Latin MS. of the four Evangelists, written by Egbert himself most exquisitely, with a Saxon version added by Aldred a priest. It is a fine specimen of Saxon caligraphy and decorations. Ethelwolf, his successor and son, did the illuminations, the capital letters, the picture of the cross, and the Evangelists, with the utmost labour and elegance, and BILFRID, the Anchorite, adorned it with gold and silver plates, and precious stones.²

About A.D. 717 John, Archbishop of Seville, translated into the Arabic the Holy Scriptures, for the use of the Saracens and Moors. This is the first translation into that language at present known, unless we suppose the Arabic version of the Pentateuch mentioned by Mr Park as being in possession of the Mandingo Negroes to be older.³ They call it "TAURETA LA MOOSA." They have likewise a version of the Psalms of David, "ZABORA DAWIDI," and lastly the book of Isaiah, which they call, "LINGALI LA ISA," and are in very high esteem. These MSS. were purchased from the Moors by the Negroes, principally from the trading Moors; but their dates cannot be exactly known. The pious and wise ALFRED, surnamed the Great, is said by the old Chronicle of Ely, to have translated the whole Old and New Testaments into the Anglo-Saxon, or vulgar tongue. But it is more probable he only finished the Psalms, and some other portions, having died in Oct. A.D. 901, at the age of fifty-one, and a reign of thirty years and six months. Several fragments of this Bible have been published at different periods, by Foxe the Martyrologist, William Lisle, John Spelman, and others.⁴

The oldest version of the New Testament, in the SCLAVONIAN or ancient RUSSIAN, is a MS. written in the 10th century, in the time of the great Duke Waldimer; and the most ancient of the whole Bible is one in the Library of Moscow, which was written in A.D. 1499, unless it has been destroyed by the burning of that Capital in 1815. The oldest *printed* edition of the Russian Scriptures is one of the Pentateuch, in 4to, translated in 1519, by Francis Scorin, and printed at Prague. The book is disgraced by the representation of the Trinity, as an old man and three faces; and also angels combating with infernal spirits. The chapters are not divided into verses.⁵ Even in 1806 the ignorance of the Russians was so great, that it was calculated not one in a thousand could read.⁶

The price of a Bible in England in A.D. 1274, was £30: while the pay of a labouring man at same time was only 1½d. per day.⁷ The expense of building two arches of London bridge in 1240 cost only L.25, which may give some idea of the expense of procuring a Bible. It is no wonder, then, that ignorance and superstition universally prevailed.

RICHARD FITZRALPH, Archbishop of Armagh, who died A.D. 1360, is said to have translated the New Testament into Irish, and concealed it in the wall of the Church, where it was found in 1530, while the Church was repairing; but this story, although mentioned by several authors, appears very improbable.

RICHARD ROLLE, a hermit of Hampole, in Yorkshire, who died A.D. 1349, translated and wrote a gloss on the seven penitential Psalms. Lewis says he translated the whole Psalms.⁸

JOHN WICLIF, WICLIFF or WICKLIFFE, a warden of Canterbury College, in 1380, translated the Bible from the Latin into the English tongue. The New Testament was printed in folio by the Rev. John Lewis, A.M., minister of Margate in 1731. And in 1809 it was printed in quarto, under the superintendence of the Rev. Henry Harvey Baber, M.A., Assistant-Librarian, British Museum. The New Testament is the only part of the translation that has yet been printed.

Amongst the Harleian MSS. in the British Museum are three very fair copies of Wicliff's translation of the New Testament; one of them is supposed to be his own handwriting, and the other two bear evident marks of

¹ Egbert began to reign A.D. 827, and died 839.
 Travels of Mungo Park, chap. xxiv. p. 66. Edin. 1838.
 p. 230; Gray's Key to the Old Testament. p. 27.

² Johnson's Hist. Acct. of Eng. Trans.

³ Life and

⁴ Fox's Acts and Monuments, vol. i. p. 160; Bibliog. Dict. vol. vi.,

⁵ Baemeister Essai sur la Bibliotheque, &c., de l'Academie des Sciences de St Petersburg, p. 5 and p. 91.

⁶ Dealtry's Vindication, &c. p. 29, 2d edit.

⁷ Stowe's Annals, p. 416.

⁸ Lewis's

History of the English Translations of the Bible, p. 12.

being done in his time. We shall give a more particular account of this morning star of the Reformation in the lives of the translators of the Sacred Volume.

BISHOP BONNER had in his possession a Bible translated into English about the year 1395. We are indebted to Mr Lewis for the following :—¹

“GHE SCHULN NOT MAKE TO GHOU A MAWMETT AND GRAVEN THING, NE TYTTLES GHE SCHULN RERE,
NE HUGE STONE GHE SCHULN PUTTEN IN GHOR ERTHE THAT GHE HONOUR IT,” &c.

In a Saxon translation, Matt. v., RACA is rendered Fugh or Fogh, *q.d.*, “I cannot endure thee.”

Between the years 1420 and 1435 was executed, in a sort of black letter, what was called *The Biblia Pauperum*, or POOR MAN'S BIBLE.² It was an abridgment or sort of Catechism of the Bible, containing 40 leaves of a small folio. The cuts are 10 inches in length, by 7½ in breadth. Each print contains three subjects, taken from the Scriptures, in separate compartments, and four half-length figures of prophets in smaller divisions, two at top and two at bottom. Latin inscriptions are intermixed by way of explanation.

But the first Bible, or book of any kind, ever printed from moveable metallic types, was a Latin Bible in two vols. folio, containing 1282 pages, printed at Mentz by John Guttenberg between the years 1450 and 1455, having no date. It is beautifully printed on a fine strong paper, and the ink has a peculiar lustre, which gives it an elegant appearance. Only eighteen copies of this work are known to exist, viz., four on vellum, and fourteen on paper. Two of the four vellum copies have found their way to this country. The other two are in the Royal Libraries of Paris and Berlin. Of the fourteen paper copies, ten have got safe to Britain; three being in the Public Libraries of Oxford, London, and Edinburgh, and seven in private gentlemen's collections. At the sale of the late Duke of Sussex's Library, one of the paper copies brought L.190 Sterling; and in 1827, one of the vellum copies was sold at L.504.³

Tyndale's New Testament.

At Antwerp, in Flanders, WILLIAM TYNDALE, with the assistance of the learned John Fryth, and Friar William Roye, who wrote for him and assisted in comparing the texts, finished and published his New Testament in 1526, in a middling Svo. fol., but without either calendartable, or name.⁴ All of this edition that could be found was called in by Bishop Toustal and burned. The money enabled Tyndale to publish a more correct copy of his Testament.

In 1530, he published an English translation of the Pentateuch from the *original Hebrew*, with ten wooden cuts. In 1531, he translated and printed the prophecy of Jonas. Genesis and Numbers were printed in the Dutch letter, and contain the one 76 leaves, and the other 67. The other three books, viz., Exodus, Leviticus, and Deuteronomy, are printed in Roman letter, with now and then a black capital intermixed. At the end of a copy in Thoresby's Museum, is added, “Imprinted at Marlborow, in the land of Hesse, by me Hans Luft, the yere of our Lord MD.XXX. the XVII daye of January.” There were several pirated editions of Tyndale's New Testament printed by Dutch printers in 12mo, and sold at threepence a piece. Tyndale's own edition was sold at 3s. 6d. per volume. George Joye, an English refugee, who corrected the Dutch editions, received only 4½d. per sheet, or 14s. for the whole labour. The dates of these editions were 1526, 1527, 1528-9. In 1534, TYNDALE published his second English edition of the New Testament, with the following title :—

“The New Testament,
Diligently Corrected and Printed in the Yeare
Of our Lord.
M.CCCC.XXXIIII.
In November.”
“Imprinted at Antwerp by Martin Emperour.”
ANNO M.D.XXXIIII.”

At the End—

¹ Lewis's Hist. of Eng. Tran. of the Bible. London 1816. Octavo, page 25; Levit. chap. xxvi. 1.

title of this curious work we have given as a frontispiece to this collation.

² A fac-simile of the

time. ⁴ Lewis's History of English Translations of the Bible, page 57.

³ Account of the Duke's sale, in newspapers at the

Another Edit. was printed in pretty broad 4to. Title —

“The NEWE TESTAMENT YET ONCE AGAYNE,
CORRECTED BY WILLIAM TYNDALE. PRINTED IN THE YERE OF OUR LORD GOD.
M.D.XXXVI.”

This same year there was another edition of this English Testament printed in large quarto, very probably in Scotland,¹ at least this is the opinion of most of the learned world.

Besides the editions above, Tyndale's New Testament was printed in 1530, 1531, 1534, in 16mo and 12mo; and a copy on vellum was also printed at Antwerp this year by EMPEROUR. In 1535–1536, both in 12mo and quarto, it was printed in London by T. Berthelet. In 1548 and 1549 it was published by Daye, Seres, and Copland. In 1550 three other editions were printed by Oswen, Daye, and Seres, and Wolfe and Jugge. In 1551 it went through several editions, and in 1552 and 1553 it was again reprinted, and also in 1562 and 1566. So late as 1836, Mr George Offor, Trinity Square, London, published an edition of Tyndale's New Testament, which does him great credit. The title is surrounded by small cuts of the Apostles, &c. And in the centre is the following Title :—

“THE
Newe Testamente,
M.D.XXVI.”

Coverdale's Bible.

In 1535, the first translation of the *whole* Bible ever printed in English was completed abroad, under the direction of Myles Coverdale, and is therefore called COVERDALE'S BIBLE. It was printed in folio and dedicated to Henry VIII. It is generally said to be printed by Christopher Froschover, at Zurich; but others are of opinion it was printed by Richard Grafton, at Antwerp, or Marsburgh.² The Dedication is “Unto the Moost Victorious Prynce, and our Moost Gracyous Soveraygne Lorde, Kynge Henry the Eighth, Kinge of England and of France, Lorde of Ireland, &c. Defendour of the fayth, and under God the Chiefe and Supreme heade of the Church of Englande, &c.

(Subscribed)

Your grace's humble subjecte and daylie oratour.

MYLES COVERDALE.”

On the last page. “Prynted in the yere of OURE LORDE 1535, and fynished the 4th day of October.”

In September last, an article appeared in several newspapers that a copy, in every respect perfect, of Coverdale's Bible, bearing date 1535, had accidentally been found under the false bottom of an old chest, at Holkham Hall, Norfolk, the seat of the Earl of Leicester.

If this paragraph had been correct, some light had been probably thrown upon the history of this version, and I took the liberty to write the Earl on the subject, on the 20th September, and had the honour of an answer, stating “That the account given was incorrect, that the original Title was complete, but that a portion only of the prologue was remaining,” &c.

That the *original* Title should be perfect, and the greater part of the prologue gone, is rather singular! but such it appears is the case. I was not favoured with a copy of the title-page as requested.

John Rogers' Bible.

Another noted edition of the Bible was printed in 1537, in folio, and is generally called MATTHEW'S BIBLE, from the name Thos. Matthew being affixed to it as editor. This fictitious name, Thomas Matthew, was adopted

¹ Lewis's English Translation of the Bible, page 85 and others. ² History and Origin of the Art of Printing, by T. A. , Esq., of the Inner Temple. London, 1813, page 73; Walton's History of Printing. H. Lemoine, &c.

by John Rogers from motives of prudence, as only two years before he had seen his friend Tyndale strangled and burnt by the influence of the wicked clergy, and for no other crime but translating and printing the New Testament in English. As this edition is in my possession, I shall describe it very minutely. The title at the beginning is wanting, but the *calendar* is beautifully printed in black and red, and occupies nearly four pages. After the calendar follows an almanack for eighteen years, at the end of which is the following note:—

“The yeaere hath 12 moneths, three wekes, and one day, and it hath in all Thre hundred and *sixty-six* dayes and six houres.”

Then follows in large black and red print—

“An Exhortacon on the Studie of the Holy Scriptures gathered out of the Byble.”

At the end of which is J. R. in fine ornamental letters, denoting John Rogers. On the next two pages are—

“The summe, and content, of all the Holy Scriptures, both of the Olde and Newe Testament.”

This is also in red and black letter. Then follows the Dedication—

“To the Moost Noble and Gracyous Prynce Kyng Henry the Eyght, Kyng of England and of Fraunce,
Lorde of Irelande, &c., Defender of the faythe; and under God the Chefe
and Supreme head of the Church of Engeland.”

This address fills three pages of flattery to Henry, whom we are not now in the habit of looking upon as a saint; and concludes by wishing him, “at this present a Sonne by his moost gracyous wyfe QUEENE JANE, and that he may prosperously reign, and follow the Godly stepes of his father.”

“And Subscribes, Your Grace's faythfull and true Subject.

THOMAS MATTHEW.”

“*H. R.*”

On the next folio is—

“The names of all the Bokes of the Byble, and the content of the Chapters of every Boke, with the Nombre of the Leaffe wherein the Bokes begynne.”

At the end—

“All these thynges are the boke of lyfe, the Covenant of the HYEST, and the knowledge of the trueth.”

After follows—

“A brief rehersal of the yeaeres passed sence the begynnynge of the Worlde unto this yeaere of oure Lorde, M.CCCC.XXXVII. both after the maner of the rekenynge of the Hebrews, and after the rekenynge of Eusebius and other Chronyclers.”

On the other side of this leaf is a well executed frontispiece, engraven on wood, and placed to front the book of Genesis. Adam and Eve are seated between a large and a lesser tree, with animals of every description crowded around them. The sun and moon are both seen in the upper part of the picture, and rays of glory are breaking through a cloud, and part of an old man is seen, intended to represent the Deity. Upon the lesser tree, next Eve, a goat is climbing up eating the bark, and on the largest tree two monkeys have got up amongst the fruit; the male seems to be handing it to the female monkey a little below. Eve's eye appears to be fixed on them, and she is in the act of pointing them out to Adam.

This Bible is ruled with red lines throughout, and is ornamented, *if I may use the expression*, with 78 wooden cuts, representing the plagues of Egypt, the offering up of Isaac, &c., &c. At the beginning of the Psalms is a wooden cut 6½ by 5 inches, that would not disgrace some of our present artists. The subject is

David sending away Uriah, with the letter to place him in the battle front. While taking leave, the horses seem to be held with difficulty, and the armies are seen in the distance engaged.

Before the prophets is a title with a broad border, composed of sixteen of the wooden cuts joined together, and in the centre, which is only 4 by 3 inches, is

The Prophets in English.

Esay.	Oscas.	Jonas.	Lophony.
Jeremy.	Joel.	Michus.	Aggeus.
Ezechiel.	Amos.	Naum.	Sachary.
Daniel.	Abdy.	Abacuc.	Malachy.

On the back of this title is a representation of the touching of Isaiah's lips with a live coal from the altar, and above is the ornamental initials of RICHARD GRAFTON, and below it E. W., for Edward Whitechurch, the other printer of this Bible.

The title to the New Testament is engraven upon one block of wood, 11 inches by 8. On one side Adam and Eve are eating the forbidden fruit; and opposite is a representation of Christ on the cross. Below Adam and Eve, Moses is shewing a man the books of the law, while a dead body is lying behind him; on the other side, a prophet is standing, and touching a man's shoulder, points out to him Christ on the cross. Below is an open tomb, out of which JESUS is rising and trampling death under foot. The centre of this frontispiece is 4 by 2½ inches, and printed in alternate words of red and black.

“THE
New Testament

OF OURE SAVYOUR

Jesu Christ,

Newly and dylygently translated

WITH

Annotations in the Mergent

To help the reader to the understanding of the Texte.

Printed

IN THE YERE OF OURE LORDE GOD

M.D.XXXVII.”

In the Apocalypse, the same wooden cuts are used which were used in the second Dutch edition of Tyndale's New Testament, and at the end of the Apocalypse is, “The end of the Newe Testament.” Then follows “the table wherein ye shall fynde the Epistles and the Gospels, after the use of Salisbury.”

This Bible is said by a number of writers, among which is Mr Christopher Anderson, in his *Annals of the English Bible*,¹ lately published, that it was printed on the Continent by Richard Grafton. But although Grafton printed Tyndale's New Testament on the Continent, and also Coverdale's Bible, as formerly stated, he returned to London in 1537 and carried on printing in the dissolved house of the Grey Friars,² along with Edward Whitechurch, and where they finished the Bible translated by John Rogers, under the borrowed name of Matthews. The letters of Grafton to Cranmer, Archbishop of Canterbury, and of Cranmer to Cromwell, the Vicar-General of England, in our opinion are no better proof that this Bible was printed abroad, than the Dedication signed THOMAS MATTHEW proved that the Bible was translated by that fictitious character, while it was well known John Rogers was the real translator.³ It was not at all wonderful when John Fryth⁴ and W. Tyn-

¹ *Annals of the English Bible*, by Mr Christ. Anderson. London. William Pickering, 1845. *Passim*.
Antiquities, by T. A., Esq., of the Inner Temple. London, 1813, pp. 72-73; Walton's History of Printing, &c.
The sentence was “against John Rogers, priest, alias called Matthew.”
² 1534. This year, Jhon Fryth, a younge man of excellent wit and learning, was brent in Smithfield.³—*Grafton's Chron. of Eng.* fol. 132. London, 1563.

⁴ Typographical

⁵ The

dale had so lately suffered martyrdom, that concealment in translating or printing the Bible was considered necessary. And it is highly probable that, notwithstanding these letters, the work was going on privately in London. Is it at all likely that both GRAFTON and his servant would have come to England with *seven copies*, and leave the whole of a valuable edition, excepting these, on the Continent?

But there is another point upon which I cannot agree with Mr Anderson, namely, that Tyndale translated before his death the *whole* of the Bible, and that John Rogers had nothing to do but print it after Tyndale's death, and make some slight alterations. That this was not the case we think the following quotations from Bishop Bale and Richard Grafton are conclusive.

BISHOP BALE, who was born in 1495, and died at Canterbury in 1563, and also intimate with both, tells us "that John Rogers, having followed Tyndale very faithfully, translated into the vulgar tongue the great work of the Byble from the beginning to the end, from the first of Genesis to the last of Revelations; having recourse to the Hebrew, Greek, Latin, German, and English copies; and that this laborious work, with the addition of useful prefaces and annotations from Martin Luther, he dedicated to Henry the Eighth in an epistle written in the name of Thomas Matthew." Indeed it is put beyond a doubt that Tyndale only translated the New Testament, from the following extract from Grafton.¹ Anno 1535. "William Tyndale, which translated the *New Testament* into the English tongue, by the crueltie of the clergie of Loveyne was brent besides Bruxelles in Brabant." Below is a copy of a letter from the Archbishop of Canterbury² to Cromwell the vicar-general of England. It certainly is highly complimentary to the edition of 1537 translated by John Rogers.

Another edition of the Bible in folio was printed and published by J. Nycholson, Southwark, this same year 1537, with the following title, "The Byble, that is the Oulde and Newe Testament, faithfully translated into English and newly oversene and corrected M.D.XXXVII." Dedicated to Henry VIII. and his Queen Jane.

"And sett forth wyth the Kynge's most gracious licence,"

In 1538. The New Testament was printed by Redman, London, in 4to., Latin and English; the Latin after Erasmus, and the English John Rogers' translation, but said to be by Thos. Matthew in the prologue, no doubt for concealment.

1538. Another copy of the New Testament, in Latin and English, was printed in 1538 by J. Nycholson, Southwarke. Said in the title to be faithfully translated by John Hollybushe. Printed in Southwark by James Nycholson, 1538.

1538. Coverdale's New Testament was printed at Antwerp this year by M. Cromer in 12mo. 1538.

¹ Grafton's Chronicle of England. London, 1563, fol. 132, unnumbered side. Richard Grafton, the author of this Chronicle of England, was the printer of Coverdale's Bible, and also of Rogers', along with Edward Whitechurch. He was on the Continent along with Tyndale until the time of his death, and afterwards printed Coverdale's Bible before he came to England; so that the above extract from his Chronicle is sufficient, we should think, to satisfy the impartial reader, not to mention Bishop Bale, who is still more particular, and equally worthy of credit.

² My Special Good Lord,

After most hearty commendations unto your Lordship, these shall be to signify unto the same, that you shall receive by the bringer thereof a Bible, both of a *new* translation and of a *new* point, dedicated unto the King's Majesty, as farther appareth by a pistle unto his Grace in the beginning of the book, which, in mine opinion, is very well done: and, therefore, I pray your Lordship to read the same. And as for the translation, so far as I have read thereof, I like it better than *any* other translations heretofore made; yet not doubting that there may, and will be found some fault therein,—as, you know, no man ever did or can do so well but it may, from time to time, be amended. And forasmuch as the Book is dedicated unto the King's Grace, and also great pains and labour taken in setting forth the same, I pray you, my Lord, to exhibit the Book unto the King's Highness, and obtain of his Grace, if you can, a license that the same may be sold and read of every person, *without danger of any act, resolution, or ordinance heretofore granted to the contrary*, until such time that we, the bishops, shall set forth a better translation, *which I think will not be till a day after tomorrow*. And if you continue to take such pains for the setting forth of God's Word as you do, although in the mean season you suffer some slanders, lies, and reproaches for the same, yet one day He will requite altogether. And the same Word, as St. John saith, which shall judge every man at the last day, must needs show favour to them that now do favour it. Thus, my Lord, right heartily fare you well.

Your assured ever,

T. CANTUARIEN."

At Forde, the 4th day of Aug. }
1537. }

Cromwell's Corr. Chapterhouse, Original Government State Papers, vol. i., p. 561.

1538. John Rogers' New Testament was again printed by Treveres in 4to., 1538.
 1538. "The New Testament in Latin and Englishe after the vulgar Texte, by Miles Coverdale," in 4to. Printed by Nycholson, Southwark, 1538.
 1538. The New Testament in Latin and English. Red and black title. Printed at Paris by Regnault, 8vo, and dedicated to Lord Cromwell by Coverdale.
 1538. "The New Testament," with a true Concordance in the Margent. Printed in the year of our Lorde M.CCCCXXXVIII.
 1539. Archbishop Cranmer got printed in large folio John Rogers' translation of the Bible with the following title :

"The Byble in Englyshe,
THAT IS TO SAY,
The Content of all the Holy Scriptures

BOTH OF THE
Olde and Newe Testaments,
 Truly Translated after the veryte of the Hebrue
 and Greke Textes, by the dyligent studye
 of dyverse excellent learned men,
 experte in the foresayde tonges.

Printed
 By RICHARD GRAFTON & EDWD. WHITCHURCH.
 M.D.XXXIX.
Cum Privilegio ad Imprimendum Solum."

The ornamental part of this title is said to be by Hans Holbein, and cut in wood.
 The title to the New Testament runs thus,

"The Newe Testament in Englyse.

Translated after the Greke, conteynynge these boks," &c.

At the end—

"The ende of the New Testament and of the whole Byble, finished in Apryll. *Anno. 1539.
 A. DNO, FACTUM EST ITUD."

1539. The New Testament of our Saviour Jesu Christ ; Tavernors. Printed by T. Petyt, London, 4to.
 1539. New Testament after the Greek exemplar ; Tavernors' trans. T. Petyt, London, 8vo.
 1539. "The most sacred Byble ;" Tavernors' translation. London, printed by J. Byddel in 4to.
 1540. "The Byble in Englishe." M.CCCCXL.
A perfect copy of this Bible is in the British Museum, printed by Edward Whitchurch, under the superintendence of Cranmer.
 1540. A reprint of Rogers' Bible by Redman, London, in folio, also appeared this year.
 1540. The Byble in Englyshe, (Cranmer's.) Printed in folio by Richard Grafton.
 1540. The Byble in five parts (Rogers' translation), was printed this year in 16mo. by Redman, London.
 1540. "The Newe Testament in English" from the Latin of Erasmus. Printed in 4to. by Grafton and Whitchurch.
 1541. The Bible was printed again in large folio, with the following title in black and red ink alternately :—

"The Byble,

In Englyshe, of the largest and greatest volume, auctorised and appointed by the commandment of oure most redoubted Prynce and Soverayne Lorde, Kynge Henrye the VIII., supreme Head of this his Church and realme of England ; To be frequented and used in every church within this his sayd realme, accordynge to the tenoure of his former injunctions given in that behalfe.

Oversene and perused at the commaundement of the Kynge's Hyghnes.

By the Right Reverende Fathers in God Cuthbert, Bysschop of Duresme, and Nicholas, Bysschop of Rochester."

PRYNTEYD BY RICHARDE GRAFTON. *Cum Privilegio ad Imprimendum Solum."*

At the end of the New Testament—

"The end of the Newe Testament and of the whole Byble."
Fynished in November, Anno M.CCCCC.XLI.
A. DNO FACTUM EST ITUD."¹

1541. "THE BYBLE IN ENGLYSHE, Anno Dom. M.D.XL, finished in December M.CCCCC.XLI. A. DOMINO FACTUM EST ITUD. *This is the Lorde's doynge.* This Bible is printed by Richard Grafton from Cranmer's Bible.
1544. Mr Anderson in his annals mentions a New Testament printed this year at Antwerp by Van Loe? with wood cuts in the Gospels, Acts, and Revelations, No. 428 of the Harleian catalogue. 32mo size; being a reprint of Tyndale's.
1546. The "Newe Testament" dated ix day of October, M.D.XLVI. Printed in London by Richard Grafton in 12mo.
1547. The New Testament was printed in English after Rogers' Translation, and the Latin after Erasmus. Printed by William Powel. This New Testament being from the edition of 1538, was reprinted several times.
1548. Was published an edit. of Tyndale's New Testament, with notes by John Rogers.
1549. In August, was finished a new edition of Tavernor's English Bible with the following title:—

"The Byble,

That is to say, all the Holy Scriptures; in which are containyd the Olde and New Testament truly and purely Translated into Englysh, and nowe lately with greate industry and diligence Recognised.

Esape I.

'Hearken to y^e Heavens, and thou Earthe give eare: For the Lorde Speaketh.'

Imprynted

At London by JHON DAYE, dwelling at Aldersgate, and WILLIAM SERES, dwelling in Peter College
Cum gratia et privilegio, ad imprimendum Solum.

xvii. day of August 1649."

In October, this year, was finished a new edition of John Rogers', or Matthew's Bible, with this title:

"The Byble,

whych is all the Holy Scriptures: In whych are containyd the Old and Newe Testament, truly and purely translated into Englyche by THOMAS MATTHEWE.

M.D.XXXVII.

And now Imprynted in the yeaere of our Lorde 1549.

Esape II.

'Hearken yo Heavens and give eare,' &c. IMPRYNTED at London by Thomas Raynold and William Hyl, dwelling in Paules Churchyard."

¹ The following extracts will show the sensation occasioned by the translation of the Scriptures into the English language, and also the changeable state of the mind of those who were in authority in these days.

July 1541. "At thys tyme by Proclamation the Englishe Byble was commanded to be had in every Parische Church: redey for all sortes of men to resort unto, at tynnes convenient."—*Crofton's Chronicle of England*, Lon. 1563, fol. 136.

1542, March 13th. At a Parliament hold at Edinbrough, the Commissioners met after the Parliament was broken up, and declared "That it should be lawfull for every one that could read, to use the English Translation of the Byble until the Prelates should publish one more correct."—*Spotswood's History of the Church and State of Scotland*. London, fol. 1667. p. 72.

1543. "The common people were in thys yeaere, by Acte of Parliament, restrayned from the reading of the Byble in Englyshe" *Giles's Chron.* Lon. 1663. p. 134.

At the end of the New Testament—

"To the honoure and prayse of God was this Byble prynted and fynished, in the year of oure Lord God
M.D.XXXVII. And now agayne accordingly imprinted and fynished the last daye of Octobre in the
yeare of our Lord God 1549. By Wylliam Hill and Thomas Reynoldes, Typographers.
GOD SAVE THE KYNGE.
Cum Privilegio."

In this edition, the former was revised and corrected, and the Notes altered, as may be seen by comparing the two on Matt. xvi.

In December that same year (1549) was finished another edition of the Bible, printed from the copy of 1541 by Edward Whitechurch.

(Cum privilegio ad imprimendum solum.)

The one in my possession, printed that year, appears to be different from any of the above, as it has no printer's name, but is beautifully printed in black letter and good paper. The translation is John Rogers'; indeed there is little variation in any of the Bibles printed about this time.

At the beginning of the Bible is an address unto the reader by W. T. Then follows the prologue. At the beginning of Exodus is a "Prologue upon the seconde booke of Moyses, called Exodus," of four fol. pages; before Leviticus is one of five pages, and before the book of Numbers one of six pages folio. Deuteronomy has only two pages of a prologue, and none of the following books have any prologue until we come to the Prophecy of Jonah, which has eleven pages of prologue, by William Tyndale, and the book of Jonah is probably by Tindale, as he translated it shortly after his New Testament was printed, as mentioned formerly.

Before the Prophets is the following title.

"The Prophets in English.

Esay, Jeremy, Ezechiel, Daniel, Oseas, Joel, Amos, Abdy, Jonas, Micheas, Naum, Abacuc,
Sophony, Aggeus, Zacharye, Malachy."

At the end of Malachi is—

"The ende of the Prophecy of Malachy, and consequently of al the prophetes."

Before the Apocrypha is this title,

"The Volume of the Bookes called Apocrypha,

Contayned in the common translation in Latine, which are not founde in the Hebrue, nor in the Chaldea.

The Registre thereof.

"The thynde boke of Esdras.

"The fourth boke of Esdras," &c., &c.

Then follows an address to the reader. There is no plates or wooden cuts in this volume, but the title to the New Testament is engraven in a very superior manner, 10½ inches by 6½ inches. In the upper part, in the centre, is the Hebrew word יהוה surrounded by a glory.¹ On the right hand side is placed Adam and Eve, with

¹ I am well aware that the greater part of my intelligent and learned subscribers require no commentary of mine to explain the four Hebrew letters יהוה in this title-page corresponding to J H V H in our alphabet. But if only ten in a thousand do not properly understand them, I trust I shall be pardoned for saying a few words in explanation. The TETRAGRAMMATON, or word of four letters, as it is generally termed by the Jews, will form no sound, unless we supply the vowels or points; but if the three vowels E O A are put between them, we have the name JEHOVAH, which imports self-existence, and is expressive of the incommunicable nature of the DIVINE BEING. The Jews, therefore, forbid it to be read or spoken; and, instead of it, substitute ADONAI, or Lord, a term denoting authority or dominion; and in the *Septuagint*, Kyrios is used, a word of similar import. The apostles, in writing the New Testament, have so far followed the example of their countrymen, that they have never introduced the name JEHOVAH into any part of it. Even the translators of our present version have conformed to this practice, and in the whole of the Old Testament the word JEHOVAH occurs only four times. In all the other places the same word is rendered THE LORD. We cannot but regret that any other word has been substituted, as otherwise it would have clearly identified the person of the Redeemer with the INCOMMUNICABLE NAME, and shown more clearly the GODHEAD of our blessed SAVIOUR.

a tree behind, round the branches of which a serpent has twisted himself, with his head close to Eve's ear, and below their feet is a tablet, upon which is engraven Genesis ii., and upon a scroll coming out from the glory towards them is the Almighty command in Latin concerning the forbidden fruit, Genesis ii. On the left a scroll also proceeds from the glory with a Latin inscription from Matt. xvii. 5, "Hic est filius," &c., where Christ stands holding a cross and pointing up to heaven, on a tablet is marked Matt. xxviii; he stands upon three figures, meant to represent sin, death, and hell. On one side of the space for the title is a representation of Moses receiving the law on the mountain of Sinai, and Ezra reading the law to the people, and on the other side is Christ giving the charge to his disciples, Mark xvi. 15, and from Acts ii. verse 3. Below, the King is seated on his throne in his royal robes, with a sword in his hand and a crown on his head, above which is a canopy, and below his feet the shield of England. He is in the act of receiving the Bible from three bishops, in their canonicals, kneeling on his right, and a number of lords with their robes and coronets, are in the same posture on the left. Behind these, on the right, David is playing upon his harp, with a Latin extract from the Psalms, and in the opposite corner, on the left, is a representation of St Paul, with an extract from Romans i. The printed title in the middle is as follows:—

"The Newe Testament

OF

Oure Saviour Jesu Christ,

Newly and diligently translated into English:

WITH

Annotations in the Margent,

To helpe the reader to the understandinge of the Texte.

Printed in the Yeare of oure Lorde God M.D.XLIX."

Before the Acts of the Apostles is this title:—

"The ACTES OF THE APOSTLES wrytten by SAYNCTE LUKE THE EVANGELYST, whych was present at the doings of them."

Prefixed to the Romans is a prologue of seven and a half pages folio, closely printed.

This Bible wants all after the first epistle to the Thessalonians. "A table of the principal matters containned in the Byble" is at the end, but most likely it had originally been at the beginning.

The New Testament and Bible about this time were printed by a great many different hands, but as they varied very little, or were merely reprints of Coverdale and Rogers' translations, it is needless to enter into particulars, only I shall describe one which was the property of the late Right Reverend and learned Samuel Horsley, Bishop of St Asaph, and at present in my possession.

It is elegantly bound in Russia, and titled on the back TINDALE'S BIBLE, by BECKE, 1551. Four old heads of Tyndale were collected by the Bishop and inserted before the title. I shall give a particular description of it, as I trust we shall be able to show it is merely a reprint of John Rogers' translation, with a few words altered by Becke.

"The Byble,

That is to say, all the Holy Scripture, in which are containned the Olde and New Testament truly and purely translated into English, and nowe lately with greate industry and diligence recognised.

Psalm I.

'Hearken to y^e heavens, and thou earthe give eare, for the Lorde speaketh.'

Imprynted

At LONDON by JHON DAYE dwelling at Aldersgate, and WILLIAM SERES dwelling in Peter College.

CUM GRATIA ET PRIVILEGIO AD IMPRINENDUM SOLUM. ANNO M.D.LI."

The title page is ornamented by pillars and figures on each side, and the royal arms of England above ; below is a small landscape with the sun rising, and a person awakening another that lies asleep on the ground with these words, " Arise, for it is day," which was John Daye's rebus.

This title, upon close inspection, appears not to be the original, but cut in imitation of the title to the New Testament, which is undoubtedly original.¹

It is dedicated to " The most puisaunt and mightie Prince Edwarde the Sixt, by the grace of God, King of Englande, France, and Irelande, defender of the fayth ; and of the church of England and also of Ireland, in earth the supreme head, your grace's most humble and obedient subject Edmund Becke, wyseth al grace and peace from God, with long reigne, honoure, healthe, and prosperitye." And ends, " Your grace's faythful, obedient, and humble subjecte, EDMUND BECKE." Then follows an address " To the Christen readers." Then

" A Table of the principal matters contained in the Byble," &c.

" A Registryr or a bryefe rehersall of names of the most famous and notable persones mencioned in the old and Newe Testament."

" The famous men of the Newe Testamente."

" The wycked men of the Olde Testamente."

" The wycked menne of the Newe Testamente."

" The famous women of the Olde Testamente."

" The famous women of the Newe Testamente."

" The wicked women of the Olde Testamente."

" The wycked women of the Newe Testamente."

" A DESCRIPTION AND SUCCESSE of the Kynges of Juda and Hierusalem, declarynge when and under what Kynges everye Prophete lyved, and what notable thynges happened in their tymes, translated out of the Hebrew."

After which is—

" A gatheryng of certayne harde wordes in the Newe Testamente with their exposicione."

Then follows—

" An exhortacione to the studye of the Holy Scripture, gathered out of the Byble."

" The summe and content of al the Holy Scripture, bothe of the Olde and Newe Testament."

" A perfect supputation of the yeres and tyme from Adam unto Christe proved by the Scryptures after y^e collation of dyvers authors, by EDMUND BECKE."

" The names of al the bookes of the Byble," &c.

Then follows a " Prologe shewing the use of the Scripture, made by Wyllyam Tyndall." A prologue is prefixed to each of the five books of Moses.

At the beginning of the Psalms is an engraved title on wood, in the centre of which is,

" THE
Thyrd Part of the Bible,

CONTAYNING THESE BOOKES :

The Psalter. Ecclesiastes.
The Proverbs. Cantica Canticorum.

The Prophets.
Esaye, Ieremy, &c. &c.
1549."

¹ The original title of this Bible was as follows. — " The Byble, that is to say, the Holy Scripture contained in the Olde and New Testament, faithfully set forth according to y^e copy of Thomas Mathewes Translation ; whereunto are added certayne learned Prologues and Annotations, for the better understanding of many hard places thorowout the whole Byble. Imprinted at London by Jhon Day, dwelling over Aldersgate. MDLII." Lewis notices this Bible in his list, that it is dedicated to King Edward VI. by *Edmund Becke*, and comprises the Preliminary Miscellany, of " *a Table of the Principal Matters, Gatheryng of certayn Harde Wordes, the Prologs of Wyllyam Tyndall, &c.*" A complete copy of this Bible is advertised for in the Bibliotheca Selectissima, printed by William Baynes, junior, Bartholomew Close, London.

On the back of this title is an impression from the same block used by Grafton in Rogers' Bible of 1537.

Before the Book of Jonah is also a prologue by W. T.

The title to the New Testament has the same engraven title ornaments, as the one to the Bible already described, only this is the original while the other is a copy. The printed title is as follows :—

"The Newe Testament of oure Savioure Jesu Christe,

Diligently translated accordyng to y^e Greke, with certayne notes followyng the chapters.

Wherin the hardest doubts are declared, for the better
understandyng of the unlearned reader.

II. TIMOTH. II.

All Scrypture geven by inspiracyon of God is profytable to teache, to improve, to amend, and to instruct in
righteousnes, that the man of God maye be perfect and prepared to al good workes.

ANNO. M.D.LI."

Before Matthew, and on the back of the title page, is an address with this title,

"Wyllyam Tyndall unto the Chrystyan Reader."

Small wooden cuts of the four Evangelists are placed at the beginning of the Gospels. That before St Matthew has rather a curious inscription around it.

"A prince of the publicans, a taker of tolles,
Is become a preacher, a feder of soules."

A short prologue is prefixed to each of the gospels and to a number of the epistles. At the end of the New Testament is a table to "fynde the Epystles and Gospels," &c.

Then follows—

"The Ende of the Old and Newe Testamente.

To the honour and prayse of God was this Byble prynted and fynyshe in the yeaere of our Lord and Saviour
Jesus Christ, 1551, the 23 daye of Maye.

Imprynted at London,

By JHON DAVE dwelling over Aldersgate, beneth Saynt Martyns.

Cum privilegio ad Imprimendum Solum."

Now the only thing that could make Bishop Horsley suppose this was a translation by Tyndale is the prologues, but if we consider for a moment the danger of writing these severe prefaces against the Roman clergy, it is not to be wondered at that they were put in name of one who was lately burnt and could not be injured now by their malice; in the same manner as Rogers published his under the name of Matthew. Any one who will take the trouble to compare will find it is a reprint from Rogers' version unless a few words altered by Bishop Beke, such as concubine for common woman, &c. But that it cannot be Tyndale's is clear from the fact that Tyndale had translated and published the New Testament and the Prophet Jonah only when he was cruelly burned for his labour.¹

1551. This year the Bible was printed by Nicholas Hyll, in folio, from John Rogers' translation, and divided among eight printers, viz., Jo. Wighte, Wm. Bonham, Th. Petit, T. Raynalde, R. Kele, J. Whalley, Ab. Veale, and Ro. Toye. It had the following title :—

¹ See Notes on Rogers' Bible 1537, p. 26. Sir Richard Baker, in his Chronicle of England, also tells us, "That Tindall was martyred at Villefort, in Flanders, for translating into English the New Testament and part of the Old."—*Baker's Chron.*, p. 232.

"The Byble,

That is to Saye all the Holy Scripture. Printed by NICHOLAS HYLL, vj. Maye MDXLI.
and for Eight Honeste Menne."

1552. "The Newe Testament of our Saviour Jesu Christe." This Testament had a portrait of Edward VI., and also large wood cuts; it was printed in 4to by R. Jugge from Tyndale's Testament.
1552. "The Byble," &c. London, printed by Nicholas Hyll, for Abraham Veale, Anno M.D.LII. (4to, Cranmer's Edition.)
1553. "The Newe Testament of onre Saviour Jesus Christe." Printed by Jugge from Tyndale, in quarto. This edition was sold at 1s. 10d.
1553. "The Byble in English." To be read in churches. This edition was printed in fol. by Whytechurche. An. M.D.LIII.
1553. "The Whole Byble," by Coverdale. The Zurich edition reprinted by R. Jugge, with a new title. 4to.
1553. "The Byble in Englishe, according to the translation of the Great Bible." This Bible is printed by Grafton in a small Saxon letter in quarto. M.D.LIII.

The Geneva Bible.

In 1555, during the persecutions of Queen Mary, a number of the Reformed Bishops and learned men fled to Geneva, amongst whom were Bishops Coverdale, Goodman, Gilby or Gilpin, Whittingham, Sampson, and Cole, John Knox, John Bodley,¹ and John Pullain, &c. Soon after their settlement at Geneva, they began a new translation of the Bible. Until this period every Bible printed was, with little variation, a reprint of Coverdale's or Rogers' translation.

It was two years before they completed the New Testament of this version, but in 1557 it appeared in a small duodecimo volume, with the following title:—

"The New Testament of our Lorde Jesus Christ,

Conferred diligently with the Greeke and best approved translations.

Printed by CONRAD BADIUS, 1557."

After the title-page is—

"I. The Epistle declaring that Christe is the end of the lawe. By JOHN CALVIN.

II. To the reader mercie and peace through Christ our Saviour."

At the end—

"Printed by Conrad Badius, 1557."

This New Testament was printed in a beautiful small character, and is the first in the English language distinguished by numeral figures and verses.

1560 April 10th, THE GENEVA BIBLE was finished and printed in 4to by ROWLAND HARLE. Dedicated to the Queen, and addressed to "the brethren of ENGLAND, SCOTLAND, and IRELAND."

This GENEVAN VERSION went through eighty-four editions from 1560 to 1611, when King James' version was published, and even after that period the Genevan Bible continued to be printed and circulated so late as 1644. It was printed in folio in 1561, 1565, 1576, 1577, 1578, 1579, 1580, 1581, 1582, 1583, 1589, 1592, 1595, 1597, 1606, 1607, 1610, 1611, 1616, 1640, 1644.

¹ Any one wishing to know in whose possession any of the editions are to be found, will find Mr Anderson's Annals the most correct and full on that point of any work ever published.

In quarto, in 1560, 1568, 1569, 1570, 1575, 1576, 1579, 1580, 1581, 1582, 1583, 1584, 1585, 1586, 1587, 1588, 1589, 1590, 1592, 1593, 1594, 1596, 1597, 1598, 1599, 1600, 1601, 1602, 1603, 1605, 1606, 1607, 1608, 1609, 1610, 1611, 1613, 1614, 1633.

In octavo, in 1575, 1579, 1581, 1582, 1587, 1590, 1591, 1593, 1595, 1597, 1598, 1601, 1602, 1603, 1606, 1607, 1608, 1610.

In duodecimo, N. T. 1575, Bible 1583, 1586, 1589, 1591, 1608.

It would appear that the Geneva version had been published in a sixteen's size, as a fragment of it is in the library of St Paul's, London, 1583.

It was also printed in a twenty-four's size in the following years, 1571, 1578, 1580, 1589, 1593, and 1598.

The edition printed at Edinburgh in folio by Thos. Bassandyne and Alex. Arbuthnot, is the first Bible printed in Britain in Roman letter. The one before me just now wants the title to the Bible. The New Testament title is as follows:—

“THE
NEW TESTAMENT OF OUR LORD JESUS CHRIST,

Conferred diligently with the Greke and best approved Translations in diverse languages.”

Below which is the Royal Arms of Scotland, and—

“GOD SAVE THE KING.”

At Edinburgh Printed by Thomas Bassandyne, M.D.LXXVI.”

The Bible was not finished until the death of Bassandyne in 1579. It was, however, published in July of that year, with the following title:—

“THE BIBLE AND HOLY SCRIPTURES CONTAINED IN THE OLD AND NEW TESTAMENT.

PRINTED AT EDINBURGH,

By ALEXANDER ARBUTHNOT, Printer to the Kings Majestie, Dwelling at the Kirk of the Field, 1579.

Cum gratia et privilegio Regie Majestatis.”

The edition of 1610, printed at Edinburgh by Andrew Hart, is also in Roman letter, and exceedingly well executed for the time. It is a very rare edition, and excepting the one belonging to the writer hereof, I have only seen another copy, in the possession of Mr David McLeish, manufacturer of this town. In Mr Anderson's Annals of the English Bible, lately published, he mentions other *two* in his copious list of the various editions. The one in the possession of Lea Wilson, Esq. of Norwood Hill, and the other in the Queen's College, Oxford.¹

The following is a particular description of the title page, as well as the distinguishing parts throughout the whole:—

“THE BYBLE,

THAT IS

THE HOLY SCRIPTURES CONTAINED IN THE OLD AND NEW TESTAMENT,

Translated according to the Ebrew and Greeke,

And conferred with the best Translations in diverse Languages;

WITH MOST PROFITABLE

ANNOTATIONS UPON ALL THE HARD PLACES, AND OTHER THINGS OF GREAT IMPORTANCE.

¹ Fears ye not, stand still, and behold the salvation of the Lord, which he
will shew to you this day.”—Exod. xiv. 13.”

Then follows a representation of the passage of the Red Sea, by the Israelites, and around it a quotation from Psalm xxxiv. 19:—

“Great are the troubles of the Righteous, but the Lord delivereth him out of them all.”

¹ John Bodley was father of Sir Thomas Bodley, who founded the Bodleian Library

Below—

“The Lord shall fight for you, therefore hold you your peace.”

AT EDINBURGH, PRINTED BY ANDRO HART,

And are to be sold at his buith on the north side of the Gate, a little beneath the Crosse.

ANNO DOM. 1610.

Cum Privilegio Regiæ Majestatis.”

On folio second is a map of the garden of Eden; at the xivth chapter of Exodus is a wooden cut of the Children of Israel's approach to the Red Sea, followed by the Egyptians, and in the same book are two folio copper plates well executed, the first is described as “the deckins of the parts of the Holy Tabernacle, according to the description of Moses, Exod. xxv., xxvi., xxvii., xxx.” The second plate is “the patron of the High Priest clad with the holie vestments,” &c. At the xxxiii. chapter of Numbers is a map seven by six inches, below which

“This Mappe declareth the way which the Israelites went for the Space of fourtie yeers from Egypt through the wilderness of Arabia, until they entered into the land of Canaan, as it is mentioned in Exodus, Numbers, and Deuteronomie. It containeth also the forty-two places where they pitched their tents, which are named in Numbers xxxii., with the observation of the degrees concerning the length and breadth, and the places of their abode set out by ‘Numbers.’”

Between the xivth and xvth chapters of Joshua is another map six and a-half by four and a-half inches, entitled, “The division of the Land of Canaan for the twelve tribes of Israel,” &c.

This edition also contains the Apocrypha; the title of the New Testament follows:—

“THE NEW TESTAMENT OF OUR LORD JESUS CHRIST,

Translated out of the Greeke by THEOD. BEZA.

And also Short Expositions on the phrases and hard places, taken out of the large Annotations of the foresaid Author, and Joach. Cameranius. By P. LOS. VILLERIUS: Englished by L. TOMSON. Together with the Annotations of FR. JUNIUS, upon the Revelation of St John.

EDINBURGH:

PRINTED BY ANDRO HART, and are to be Solde at his Buith, on the north side of the gate, a little beneath the Crosse.

Anno Dom. 1610.¹

Cum privilegio Regiæ Majestatis.”

After the title to the New Testament is a map of the Holy Land, and an address from the printer to the reader. Before the ACTS of the APOSTLES is another map, with “The description of the countreys and places mentioned in the ACTS of the APOSTLES, from Italie on the west part, unto the Medes and Persians towards the East, containing about 2200 miles in length. The which description serveth for the peregrination of St Paul, and other of the Apostles. And for the understanding of many things contained in this booke.”

Before the Revelation of St John is the order of the time whereunto the contents of this book are to be referred.

At the end of the Revelation is, “A brief Table of the interpretation of proper names, which are chiefly found in the Old Testament,” &c.

It is a singular circumstance that this Genevan version should be printed at Amsterdam 36 years after the abrogation of it, and after the translation by King James, or present version, had been so long printed, and

¹ From this title we are led to expect a new version of the Testament, but it varies very little in the text from the Genevan, of which it is only a revision. The notes, however, are very different. Matt. v. 3, “Poor in spirit” is explained in the Genevan, “They feel void of all righteousness, that they may seek it only in Christ.” In L. Tomson's notes the same words are explained, “Whose minds and spirits are brought under and tamed, and obey God.” In a great many other places the notes are very different. Lawrence Tomson was an under-secretary to Sir Francis Walsingham, and first published what he called his Translation in 1576.

shews that this version had been much esteemed at that time. The Amsterdam copy is correctly printed from Andro Hart, 1610. With the same title-pages and maps, &c.

AMSTERDAM, PRINTED by THOMAS STAFFORD, And are to be Sold at his house,
At the Signe of the Flight of Brabant, upon the Milk-market, over against the Deventer wood-market. M.D.C.XLIV.
According to the copy printed at Edinr. 1610.

The Bishops' Bible.

In 1568, only eight years after the first edition of the Geneva Translation was printed, Archbishop Parker, with the assistance of several bishops, printed a new version of the Scriptures, on a large paper and beautiful type; the date is inserted in the Archbishop's Arms, and mentioned in the Preface.

It is adorned with a great number of beautiful cuts, and printed with letters somewhat larger than those of the GREAT BIBLE. After the Pentateuch is the picture of the Earl of Leicester, and before the Psalms that of Lord Burleigh, as favourers of the work.

This version was again revised and published in a less elegant form in 1570, 1572, 1573, 1574, 1575, 1576, 1577, 1578, 1584, 1585, 1588, 1589, 1591, 1595, 1598, 1602, and 1606. In the edition of 1575, the names of the Translators are at the end of each portion, and being before me at present, I shall describe it. The title appears not to be original, but a copy. We shall therefore pass it over. At the end of the Pentateuch is W. EXON, Bishop Bradbridge. This Bible seems to have been published in separate portions, as Joshua begins at 1, 2, 3, &c., as well as the other portion. This second part ending with Samuel was by R. MENEVENSI, Bishop of St Davids. At the end of 2 Chronicles is E. WIGHORN, Bishop Sandys.

Then follow "A verie profitable declaration, for the understanding of the Histories of Esdras, Nehemias, Ester, Daniel, and diverse other places of Scripture, verie darke by reason of the discorde that is amongst the Expositours and Historiographers of the Holy Scriptures, touching the successive order of the Kings or Monarchies of Babylon and of Persia: of the years that the said Monarchies lasted, from the transmigration of the Jewes under Nabuchodonoser, until the Monarchie of the Greekes, and of the confusion that is in the names of the Kings of Persia."

At the end of the Book of Job is A. P. C. for Andreas Peirson Cantuariensis, the Archbishop's Chaplain. At the end of the Psalms, in manuscript is, T. Becon preb. of Canterbury, and the pages begin again at one with the book of Psalms. At the end of the Song of Solomon is A. P. E. the initials of Andreas Pern Eliensy, and at the end of the Lamentations of Jeremiah is R. Winton, Bp. Horne. Daniel is subscribed T. C. L., probably Thomas Cole Lincolnensis, and at the end of Malachy, E. London, Bp. Grindall. This volume has the Apocrypha, which also appears to have been published separately from having a separate title as well as the pages beginning at the title as number 1. At the top of the title page is the date 1575, and at the bottom below a mermaid is "God save the Queene." The title runs, "The volume of the bookes called Apocrypha, conteynynge the bookes following." &c. Before the book of Jesus the Son of Sirach is the "prologue of Jesus the son of Sirach unto his booke," and before the book of Maccabees "A necessarie table for the knowledge of the state of Juda from the beginning of the Monarchie of the Greekes, (where the table that we have set forth upon Esdras endeth,) until the death and passion of Jesus Christe." The Apocrypha is printed upon 103 leaves folio, and at the end is J. Norviken, Bp. Parkhurst. Before the title to the New Testament is,

"A table to make plaine the difficultie that is founde in S. Matthewe and S. Luke touching the generation of Jesus Christe the Sonne of David, and his right successour in the kingdom; which description beginneth at David and no higher, because the difficultie is only in his posteritie."

The New Testament seems to have been another separate publication as it is paged also by itself. The title page has the Royal Arms at top where the date in the Apocryphal title stood, and the Mermaid is left out at bottom.

"The New Testament of our Saviour Jesus Christ.

Rom. 1.

'I am not ashamed of the Gospel of Christ, because it is the power of God unto salvation to all that believe.'

ANNO. 1575."

On the second folio of the New Testament is a small neat map, above which is printed

"The description of the Holy land, containing the places mentioned in the foure Evangelists, with other places about the sea coasts; wherein may be seene the wayes and journeyes of Christ and his Apostles in Judea, Samaria, and Galilee; for unto these three partes this land is divided."

Before the Acts of the Apostles is another map, titled above, "The discription of the lande of promise called Palestina, Chanaan, or the Holie lande where Christ was borne, wrought his myraeles, and suffred death."

After the map is "the argument of Actes of the Apostles."

At the end of the Acts, Bishop Cox subscribes R. Eliensis, he having translated the first eighty leaves of the New Testament. Between the Acts and Romans are two folio pages of illustration and another map at the beginning of Romans.

"The Cart Cosmographie of the peregrination or journey of Saint Paule."

At the end of Romans is "E. Rossensis, Bishop Guest."

The Revelation is ornamented by eighteen wooden cuts and is complete, but no name of the translator is at the end; probably some tables had been there originally and the Bishop's name may have been lost with them.

The Rhemes New Testament, 1582.

The Roman Catholics finding it impossible to keep the people from having the Scriptures in the vulgar tongue, resolved to give a version of their own. William Allyn, who was afterwards a Cardinal and Archbishop of Mechlin, Gregory Martyn and Richard Bristow, translated and printed at Rhemes in 1582 the New Testament in English, with notes by Thomas Worthington. And the whole Bible was translated and printed at Doway by the same persons with the following title.

"The Holy Bible,

Faithfully translated into English out of the authentical Latin, diligently conferred with the Hebrew, Greeke, and other editions in divers languages, with arguments of the books and chapters, annotations, tables, and other helpes for better understanding of the text, for discoverie of corruptions in some late translations, and for clearing controversies in religion.

By the English College of Doway.

Printed at Doway by Laurence Killam at the signe of the holie lamb. 1609."

King James' Bible.

Early in the 17th century a new translation of the Bible was determined upon in England. For at a conference held at Hampton Court in 1603 King James appointed fifty-four learned men chosen from both the Universities to make a new and a more correct translation. Seven probably declined to work through diffidence,

or were prevented by death, as the following forty-seven only appear on the list. They were divided into five bodies, of which each was to labour upon a particular part of the Bible, which was thus divided :—The Pentateuch and the books of Joshua, Judges, Ruth, Samuel, and Kings, to the Deans of Westminster and St Pauls, Drs Saravice, Clark, Layfield, Leigh, Messrs Stretford, Sussex, Clare, and Bedwell. From the Chronicles to Ecclesiastes, to Dr Richardson, and Messrs Lively, Chadderton, Dillingham, Harrison, Andrews, Spalding, and Binge. All the Prophets and Lamentations to Drs Harding, Reinolds, Holland, Kilby, and Messrs Hereford, Brett, and Fareclowe. All the Epistles to the Dean of Chester, and Drs Hutchison and Spencer, Messrs Fenton, Rabbet, Sanderson, and Dakins. The Gospels, Acts, and Apocalypse, to the Deans of Christ-church, Winchester, Worcester, and Windsor, and Drs Perrin and Ravens, and Messrs Saville and Harmer. The Apocrypha to Drs Duport, Braunthwait, and Ratcliffe, Messrs Ward, Downes, Boyce, and Ward. They met at Westminster, Oxford, and Cambridge, as convenient for each body.

The method in which they proceeded seems to have been this. Several translations of each part were drawn up by the members of that body to which it was allotted, who then in a joint consultation selected three of the best or compiled them out of the whole number. Thus in three years three translations of the whole Bible were sent to London. Then six deputies, two from each place, were appointed to extract one translation out of the three, which was finished and printed in 1611 with the following title :

“The Holy Bible,
CONTAINING
The Old Testament and the New ;
NEWLY TRANSLATED OUT OF THE
ORIGINAL TONGUES :
 And with the former Translations diligently
 compared and revised, by his Majestie's
 special commandement.
APPOINTED TO BE READ IN CHURCHES.
 Imprinted at London,
 By ROBERT BARRER, Printer to the King's
 Most Excellent Majesty.
 ANNO DOM. 1611.”

Dr MILES SMITH wrote the Preface. It has often been said, that in the British Museum are two editions of King James' version, printed both in 1511. But it will be found, on inspection, that the title 1611 has been affixed to a later edition, and we are afraid that many of the editions of former translations, said to be published in one year, and shewn in the libraries of collectors, are got up in the same way, as it would appear to the writer at least very improbable that the same printer would print three or four editions of the same Bible in one year. For although Thomas Bassandyn and Alexr. Arbutnot got their license to print the Bible on 30th June 1576, it was three years before it was completed, although money was collected *before-hand* through every parish in Scotland, to assist them in publishing “ANE BUKE CALLIT THE INGLIS' BYBILL.” From 1611, to the present time, this version of King James' has been so often reprinted that it would be almost wasting time and paper to enumerate them. The following is a list of the principal editions, as well as some of the most faulty.

“The Holy Bible, containing the Old Testament and the New.”

This is a small neat folio by NORTON and BILL, A.D. 1629. Another edition was printed in London 1632.

BUCK & DANIEL, London, printed a folio edition in 1638, with a very fine engraved title-page and good type.

In 1653, it appeared in two vols. 12mo, printed by FIELD, London. And a very handsome quarto edition was printed at Cambridge in 1668.

In 1669, JOHN BILL, London, produced an exceedingly fine 8vo copy, ruled with red lines.

"THE HOLY BIBLE." Imprinted at London by ROBERT BARKER. Printer to the King's Most Excellent Majesty, and by the assigns of JOHN BILL, Anno 1673. It was published in two vols. 18mo, but by no means correct. In Exod. xxi. 29, *Born* is printed instead of *Horn*. Exod. xxiii. 8, *Gitt* for *Gift*. 1 Chron. x. 14, *Jess* for *Jesse*; and other places. But if this Bible was incorrectly printed by BARKER, Mrs ANDERSON printed in Edinburgh, in 1698, a still more incorrect edition, and ill printed beside. In Mark iii. 26, *Against Satan* is substituted for *Against himself*; Luke i. 31, *Bring for*, for *Bring forth*; John i. 13, *Of the flesh*, for *Of the will of the flesh*; Romans ii. 13, *Does of the law*, for *Doers of the law*; Romans vi. 17, "*Ye were not the servants of sin*," for "*Ye were the servants of sin*;" Romans viii. 33, *Eject* for *Elect*. *Abie* is often given for *Able*, *Falth* for *Faith*; Gal. i. 6, *I marvels*, for *I marvel*; Col. iii. 10, *Be not better against them*, for *Be not bitter against them*; the *singular* is often substituted for the *plural*; as *hath* for *have*, *thau* for *that*, &c.

JAMES WATSON, however, in 1715, 1716, 1719, and 1722, printed Bibles of all sizes, which are very justly esteemed for their correctness and beauty of printing, especially his folio Bible of 1722.

ROBERT FREEBAIRN, who shared the patent with JAMES WATSON, produced a correctly printed small-sized edition (24mo) of the Bible, at Edinburgh, in 1735. In 1759, another edition of the Holy Scriptures, printed at Edinburgh by WATKINS, in two volumes octavo, is a pretty fair copy. Another edition was published by BASKERVILLE in 1763; and a fine quarto copy at Oxford, 1765. But the most handsome Bible ever printed before this date, in one vol. folio, was in 1772, printed in Birmingham.

"THE HOLY BIBLE," in royal quarto, was printed by KERR, at Edinburgh, 1793 and 1796. But THOS. BENSLEY, who died in September 1835, printed and published in London the most superb copy that ever issued from the press. It is called MACKLIN'S Bible, from the MACKLINS of Fleet Street, engravers. But it is only for the libraries of the great.

These are a few of the principal editions of our present authorized version. Several private individuals have translated parts of the Holy Scriptures; but since 1611, I have not seen any other complete translation, excepting the one by J. M'RAY, London, in 1799 and 1802, and Glasgow in 1815. The Bible published by Dr Conquest in 1841, in two vols. 8vo, cannot be said to be a new translation, as he only promises to amend the present version. He passes over Judges i. 19, and many other places, without alteration.

Ray's Bible, 1815.

The Glasgow edition of RAY'S Bible has the following title—

"A
REVISED TRANSLATION AND INTERPRETATION
OF
THE SACRED SCRIPTURES,

After the Eastern manner,

From concurrent authorities of the Critics', Interpreters' and Commentators' copies and versions, shewing that the Inspired Writings contain the seeds of the valuable sciences, being the source whence the ancient philosophers derived them; also the most ancient Histories, and greatest antiquities, with a Philosophical and Medical Commentary; the use of the Commentary is not to give the sense of the Text, as that is done in the interpretation, but to describe the works of Nature, shewing the connection of Natural Science with Revealed Religion.

GLASGOW:

Printed for and sold by R. Hutcheson & Co., J. Steel, M. Ogle, W. & P. Jenkins, Brash and Reid, and Steven & Frazer; P. M'Callum, Greenock; J. Meuros, and R. Mathie, Kilmarnock; R. Gimmel, Port Glasgow; John Ogle, Edinburgh; and R. Ogle, London, 1815.

Doddridge New Testament.

In 1765 was published, in two vols. 12mo, "A translation of the New Testament, extracted from the paraphrase of the late PHILIP DODDRIDGE, D.D., and carefully revised, with an introduction and notes."

LONDON, Printed for J. Rivington, W. Johnstone, R. Baldwin, and C. Rivington, 1765.

This, in my opinion, is a poor performance, and calculated to weaken the dignity and efficacy of the Sacred Writings.

Wakefield's New Testament,

A far more elegant and dignified translation by Gilbert Wakefield, B. A. was printed in London in two vols. 8vo. in 1795, dedicated to the Reverend Robert Tyrwhitt, M. A. of Jesus College, Cambridge. I had nearly finished the extracts from his version before I was aware he was claimed by the Unitarians as a believer in their tenets. I am not, however, sorry on that account, I have given his translation a place in my Collation, for even taking the interpretation of the Sacred Scriptures in his own way, he has admitted quite enough to confute their doctrine.

Dr BOOTHROYD, Pastor of the Independent body at Highfield chapel, Huddersfield, besides printing and publishing the Hebrew Scriptures in 4to, made a new translation into English of the whole, which he finished in September 1836, being the last week of his life.

Having never seen this translation I can give no opinion of its merits.



In concluding this account of the different versions of the Scriptures, I trust it will not be considered out of place to give a copy of the patent granted by King James IV. in favour of Miller and Chapman, the first Scottish printers, dated 15th September 1507, only thirty-three years after the introduction of that art by Caxton into England. The public are indebted for that document to the indefatigable exertions of William Robertson, Esquire, late Deputy Keeper of the Records of Scotland:—

"JAMES &c. To al and sindir our officiaris leigis and subdittis quham it efferis, quahis knowlage thir our lettres sal eun, greting; Wit ye that forsamkeill as our lovittis servitouris Walter Chepman an Andro Myllar burgessis of our burgh of Edinburgh, has at our instance and request for our plesour, the honour and profit of our Realme and liegis, takand on theme to furnis and bring hame ane prent, with all stuff belangand tharto, and expert men to use the samyne, for imprenting within our realme of the bukis of our Lawis, Actes of Parliament, Chroniclis, mess bukis, and portions efter the use of our Realme, with addicions and legendis of Scottis Sanctis, now gaderit to be ekit tharto, and al uthiris bukis that salbe sene necessar, and to sell the samyne for competent price, be our avis and discrecioun their labouris and expens being considerit; and becaus we understand that this cannot be perfurnist without rycht griet cost and expens, we have granted and premitit to thame that thai sall nocht be hurt nor prevent tharon be ony uthiris to tak copyis of ony-bukis furth of our Realme, to ger imprent the samyne in utheres cuntries, to be bought and sauld agane, within our realme, to cause alis the said Walter and Androu tyne their gret labour and expens; and alis it is devisit and thought expedient be us and our consall, that in tyme cuming Mess bukis, manualis; matyne bukis, and pertuus bukis, efter our awin Scottis use, and with legendis of Scottis Sanctis, as is now gaderit and ekit be an Reverend fader in God, and our traist consalour William bishope of Abirdene and uthiris, be usit generally within our Realme as sone as the samyn may be imprentit and providit and that us manner of sic bukis of Salusbery use be brocht to be sauld within our Realme in tyme coming; and gif ony dois in the contrar that they sal tyne the sammyne; quharfor we charge straitlie and commandis you all and sindri our officiaris, leigis and subdittis, that nan of you tak upon hand to do ony thing in contrar this our premitit decree, and ordinance, in tyme cuming under the pane of excomung of the bukis, and punishing of their persouns bringaris tharof within our Realme, in contrar of this statut, with al vigour as becom. Given under our prive sel, At Edinburgh the xv. day of September and of our Regne the xxth year."

MEMOIRS

OF THE

Principal Translators of the Scriptures into English,

FROM JOHN WICLIFFE A.D. 1380, TO THE PRESENT TIME, 1847,

Including some of their Assistants and others friendly to the Great Work.



BEFORE commencing the biography of the principal translators of the Sacred volume, it may be proper to state that it is only a very short Memoir that can be given of each. Were we to enter fully into every particular of the lives and writings of these illustrious and learned men, it would occupy a volume far more extensive than the present work altogether, and cannot, therefore, be expected.

I may mention that the list given of those employed in translating the present authorized version is the only account, of a considerable number of them, to be found in any history or biographical work; and had it not been for that circumstance, it is more than probable even their *names* had never reached the nineteenth century.

JOHN WICLIF OR WICLIFFE

Was born, about the year 1324, in the parish of Wiclif, a village upon the banks of the river Tees, near Richmond in Yorkshire, although no such village of that name is known at present. The rank or station of his parents are unknown, but he was educated at Oxford and made himself master of all the fashionable learning of his time. In 1361 he was elevated to the dignity of Master of Baliol College. In the same year he was presented to the living of Fillingham in the county of Lincoln, which he afterwards exchanged for that of Luggershall in Wiltshire.

In 1365 he was appointed warden of Canterbury hall by the Archbishop of Canterbury. In his letters of institution to this office he is mentioned as a person of fidelity, circumspection, and industry, on whom his grace had fixed on account of the honesty of life, his laudable conversation, and knowledge of letters. He was elected Professor of Divinity in 1372, by the chancellor and regents of the University of Oxford, and was thus enabled to diffuse with authority that refulgent light which had already beamed upon his own mind; and to expose whatever errors his penetration and learning might discover. Wiclif's reputation and fortune at this time went hand in hand. The services he had rendered the crown by defending it against the humiliating demands of the Pope procured for him the valuable living of Lutterworth in Leicestershire in the year 1374; and, as a farther mark of royal favour, he was sent the same year, along with the Bishop of Bangor and others, on an embassy to the Pope about the liberties of the Church of England. While Wiclif was abroad on this embassy he was nominated to be prebend of Auste in Gloucestershire. On his return he wrote severe invectives against the clergy, and exposed

their wicked lives. This drew upon him the hatred of the bishops, and the Pope issued his mandate, bearing date 11th June 1377, to Simon Sudbury, Archbishop of Canterbury, and William Courtney, Bishop of London, to cause John Wiclif be apprehended and kept in sure custody until they received from Rome further commands. He wrote also to King Edward himself soliciting his co-operation, and also sent a nuncio to the University of Oxford commanding them to deliver up Wiclif to the Archbishop of Canterbury and Bishop of London; but so much was he esteemed, that the command was totally disregarded. He was summoned to appear before the Bishop of London in thirty days to answer to the charge against him, but being supported by the Duke of Lancaster and the populace, they were afraid to proceed against him.

Dr Wiclif first disclosed his opinion upon the doctrine of the real presence in his lectures at Oxford, 1381. This had a great effect in weakening his interest among the men in power, who were willing to support him in everything that related to the independence of England, but were not inclined from policy to interfere with the tenets of the Church. Through the influence of the Bishop of London he was obliged to leave Oxford by the command of Richard II. He still continued, however, to write and publish his doctrines until 28th December 1384, when he was struck with palsy whilst he was attending divine service in his church at Lutterworth, and died the third day after. Thus ended the life of this great and good man. His body was buried in the chancel of his own church, and lay mouldering until the decree of the council of Constance 1415 pronounced him to have died an obstinate heretic, and his bones to be dug up, if they could be distinguished from the bones of the faithful, and thrown upon a dunghill. This brutal sentence was not put in execution until 1428, when Pope Martin V. commanded Fleming, Bishop of Lincoln, to execute the decree of the council. His remains were accordingly disinterred, then burned, and afterwards cast into the Swift, a streamlet that ran by Lutterworth!

WILLIAM TYNDALE

Was born A.D. 1485, at Nibley in Gloucestershire. He was second son of John Tyndale and Alicia, daughter and sole heiress of Hunt of Huntscourt, and grandson of Hugh, Baron de Tyndale of Langley Castle, Northumberland, who escaped from the field of battle when the Yorkists were overcome by the Lancastrians. He lost his estate and fled into Gloucestershire, under the assumed name of Hutchins; but before his death he told his wife and children his true name and history. At an early age he became a student in the University of Oxford, and continued until his proficiency in the Greek and Latin languages enabled him to read the New Testament to his fellow students. Here Tyndale took his degrees, upon which, by indefatigable study, he acquired that profound knowledge of the learned languages which so well qualified him for his Biblical translation. But he did not content himself with what he had learned at Oxford, as he afterwards went to Cambridge University, where he became "well ripened in God's word." On the 11th March 1502, he was ordained priest to the Nunnery of Lambley, in the diocese of Carlisle. He took the vows and became a friar in the monastery of Greenwich in 1508. But he was so much persecuted and harassed that he went to London and applied to Bishop Tonstal to be admitted as one of his chaplains, but was refused. Thus disappointed, he found shelter in the house of Humphrey Monmouth, a pious and benevolent alderman, who was afterwards confined in the Tower for having aided him, but soon after regained his liberty.

Tyndale, satisfied there was no safe place in England where he could complete his labours by publishing a translation of the Sacred Scriptures, and, aided by a donation of ten pounds from the benevolent Alderman, he set sail for Hamburg in the latter part of 1523 never to return to his native country. From Hamburg he went to Wittemburg, where he completed his translation of the New Testament as mentioned before in the account of the different versions. When these were sent to England they made a great noise, and the clergy procured a royal proclamation prohibiting the buying or reading his translations.¹ The importers or venders were compelled

¹ Lewis, p. 66.

to ride with their faces to the horses tails, with papers on their heads, and the books which they had dispersed tied about them to the standard in Cheapside, and were themselves compelled to throw them into the fire beside being amerced in a fine. A copy found in any one's possession was sufficient to convict him of heresy and subject him to the flames.¹

Besides his translations already mentioned, he wrote a great many tracts, viz. :—

1. Obedience of a Christen Man, 1528, 1535, and 1561.
2. The Unrighteous Mammon, May 1518.
3. The Practice of the Papists.
4. Commentaries on the Seventh Chapter of Matthew.
5. A Discourse of the last Will and Testament of Tracii.
6. An Answer to Sir Thos. More's Dialogues.
7. The Doctrine of the Lord's Supper, against More.
8. Of the Sacrament of the Alter.
9. Of the Sacramental Signs.
10. A Footpath leading to the Scripture.
11. Three Letters to John Frith. &c. &c.²

While TYNDALE resided at Antwerp, he was maintained by Alderman MONMOUTH, who gave him an annuity of ten pounds per annum, which was then a sufficient allowance for a single person.³ The clergy, not satisfied with prohibiting his New Testament in England, sent one Philips to insinuate himself into his company, and, under the pretext of friendship, betrayed him into custody.

He was sent to the Castle of Filford, about eighteen miles from Antwerp; and although the English merchants in that quarter did all they could to procure his release, and also letters were sent from Lord Cromwell and others in England, yet Philips, the agent of the Bishops, bestirred himself so heartily, that he was tried and condemned to die. He was first strangled by the executioner, and then burned, near Filford Castle, in Brabant, Anno. 1555.⁴ Whilst he was tying to the stake, he cried with a fervent and loud voice, "Lord, open the King of England's eyes."

Thus perished one of our first and best of martyrs.

JOHN ROGERS

Was a native of Lancashire.⁵ He was born about the year 1500, and educated at the University of Cambridge. He became very expert in learning, and having studied divinity, he was chosen by some merchants to go with them to Antwerp, as their Chaplain, where he got acquainted with Mr Tyndale, and several other Protestants, who had fled from England on account of the persecutions in the end of the reign of Henry VIII., and joined with them in translating the Scriptures. After Tyndale's death, he revised what was before translated, and after finishing the whole, and adding Prefaces and Notes, he dedicated them to Henry VIII., under the borrowed name of Matthews.⁶ About this time he married and went to Wittenburg, where he so perfectly learned the Dutch tongue, that he was chosen pastor of a congregation. When Edward VI. ascended the throne of England, Mr Rogers returned to his native country, and was promoted by Bishop Ridley to a Prebendary of St Paul's. He was also appointed reader of the Divinity lecture in the Cathedral, and vicar of St Sepulchre's, where he preached the gospel until the beginning of Queen Mary's reign. Even then he did not cease to exhort the people to abide in the Protestant religion, and, in particular, at St Paul's cross, when the Queen was returning

¹ Henry's History of Great Britain.

² Middleton's Biographia Evangelica, vol. i. p. 133. printed in October 1779.

³ In 1526 the weight of the groat was reduced to 42 grains Troy, or the pound was worth 27s. 6½d., and would procure as much as three pounds of our present money.

⁴ Grafton's Chronicle of England. London, 1563. Fol. 132, unnumbered side.

⁵ Mr Anderson, in his Annals of the English Bible, makes him a native of Warwickshire.

⁶ His sentence was against "Rogers, priest, alias called Matthew."

from the Tower, where she had been attending Gardner's Councils, he spoke much against the evils of Popery, and expatiated on the virtues of the late King Edward. For this sermon he was summoned before the Council, but he vindicated himself so well, that he was dismissed. This lenity displeased the Queen, and Mr Rogers' zeal being equal to his knowledge and integrity, he was considered as one who would prevent the establishment of Popery. For this reason he was called a second time before the Council; yet such was the respect that most people had for him, that he was again dismissed, only he was commanded not to go out of his own house.

This order he complied with, although he might have made his escape; until, after several weeks, Bonner, Bishop of London, procured an order to have him committed to Newgate amongst thieves and murderers, and at last was condemned to be burned on the 4th February, 1555. When he was taken out of Newgate, his wife and ten children, one of them on the breast, waited to see him, of whom he took leave, desiring them to trust in God, and he would plentifully provide for them, after which he was chained to the stake, and endured the flames with fortitude and magnanimity. Mr Rogers was of a middle stature, a man of singular eloquence, learning, and wisdom, by nature charitable and compassionate, moderate in diet, and powerful in prayer.

Hume, although no friend to religion, speaks highly of him in the History of England. "The persecutors began with Rogers, Prebendary of St Paul's, a man eminent in his party for virtue, as well as learning. Gardner's plan was first to attack men of that character, whom he hoped terror would bend to submission, and whose example, either of punishment or recantation, would naturally have influence on the multitude. But he found in Rogers a perseverance and courage which it may seem strange to find in human nature."

It is gratifying to trace how his words at the place of execution were fulfilled to his descendants. The following particulars from the baronetage of England may not be unacceptable.¹ His son Vincent was minister of Stratford Bow, Middlesex, and father of Nehemiah, Prebendary of Ely, and Rector of Bishopsgate. He was a great loyalist, and was imprisoned in Carisbrook Castle, Isle of Wight, for his loyalty to Charles I. and II. He left two sons, Nehemiah and John, who married Elisabeth, daughter of Sir Robert Payne, Knight, and died, leaving two sons, John, and Prisouborn, who had a commission in Charles the Second's army, and was killed in a duel in France. The eldest son John was bred a merchant, and lived as such many years in the town of Plymouth, for which place he was chosen representative in Parliament in King William's time. He was created a Baronet February 21st, 1698, served High-Sheriff of the County 1701, and married Mary, daughter of Mr William Vincent of London, by whom he left one son, Sir John, who, after his father's death, was, by the said town of Plymouth, chosen their representative in Parliament, and also Recorder. He married Mary, daughter of Sir Robert Henley of the Grange, in the County of Southampton, (ancestor of the Earl of Northington), by whom he had several sons and daughters; and dying January 21st 1743-4, was succeeded by his eldest son, Sir John, 3d Bart. He was chosen Mayor of the Corporation of Plymouth in 1743. Served High-Sheriff of the County of Devon 1755, and in 1759 was appointed Colonel of the Devonshire Militia. He married the daughter of Thomas Trefusis, Esq.

It would be endless and difficult, perhaps, to trace the rest of his numerous family; but it is reported one of his sons held the office of chief magistrate of Glasgow about the year 1560 or 1570.

JOHN FRYTH, B.A.

JOHN FRYTH, who assisted Tyndale in translating the New Testament, was a native of Westerham, in Kent. He was born A.D. 1503. His father Richard Fryth lived afterwards at Sevenoaks, on the Darent, near the junction of that stream with the Thames. He was sent to Eton, where he received the rudiments of his education, afterwards to King's College, Cambridge, where he made great progress. It was here where he first got acquainted with Tyndale, and they often conversed on the necessity of having the Scriptures translated into

¹ Baronetage of England, in 3 vols. 16mo. London, 1759. Vol. iii., p. 21

the vulgar tongue, for the benefit of the poor and unlearned. About this time (1523) he was made Bachelor of Arts by the University of Cambridge, and soon afterwards called away to Oxford, by Wolsey, and became a canon in Cardinal College, and in December 1525 was admitted B.A. of Oxford. Fryth was at no pains to conceal his sentiments, and he began to feel the displeasure of his superiors, and at length was obliged to fly to the continent to Tyndale, where he arrived in September 1526, after Tyndale had printed his first translation of the New Testament, which was afterwards burned by Bishop Toustal. This enabled Tyndale, assisted by Fryth and others, to publish a more correct edition.

After six years' absence from his native country, Fryth returned to England in August or September 1532, and was soon after apprehended at Milton Shore, in Essex, where he had gone to embark for the continent, and was committed to the Tower. He still continued, however, to write from the Tower in defence of his doctrines, and when Sir Thomas More accused him of following the opinions of Wicliffe, Acolampadius, Huskyn, Tyndale, and Zuinglius, that the blessed sacrament of the altar is *bread still*, "as Luther and these other beasts say it is nothing else," &c., Fryth answered him, it was not because these learned and godly men said it, but because they expounded the Scriptures in these places more agreeable to the original text, &c., &c.

But it was not until the 20th June 1533 that Fryth was brought before the Bishops of London, Lincoln and Winchester, for his final examination, and Stokesley, Bishop of London, pronounced his sentence. He was then committed to a dark dungeon under Newgate, loaded with irons, and his neck, surrounded by an iron collar, was fastened to a post, in such a position that he could neither stand upright nor lie down! Yet, in this horrible situation, by the light of a lamp, he persevered in writing, until he was taken out on the 4th July, 1534, to Smithfield, where he and Andrew Hewit, a tailor, were burned to ashes.

Richard Grafton, who lived at the time, gives this brief notice of this cruel affair¹ "1534. This yere Jhon Frith, a yonge man of an excellent wit, and learning, was brent in Smithfield, for hys opinion concerning the sacrament. And with hym was brent a simple and unlearned yonge man, who was a tayllor, and named Andrews."

WILLIAM ROYE

WILLIAM ROYE, who assisted Tyndale until 1525, was rather a doubtful character. He was once a friar in the monastery of Greenwich, and wrote a great many satires and poems against the Romish clergy, and fled to the continent with Tyndale, or at least assisted him in writing his version of the New Testament. After he left Tyndale in 1525 he went to Strasburgh, where he published his "Dialogue between the Father and the Son." Next he published in a black letter 8vo, ornamented with a wooden cut of the arms of Cardinal Wolsey, a very severe satire on that prelate, perhaps the most severe ever published. It was entitled, "Rede me and be not wrothe." Wolsey did every thing in his power to buy it up, and rendered it so scarce that twenty guineas, it is said, has been paid for it. His rhymes went certainly too far, and cannot be justified on any account whatever. It was reported he was burned in Spain in 1531: while others say he was seen in England after that date.²

MYLES COVERDALE.

COVERDALE was born in Yorkshire in 1499, and was first an Augustine monk, but afterwards became one of the early English reformers. With the assistance of Tyndale he made the first translation of the English Bible, and got it printed abroad in 1535-6, the year Tyndale suffered martyrdom. Henry VIII promoted him to the See of Exeter, which he abandoned at the accession of Queen Mary, and went to Geneva, where he joined with Bishops Goodman, Gilpin, Whittingham, Sampson, and Cole, John Knox, and others, in translating what is

¹ Grafton's Chronicle of England. London, 1563. Fol. 132.

² Jones' Biographical Dictionary. London, 1802.

known by the name of the Geneva Bible. When Elizabeth ascended the throne on the death of Mary, 17th November, 1559, he returned to England, but did not resume the bishoprick of Exeter. He died in 1580, at the advanced age of eighty-one.

MATTHEW PARKER, ARCHBISHOP OF CANTERBURY.

This Prelate was the second Protestant Archbishop of Canterbury. He was born in St Stephen's parish, in the City of Norwich, upon August 6th, 1504, or, according to Samuel Clark, in his Marrow of Ecclesiastical History, London, printed 1650, in 1502. He lost his father at a very early age, but was blessed with an attentive mother, who took great care of his education. In 1520 he was admitted into Corpus-Christi College, Cambridge, where he became a fellow in 1527. He was also ordained deacon this year in April, in June priest, and in September M.A. In 1533 he obtained a license to preach, and was made chaplain to Queen Ann Boleyn in 1534, who, a little before her death, gave him the charge of her daughter Elizabeth, afterwards Queen of England. On the death of Queen Anne, he was appointed chaplain to Henry VIII. By the recommendation of Henry VIII. he was chosen master of Corpus-Christi College in 1544, and in the following year Vice-Chancellor of the University. The 22d September, 1545, he was presented to the Rectory of Landbeach, in Cambridgeshire. On the 25th June, 1547, he married a daughter of Robert Harlston, Esq. of Mattishall, in Norfolk. In January 1550-1, he was put into a commission for correcting and punishing some Anabaptists, newly sprung up in the kingdom, who would not baptise their children. They held as the Arians in the doctrine of the Godhead, and as Pelagius in the doctrine of free-will and predestination. All these came under the denomination of Anabaptists. In 1552, he was presented by King Edward VI. to the Prebend of Coringham, in the Cathedral Church of Lincoln. Thus he prospered daily during the reigns of Henry VIII. and Edward VI. but found a great reverse on the accession of Queen Mary. In the second year of her reign he was deprived of all his emoluments, on pretence of his being married. He retired privately into Norfolk amongst his friends, with his wife and family. He was often sought for, but always escaped by shifting from place to place, without ever leaving the kingdom. At one time, he had information that a strict search was to be made for him, and he fled on horseback during the night with great precipitation, and got a fall from his horse, which he never recovered. During this retirement he turned the Psalms into English verse. Queen Elizabeth's accession made a great alteration in his condition. He not only was delivered from all fear, but was exalted to the highest station in the English Church, to the archbishoprick of Canterbury, a situation for which he was well adapted, from his learning, prudence, courage, and experience, when the Reformation was to be carried on with so much vigour. Archbishop Parker being now constituted Primate and Metropolitan of the Church of England, took care to have the Sees filled with learned and worthy men, well affected to the Reformation. In 1560, he addressed the Queen, along with the Bishops of London and Ely, recommending to her the blessed state of marriage. But she preferred to reign alone. In 1568 he published the first edition of the great Bible, and superintended the whole work. It certainly is of a beautiful type, and splendid paper and ink, as stated before in the History of the Translations of the Sacred Volume; but he has left a stain upon his character, in allowing the ornamented letter G, at the beginning of the Epistle to the Hebrews, to contain within it the obscene representation of Leda, and Jupiter in the figure of a swan. It would have been horrible in any part of the Bible; but to place these heathen deities in an obscene position within the very name of the Divine Being, is enough to make the boldest shudder. I should be willing to believe that it was done by the profligacy of a workman, and that the Prelate had not observed it, but this is not the only place that heathen gods are introduced into this Bible. At the beginning of Jonah, Micah, Nahum, Habakkuk, and Zephaniah, Neptune is introduced with his horses and trident, and also at the beginning of Matthew and Acts of the Apostles. At the first Epistle of John, and also at the beginning of the Revelations, ten divinities are huddled into one ornamental letter; and these are not the only places in what appears to be a

folio edition of 1570,¹ before me at present, where the Bishop has shown his bad taste, not to call it by a harsher name. On the 17th May 1575, having arrived at the seventy-second year of his age, he died, and was buried in his own private Chapel, within his Palace at Lambeth. He presented the Corporation of Norwich, where he was born, with a silver basin and ewer, doubly gilt, weighing 173 ounces, and also £50 yearly, to be distributed amongst the poor of the city. To Bennet College he also gave thirty scholarships, and built them a library, and bestowed upon it many valuable books and ancient manuscripts, besides three hundred ounces of gilt plate. He collected and caused to be reprinted several ancient Histories of England, which otherwise might have been lost.

JOHN CALVIN

Was born at Noyon in Picardy, July 10, 1509. His father's name was Gerard Chauvin, a cooper, who dedicated him early to the church. He had several benefices bestowed upon him before he was twenty years of age. While he was pursuing his studies at Paris he became acquainted with his townsman Peter Robert Oliveton, from whom he received the first germ of the Reformed doctrine which was then begun to spread in France. In 1532 he resigned his benefices, and wrote and published same year a Latin Commentary on the two books of Seneca, in which he calls himself by his Latin name Johannes Calvinus, from which he received the name of John Calvin, although his proper name was John Chanvin. In 1533 he was obliged to flee from Paris on account of his writing on the new doctrine as it was then called. Calvin took refuge in the house of Du Fillet, a canon of Angouleme, with whom he quietly pursued his studies and began to collect materials for his Christian Institution, which appeared two years afterwards. From thence he went to Queen Margaret of Navarre. He returned to Paris, but in 1534 was obliged again to leave France. He retired to Bale, where he published his Christian Institution. Calvin then went to Italy and spread his doctrine there, and met with a favourable reception from the Duchess of Renata of France, the daughter of Louis the twelfth, and who subsequently professed her belief in his doctrines. But he was obliged to save himself by flight from Aosta, where he was discovered. In 1538 he was in Berne, Zurich, and Geneva, where he assisted the translators of the Bible and wrote the Epistle which follows the title page, "*declaring that Christ is the end of the law.*" He then went to Strasburg, where Lutherism had been introduced by Bucer ten years before, and who received him very kindly. After writing and publishing a great many works, he died May 27th, 1564, in the 55th year of his age. He was of a weak constitution, and suffered much from previous sickness.

MARTIN LUTHER

Was born at Eisleben Nov. 10th, 1483, and was the son of a miner who removed with his family to Mansfield in 1484. Martin was educated in the deepest respect for religion, and sent to school at Magdeburg and thence to Eisenach, where at first he obtained support by singing songs at the doors like many other poor scholars, but was soon taken under the care of a maternal relation in easy circumstances. Having entered the university of Erfurt and received the degree of master, he was intended by his father for the law. But an intimate acquaintance induced him to study divinity. He therefore entered the monastery of the Augustines at Erfurt in 1505, and submitted to all the penances and humiliations which the superiors of the order imposed upon novices. In 1507 he was consecrated priest, and next year made professor of philosophy in the new university of Wittenberg. In 1510 he visited the court of Pope Leo X. at Rome, a journey which revealed to him the irreligion and corrup-

¹ The date of this folio Bible of the Bishop's translation, is in the Archbishop's Arms before the preface to the New Testament, but the last figure is partly worn, and it may be 1571 or 1572. But the common folio edition of 1571 is far inferior to this both in paper and printing.

tion of the clergy, and destroyed in his mind the reverence for the Pope. After his return he soon became acquainted with learned men, as he was esteemed a powerful advocate of the new light breaking in upon the world. In 1520, Luther and his friends were excommunicated, and his writings burnt at Rome; and on December 10th of the same year Luther burnt the bull of excommunication, and the decretals of the papal canon at Wittemberg. He was supported by most of the German noblemen, and hailed as the champion of religious liberty. He acknowledged all his writing when summoned before the Emperor, six Electors, and twenty-four Dukes, seven Margraves, thirty Bishops and Prelates, and many Princes, Counts, Lords, and Ambassadors on the 17th April. He defended himself so powerfully that he rather came off a conqueror than otherwise.

But as it was clear his enemies intended to take his life, Frederic the Wise conveyed him privately to the Wartburg to save his life. Here he translated the New Testament into German. In 1525 he married Catherine von Bora, a Nun who had left her convent. The rapidity with which the Reformation advanced, rendered the Papal bulls of small effect against Luther, and he died in peace on February 18th, 1546, in his 63d year.¹

JOHN KNOX, THE SCOTTISH REFORMER.

JOHN KNOX was born in Gifford, near Haddington, in East Lothian, in 1505, and was related to the ancient house of Ranferlie. He was educated at St Andrews under Mr John Mair. After receiving his degree of master of arts, he successively became tutor to the families of Long Niddry and Ormiston, who had left the superstitions of the church of Rome. After the death of Cardinal Beaton he retired to the castle of St Andrews under the protection of the Lesslies, who had assassinated the cardinal, and preached the principles of the Reformation to the neighbourhood, notwithstanding the opposition of the St Andrews' clergy. But the castle was obliged to surrender to the French in July 1547. He was carried prisoner to France along with the garrison, and was confined as a galley slave for two years, but made his escape in the beginning of 1550 or latter end of 1549. He arrived in England and was appointed preacher, first at Berwick and afterwards at Newcastle, with great satisfaction to his hearers. In 1552 he was appointed chaplain to Edward VI. and preached before the king at Westminster, who offered him the living of All-hallows, which was declined by Knox, probably from disliking the English liturgy. He also refused a Bishoprick. After the death of Edward VI. in 1554 he left England and sought protection in Geneva, where he did not long reside before being invited by the English congregation of refugees at Frankfort to become their minister. He unwillingly accepted this invitation at the request of John Calvin. While here he wrote a treatise and published it in England, in which he called the Emperor of Germany an enemy of Christ as much as NERO. He was accused to the Senate of treason and again retired to Geneva for a short time, and in 1555 he ventured to visit his native country, and formed the converts to Protestantism into regular bodies, with teachers to each.

He continued preaching with great boldness and activity until July 1556, when he departed for Geneva at the earnest request of the English church of that city. The Bishops, taking advantage of his absence, summoned him to appear before them, and that not being possible, sentence of death was passed upon him as a heretic, and his effigy burned at the cross of Edinburgh. It was at Geneva that he published his "*first blast of the trumpet against the monstrous regimen of women.*" He also consulted with, and assisted the translators of the Sacred Volume, which was printed at GENEVA in 1560. In April 1559 he set out for Scotland, where a persecution was about to break out at Stirling. He harangued the populace from the pulpit on the evils of idolatry with such effect that before night not a vestige of altars, saints, or images of any kind were to be found in any place of public worship in the city of Stirling. The same speedy overthrow of the Roman Catholic religion followed in Perth, Dundee, St Andrews, and other towns of Scotland. The principal support of the Popish government at this time

was a body of French troops, in the pay of the Queen regent, but by a negociation, principally carried on by John Knox with Secretary Cecil, an English army entered Scotland and joined the Reformers, which soon obliged the French troops to embark for their own country. The Roman Catholic religion was prohibited in August 1561. After the marriage of Darnley with the Queen they honoured Knox with a hearing, and in the course of his sermon he observed, "That for their offences and ingratitude God had set over them boys and women." His constitution began to give way with constant fatigue, and on 24th November 1575 he yielded up his spirit to God who gave it. He was buried in St Giles's church-yard, Edinburgh, now the Parliament close, upon Wednesday 26th November 1575. A number of years ago a very handsome monument was erected in the Necropolis of Glasgow in honour of the Reformer, and on Monday the 18th May 1846 the foundation stone of a monument to his memory was laid in Edinburgh, upon the same spot where he had lived and died, witnessed by assembled thousands of his admirers.

WILLIAM WHITTINGHAM

Was born in the City of Chester in 1514, and educated at Oxford. In 1550, he went to France, and settled at Orleans, where he married the sister of John Calvin. In 1563 he was promoted to the Deanery of Durham, which he enjoyed for sixteen years. His zeal against Popery was so great, that it is said he destroyed some of the antiquities and monuments of Durham Cathedral, and took up the stone coffins of the priors, and ordered them to be used as troughs for horses to drink out of. While at Geneva, besides assisting in translating the Bible, he translated five of the Psalms into metre, one of which was the 119th, together with the Ten Commandments and a prayer. In Sternhold and Hopkin's collection his psalms are distinguishable by W. W. He died July 10th 1579, in the 65th year of his age.

CHRISTOPHER GOODMAN

Was also a native of Chester, born in 1519, and educated at Oxford, where he became Professor of Divinity. During the persecutions of Queen Mary, he retired to the Continent, and settled at Geneva, where he and John Knox were chosen pastors of the English Church, and was engaged in translating the Scriptures, along with others. On the accession of Elizabeth he went to Scotland, and was appointed minister of the Church of St Andrews. In 1568 he left St Andrews for England, and shortly after went to Ireland as chaplain to Sir Henry Sidney. In 1571, he was cited to appear before Archbishop Parker, and other high commissioners, to answer for his opinions contained in a work published at Geneva, wherein he had written against the government of women. But upon making submission to the Queen, and signing a recantation that *godly women* might lawfully govern, he was dismissed. In 1584 he retired to his native County of Chester, probably silenced for non-conformity. He died in 1602, and was buried in St Werburg's Church, in the city of Chester, aged 83 years.

JOHN PULLAIN,

Another of the translators of the Genevan version, was born in Yorkshire in 1517, and also educated at Oxford. He became rector of St Peter's, Cornhill, London, in 1552, but was deprived in 1555, and withdrew to Geneva, to prevent being condemned to death. On Queen Mary's decease he returned to his native land, but was soon imprisoned for preaching contrary to the prohibition of Queen Elizabeth. In 1559 he was presented to the rectory of Capford, in Essex, and about the latter end of the year was made Archdeacon of Colchester. Brook, in his "Lives of the Puritans," calls him "*a truly pious man, a constant preacher, a learned divine, a thorough Puritan, and an admired Latin and English poet.*" He died in July 1565.

ANTHONY GILBY OR GILPIN

Also assisted in translating the Genevan version. He was afterwards vicar of Ashby-de-la-Zouch, in Leicestershire, and died at a great age, about the year 1584.

THOMAS COLE

Was one of the English refugees who settled at Geneva during the persecutions of Queen Mary, and who assisted in translating the Genevan version of the Sacred Scriptures. The place and year of his birth are not certainly known; but he returned to England after the accession of Queen Elizabeth, and was appointed in 1559 to the Archdeaconry of Essex, and rector of High Ongar, in the same county. He died in 1600 at an advanced age.

JOHN BODLEY

Was descended from the ancient family of the Bodleys or Bodleighs of Dunscome, near Crediton. The year of his birth is not known. He married Johanna, daughter and heiress of Robert Home, Esq. of Ottery, St Mary, and by her had Thomas, who was born at Exeter on 2d March 1544, afterwards Sir Thomas Bodley, who founded the Bodleian Library. When Queen Mary ascended the throne, John Bodley removed with his family to Geneva, where young Bodley had an opportunity of learning the languages under the most celebrated professors in the University of Geneva, lately established, he being now fourteen years of age. John Bodley, who in his youth had received a classical education, assisted the other refugees in translating the Hebrew Scriptures into English. On the death of Mary he returned to England, and settled in London, when his son Thomas was sent to Magdalen College, Oxford, to finish his education. The time of his death is uncertain.

DR WILLIAM ALLYN OR ALLEN,

The principal Translator of the Roman Catholic New Testament,

PRINTED AT RHEMES A.D. 1582 BY JOHN FOGNY.

William Allyn, usually called the great English Cardinal, was born at Rossall in Lancashire in the year 1532. In 1547 he was entered at Oriel College, Oxford, and in 1556 he was chosen principal of St Mary's Hall, and Canon of York. On the accession of Queen Elizabeth he retired to Louvain, where an English college was erected, of which he became the chief support, and where he wrote in defence of the Roman Catholic religion. It was thought to be owing to the instigation of Dr Allen and some fugitive English noblemen, that Philip II. undertook to invade England. At all events he was considered the champion of his party, from the many treatises he wrote in defence of the doctrines and practices of the Roman Catholic church. But so obnoxious were his writings in England that he was reported an enemy of the state, all correspondence with him was deemed treason, and Thomas Aldfield was actually executed for bringing his *Defence of the twelve Martyrs* into this country. In April 1586 he published a work against Queen Elizabeth, exhorting the nobility and people of England to desert

¹ See Timperley's Dictionary of Printing, and Progress of Literature, p. 370. London. 1839. 8vo. Whittingham, Goodman, and Pullain are also abridged from same author.

her and take up arms in favour of the Spaniards. Many thousand copies were printed at Antwerp to be put on board the Armada for dispersion in England, but were destroyed by the failure of that enterprise. Allen spent the rest of his life at Rome, and is said to have altered his sentiments and to have been extremely sorry for the part he took in promoting the invasion of England by the Spaniards. His death, supposed to be occasioned by poison, happened on the 26th October 1594. He was buried in the English college of Rome, where a monument is erected to his memory.

THOMAS CROMWELL, EARL OF ESSEX.

THOMAS CROMWELL was the son of a blacksmith. He was born at Putney in Surrey, A.D. 1500. His education in early life was very imperfect, but his natural abilities were very great. He enjoyed a great share of personal courage, and also an excellent memory, which never let slip what he had once committed to it, insomuch that it is related of him that in a journey to and from Rome he learned the whole New Testament translated by Erasmus! Having a great desire to see foreign countries, he went to France, from thence into Italy, and afterwards to Antwerp, where he was engaged as secretary to some English merchants. About the same time the inhabitants of Boston in Lincolnshire resolved to send to Rome for the renewal of their two pardons; and, although they knew it would be an expensive concern, they also knew the profits of the *Roman* merchandise. They therefore chose Jeffrey, Chalmers, and another, whom they furnished with the proper writings and plenty of money, and despatched them to Rome, to procure if possible the pardons. On their way they came to Antwerp, and Chalmers, getting diffident of his own abilities, prevailed on Thomas Cromwell to accompany him.

Cromwell, although he knew well the difficulty of the enterprise, and the greedy cormorants he had to deal with, yet, trusting to his knowledge of the Italian, and being ungrounded in the true religion, he consented to go along with them. Arriving at Rome he got information that the Pope was fond of delicacies, and therefore prepared some fine dishes of jellies, artfully prepared after the English fashion, but never before seen at Rome; and, taking his time when the Pope was come from hunting and gone into his pavilion, they brought their English presents *with three man's song*, (as it was then called.) The Pope, marvelling at the strangeness of the song, and understanding they were Englishmen and came not *empty handed*, ordered them to be called in. Cromwell, doing his obeisance, offered him his *JOLLY JUNKETS*, telling him they were such as none but kings and princes in England used to feed upon, desired his Holiness to accept of the present which he and his companions, that were poor suitors to his Holiness, had presented as varieties for his recreation, &c. The Pope, seeing the strangeness of the dishes, bade one of his Cardinals taste it, who, liking it well, recommended it to the Pope. The Pope was also so well pleased with it that he asked what their suits were, and commanded them to teach his cook the art of making the dish. He then confirmed both their pardons according to their request.

All this was before Cromwell had any taste of religion, and he would often tell Dr Cranmer what a ruffian he was in his youth. Also how he was in the wars with the Duke of Bourbon, in the siege of Rome. He would also tell the Doctor about his assisting Chalmers in procuring the pardons for Boston, and in publishing and setting them forth in every Church. It was after this time that he began to feel the truths of the gospel touch his heart, and in the meantime, Cardinal Wolsey getting into great power and favour with the King, and Cromwell having got into his service, the Cardinal at last preferred him to be his solicitor. Shortly afterward the Cardinal fell into disgrace with the King, and his household being dissolved, Thomas Cromwell, amongst others, sought to get into the King's service; and Sir Christopher Hales, although a papist, liked Cromwell so well that he applied for him to the King as a man fit for his purpose, having then to defend himself against the Pope. But the King having had formerly complaints against him for his dealings with the monasteries, images, altars, &c., detested his very name. Lord Russel, Earl of Bedford, however, boldly stood up in his defence, and pointed out his qualifications, which made the King admit him to a private conference in his garden, A.D. 1530, where he pleased the King so well that he was admitted to his confidence, and the King put his ring on Cromwell's

finger, and sent him to the convocation of bishops. At this meeting he spoke boldly, and told them that they all had offended by swearing allegiance to the Pope, which was derogating from the King's royal estate, which made them fall under a *preminure*. To save them from this they agreed to pay the King £101,884. After this Cromwell growing into great favour with the King, he first knighted him, then made him master of the jewel house, then one of the privy council, then master of the rolls, then knight of the garter, and lastly Earl of Essex, great chamberlain of England, and the King's vicegerent to represent his own person, which office is seldom conferred on any subject of England, and was never better discharged than by this lord. His honours, heaped so thick upon him, never made him proud or remiss in his duty, but rather made him more active in demolishing the abbeys and religious houses. He first began with the smaller monasteries, but at length all the abbeys of England shared the same fate. The Bishop of Rome's power being thus abolished, Cromwell was not idle in detecting the many frauds and impositions used by the priests to deceive the ignorant people. The Rood of Grace was a figure of Christ on the cross, within which a man stood with a hundred wires within his reach, wherewith he made the figure's eyes roll, nod the head, hang the lip, move and shake the jaws, &c., according as the gift pleased or displeased the priests. If it were a small piece of money it would hang the lip, but if a piece of gold, his jaws would go merrily. Cromwell discovering this forgery, caused the image, with all its engines, to be openly shewed at Paul's Cross, and there to be torn in pieces by the people. Also the blood of Hales he caused to be brought to the same place, where it was proved to be the blood of a duck. He also proved the Holy Maid of Kent to be a worthless character. The Rood of Chester—of Thomas-a-Becket—our Lady of Walsingham—with many other monuments of idolatry and fraud, were removed out of the way. Cromwell also ordered copies of the whole Bible to be set up in all the Churches in the kingdom. While Cromwell was engaged in these services, the bishops were not idle in endeavouring to undermine him in the King's favour, and they succeeded. There was at this time a learned and godly minister called in question for his religion. His name was John Lambert, and the bishops sat in judgment on him, with the King amongst them, who said to Lambert, after a long disputation with the bishops, "What sayest thou now after all this pains which hath been taken with thee: wilt thou live or die? thou hast yet free choice." To whom Lambert answered, "I wholly submit myself to the will of your Majesty." The King replied, "If you submit yourself to me, you must die! for I will be no patron to heretics." And so, by the crafty council of Stephen Gardner, turning himself to the Lord Cromwell he said, "Cromwell, read the sentence of condemnation against him;" which, through human frailty, and being surprised on the sudden, he did read! The subtle and malicious prelates ceased not, by themselves and agents about the King, to calumniate and traduce him, insomuch that a parliament being summoned, anno 1541, Cromwell being in the council chamber, was suddenly apprehended and committed prisoner to the Tower. Shortly afterwards he was attainted by the parliament. His enemies did not try him by his Peers, but procured this act of attainder, whereby he was condemned without a hearing. Having ended a prayer, he made a godly exhortation to those about him, and so quietly commended his spirit into the hands of God, and was beheaded July 28, 1541.¹

EDMUND GRINDAL, ARCHBISHOP OF CANTERBURY.

EDMUND GRINDAL was born in Kensington, in Cumberland, A.D. 1519. He first attended school, and afterward the University of Cambridge. Bishop Ridley, taking notice of his piety and learning, made him his chaplain, and recommended him to Edward VI. In the bloody days of Queen Mary he fled into Germany, where he continued all her reign; but coming back on the accession of Elizabeth, she preferred him to the dignity designed for him by her brother, King Edward VI., making him Bishop of London in 1559, which he held for

¹ Abridged from Clark's *Marrow of Ecclesiastical History*, part ii. book ii. p. 32. London 4to, 1645.

about eleven years, and in 1570 was removed to York, where he continued five years, and in 1575 was appointed Archbishop of Canterbury, where he lived about seven years more. He died at Croydon, July 6th, 1583, in his sixty-fourth year. At his death he left a great many charities. He was one of the translators of the Bishop's Bible, at the time he was Bishop of London, the particular part to which he attached his initials being from Daniel to Malachy.

EDMUND SANDYS, D.D., ARCHBISHOP OF YORK,

Was born at Hawkeshead in Lancashire, A.D. 1519. He was the fourth son of William Sandys, Esq., by Margaret his wife, daughter and heiress of William Rawlinson of the county of York, Esq. He was ancestor of the present Lord Sandys. He went through a regular course of education at St John's college, Cambridge, where he took his degree of B.A. in 1539, and that of Master in 1541. At the time of his father's decease in 1548, he was vicar of Haversham, and in the following year was presented to a prebend in the cathedral church of Peterborough. In 1552, King Edward VI. granted him a prebend in the church of Carlisle. At the time of the king's decease, in 1558, Dr Sandys was vice-chancellor of Cambridge. Having early embraced the Protestant religion, he zealously joined with those who were for setting the Lady Jane Grey on the throne. John Dudley, Duke of Northumberland, coming to Cambridge in his march against the princess Mary, required the Doctor to set forth the Lady Jane Grey's title in a sermon the next day before the University. He obeyed, and preached in so pathetic a manner as drew tears from the audience, and he gave a copy of his sermon to be printed. But he expressed himself with so much prudence and moderation as abundantly satisfied the duke, and yet did not exasperate the opposite party. The unsteady duke sent for him about two days after to proclaim Queen Mary, which he refused, whereupon he was deprived of his office of vice-chancellor and preferments, and sent prisoner to the Tower of London. In the Tower he was the means of converting his keeper, a bitter papist, to the truth. Sandys knew that religion was not to be established by human fury, or by any arts of malice and wickedness. Having remained there twenty-nine weeks he was sent to the Marshalsea on Wyatt's insurrection, who, on coming to Southwark, invited the Doctor to give him his company and advice, but he prudently excused himself. After nine weeks in the Marshalsea, he was set at liberty, and he made his escape to Antwerp very fortunately, as Gardner had issued an order for his second apprehension. After a great many hardships on the Continent, he heard the glad news of Mary's death and came back to England, where he arrived January 18th 1558-9. Being learned in the original languages, as well as an excellent preacher, he was appointed, along with other Bishops, to make a new translation of the Bible, and the portion that fell to his share was the first and second book of Kings, and the first and second book of Chronicles. After Dr Grindal had succeeded to York, he was appointed to London in 1570. In 1576 he was appointed to the Archbishoprick of York. After quarrelling with almost all his acquaintances, he died on the 10th July 1588, in the 69th year of his age, after a life of trouble and contention.

JOHN PARKHURST, BISHOP OF NORWICH.

The exact time of the birth of Parkhurst is not known, but he was born at Guildford in Surrey, and sent to Oxford college when very young. In 1529 he was a fellow of Merton college, Oxford, and afterwards promoted to be rector of Cleve in Gloucestershire. After the death of King Edward VI. he left his preferments and retired to Switzerland, where he continued until the accession of Queen Elizabeth, and was then made Bishop of Norwich in 1558. He was the author of a number of works in Latin, and assisted in translating the Sacred Scriptures under the superintendence of Archbishop Parker. The Apocrypha is what fell to his share of the work, although there is little doubt they consulted each other on difficult passages. He died February 2d 1574, and was buried in the cathedral church of Norwich, where a monument is erected to his memory with a suitable inscription.

ALEXANDER AYLES.

Professor AYLES was a native of Edinburgh, and born A.D. 1500. His parents held a respectable rank in society, and sent their son Alexander to the University of St Andrews, where he made great proficiency in the languages. In his preface to his exposition of Timothy he mentions a singular circumstance that happened him when a boy. While gamboling upon one of the hills in the neighbourhood of Edinburgh, he had rolled towards the very brink of a precipice, when he felt himself snatched up as it were, and rolled back to a place of safety, without knowing how or by whom. Some ascribed it to several portions of Scripture, which, according to the custom of these superstitious times, were hung round the neck of children by their parents as a protection from evil. Ayles ascribed it to the prayers of his godly parents, and adds, that the recollection of the danger he had escaped chilled his blood for many years afterwards. At St Andrews he studied the controversies of these times through the medium of books then in circulation, from 1525 to 1527; and at same time took priest's orders, and became a canon of that University. When Mr Patrick Hamilton began to teach the reformed doctrine, then called heresy, Ayles had such a high opinion of his own abilities that he undertook to reclaim Mr Hamilton. But after a number of conferences he found Hamilton, although younger in years, far more advanced in Biblical knowledge; and the force of truth was too powerful for the scholastic reasoning of Ayles, and he became a convert and able advocate for the work of Reformation. He soon after witnessed the heroic conduct of Hamilton in the flames, amidst the rage of his barbarous persecutors. In short, Ayles was confirmed in his conversion to that faith he had in vain laboured to overturn. Next year Ayles was thrown into the dungeon below the castle of St Andrews for his reformed opinions. In this horrible place he remained until he was relieved by the intercession of James V., and he afterwards escaped to the continent by a vessel from Dundee. He had only sailed a short time from Dundee when a party of horse from St Andrews entered with a warrant for his apprehension. After the escape of Ayles the clergy published an edict prohibiting the Scriptures from being read or sold. Ayles was the first advocate who wrote King James against the Bishops and in favour of giving the people the New Testament in their vernacular tongue. But the bishops and priests had changed the kind-hearted James, who had delivered him from the dungeon in 1529, to the hardened tyrant who could witness the burning of his best subjects in 1533.

It would appear that Scotland was not behind England in the progress of the Reformation, as the New Testament was enjoyed by Scotland the same year.

The only answer Ayles got to his epistle was written by John Cochleus, who first raised the alarm about the New Testament in 1525. He professes to answer Ayles, paragraph by paragraph, but without sound reasoning in a single sentence, for it abounds in falsehoods and blasphemy. In 1534 Ayles wrote an answer to Cochleus, entitled "*The Answer of Alexander Ayles, Scotchman, to the Calumnies of Cochleus.*" It was also addressed to the King. Alexander Ayles resided at Cologne, was a Professor in the University of Leipsic, and died *anno Christi* 1565.

DR HOLLAND.

THOMAS HOLLAND, D.D., was one of those forty-seven divines that were appointed by King James to translate a new version of the Sacred Scriptures in the year 1603, being the present authorized version. He was born at Ludlow, in Shropshire, 1539, and, after receiving an academical education, he was sent to Exeter College, in the University of Oxford. He paid so great attention to his studies that he acquired his degrees in early life and with much applause. He studied divinity with great success, and it not only filled his head but his heart. Soon after being installed Doctor in Divinity, he was appointed Regius Professor, or Doctor of the chair, having succeeded the late Dr Humphreys. In this station he became so distinguished by his attainments, both in Divinity and Philosophy, that his fame was not confined to the Universities of Britain. But it was not in theory alone

that he was esteemed,—he put his doctrines in practice, and set an example, by his life and conversation, to his fellowmen. He was a zealous advocate of the Reformation doctrines, and abhorred the superstitions of the Church of Rome. He never set out on a journey from the College but he called the society together, and recommended them to the love of God and to the abhorrence of Popery. This was the more necessary, as favourers of Popery were at that time in both Cambridge and Oxford Universities. From 1604 to 1610, a good share of his time was employed in translating the Scriptures, and he lived little longer than just to see them printed in 1611, having died 17th March, A.D. 1612, in the seventy-third year of his age.

DR JOHN RAYNOLDS

Was born at Penhoe, in Devonshire, *anno Christi* 1549, and entered to his studies in Corpus Christi College, Oxford, where he had the honour of being chosen a Fellow of that University, and, soon afterwards, was appointed Doctor in Divinity. He had a number of brothers, but they all continued Roman Catholics; and his eldest brother, William, wrote seditious and pestilential books against Queen Elizabeth and her flourishing kingdom, which caused the Doctor much pain and sorrow lest he should be found out and punished. Dr Raynolds took a different side of politics from his brother; and, indeed, what he wrote against the Roman Catholics was altogether unanswerable. He would never accept of any great preferment in the Church; and it was only upon being much importuned that he accepted of the Deanery of Lincoln, and even it he soon resigned in favour of another. He was made Professor of Divinity, and chosen President of Corpus Christi College, Oxford, which he filled with great honour and credit to himself to the end of his life. He was appointed by King James, in 1603, to assist in making a new translation of the Scriptures, which, from his learning, he was considered well qualified to perform; but he did not live to see it published, having exhausted his body to a skeleton by over-exertion. He died May 21st, *anno Christi* 1607, in the fifty-eighth year of his age. When his friends told him that he should not throw away his life for learning, he with a smile, answered, "*Nec propter vitam vivendi perdere causas.*"

The following brief sketches of the remaining principal translators of King James' version is from an excellent work lately published by C. H. TIMPERLEY, Esq., Manchester:—

LANCELOT ANDREWS, BISHOP OF ELY,

Was born at London in 1555, and educated at Cambridge. By his unremitting attention to study, he rose to be one of the most learned men in the age in which he lived, so that Fuller, in his humorous way, says of him. "the world wanted learning, to know how learned this man was." He was Bishop of Chichester in 1605, translated to Ely in 1609, and Winchester in 1618. In the exercise of his Episcopal dignity he was the patron of learning—in his private character generous and modest, and in his manner grave and sedate. He died Sept. 25th, 1626, in the seventy-first year of his age.

JOHN OVERALL, DEAN OF ST PAUL'S, AND BISHOP OF LITCHFIELD,

Was born in 1559, and educated at Cambridge. In 1604 was made Dean of St Paul's, London; in 1614, Bishop of Litchfield and Coventry; and in 1618, translated to Norwich, where he died, May 12th, 1619. His attainments were high in theological learning, leaning towards Arminianism.

DR ADRIAN SARAVICE, DEAN OF LONDON,

Was a native of Artois, where he was born in 1531. In 1587 he came to England, and was appointed master of the free school at Southampton, and successively obtained prebends in the Churches of Gloucester, Canterbury, and Westminster. He died at Canterbury in 1613, aged eighty-two. His works were published in 1611 in one vol. folio.

DR RICHARD CLARKE

Was fellow of Christ's College, Cambridge, and Vicar of Minster and Monkton, in the Isle of Thanet. He died in 1634. A folio volume of his sermons was published in 1637.

DR JOHN LAYFIELD

Was fellow of Trinity College, Cambridge, and afterwards Rector of St Clement Danes, Westminster. He died at Rectory in 1617.

DR ROBERT LIGHE OR LEIGH

Was born at Deeping, in Lincolnshire, and received his education partly at Oxford, and partly at Cambridge. He was Archdeacon of Middlesex, and Rector of All Hallows, Barking. He died in 1616.

DR WILLIAM BEDWELL, VICAR OF TOTTINGHAM,

Studied at Cambridge, and became Vicar of Tottenham High Cross, near London. He was esteemed the first Arabic scholar of his age, and at his death left many valuable MSS. to the University of Cambridge, with numerous notes upon them, and a fount of types for printing them.

EDWARD LIVELY, PROFESSOR OF HEBREW, CAMBRIDGE,

Was profoundly learned in the Oriental languages, but died in May 1605, before the Bible was finished.

DR JOHN RICHARDSON

Was born at Linton, in Cambridgeshire, and was educated at the University of Cambridge. He was master of Peter House, and afterwards of Trinity, Regius-Professor, and Vice-Chancellor. He died in 1621, and was buried in Trinity College Chapel.

DR RICHARD KILBYE OR KILBY

Was born at Radcliffe, in Leicestershire, and educated at Oxford. He obtained a prebendary in the Cathedral Church of Lincoln, and Professor of Hebrew in the University of Oxford. He died in November 1620, and was buried in the College Chancel of All Saints Church.

DR LAURENCE CHADDERTON

Was born at Chadderton, in Lancashire, in 1537, and having renounced the Catholic faith, he entered Christ's College, Cambridge, which so enraged his father, that he not only disinherited him, but, as a mark of his great displeasure, "sent him a poke, with a groat in it, to go a begging." When Sir Walter Mildmay founded Emmanuel College, he was appointed the first master, and when, from his great modesty, he objected to undertake the charge, Sir Walter replied, "If you will not be the *master* I will not be the *founder* of the College." In this office he continued thirty-eight years, which he resigned to Dr Preston in 1622, and died November 13th 1640, at the extraordinary age of 103 years!

DR MYLES SMITH.

This gentleman assisted Dr Bilson in reviewing the whole new translation, and also wrote the preface and arguments to the books. He was born in the City of Hereford, and educated at Oxford. As a reward for his services in translating the Bible, he was promoted to the See of Gloucester, and ordained September 20th, 1612. He died A.D. 1624.

DR THOMAS BILSON,

Who assisted Dr Myles Smith in the final revision of the Bible of 1611, was descended from a German family related to the Duke of Bavaria. He was a native of Winchester, where he received his education at Wykeham School. In 1565 he was admitted perpetual fellow of New College, Oxford. He so distinguished himself by his learning and talents, that he rose to be prebendary of Winchester, warden of the College there; and at length Bishop of Worcester, in 1596, and in the following year translated to Winchester. Among other works he published a Survey of Christ's Sufferings and Descent into Hell, which occasioned much debate. He died June 18th, 1616, and was buried in Westminster Abbey.

DR JOHN HARMER

Was born at Newbury, in Berkshire, and educated first at Winchester, and then at New College, Oxford, of which he became perpetual fellow in 1574. He was chief master of Winchester School for nine years, and warden of the College there seventeen years. He died October 11th. 1613.

DR RICHARD BRETT

Was born in London, and educated at Oxford. Anthony Wood says, "He was a person famous in his time for learning as well as piety, skilled and versed to a criticism in Latin, Greek, Hebrew, Chaldaic, Arabic, and Ethiopic tongues." In 1595, he obtained the Rectory of Quainton, near Aylesbury, in Buckinghamshire. He died April 15th, 1537, and was buried in the chancel of his Church.

DR JOHN SPENCER

Was a native of Suffolk, and on the death of Dr Rainolds, succeeded him as President of Corpus Christi College, Oxford, in 1607, and is said to have been revered for his learning and piety by all good men. He died April 3d, 1614.

ANDREW DOWNES

Was fellow of St John's College, Cambridge, and King's Greek Professor. He was accounted one of the best scholars of his time. He died 1625.

JOHN BOYSE OR BOIS

Was born at Nettlestead, in Suffolk, January 3. 1560, and educated at Cambridge. He was Rector of Boxworth, in Cambridge, and a prebend of Ely. He died in 1643.

DR THOMAS RAVENS

Was born at Maldon, in Surrey. Was first at Westminster, and afterwards at Christ's Church, Oxford. He became Dean of Christ's Church, and Bishop of Rochester, and died December 14th, 1609.

GEORGE ABBOT, ARCHBISHOP OF CANTERBURY,

Was the son of a clothworker of Guilford, in Surrey, where he was born, October 29th, 1562. He was a Fellow of Baliol College, Oxford, and became a popular preacher in the University. His church preferments were—Dean of Winchester, March 1599; Vice-Chancellor of Oxford, in 1600, 1603, and 1605; Bishop of Lichfield and Coventry, 1609; translated to London 1610; and succeeded Bancroft to the Archbishopal See of Canterbury 1611. Though a zealous Protestant, he boldly defended the rights of the subject and liberty of conscience. He founded an hospital at Guildford, which he liberally endowed with £300 per annum, for the employment and maintenance of a certain number of indigent persons. He died at Croydon, August 5th, 1663, at the age of 71, and was buried in the church of the Holy Trinity at Guildford. He left several large sums to charitable purposes, besides considerable donations to the University of Oxford. His publications were chiefly, although not entirely, divinity. His *History of the Massacre in the Valtoline* was printed in the third volume of Fox's Acts and Monuments.

DR WILLIAM BARLOW, BISHOP OF ROCHESTER.

Dr BARLOW was born at Barlow, in Lancashire, became Fellow of Trinity College, Cambridge; Prebendary of Westminster; and, in 1603, Dean of Chester. In 1605 he was made Bishop of Rochester, and in 1608 was translated to the See of Lincoln. He died in 1613, and was buried at his palace of Bugden.

WILLIAM DAKINS, B. D.

Was educated at Westminster, and from thence he removed to Cambridge, and was admitted into Trinity College, May 8th, 1587. On the 16th March 1593 he was chosen senior fellow. In 1602 he was Greek lecturer of his College, and in 1604 he succeeded Dr Gray as Professor of Divinity in Gresham College, London. Mr Dakins was also chosen Junior Dean of Trinity College, October 2d, 1606. But, dying the February following, had not the happiness of seeing the great work finished in which he was engaged.

DR GILES THOMSON, BISHOP OF GLOUCESTER,

Was born in London, and in 1571 was entered an exhibitor of University College. He became chaplain to Queen Elizabeth, Residentiary of Hereford, Rector of Pennibridge in Herefordshire, Dean of Windsor, Registrar of the most noble order of the Garter; and, in 1611 was advanced to the See of Gloucester. He died in 1612, to the grief of all who knew and honoured his piety and learning.

DR SAMUEL WARD

Was of a good family, and was born at Bishop's Middleham, in the Bishoprick of Durham. He was educated at Cambridge, and on January 5th, 1609, was chosen Master of Sidney Sussex College. He obtained many valuable preferments in the church, and in 1624 was Rector of Much-Munden in Herefordshire. He was one of the divines sent by James I. to the Synod of Dort in 1618. On the breaking out of the civil wars he suffered severe persecution, was deprived of his Mastership and Professorship, and plundered and imprisoned, both in his own and St' John's College. He is said to have died in great want, September 7th 1643. He was buried in Sidney Sussex chapel.

DR ROGER ANDREWS

Was brother to Lancelot Andrews, Bishop of Winchester. He was fellow of Pembroke Hall, and Master of Jesus' College, Cambridge. He was also Prebendary of Chichester and Southwell.

DR ROBERT SPALDING

Was fellow of St John's College, Cambridge, and King's Professor of Hebrew.

DR ANDREW BINGE OR BYNG

Was fellow of St Peter's College, Cambridge, and King's Professor of Hebrew in that University. In May 1609 he was translated to the Sub-deanery of York, and in April 1618 he was installed Archdeacon of Norwich. He died during the Interregnum.

JOHN FISHER,

Or JOHANNES PISCATOR, as he chose to call himself, was born at Argentine in Germany, in the year 1445. He made great progress in his studies, notwithstanding the civil war that overspread Germany at that time. Having studied Divinity with great success, he was called to Herborn to be Professor. He was so successful in his teaching that his fame brought students from Germany, France, Hungary, and Poland. He translated the whole Bible into the German language, and also a *Logical and Theological* analysis of the greater part of it. He also wrote on other subjects, and gave himself no time idly spent. He died at Herborn A.D. 1625, at the age of 80.

REV. JAMES M. RAY.

The exact period of the birth of the Rev. James M'Crae, McRay, or J. M. Ray, (for he used all these methods of spelling his name at different periods of his life,) is not known, but is supposed to have been about 1750. His father's name was Thomas M'Crae, who rented part of the farm of Knockreoch, and afterwards Woodhead in the parish of Carsphairn, which he occupied thirty years previous to his death. The subject of our memoir was the youngest of five children, and had the rudiments of his education at the school of his native parish, then taught by an able classical scholar, a Mr M'Kay. He studied at Edinburgh University for the church, and was ordained minister of a chapel in Maryport, N.W. of England, in 1775. It is uncertain how long he continued in this situation, but, falling into a bad state of health, he resigned his charge, and returned to Woodhead, the farm of his father. After a few years' residence at Woodhead his health was restored, and he was appointed assistant to the Rev. John Macnaught, minister of Buittle, on whose death in 1792 he returned to Edinburgh, and gained employment in that city by teaching Hebrew. Mr McRay was about this time introduced to the acquaintance of Mr James Gillespie, who had realized a large fortune as a manufacturer of tobacco, and founded the hospital and school that bear his name in the neighbourhood of Edinburgh. With this gentleman Mr McRay made the tour of Europe as his chaplain and companion, and afterwards they also visited America. On his return from the new world Mr Gillespie appointed him chaplain to his hospital in 1801, the year of its institution.

Mr McRay continued to discharge the duties of his office about twelve years, when some misunderstanding having arisen between him and the governors, he was induced to resign his situation, on condition of an annuity of £50 per annum being granted him for life. He now removed to Glasgow, where he applied himself diligently to his favourite study of translating the Sacred Volume into English, and in 1799 it was printed in London, in octavo. In 1802, a second edition appeared, and a third impression, in quarto, issued from the Glasgow press in 1815, the title-page of which is given in the account of the Translations, page 42. The present authorised version of the Bible was regarded by him as the worst translated work extant, and quite unintelligible in many important places, without the aid of commentators, an advantage which the greater portion of the people cannot be expected to command. He died in November 1816, between sixty-five and seventy years of age.

Having early become acquainted with the Hebrew and its cognate dialects, and obtained credit for his Biblical learning, soon after his settlement at Maryport, he published a small work, entitled, "The Hebrew Instructor;" and in 1780, "The design of the Creation, a Dissertation on the chief end and chief good of Man," appeared. Mr McRay was author, also, of a small pamphlet without date, on the "Philosophy of the languages of men, beasts, and birds." And on many other subjects, such as "the Theories of the Universe," the "Properties of matter and spirit," the "Nature, causes, and kind of dreaming." In 1805, he gave to the world "A view of the old and new way of the doctrine, discipline, and government in the Church of Christ." These works display learning and extensive reading; but want arrangement and correctness of taste, being masses of matter huddled together.

He was a man of primitive simplicity in appearance and habits, and continued to use the same fashion of dress which prevailed in his youth until the time of his death. Luxury and effeminacy of all kinds he held in utter detestation. He was an incessant talker, and the subject generally was his Biblical studies. Dr Murray, who knew him, is of opinion that, notwithstanding his many eccentricities, he was a good and learned man, of pious and literary habits, and is not known ever to have had a personal enemy.

His translation of the Bible may rather be termed a paraphrase. The following is a specimen from Ecclesiastes xii. 1., "Remember thy Creator in the days of thy youth, before the days of affliction come, and the years of *old age* approach, when thou shalt say, I have no pleasure in them. 2. Before the sun, and the light, and the moon, and the stars, become *dark to thee*, and the clouds return after rain, *or one trouble come upon another*. 3. When (the arms) the keepers of the (corporeal) house shall shake, and the strong ones (the limbs) be feeble, and (the teeth) the grinders shall cease, as being few (and unfit for use); and they that look out at the windows

(the optic nerve of the eyes) become dim. 4. And the doors be shut in the streets, (the lips fall in, the teeth being gone) and the sound of the grinding (in eating) be low; and they shall rise up at the sound of the bird, (sleeping being diminished and easily broken), and all the daughters of music (the accents of the voice and acuteness of the ear) fail. 5. They shall also be afraid of (ascending) the place which is high, (being weak and breathless) and fears (of stumbling) shall be in the way; and (grey hairs like) the almond tree's leaves shall flourish, and the grasshopper shall be a burden (small matters being troublesome, as being crooked and fretful); and the desire of enjoyment shall fail, for man goeth to his long home, and the mourners go about the streets. 6. Before the silver cord (the marrow of the backbone with its branches) be contracted; or the golden vial (the brain's membranes) be cracked, or the pitcher be broken at the fountain, (the cavities and conveyers of the blood from the heart), or the wheel be broken at the cistern (the returners of it from the lungs, liver, head, hands, and feet; the double, yea quadruple, circulation, galal and ruts, being repeated) be interrupted and cease," &c.

The above will give a pretty good idea of his manner of translating; he certainly mixes up his commentary with the text in no ordinary degree.

REV. BENJAMIN BOOTHROYD.

He was a native of Yorkshire, and was born in 1768. His parents were poor and in a humble situation in life; and from them he received a very scanty education, being obliged to assist his father in early life, who followed his profession of a shoemaker, and Benjamin learned from him the rudiments of the gentle craft. He soon, however, left his father, and went to Halifax, where he found employment. After spending in this town some time with companions little calculated to improve either his mind, body, or finances, he felt a strong conviction of the necessity of religion, and leaving his former course of life and companions, he sought every opportunity of improving his mind, and particularly in studying the Sacred Scriptures. By the assistance of a friend who saw his natural abilities and piety, he was sent to a Dissenting College. By intense study, he was soon considered qualified to take charge of a congregation at Pontefract, where, his income being small, he commenced bookseller and printer. In 1807, he published a History of Pontefract, in octavo. He applied himself so effectually about this time to the Hebrew, that he soon became a proficient in that language. And in 1810 he commenced the publication of a work, issued in quarterly parts, entitled, "Biblia Hebraica, or the Hebrew Scriptures of the Old and New Testament," 4to. Upon this work Mr Boothroyd frequently worked six or eight hours a day, besides compiling the manuscript, and examining and correcting the proof-sheets, in which his compositor only knew the letters. He was also much assisted by his wife, who compared the proofs with the manuscripts, letter by letter. After this he began a translation of the whole Bible into English, the last sheet of which he corrected in the last week of his illness.

B. Boothroyd was forty-two years in the ministry, twenty-four of which were passed at Pontefract, and the latter eighteen at Huddersfield. He was born in 1768, and died September 8. 1836, being sixty-eight years of age. His manners were open and obliging, and he ever maintained, with much urbanity of mind, a deep sense of religion.

A
COLLATION OF THE PRINCIPAL TRANSLATIONS
OF THE
HOLY SCRIPTURES ;

WHICH
BY COMPARISON ILLUSTRATE MANY A DIFFICULT PASSAGE :

WITH
SEVERAL EXPLANATORY NOTES BY THE COLLATOR,

And Extracts from other Versions.

GENESIS.

JOHN ROGERS' TRANSLATION. 1537.

THE FYRST BOKE OF MOSES,
CALLED
GENESIS.

THE FYRST CHAPTER.



N the beginnyng God created heaven and erth. The erth was voyde and empyte and darcknesse was upon the depe and the Spirite of God moved upon the water.

Than God sayde; let there be lyght, and there was lyght.

CHAP. II.

A This was heaven and erth fynysht with all their apparell.

B And there sprange a ryver out of Eden to water the garden and thence devyded itselfe and grewe into foure pryncypall waters.

The name of the one is Phison, he it is that compasseth all the lande of Hevyla where gold groweth, And the gold of that contre is precyous, ther is founde Bedellyom, and a stone called Onix.

The name of the second ryver is Gihon, which compasseth all the lande of Inde.

c And the name of the thyrd ryver is Hlydekell, whych runneth on the east syde of the Assyryans.

And the fourth ryver is Euphrates.

CHAP. III.

B And the eyes of bothe them were opened that they understode how that they were naked. Than they sowed fygge-leves togedder and made them apurnes.

c I wyll put hatred betwene the and the woman and betwene thy seed and hyr seed.

And that seed shall treade the on thy heed, and thou shalt treade it on the heele.¹

And unto the woman he sayde: I wyll suerly encrease thy sorow and make the oft with chylde and with payne shalt thou be delveryed: And thy lustes shall pertayne unto thy husband, and he shall rule the.

BISHOPS' BIBLE 1572 and 1578.

THE FIRST BOOKE OF MOSES,
CALLED IN HEBREW
OF THE FIRST WORDE OF THE BOOKE, BERESCHITH,
AND IN GREEKE
GENESIS.

CHAP. I.



N the beginnyng God created the heaven and the earth.

2 And the earth was without fourme, and was voyde and darcknesse (was) upon the face of the deepe, and the Spirite of God moved upon the face of the waters.

3 And God said, Let there be lyght: and there was lyght.

CHAP. II.

1 The heavens also and the earth were finisshed, and al the boaste of them.

10 And out of Eden there went forth a flood to water the garden, and from thence it was divided and became into foure heades.

11 The name of the first is Pison, the same that compasseth the whole lande of Havilah, where there is golde.

12 And the golde of the lande is very good. There is also Bdelium, and the onixe stone.

13 The name of the seconde river is Gyhon: the same is it that compasseth the whole lande of Ethiopias.

14 The name of the thirde river is Hidekel, and it goeth towarde the east side of Assyria: and the fourth river is Euphrates.

CHAP. III.

6 Then the eyes of them both were opened, and they knewe that they were naked, and they sewed fygge leaves together and made themselves apurnes.

15 I wyl also put enmitie betwene thee and the woman, betwene thy seede and her seede: and it shall treade downe thy head, and thou shalt treade upon his heele.¹

16 But unto the woman he sayde, I wyl very much multiplie thy sorowe and thy greefes of chyldebearing. In sorowe shalt thou bring forth chyl dren: thy desyre (shall be) to thy husbnde, and he shal have the rule of thee.

¹ Edit. 1592. Treade down thy head and thou shalt treade upon his heele.

GENESIS.

GHEEVAN TRANSLATION. Edin. printed by ALEX. ARBUTHNOT, 1751.

THE FIRST BOOKE OF MOSES,
CALLED
GENESIS.

CHAP. I.



1 In the beginning God created the heaven and the earth.

2 And the earth was without forme and voide, and darknesse was upon the deepe and the Spirit of God mooved upon the waters.

3 Then God said, Let there be light; And there was light.

CHAP. II.

1 Thus the heavens and the earth were finished, and all the hoste of them.

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

11 The name of one is Pishon: the same compasseth the whole land of Havilah, where is gold.

12 And the gold of that land is good: there is bdellium and the onyx-stone.

13 And the name of the second river is Gihon: the same compasseth the whole land of Cush.

14 The name also of the third river is Hiddekel: this goeth toward the east side of Asshur: and the fourth river is Pereth.

CHAP. III.

7 Then the eyes of them both were opened, and they knew that they were naked, and they sewed figge tree leaves together, and made themselves breeches.

15 I will also put enimitie between thee and the woman, and betwene thy seed and her seed, He shall breake thine head, and thou shalt bruise his heele.¹

16 Unto the woman he said, I will greatly increase thy sorrowes, and thy conceptione. In sorow shalt thou bring forth children, and thy desire shall be subject to thine husband and he shall rule over thee.

KING JAMES' or PRESENT TRANSLATION

THE FIRST BOOK OF MOSES,
CALLED
GENESIS.

CHAP. I.



1 In the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters.

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

CHAP. II.

1 Thus the heavens and the earth were finished, and all the host of them.

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

11 The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold;

12 And the gold of that land is good: there is bdellium and the onyx-stone.

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

14 And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria, and the fourth river is Euphrates.

CHAP. III.

7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

15 And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception, in sorrow thou shalt bring forth children: and thy desire shall be to thy husband, and he shall rule over thee.

JOHN ROGERS' TRANSLATION. 1537.

CHAP. IV.

A And Abell became a shepherde and Cayn became a plowman.

B A vagabunde and a rennagate shalt thou be upon the erth.

And Cayn saide unto the Lorde: my synne is greater then that it may be forgiven.

D Then sayde Lamech unto hys wyves, Ada and Zilla: heare my voyce ye wyves of Lamech, and herken unto my wordes for I have slayne a man and wounded myselfe and have slayn a yong man and gotte myselfe strypes: for Cayn shall be avenged seven folde, but Lamech seventie tymes seven folde.

CHAP. VI.

A There were tyrantes in the worlde in those dayes.

C Make the an arcke of pyne tree and make chambers in the arcke, &c.

CHAP. XII.

D Wherefore toldest thou me not that she was thy wyfe: Why saydest thou that she was thy syster and causedest me to take hyr to my wyfe? take her and be walkynge.

CHAP. XIII.

D Than Abram toke downe his tente and went and dwelled in the okegrove of Mamre, &c.

CHAP. XV.

A And Abram answered: Lord Jehovah what wilt thou geve me: I go chyllesse and the cater of myne house this Eleazar of Damasco hath a sonne.

B And when the sonne was downe ther fell a slomber upon Abram,

C And loo feare and greate darcknesse came upon hym.

D When the sonne was doune and it was waxed darcke: beholde ther was a smokingy fornesse and a fyrebrand that went betweene the sayde peeces.

CHAP. XVI.

D And she called the name of the Lorde that spake unto her: Thou art y^e God that lokest on me, for she sayd I have of a surtie sene here the backe parts of hym that seeth me. Wherefore she called the well The well of the lyvynge y^t seeth me.

CHAP. XVIII.

A And the Lorde appeared unto hym in the okegrove of Mamre, as he sat in his tent dore in the heate of the daye.

A And Abraham went apace into his tent unto Sara and sayde make redy attonce thre peckes of fyne meale kneade it and make cakes.

BISHOPS' BIBLE. 1572 and 1575.

CHAP. IV.

2 And Habel was a keeper of sheepe, but Cain was a tiller of the ground.

12 A fugitive and a vagabounde shalt thou be in the earth.

13 And Cain sayde unto the Lord My iniquitie is more then that it may be forgiven.

23 And Lamech saide unto his wyves Ada and Sella, heare my voyce ye wyves of Lamech, hearken unto my speache: for I have slayne a man to the woundyng of myselfe, and a yong man to myne owne punishment.

24 If Cain shal be avenged seven fold, truly Lamech seventie times and seven times.

CHAP. VI.

4 But there were gigantes in those dayes in the earth:

14 Make thee an arke of pine trees, habitations shall thou make in the arke, &c.

CHAP. XII.

19 Why diddest thou not tel me that she was thy wife: Why saidest thou, She is my sister: and so I might have taken her to be my wyfe, take her, and goe thy way.

CHAP. XIII.

18 Then Abram taking down his tent came and dwelled in the plaine of Mamre, &c.

CHAP. XV.

2 And Abram sayde, Lord God what wilt thou geve me when I goe chyllesse: the chylde of the stewardship of my house is this Eleazar of Damasco.

12 And when the sunne was downe there fell a deepe slepe upon Abram: and loe, an horrour of great darcknesse fell upon him.

17 And so it was that when the sunne went downe and it was twilight behold a smoking furness and a fyrebrande goyng betweene the sayde peeces.

CHAP. XVI.

13 And she called the name of the Lord that spake unto hir: thou God lokest on me: for she sayde have I not also here looked after him that seeth me;

14 Wherefore the well was called The well of him that lyveth and seeth me.

CHAP. XVIII.

1 And the Lorde appeared unto him in the playne of Mamre: and he sate in his tent doore in the heate of the day.

6 And Abraham went apace into the tente unto Sara and sayde, Make ready at once three measures of fine meale, kneade (it) and make cakes upon the hearth.

GENEVAN TRANSLATION. Edin.: Printed by ALF. ARBUTHNOT. 1749.

CHAP. IV.

2 And Habel was a keeper of sheepe, and Cain was a tiller of the ground.

12 A vagabond and a runnagate shalt thou bee in the earth.

13 And Cain said to the Lord My punishment is greater than I can beare.

23 Then Lamech said unto his wives Adah and Zillah, heare my voice, yee wives of Lamech: hearken unto my speech: for I would slay a man in my wound, and a young man in mine hurt.

24 If Cain shall be avenged seven fold, truly Lamech seventie times seven fold.

CHAP. VI.

4 There were gyantes in the earth in those daies.

14 Make thee an arke of pine trees: thou shalt make cabins in the arke, &c.

CHAP. XII.

19 Why saydest thou, She is my sister, that I should take her to be my wife: Now therefore behold thy wife, take her and goe thy way.

CHAP. XIII.

18 Then Abram removed his tent, and came and dwelled in the plains of Mamre, &c.

CHAP. XV.

2 And Abram said, O Lord God, what wilt thou give me, seeing I goe childlesse and the steward of mine house is this Eliezer of Damascus:

12 And when the sunne went down, there fell an heave sleepe upon Abram: And a very fearefull darknesse felle upon him,

17 Also when the sunne went downe there was a darke-ness, and behold, a smoking furnace and a firebrand went between those pieces.

CHAP. XVI.

13 Then shee called the name of the Lord that spake unto her, thou God lookest on mee, for shee said, Have I not also here looked after him that seeth me.

14 Wherefore the well was called Beer-lahai-roi.

CHAP. XVIII.

1 Againe the Lord appeared to him in the plaine of Mamre: as hee sate in his tent doore about the heat of the day.

6 Then Abraham made haste into the tent unto Sarah, and said, Make ready at once three measures of fine meale; knead it, and make cakes upon the hearth.

KING JAMES' OR PRESENT TRANSLATION.

CHAP. IV.

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

12 A fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the Lord, My punishment is greater than I can bear.

23 And Lamech said unto his wives, Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.

24 If Cain shall be avenged seven fold, truly Lamech seventy and seven-fold.

CHAP. VI.

4 There were giants in the earth in those days.

14 Make thee an ark of Gopher wood: rooms shalt thou make in the ark, &c.

CHAP. XII.

19 Why saidst thou, She is my sister? so I might have taken her to be my wife: now therefore behold thy wife, take her, and go thy way.

CHAP. XIII.

18 Then Abram removed his tent, and came and dwelt in the plain of Mamre, &c.

CHAP. XV.

2 And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

12 And when the sun was going down, a deep sleep fell upon Abram, and lo, an horror of great darkness fell upon him.

17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

CHAP. XVI.

13 And she called the name of the Lord that spake unto her, thou God seest me: for she said, have I also here looked after him that seeth me?

14 Wherefore the well was called Beer-lahai-roi;

CHAP. XVIII.

1 And the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;

6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.

JOHN ROGERS' TRANSLATION. 1537.

CHAP. XIX.

c And Lot went out and spake unto his sonnes in lawe which shulde have married his daughters.

CHAP. XX.

d And unto Sara he sayde; Se I have geven thy brother a thousande peeces of sylver, beholde this thyng shall be a coveyng to thyne eyes and unto all that are wyth the and unto all men an excuse.

CHAP. XXI.

A And Sara sayd; God hath made me a laughynge stocke; for all yt heare will laugh at me.

CHAP. XXII.

A After these dedes, God dyd prove Abraham, &c.

c And Abraham called the name of the place, the Lorde wyll see: wherfore it is a comen saynge thys daye; in the mounte will the Lorde be seene.

CHAP. XXIII.

A And Abraham stode up from the coorse, &c.

B And let hym gyve me the dubbyll cave which he hath in the ende of hys felde, &c.

B Thus was the felde of Ephron wherein the dubbyll cave is before Mamre: even the felde and the cave that is therein and all the trees of the felde whiche growe in all the borders rounde about, made sure unto Abraham.

CHAP. XXIV.

c And the felowe wondred at her.

v But unto hyr brother and to hyr mother he gave spyces.

g Thou art oure sister, growe into thousande thousandes, and thy seed possesse the gats of their enemyes.

And Isaac was comyng from the well of the lyvynge and syng,

And then she toke hyr mantell and put it about hyr.

CHAP. XXV.

d Than Jacob gave Esau brede and potage of redde ryse. And he ate and droncke and rose up, and went hys waye. And so Esau regarded not hys byrthrighte.

CHAP. XXVI.

A But hyde in the lande which I say unto the.

CHAP. XXVII.

A Which were disobedient unto Isaac and Rebecca

BISHOP'S BIBLE. 1572 and 1575.

CHAP. XIX.

14 And Lot went out, and spake unto his sonnes in lawe, whiche married his daughters, &c.

CHAP. XX.

16 But unto Sara he sayde, See I have given thy brother a thousande peeces of silver, beholde, it is as a covering of thyne eyes, unto all that are with thee, and to all (other) and thus she was reprovèd.

CHAP. XXI.

6 But Sara sayde, God hath made me to rejoyce so that all that heare will joye with me.

CHAP. XXII.

1 After these sayings, God did tempt Abraham, &c.

14 And Abraham called the name of the place, The Lord will see. As it is sayde thys daye, In the Mount will the Lorde be seene.

CHAP. XXIII.

3 And Abraham stood up from the sight of his coorse, &c.

9 That he may give me the cave of Machpelah, which he hath in the ende of his field, &c.

17 And the field of Ephron in Machpelah, which was before Mamre, even the felde, and the cave that was therein, and all the trees that were in the felde, and that were in all the borders round about, was made sure.

CHAP. XXIV.

21 And the man wondered at hir, &c.

53 And to hir brother and to hir mother he gave costley gyftes.

60 Thou art our syster, growe into thousand thousands, and thy seede possesse the gate of his enimies.

62 And Isahac was commyng from the way of the well of the living and seeyng me.

65 Therefore she tooke hir vayle, and covered hir.

CHAP. XXV.

34 Then Jacob gave Esau breade and pottage of ryse, and he did eate and drinke, and rose up and went his way: and Esau little regarded his birthright.

CHAP. XXVI.

2 (But) abyde in the land which I shall shewe unto thee.

35 Which were disobedient unto Isahac and Rebecca.

GENEVAN TRANSLATION. FOURTH PRINTED BY ALEX. ARDATHNOT. 1579.

CHAP. XIX.

14 Then Lot went out and spake unto his sons-in-law which married his daughters, &c., &c.

CHAP. XX.

16 Likewise to Sarah he sayde, Beholde, I have given thy brother a thousand pieces of silver; beholde, he is the vaile of thine eyes to all that are with thee, and to all others: and she was thus reprovcd.

CHAP. XXI.

6 Then Sarah said, God hath made me to Rejoyce; all that heare will rejoyce with me.

CHAP. XXII.

1 And after these things God did prove Abraham, &c.

14 And Abraham called the name of that place Jehovah Jireh, as it is said this day, In the mount will the Lorde be scene.

CHAP. XXIII.

3 Then Abraham rose up from the sight of his corps, &c.
9 That he would give me the cave of Machpelah, which he hath in the end of his fiede: &c.

17 So the fiede of Ephron, which was in Machpelah, and over against Mamre, even the fiede and the cave that was therein, and all the trees that were in the fiede, which were in all the borders round about, was made sure.

CHAP. XXIV.

21 So the man wondered at her, &c.

53 Also unto her brother and to her mother he gave gifts.

60 Thou art our sister, grow into thousand thousands, and thy seede possesse the gate of his enemies.

62 Now Izhak came from the way of Beer-la-hai-roi,

65 So she tooke a vaile and covered her.

CHAP. XXV.

34 Then Jaakob gave Esau bread and pottage of lentiles, and he did cate and drinke and rose up, and went his way; so Esau contemned his birthright.

CHAP. XXVI.

2 But abide in the lande which I shall shew unto thee.

35 And they were a grieft of minde to Izhak and to Rebekah.

KING JAMES' OR PRESENT TRANSLATION.

CHAP. XIX.

14 And Lot went out, and spake unto his sons-in-law which married his daughters, &c.

CHAP. XX.

16 And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver; behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other. Thus she was reprovcd.

CHAP. XXI.

6 And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.

CHAP. XXII.

1 And it came to pass after these things, that God did tempt Abraham; &c.

14 And Abraham called the name of that place Jehovah-Jireh; as it is said to this day: In the mount of the Lord it shall be seen.

CHAP. XXIII.

3 And Abraham stood up from before his dead, &c.

9 That he may give me the cave of Machpelah, which he hath, which is in the end of his field; &c.

17 And the field of Ephron, which was in Machpelah, which was before Mamre, the field and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure.

CHAP. XXIV.

21 And the man, wondering at her, &c.

53 He gave also to her brother and to her mother precious things.

60 Thou art our sister; be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

52 And Isaac came from the way of the well Lahai-roi;

65 Therefore she took a vail and covered herself.

CHAP. XXV.

34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink and rose up, and went his way. Thus Esau despised his birthright.

CHAP. XXVI.

2 Dwell in the land which I shall tell thee of.

35 Which were a grief of mind unto Isaac and to Rebekah.

JOHN ROGERS' TRANSLATION. 1537

CHAP. XXVIII.

A Aryse and gett the to Mesopotamia to the house of Bethuel thy mother's father.

CHAP. XXIX.

A Then Jacob lyfte up his fete and went toward the East countrie.

CHAP. XXX.

B Than sayde Lea; Good luck, and called his name Gad.

CHAP. XXXI.

C And Jacob stalle awaye the hert of Laban the Syrien in y^t he told hym not y^t he fled.

D Take hede to thyselfe that thou speake not to Jacob ought save good.

G And this totehyll which the Lorde seeth (sayde he) be wytnesse betwene me and the when we are departed one from another.

G And Jacob sware by hym that hys father Isaac feared.

CHAP. XXXII.

B We came unto thy brother Esau and he cometh ageynst the and iii hundred men with him. Than was Jacob greatly affrayd, and wist not which waye to turne himselfe;

E And he tarried all that nyghte in the tente.

F And when he sawe that he coulede not prevayle agaynst hym, he smote hym under the thye, and the senowe of Jacob's thye shranke as he wrestled with him.

For thou hast wrestled wyth God and hast prevayled.

G Because that he smote Jacob under the thye in the senow that shroncke.

CHAP. XXXIII.

D And Jacob came peaceably into the cite of Sichem in the lande of Canaan, after that he was come from Mesopotamia, and pitched before the cite, and bought a parcell of ground where he pitched hys tent of the children of Kemor, Sichem's father, for an hundred lames.

And he made there an aulter, and there called upon the mightie God of Israel.

CHAP. XXXV.

B And the name of it was called the Ooke of lamentation.

CHAP. XXXVI.

A Esau took his wyves of the daughters of Canaan, Ada the daughter of Elon an Hethite, and Aholibama the daugh-

BISHOPS' BIBLE. 1572 and 1575.

CHAP. XXVIII.

2 Arise and get thee to Mesopotamia to the house of Bethuel thy mother's father.

CHAP. XXIX.

1 Then Jacob went on his journey, and came into the land, of the people of the East.

CHAP. XXX.

11 Then sayde Lea, "Good Lucke;" and called his name Gad.

CHAP. XXXI.

20 And Jacob stole away the hart of Laban the Syrian, in that he tolde hym not that he fledde.

24 Take heede that thou speake not to Jacob ought "save good."

49 And Mispah: for he sayde, The Lord looke between thee and me, when we are departed one from another.

53 And Jacob sware by the feare of his father Isahac.

CHAP. XXXII.

6 We came to thy brother Esau, and he commeth to meet thee, and hath foure hundred men with him.

7 But Jacob was greatly affraid, and wist not whiche way to turne himselfe.

21 And he taryed all that night in the companie,

25 And when he sawe that he could not prevayle agaynst hym, he smote hym upon the hucklebone of his thigh, and the hucklebone of Jacob's thigh loosed oute of joynt, as he wraستهd with hym.

28 For as a prince haste thou wraستهd with God, and with men, and hast prevayled.

32 Because that he touched the hucklebone of Jacob's thigh, about the sinnowe that shranke.

CHAP. XXXIII.

18 And Jacob came to Sale, a cite of Sichem which is in the lande of Chanaan, after that he was come from Mesopotamia, and pitched before the cite.

19 And bought a parcel of grounde, where he pitched his tent, of the children of Hemor, Sichem's father, for an hundred peeces of money.

20 And he made there an aulter and called it, The mightie God of Israel.

CHAP. XXXV.

8 And the name of it was called The Oke of Lamentation.

CHAP. XXXVI.

2 Esau tooke his wives of the daughters of Chanaan: Ada the daughter of Elon an Hittite, and Aholi-

GENEVA'S TRANSLATION. Printed by ALEX. ARBUTHNOT, 1570.

KING JAMES' or PRESENT TRANSLATION.

CHAP. XXVIII.

2 Arise get thee to Padan-aram to the house of Bethuel thy mother's father.

CHAP. XXIX.

1 Then Jaakob lift up his feete and came into the East country.

CHAP. XXX.

11 Then said Leah, A company commeth: and she called his name Gad.

CHAP. XXXI.

20 Thus Jaakob stole away the heart of Laban the Aramite: for he tolde him not that he fled.

24 Take heede that thou speake not to Jaakob ought save good.

49 Also hee called it Mizpah, because hee sayde, The Lord looke betwene me and thee, when we shall be departed one from another.

53 But Jaakob sware by the feare of his father Izhak.

CHAP. XXXII.

6 We came unto thy brother Esau, and he also commeth against thee and foure hundreth men with him.

7 Then Jaakob was greatly afraid, and was sore troubled,

21 But hee taried that night with the company.

25 And he sawe that he could not prevaile against him, therefore hee touched the hollow of his thigh, and the hollow of Jaakob's thigh was loosed, as he wrestled with him.

28 Because thou hast had power with God, thou shalt also prevaile with men.

32 Because hee touched the sinew that shranke in the hollowe of Jaakob's thigh.

CHAP. XXXIII.

18 Afterward Jaakob came safe to Shechem a Citie, which is in the Land of Canaan, when he came from Padan-aram, and pitched before the citie.

19 And there he bought a parcel of ground, where he pitched his tent, at the hande of the sonnes of Hamor, Shechem's father, for an hundreth pieces of money.

20 And he set up there an altar, and called it The mightie God of Israel.

CHAP. XXXV.

8 And he called the name of it Allon-Bachuth.

CHAP. XXXVI.

2 Esau tooke his wives of the daughters of Canaan: Adah the daughter of Elon, an Hittite, and Aholiba-

CHAP. XXVIII.

2 Arise, go to Padan-aram, to the house of Bethuel thy mother's father.

CHAP. XXIX.

1 Then Jacob went on his journey, and came into the land of the people of the east.

CHAP. XXX.

11 And Leah said, A troop cometh: and she called his name Gad.

CHAP. XXXI.

20 And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled.

24 Take heed that thou speak not to Jacob, either good or bad.

49 And Mizpah: for he said, the Lord watch between me and thee, when we are absent one from another.

53 And Jacob sware by the fear of his father Isaac.

CHAP. XXXII.

6 We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid and distressed:

21 And himself lodged that night in the company.

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

28 For as a prince hast thou power with God and with men, and hast prevailed.

32 Because he touched the hollow of Jacob's thigh in the sinew that shrank.

CHAP. XXXIII.

18 And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padan-aram, and pitched his tent before the city.

19 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money.

20 And he erected there an altar, and called it Elohe-Israel.

CHAP. XXXV.

8 And the name of it was called Allon-bachuth.

CHAP. XXXVI.

2 Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholiba-

JOHN ROLLE'S TRANSLATION. 1537.

ter of Ana, which Ana was the sonne of Zibeon an Hevite.¹

c Thys was that Ana, that founde the mules in the wilderness, as he fed hys father Zibeon's asses.

CHAP. XXXVII.

G And the Madyanites solde hym in Egypte unto Putiphar a Lorde of Pharaos: and his chefe Marshall.

CHAP. XXXIX.

A Joseph was brought unto Egypte and Putiphar a Lorde of Pharaos and his chefe Marshall an Egyptian bought him of the Ishmaelites which brought him thither. And the Lorde was with Joseph and he was a luckie felowe and continued in the house of his master the Egyptian.

CHAP. XLI.

B And he sent and called for all the soothsayers of Egypte,

And there was with us a yong man an Hebrue borne servaunte unto the chefe Marshall.

Thou therefore shalt be over myne house, and accordynge to thy worde shal al my people be fede, onely in the seate wyl I be above the.

E And he toke of hys ryng from hys fyngre, and put it upon Joseph's fyngre, and arrayed him in rayment of bysse, and put a golden chayne aboute his necke.

E And sett him upon the best charet that he had save one. And they cryed before him Abrech and that Pharao had made him ruclar over all the land of Egypte.

F And he gave him to wife Asnath the daughter of Putiphar preast of On.

CHAP. XLIII.

c Take of the best frutes of the lande in your vessells and bring the man a present, a curtesye of bawlm and a curtesye of hony, spices and myrre, dates and almondes.

And I will be as a man robbed of his chyldren.

For they herde say that they should dyne there.

G And they broughte rewardes unto them from before hym: but Benjamin's parte was fyve tymes so muche as any of theirs. And they ate and they dronke and were dronke with him.

CHAP. XLIV.

A Is that not the cuppe of which my lorde drynketh and doth he not prophesye therein? ye have evell done that ye have done.

c Wist ye not that soch a man as I can prophesye?

BISHOPS' BIBLE. 1522 and 1535.

bama the daughter of Ana, the daughter of Sibeon, an Hevite.

54 This was that Ana, that founde mules in the wilderness, as she fedde hir father Sibeon's asses.

CHAP. XXXVII.

36 And the Midianites sold hym in Egypt unto Putiphar, chiefe officer of Pharaos, and his chiefe stewarde.

CHAP. XXXIX.

1 Joseph was brought unto Egypt, and Putiphar a Lorde of Pharaos, and his chiefe stewarde, an Egyptian, bought him of the Ismaelites, whiche had brought him thither.

2 And God was with Joseph, and he became a luckie man, continuynge in the house of his mayster the Egyptian.

CHAP. XLI.

8 And he sent and called for all the soothsayers of Egypt,

12 And there was with us a young man, an Hebrue borne, servaunt unto the chiefe steward.

40 Thou therefore shalt be over my house, and accordynge to thy word shal al my people be ruled: only in the (Kynges) seate wyl I be above thee.

42 And Pharaos toke off his ring from his hand, and put it upon Joseph's hande, and arrayed him in cloth of raynes, and put a golden chayn about his necke.

43 And set him upon the best charret he had save one, and they cryed before him Tender father: and made him ruler over all the land of Egypt.

45 And he gave him to wife Asnath the daughter of Potipherah priest of On.

CHAP. XLIII.

11 Take of the best fruits of the lande in your vesselles, and bring the man a present, a curtsie of bawlm and a curtsie of honey, spices, and myrre, nuttes, and almonds.

14 And thus I am as one that is quite robbed of his chyldren.

25 For they heard say that they should eate bread there.

34 And he sente rewardes unto them from before hymselfe, but Benjamin's parte was fyve tymes so muche as any of theirs, and they dronke, and were made merrie with hym.

CHAP. XLIV.

5 Is not that the cup in the which my lorde drinketh? and for the which he consulteth with the prophesiers.

15 Wote yee not that such a man as I doe consulte with prophesiers.

¹ The vulgar Latin says, "This was that Anah, that found the hot waters in the wilderness." The Samaritan version renders it "Emean," which corresponds to the Hebrew (Gen. xiv. 6), and likewise the Chaldee. The Vulgar Latin renders it by a word which signifies giants. The Emecans, or Emecies, were a tribe of Canaanites (Gen. x. 10). In the margin of the B. B. is printed at Glasgow in 1815, the translation, "This was that Anah, who consulted the Linnus in the wilderness." This was certainly more worthy of notice than either finding hot waters or mules, especially as to find in the Bible

GENEVAN TRANSLATION. by ALEX. ARBUTHNOT.

KING JAMES' OR PRESENT TRANSLATION.

mah the daughter of Anah, the daughter of Zibeon an Hivite ;

24 This was Anah, that founde mules in the wilderness as he fed his father Zibeon's asses.

CHAP. XXXVII.

36 And the Midianites solde him into Egypt unto Potiphar an eunuche of Pharaohs, and his chiefe steward.

CHAP. XXXIX.

1 Now Joseph was brought downe into Egypt : and Potiphar an eunuch of Pharaoh's (and his chief steward an Egyptian) bought him at the hand of the Ishmeelites, which had brought him thither.

2 And the Lord was with Joseph : and he was a man that prospered, and was in the house of his master the Egyptian.

CHAP. XLI.

8 Therefore he went and called all the soothsayers of Egypt ;

12 And there *was* with us a yong man an Ebrwe, servaunt unto the chiefe stewarde ;

40 Thou shalt be over myne house, and at thy word shall all my people be armed, onely in the king's throne wil I be above thee.

42 And Pharaoh tooke off his ring from his hand ; and put it upon Joseph's hand and arrayed him in garments of fine linen : and put a golden chaine about his necke.

43 So he set him upon the best charet that he had save one : and they cryed before him, Abrech ; and placed him over all the land of Egypt.

45 And hee gave him to wife Asenath the daughter of Potipherah prince of On.

CHAP. XLIII.

11 Take of the best fruites of the lande in your vessels and bring the man a present, a litle rosin : and a litle hony : spices and myrrhe, nuttes and almondes.

14 But I shall be robbed of my child, as I have bene.

25 (For they heard say, that they should eat bread there.)

34 And they tooke meases from before him, and sent to them, but Benjamin's mease was five times so much as any of theirs : and they drunke, and had of the best drinke with him.

CHAP. XLIV.

5 Is that not *the cup* wherein my Lord drinketh ? and in the which he doth divine and prophesie.

15 Know yee not that such a man as I can divine and prophesie.

mah the daughter of Anah, the daughter of Zibeon the Hivite.

24 This was that Anah that found the mules in the wilderness as he fed the asses of Zibeon his father.

CHAP. XXXVII.

36 And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

CHAP. XXXIX.

1 And Joseph was brought down to Egypt ; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

2 And the Lord was with Joseph, and he was a prosperous man, and he was in the house of his master the Egyptian.

CHAP. XLI.

8 And he sent and called for all the magicians of Egypt.

12 And there was there with us a young man, an Hebrew, servant to the captain of the guard ;

40 Thou shalt be over my house, and according unto thy word shall all my people be ruled ; only in the throne will I be greater than thou.

42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck.

43 And he made him to ride in the second chariot which he had, and they cried before him, Bow the knee : and he made him ruler over all the land of Egypt.

45 And he gave him to wife Asenath, the daughter of Potipherah priest of On.

CHAP. XLIII.

11 Take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds.

14 If I be bereaved of my children, I am bereaved.

25 For they heard that they should eat bread there.

34 And he took and sent messes unto them from before him, but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

CHAP. XLIV.

5 Is not this it in which my lord drinketh, and whereby indeed he divineth ?

15 Wot ye not that such a man as I can certainly divine.

often signifies to encounter as well as an enemy. The tribes of Judah and Simeon found Adoni Bezek, at Besek, Judges i. 5 ; and in 1 Samuel xxx. 3, our marginal note hath it " That the pre-as found Saul, and that he was sore wounded." See The Dutch Bible, printed at Amsterdam 1576, notes and converse of this chapter makes Anah the daughter of Zibeon, since in our B. and in the 24th verse, it makes her also find the mules.

JOHN ROGERS' TRANSLATION. 1537

CHAP. XLV.

e Take charretts with you out of the lande of Egypt, for youre children and for youre wyves: and bryng youre father and come.

f And unto his father he sent after the same maner x asses laden with good out of Egypt, and x she asses laden with corne bred and meate: to serve hys father by the waye.

g And Jacob's hert wavered for he beleved them not.

But when he sawe the charretts whych Joseph had sent to carye him, then his sprites revived.

CHAP. XLVIII.

c And Israel stretched out hys ryghte hand and layde it upon Ephraim's head, which was the younger, and hys left hand upon Manasses heed, crossying hys handes, for Manasses was the elder.

CHAP. XLIX.

A For in their wrath they slewe a man and in their self-wyll they houghed an oxe.

b He layde hym downe and couched hymselfe as a lyon, and as a lyonesse. Who dare stere him up?

The sceptre shall not departe from Juda, nor a ruelar from betwene his legges, untill Sylo come, unto whome the people shall herken.

c Hys eyes are roudier than wyne and hys teeth whitter than mylke.

Gad, men of warre shall invade him, and he shall turne them to flyght.

Of Asser cometh fatt breed, and he shall geve pleasures for a kynge.

That floryshynge chylde Joseph, that florissynge chylde and goodly unto the eye: the daughters ran upon the wall.

Out of hym shall come an herde-man, a stone in Israel.

CHAP. L.

b And when they came to the felde of Atad beyond Jordane.

Wherefore the name of the place is called Abelmizraim;

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

And they embawmed hym and put hym in a chest in Egypt.

BISHOPS' BIBLE. 1572 and 1575.

CHAP. XLV.

19 Take charretts with you out of the land of Egypt for your children, and for your wives, and bring your father, and come.

23 And unto his father he sent after the same manner, ten asses laden with good out of Egypt, and ten she asses laden with corne and bread and meate for hys father by the way.

26 And Jacob's hart wavered, for he beleved them not.

27 And when he sawe the charrettes which Joseph had sente to carrie him, the spirite of Jacob their father revived.

CHAP. XLVIII.

34 And Israell stretched out his right hand, and laid it upon Ephraim's head, whyche was the yonger, and his lefte hande upon Manasses head, guyding his hande wittingly, for Manasses was the firstborne.

CHAP. XLIX.

6 For in their wrath they slene a man, and in their selfe will, they digged downe a wall. He laide hym downe and couched himselfe as a lion and as a lionesse who will stirre hym up.

10 The scepter shall not depart from Juda, and a lawgiver from betwene his feete untill Silo come, and unto him shal the gathering of the people be.

12 His eyes shall be red with wine, and his teeth white with milke.

19 Gad, an hoast of men shall overcome him, but he shall overcome (him) at the last.

20 Out of the fat lande of Aser shall be his bread, he shall geve pleasures for a king.

22 Joseph is like a florishing bough, a bough flourishing by a well syde whose small boughes ran upon the wall.

24 Out of hym shall come an heardsman, a stone in Israel.

CHAP. L.

10 And they came to the corne floore of Atad, which is beyonde Jordane.

11 Wherefore the name of the place is called, the mourning of the Egyptians.

26 And so Joseph dyed when he was an hundred and ten yeeres olde: And they embalmed him with spices, putting hym in a chest in Egypt.

GLNEVAN TRANSLATION. Edin.: Printed by ALEX. ARBUTHNOT. 1579.

CHAP. XLV.

19 Take you charets out of the lande of Egypt for your children, and for your wives, and bring your father and come.

23 And unto his father likewise he sent ten hee asses laden with the best thinges of Egypt, and ten shee asses laden with wheat, and bread and meate, for his father by the waye.

26 And *Jaakob's* heart failed, for he beleeveth them not.

27 But when hee sawe the charets which Joseph had sent to carie him, then the spirit of *Jaakob* their father revived.

CHAP. XLVIII.

14 But Israel stretched out his right hand, and laid it on Ephraim's head, which was the yonger, and his left hand upon Manasseh's head (directing his handes of purpose) for Manasseh *was* the elder.

CHAP. XLIX.

6 For in their wrath they slewe a man, and in their selfe-will they digged downe a wall.

9 He shall lye downe and couche as a lion, and as a lionesse. Who shall stirre him up?

10 The sceptre shall not depart from Judah, nor a law-giver from betweene his feete, until Shiloh come, and the people *shall be* gathered unto him.

12 His eyes shall be red with wine, and his teeth white with milke.

19 Gad, an host of men shall overcome him; but he shall overcome at the last.

20 Concerning Asher, his bread *shall be* fat, and he shall give pleasures for a king.

22 Joseph *shall be* a fruitfull bough, *even* a fruitfull bough by the well side: the small boughes shall run upon the wall.

24 Of whom *was* the feeder *appointed by* the stone of Israel.

CHAP. L.

10 And they came to Goren Atad, which is beyonde Jordan.

11 Wherefore the name thereof was called Abel-mizraim.

26 So Joseph died, when he was an hundreth and ten yere olde: and they embalmed him, and put him in a chest in Egypt.

KING JAMES' or PRESENT TRANSLATION.

CHAP. XLV.

19 Take you waggons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

23 And to his father he sent after this manner, ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread, and meat for his father by the way.

26 And Jacob's heart fainted, for he believed them not.

27 And when he saw the waggons which Joseph had sent to carry him, the spirit of Jacob his father revived.

CHAP. XLVIII.

14 And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, and guiding his hands wittingly; for Manasseh was the first-born.

CHAP. XLIX.

6 For in their anger they slew a man, and in their self-will they digged down a wall.

9 He stooped down, he couched like a lion, and as an old lion, who shall rouse him up?

10 The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be.

12 His eyes shall be red with wine, and his teeth white with milk.

19 Gad, a troop shall overcome him: but he shall overcome at the last.

20 Out of Asher his bread shall be fat, and he shall yield royal dainties.

22 Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall.

24 From thence is the shepherd, the stone of Israel.

CHAP. L.

10 And they came to the threshing-floor of Atad.

11 Wherefore the name of it was called Abel-mizraim.

26 So Joseph died, being an hundred and ten years old, and they embalmed him, and he was put in a coffin in Egypt.

EXODUS.

JOHN ROGERS' TRANSLATION. 1537.

THE SECOND BOOKE OF MOSES

CALLED

EXODUS.

CHAP. II.



ND when she coule no longer hyde him she toke a basket of bulrushes, and daubed it wyth slyme and pitche, and layd the chyld therein, &c.

D And she bare yet another sonne whom he called Elieser, sayinge: the God of my father is myne helper and hath ryd me out of the hands of Phrao.¹

CHAP. III.

r Then sayd God unto Moses: I wilbe what I wilbe: And he sayd: this shalt thou saye unto the chyldren of Israel: I wilbe dyd send me unto you. And shall robbe the Egyptians.

CHAP. IV.

D And Moses sayde unto the Lorde: Oh my Lorde I am not eloquent, no not in tymes past and natuely sence thou hast spoken unto thy servaunte: but I am slowe-mouthed and slowe-tongued.

But he sayde: Oh my Lorde, send I pray thee whom thou wilt.

He shall be thy mouth and thou shalt be his God: and take this rodd in thy hande wherewith thou shalt do myracles.

CHAP. V.

A And Phrao answered what felowe is the Lorde that I shulde heare his voyce for to let Israel goe.

BISHOP'S BIBLE. 1572 and 1575.

THE SECOND BOOKE OF MOSES,
IN LATIN WITH A GREEK WORD CALLED EXODUS,
AND IN HEBREW
VELLE-SHEMOTH.

CHAP. II.



ND when she could no longer hyde hym, she tooke a basket (made) of bull-rushes, and dawbed it with slyme and pitche, and layde the chyld therein, and put it in the flagges by the rivers brinke.

CHAP. III.

14 And God answered Moses, I AM that I AM. And he sayde, Thys shalte thou say unto the children of Israel, (He that is called) I AM, hath sent me unto you.

22 And shall rob the Egyptians.

CHAP. IV.

10 Moses sayd unto the Lord, Oh my Lord, I am neyther yesterday, nor yer yesterday a man eloquent, neyther since thou hast spoken unto thy servant: but I am slow mouthed and slowe tongued.

13 He sayde, Oh my Lord, send I pray thee by the hand of him, whom thou wilt send.

16 And he shall be (even) he shall be to thee instead of a mouth and thou shalt be to him instead of God.

17 And thou shalt take this rod in thy hand, wherewith thou shalt do miracles.

CHAP. V.

2 And Phrao sayd, Who is the Lorde that I shoulde heare his voyce, and let Israel goe: I knowe not the Lorde, neyther will I let Israel goe.

¹ In Van Der Hoeck's Hebrew Bible, corrected and revised by Joseph S. C. F. Frey, and printed in London by Gookman, 1819, there is no account of the birth of Moses' second son, Elieser. Nor is there any account of it in the Latin version printed at Amsterdam, by Johannem Janssonium, 1627. But, not being a doctrinal point, it matters little less, although we are not able to account for this omission in some, or omission in others.

Although there is no account of the birth of Moses' second son in either the Bishop's, Geneva, or King James's Translation, I find it in an old Latin copy, in my possession, bought at the Duke of Sussex's sale, having the following title:—"Biblia cum Concordantiis veteris et novi Testamenti et

EXODUS.

GENEVAN TRANSLATION. Edita: Printed by ALEX. ARBUTHNOT. 1579.

KING JAMES' or PRESENT TRANSLATION.

THE SECOND BOOKE OF MOSES,
CALLED

EXODUS.

CHAP. II.



3 UT when she could no longer hide him she tooke for him an arke made of reede, and daubed it with slime and with pitch, and laid the childe therein, and put it among the bulrushes by the rivers brink.

CHAP. III.

14 And God answered Moses, I AM THAT I AM. Also hee sayd, thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

22 And shall spoyle the Egyptians.

CHAP. IV.

10 But Moses said unto the Lord, Oh my Lord, I am not eloquent, neither at anie time have bene, nor yet since thou hast spoken unto thy servant: but I am slowe of speache and slowe of tongue.

13 But he said: oh my Lord send I pray thee by the hand of him whom thou shouldest send.

16 And hee shall be, even hee shall be as thy mouth and thou shalt be to him as God.

17 Moreover thou shalt take this rodde in thine hand wherewith thou shalt doe miracles.

CHAP. V.

2 And Pharaoh said, Who is the Lord that I should heare his voyce and let Israel go? I know not the Lord, neither will I let Israel go.

THE SECOND BOOK OF MOSES,
CALLED

EXODUS.

CHAP. II.



3 ND when she could not longer hide him, she took for him an ark of Bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

CHAP. III.

14 And God said unto Moses, I Am That I Am: and he said, Thus shalt thou say unto the children of Israel, I Am hath sent me unto you.

22 And ye shall spoile the Egyptians.

CHAP. IV.

10 And Moses said unto the Lord, O my Lord I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: But I am slow of speach, and of a slow tongue.

13 And he said O my Lord send I pray thee by the hand of him whom thou wilt send.

16 And he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

CHAP. V.

2 And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go.

canonum canonum: necnon et additione in marginibus varietatis diversorum textuum ac etiam canonibus antiquis quatuor evangeliorum insertis: et accentu omnium Vocabulorum difficultum signato: Summa cum diligentia revisa cor. etc: et superprime emendata. Emendata magis Scaturit nunc Biblia tota. Que fuit in nullo te. iore visi prius Venduntur Lugdunum: a Stephano Guenardi Als Pinetti prope Sanctum Antonium.

Last paragraph of COLOPHON: "Impr. ssa I agolini per Magistrum Jo.annes Muglin, als de l'abray, Anno Salutis, M.CCCCXVI. die vo. XII. Aprilis." Exod. chap. ii. divis. on D. "Alterum ver. reperit: quem vocavit Eliazar: dicens. Deus enim patris mei adiutor meus: et eripuit me de manu Pharaonis."

JOHN ROGERS' TRANSLATION. 1557.

CHAP. VI.

A And God spake unto Moses saying unto him : I am the Lorde.

B And I appeared unto Abraham, Isaac and Jacob an Allmightie God : but in my name Jehovah was I not knowne unto them.

Wherefore saye unto the children of Israel I am the Lorde.

B And I will brynge you unto the lande over the which I dyd lyft up my hande to geve it unto Abraham, &c.

B And Amram toke Jochebed his nece to wyf which bare him Aaron and Moses.

CHAP. VIII.

A And upon thy vitels which thou hast in store.

C And Moses sayde unto Pharaο : appoynte thou the tyme unto me, when I shall pray for thee and for thy servauntes and thy people, to dryve awaye the frogges from the and thy house, so that they shall remayne but in the ryver only.

And he sayde to-morrow.

B And the frogges dyed out of the houses, courtes, and feldes.

CHAP. IX.

B And there brake out sores with blaynes both in man and beest.

So that the sorcerers coule not stande before Moses for there were botches upon the enchanter and upon all the Egyptians.

CHAP. X.

A To-morrow will I brynge greshoppers into thy land.

B And Pharaο's servauntes sayde unto him, how longe shall we be thus evel intreated : let the men goo that they maye serve the Lorde their God : Wilt thou not yet knowe that Egypt is destroyed.

C And he sayde unto them : let it be so : The Lorde be with you, shulde I lett you goo, and youre children also : Take heede, for ye have some myschefe in hande.

"For greshoppers."

CHAP. XIII.

C And thys shal be as a token in thyne hand, as a thing hanged up betweene thyne eyes :

CHAP. XIV.

Turn and pitch their tentes before the entering of Hiroth betwene Migdole and the See.

E It was a darke clowde, and gave lyghte by nyghte : so that all the nyghte long the one coule not come at the other.

CHAP. XV.

A His jolye captaynes are drowned in the Redd See.

B For I am the Lorde thy Surgione.

BISHOPS' BIBLE. 1572 and 1575.

CHAP. VI.

2 And God spake unto Moses, and sayde unto him, I am JEHOVAH.

3 I appeared unto Abraham, Isahac, and Jacob, as an Almighty God : but in my name JEHOVAH I was not known unto them.

6 Wherefore say unto the children of Israel, I am JEHOVAH.

8 And I will bring you into the land concerning the whiche I did lift up my hande to give it unto Abraham, &c.

20 Amram toke Jochebed his father's sister to wife, and she bare him Aaron and Moses.

CHAP. VIII.

3 "And upon all thy victualles in store :"

9 And Moses sayde unto Pharaο glorie herein bycause of me, and (appoynt) when I shall pray for thee and for thy servaunts and for thy people to dryve away the frogges from thee and thy houses : that they may remayne but in the river only.

10 He sayde, Tomorrow.

13 And the frogges died out of the houses, out of the courts, and fields.

CHAP. IX.

10 And there were swellyng soares with blaynes, both in menne and in beastes :

11 And the sorcerers coule not stande before Moses, bycause of the blaynes.

CHAP. X.

4 To-morrow wyl I bryng grashoppers into thy coastes.

7 And Pharaο's servauntes sayde unto him, howe long shall he be hurtfull unto us ? Let the menne goe that they may serve the Lorde theyr God : Knowest thou not yet, that Egypt is destroyed ?

10 And he sayde unto them, Let the Lorde be so with you, as I wyll let you goe and your chyldren : take heede, for ye have some mischefe in hande.

12 "For greshoppers."

CHAP. XIII.

16 This shal be as a token upon thine hand, and as a remembraunce betweene thyne eyes.

CHAP. XIV.

2 "Turne and pitch theyr tentes before Pi-hahiroth, betwene Migdol and the Sea.

20 And it was a cloude and darknesse, and gave lyght by nyght : and all the nyght long the one came not at the other.

CHAP. XV.

4 His chosen captaynes also are drowned in the Red Sea.

26 For I am the Lord that healeth thee.

GENEVAN TRANSLATION. 1535: printed by ALEX. ARB@THSOT. 1570.

CHAP. VI.

2 Moreover, God spake unto Moses and saide unto him, I am the Lord.

3 And I appeared unto Abraham unto Ishak and to Jaakob by the name of Almighty God: but by my name Jehovah was I not knowne unto them.

6 Wherefore say thou unto the children of Israel, I am the Lord,

8 And I will bring you into the land which I sware that I would give to Abraham &c.

20 And Amram tooke Jochebed his father's sister to his wife, and she bare him Aaron and Moses.

CHAP. VIII.

3 "And into thy kneading troughs,"

9 And Moses said unto Pharaoh concerning me *even* command when I shall pray for thee, and for thy servants, and for thy people, to destroy the frogges from thee and thine houses, that they may remaine in the river only.

10 Then he said, tomorowe,

13 So the frogges died in the houses in the townes, and in the fieldes.

CHAP. IX.

10 And there came a scab breaking out into blisters upon man, and upon beast.

11 And the sorcerers coulde not stand before Moses because of the scabe:

CHAP. X.

4 Tomorowe will I bring grasshoppers into thy coastes.

7 Then Pharaohs servants said unto him, how long shall he be an offence unto us: let the men goe, that they may serve the Lord their God: Wilt thou first know that Egypt is destroyed.

10 And he said unto them, Let the Lord so be with you, as I will let you goe and your children: beholde, for evil is before your face.

12 "For the grasshoppers"

CHAP. XIII.

13 And it shal be as a token upon thine hand, and as frontlets betwene thine eyes,

CHAP. XIV.

2 Returne and campe before Pi-ha-hiroth betwene Migdol and the Sea,

20 It was both a cloude and darkenes, yet gave it light by night, so that all the night long the one came not at the other.

CHAP. XV.

4 His chosen captaines also were drowned in the Red Sea.

26 For I am the Lord that healeth thee.

KING JAMIS' OR PRESENT TRANSLATION.

CHAP. VI.

2 And God spake unto Moses, and said unto him, I am the Lord:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty: but by my name Jehovah was I not known to them.

6 Wherefore say unto the children of Israel, I am the Lord.

8 And I will bring you in unto the land, concerning the which I did sware to give it to Abraham, &c.

20 And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses.

CHAP. VIII.

3 "And into thy kneading troughs."

9 And Moses said unto Pharaoh glory over me; when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only?

10 And he said "Tomorrow;"

13 And the frogs died out of the houses, out of the villages, and out of the fields.

CHAP. IX.

10 And it became a boil breaking forth with blains upon man, and upon beast.

11 And the magicians could not stand before Moses because of the boil:

CHAP. X.

4 Tomorrow will I bring the locusts into thy coast.

7 And Pharaoh's servants said unto him, how long shall this man be a snare unto us? Let the men go, that they may serve the Lord their God. Knowest thou not yet that Egypt is destroyed?

10 And he said unto them, let the Lord be so with you, as I will let you go, and your little ones: look to it, for evil is before you.

12 "For the locusts"

CHAP. XIII.

16 And it shall be for a token upon thine hand, and for frontlets between thine eyes:

CHAP. XIV.

2 Turn and encamp before Pi-hahiroth, between Migdol and the Sea,

20 And it was a cloud and darkness to them, but it gave light by night to these, so that the one came not near the other all the night.

CHAP. XV.

4 His chosen captains also are drowned in the Red Sea.

26 For I am the Lord that healeth thee.

JOHN ROGERS' TRANSLATION. 1537.

CHAP. XVI.

D When the chyldren of Israel sawe it they sayde one to another: what is this; for they wist not what it was.

C And the housse of Israel called it Man. And it was lyke unto coriander seede, and whyte, and the taste of it was lyke unto wafers made with hony.

And the chyldren of Israel ate Man. xl yere, untill they came unto a lande inhabited. And so they ate Man even untill they came unto the borders of the lande of Canaan.

CHAP. XVII.

D And Moses made an Alter and called the name of it Jehovah Nissi; for he sayde the hande is on the seate of the Lorde, that the Lorde will have warre with Amelech thorowout all generations.

CHAP. XVIII.

B And Jethro Moses father in lawe offred burnt offryngs and sacrifices unto God.

CHAP. XIX.

B There shall not an hande touch it, but that he shall either be stoned or else shot thorow: whether it be beast or man, it shall not lyve, when the horn bloweth than let them come up into the mountayne.

C And mounte Sinai was all together on a smoke: because the Lorde descended downe upon it in fyre, and the smoke therof ascended up as it had bene the smoke of a kylle, and all the mount was exceedyng fearfull. And the voyce of the horne blew and waxed lowder and lowder. Moses spake, and God answered him, and that with a voyce.

CHAP. XX.

A Thou shalt have none other Godds in my syght.

Thou shalt make the no graven ymage, nether any symillitude that is in heaven above, ether in the erth benethe, or in the water that is benethe the erth. Se that thou nether bowe thyself unto them, nether serve them; for I the Lorde thy God am a gelouse God, and vyset the Synne of the fathers upon the chyldren unto the thyrd and fourth generacyon of them that hate me: and yet shewe mercye unto thousandes among them that love me and kepe my commandments.

B Thou shalt not take the name of the Lorde thy God in vayne, for the Lorde will not holde him guiltlesse that taketh his name in vaine:

Remember the Sabbath daye that thou sanctifie it.

Sixe dayes mayst thou labour, and do all that thou hast to do: but the seventh daye is the Sabbath of the Lorde thy God, in it thou shalt do no maner worke: nether thou nor thy sonne, nor thy daughter, neither thy man-servaunte, nor thy mayde-servaunte; nether thy cattell nether yet the straunger that is within thy gates: for in syxe dayes the Lorde made both heaven and erth, and the see, and all that

BISHOPS' BIBLE. 1572 and 1575.

CHAP. XVI.

15 And when the Chyldren of Israel sawe it, they sayd every one to his neyghbour, it is Manna: for they wist not what it was.

31 And the house of Israel called the name thereof Manna; and it was like coriander seede, but yet whyte, and the taste of it it was lyke wafers made with hony.

35 And the chyldren of Israel dyd eate Manna fourtie yeeres, untill they came to a land inhabited, and so they did eate Manna, even untill they came unto the borders of the land of Chanaan.

CHAP. XVII.

15 And Moses made an Aulter, and called the name of it "The Lord is he that worketh miracles for me."

16 For he sayde. The hande is on the seate of God, the Lorde will have warre with Amalec from generation to generation.

CHAP. XVIII.

12 And Jethro, Moses father in law, tooke burnt offerings, and sacrifices, to offer to God.

CHAP. XIX.

13 There shall not an hande touche it, els he shall be stoned, or shot through, whether it be beast or man, it shall not lyve: when the trumpet bloweth long, then may they come up into the mountayne.

18 And mount Sinai was altogether on a smoke, because the Lorde descended downe upon it in fyre, and the smoke thereof ascended up as the smoke of a furnace, and al the mount quaked exceedingly.

19 And when the voyce of the trumpet blew long, and waxed lowder lowder, and Moses spake and God answered him by a voyce.

CHAP. XX.

3 Thou shalt have none other Goddes in my sight.

4 Thou shalt make thee no graven image, neyther any similitude that is in heaven above, eyther in the earth benethe, or in the waters under the earth.

5 Thou shalt not bowe downe to them, neyther serve them: for I the Lorde thy God am a jealous God, and visite the sinne of the fathers upon their children, unto the thirde and fourth generation of them that hate me.

6 And shew mercie unto thousandes in them that love me, and keepe my commandements.

7 Thou shalt not take the name of the Lorde thy God in vaine, for the Lord will not holde him guiltlesse that taketh his name in vaine.

8 Remember the Sabbath day, that thou sanctifie it.

9 Sixe days shalt thou labour, and doe all that thou hast to doe.

10 But the seventh day is the Sabbath of the Lord thy God: in it thou shalt do no maner of worke, thou and thy sonne, and thy daughter, thy manservant, and thy mayde servant, thy cattell, and the straunger, that is within thy gates.

GENEVAN TRANSLATION. Edin.: printed by ALEX. ARBUTHNOT. 1570.

CHAP. XVI.

15 And when the children of Israel saw it, they said one to another, It is MAN, for they wist not what it was.

31 And the house of Israel called the name of it MAN, and it was like to coriander seede, *but* white: and the taste of it was like unto wafers *made* with hony.

35 And the children of Israel did eate MAN fourty yeres, untill they came into a land inhabited: they did eate MAN until they came to the borders of the land of Canaan.

CHAP. XVII.

15 (Moses built an Altar, and called the name of it, Jehovah Nissi.)

16 Also hee said, The Lord hath sworne, that he will have warre with Amalek from generation to generation.

CHAP. XVIII.

12 Then Jethro Moses father in lawe tooke burnt offerings and sacrifices *to offer* unto God.

CHAP. XIX.

13 No hand shal touche it, but he shal be stoned to death, or stricken through with darts: whether it be beast or man, hee shall not live: when the horn bloweth long, they shall come up into the mountaine.

18 And mount Sinai *was* all on smoke, because the Lord came downe upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and all the mount trembled exceedingly.

19 And when the sound of the trumpet blew long and waxed louder and louder, Moses spake and God answered him by a voyce.

CHAP. XX.

3 Thou shalt have none other Gods before mee.

4 Thou shalt make thee no graven image, neither any similitude *of things* that are in heaven above, neither that are in the earth beneath, nor that are in the waters under the earth.

5 Thou shalt not bowe downe to them, neither serve them, for I am the Lord thy God a jealous God, visiting the iniquity of the fathers upon the children, upon the third generation, and upon the fourth of them that hate mee.

6 And shewing mercie unto thousands to them that love me, and keepe my commandementes.

7 Thou shalt not take the name of the Lord thy God in vaine: for the Lord will not holde him guiltles that taketh his name in vaine.

8 Remember the Sabbath day, to keepe it holie.

9 Sixe dayes shalt thou labour and doe all thy worke.

10 But the seventh daye is the Sabbath of the Lord thy God: in it thou shalt not do any worke, thou, nor thy sonne, nor thy daughter, thy man-servant, nor thy mayde, nor thy beast, nor thy stranger that is within thy gates.

KING JAMES' or PRESENT TRANSLATION.

CHAP. XVI.

15 And when the children of Israel saw it, they said one to another It is manna: for they wist not what it was.

31 And the house of Israel called the name thereof Manna: and it was like coriander-seed, white; and the taste of it was like wafers made with honey.

35 And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

CHAP. XVII.

15 And Moses built an altar, and called the name of it Jehovah Nisi:

16 For he said, because the Lord hath sworn, that the Lord will have war with Amalek from generation to generation.

CHAP. XVIII.

12 And Jethro, Moses' father-in-law, took a burnt-offering, and sacrifices for God.

CHAP. XIX.

13 There shall not an hand touch it, but he shall surely be stoned or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

18 And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

CHAP. XX.

3 Thou shalt have no other gods before me.

4 Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

5 Thou shalt not bow down thyself to them, nor serve them, for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

6 And shewing mercy unto thousands of them that love me, and keep my commandments.

7 Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

8 Remember the Sabbath-day to keep it holy.

9 Six days shalt thou labour and do all thy work:

10 But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates:

JOHN ROGERS' TRANSLATION. 1537.

in them is, and rested the seventh day : wherefore the Lord blessed the Sabbath daye and halowed it.

Honoure thy father and thy mother that thy dayes may be longe upon the lande which the Lorde thy God gevech thee.

c Thou shalt not kyll.

Thou shalt not break wedlocke.

Thou shalt not steale.

Thou shalt bere no false witness agens thy neighbour.

Thou shalt not covet thy neighbour's house : nether shalt covet thy neighbour's wyfe : hys man-servaunte, his mayde, his oxe, his asse, or ought that is his.

CHAP. XXI.

A Then let hys master bringe him into the Goddes, and sette hym to the doore or the dore poste, and bore his care thorow with a naule, and let him be his servaunte for ever.

If she please not hir master, se that he hath given her to no man to wife,

Then shall he let her go fre ; to sell her unto a straunge nacion shall he have no power, because he despysed her.

If he have promysed her unto hys some to wyfe, he shall deale with her as men do with their daughters.

B If he take hym another wife, yet her fode, rayment, and dutie of mariage shall he not mynyshe. If he do not these thre unto her, then shall she goo out fre and paye no money.

CHAP. XXII.

B The cause of both parties shall come before the goddes. And whom the goddes condemne, the same shall paye double unto his neighbour.

c He that offereth unto any goddes save unto the Lord only, let him dye without redemption.

d Thou shalt not rayle upon the goddes, nether curse the ruler of thy people.

Thy frutes, whether they be dry or moyst, se thou keep not back.

CHAP. XXIII.

A Neither shalt thou paynte a poor man's cause.

Thou shalt not hinder the ryghte of the poore that are among you in their sute. Thou shalt take no gyftes, for gyftes blynde the seyinge, and perverte the wordes of the ryghteous.

B And in all thynges that I have sayd unto you be circumspecte.

Thre feasts shalt thou holde unto me in a yere.

d There shal be no woman childlesse unfrutefull in thy land,

It wyll surely be thy decaye.

BISHOP'S BIBLE. 1572 and 1576

11 For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the seventh day and halowed it.

12 Honour thy Father and thy mother that thy dayes may be long in the lande which the Lord thy God giveth thee.

13 Thou shalt not kill.

14 Thou shalt not commit adulterie.

15 Thou shalt not steale.

16 Thou shalt not beare false witness agaynst thy neighbour.

17 Thou shalt not covet thy neighbour's house, neyther shalt thou covet thy neighbour's wife, nor his man-servant, nor his mayde, nor his oxe, nor his asse, nor whatsoever thy neighbour hath.

CHAP. XXI.

6 His maister shall bring him unto the judges, and set him to the doore, or the doorepost, and his myster shall bore hys care through with a naule, and he shall be his servaunte for ever.

8 If shee please nor her maister, who hath promised hir maryage, then shall he let hir redeeme herselfe ; to sell hir unto a straunge nation shall he have no power, seeing he despised hir.

9 If he have promised her unto his sonne to wife, he shall deale with hir as men do with their daughters.

10. And if he take him another wife, yet hir fode, hir rayment, and dutie of maryage shall he not minish.

11 And if he do not these three thyngs unto her, then shall she go out free and pay no money.

CHAP. XXII.

9 The cause of both parties shall come before the judges, and whom the judges condemne, let him pay double unto his neighbour.

19 He that offereth unto any goddes save unto the Lorde only shall be killed.

27 Thou shalt not rayle upon the goddes, neyther blasphemie the ruler of the people.

28 Thy frutes whether they be drie or moyst, see thou keepe them not back.

CHAP. XXIII.

3 Neither shalt thou esteeme a poore man in his cause.

6 Thou shalt not hinder the right of the poore in his suite.

Thou shalt take no giftes : for giftes blinde the seeing, and pervert the words of the ryghteous.

13 In all things that I have sayd unto you be circumspect.

14 Three feasts thou shalt hold unto me in the yere.

26 There shall no woman have any untymely byrthe, nor be unfrutefull in thy land.

33 It will surely be thy decay.

GENEVAN TRANSLATION. Edited by ALFRED RUSSELL GARDNER.

KING JAMES' OR PRESENT TRANSLATION.

11 For in sixe dayes the Lorde made the heaven and the earth, the sea and all that in them is, and rested the seventh day: therefore the Lord blessed the Sabbath day, and hallowed it.

12 Honour thy father and thy mother, that thy dayes may be prolonged upon the land, which the Lord thy God giveth thee.

13 Thou shalt not kill.

14 Thou shalt not commit adulterie.

15 Thou shalt not steale.

16 Thou shalt not bare false witness against thy neighbour.

17 Thou shalt not covet thy neighbour's house, neither shalt thou covet thy neighbour's wife, nor his man servant, nor his mayde, nor his ox, nor his asse, neither any thing that is thy neighbour's.

CHAP. XXI.

6 Then his master shall bring him unto the judges, and set him to the doore, or to the post, and his master shall bore his eare through with a nawle, and he shall serve him for ever.

8 If shee please not her master, who hath betrothed her to himselfe, then shall hee cause to bye her: he shal have no power to sell her to a straunge people, seeing he despised her.

9 But if he hath betrothed her unto his sonne, he shall deal with her according to the custome of the daughters.

10 If he take him another wife, he shall not diminish her foode, her raiment, and recompense of her virginittie.

11 And if hee doe not these three into her, then shall she goe out free, paying no money.

CHAP. XXII.

9 The cause of both parties shall come before the judges, and whom the judges condemne, hee shall pay the double unto his neighbour.

20 He that offeth unto any gods save unto the Lord onely, shal be slaine.

28 Thou shalt not raile upon the judges, neither speak evill of the ruler of thy people.

29 Thine abundance and thy licour shalt thou not keepe backe.

CHAP. XXIII.

3 Thou shalt not esteeme a poore man in his cause.

6 Thou shalt not overthrowe the ryght of thy poore in his suite.

8 Thou shalt take no gift: for the gift blindeth the wise, and perverteth the wordes of the righteous.

13 And ye shall take heede to all things that I have said unto you.

14 Three times thou shalt keepe a feast unto me in the yere.

26 There shall none cast their fruit nor be barren in thy land.

33 Surely it shall bee thy destruction.

11 For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day. Wherefore the Lord blessed the Sabbath day and hallowed it.

12 Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbour.

17 Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.

CHAP. XXI.

6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever.

8 If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed; to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

9 And if he have betrothed her with his son, he shall deal with her after the manner of daughters.

10 If he take another wife, her food, her raiment, and her duty of marriage, shall he not diminish.

11 And if he do not these three unto her, then shall she go out free without money.

CHAP. XXII.

9 The cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour.

20 He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed.

28 Thou shalt not revile the gods, nor curse the ruler of thy people.

29 Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors.

CHAP. XXIII.

3 Neither shalt thou countenance a poor man in his cause.

6 Thou shalt not wrest the judgment of thy poor in his use.

8 And thou shalt take no gift; for the gift blindeth the wise, and perverteth the words of the righteous.

13 And in all things that I have said unto you be circumspect;

14 Three times thou shalt keep a feast unto me in the year.

26 There shall nothing cast their young, nor be barren, in thy land.

33 It will surely be a snare unto thee.

JOHN ROGERS' TRANSLATION. 1537.

CHAP. XXIV.

A And Moses came and tolde the people all the wordes of the Lorde and all the Lawes.

C And save the God of Israel, and under his feate as it were a brycke worke of Saphir and as it were the facyon of heaven when it is cleare.

D And Moses went into the mountayne.

CHAP. XXV.

And this is the heve offryng which ye shal take of them : gold silver and brasse and jacynete coloure, scarlet, purpull, bysse and gootes hare ; rams skynnes that are red and the skynnes of tarus and Sethim wood.

A And I shall shewe the facion of the habitacion, and of all the ornamentes thereof.

C And make unto that an whope of iiij. fyngers brode.

And thou shalt make his disshes, spones, pottes, and flatpeces to pour out withall, of fyne gold.

D And an hundred pounde weyghte of fyne golde shall make it with all the apparell.

CHAP. XXVI.

N Then shalt thou make loupes of Jacynete coloure.

And thou shalt make fyfte buttons of golde and couple the curtaynes together with the buttons ; that it may be an habitacyon.

D Two fete shall one borde have to couple them together withall.

E So that these two bordes be coupled together beneath and lykewyse above with clampes.

CHAP. XXVII.

A And commaunde the children of Israel that they give the pure oyle olyve beaten for the lyghtes to poure allwaye into the lampes.

CHAP. XXVIII.

B And they shall make the Ephod of golde, jacynete, scarlet, purpull and whyte, twyned bysse with broderd worke.

C And thou shalt make hokes of golde.

D An hand brede long and an hand-brede brode.

And thou shalt fyll it with iiii rowes of stones. In the fyrst rowe shal be a Sardios, a Topas, and Smaragdus. The second rowe, a Rubye, Saphir and Diamonde.

BISHOPS' BIBLE. 1572 and 1575.

CHAP. XXIV.

3 And Moses came and tolde the people all the wordes of the Lorde, and all the judgments :

10 And they sawe the God of Israel and there was under his feete as it were a worke of a Saphire stone, and as it were the heaven, when it is cleare.

18 And Moses went into the middes of the cloude, and gate him up into the mountaine.

CHAP. XXV.

3 This is the offering whiche ye shal take of them ; golde, and silver, and brasse,

4 And blewe silke, and purple, and scarlet, and white silke, and goates heare,

5 And rammes skinnes, that are red, and skinnes of Tarus, and sittim wood.

9 And according to all that I shewe thee, both after the fashion of the tabernacle, and after the fashion of the ornaments thereof,

25 And make unto that an hoope of foure fyngers brode rounde aboute.

29 And thou shalt make his dishes and spoones, coverings, and bowles to poure out withal : even of fine golde shalt thou make them.

39 Of a talent of fine golde shall he make it, with all these vessels.

CHAP. XXVI.

4 And thou shalt make loupes of blew silk.

6 And thou shalt make fyfte taches of gold, and couple the curtaynes together with the taches : and it shal be one tabernacle.

17 Two tenons shal there be in one bord, set in order as ladder staves one from another.

24 And they shall bee coupled together beneath, and likewise shal be coupled above to a ring ;

CHAP. XXVII.

20 And thou shalt command the children of Israel that they give thee pure oyle Olive beaten for the lighte, that they maye make the lampes to burne allwayes.

CHAP. XXVIII.

They shall make the ephod of golde, blue silke, purple, scarlet, and white twined silke with brodered worke.

13 And thou shalt make ouches of gold.

16 An handbreadth long, and an handbreadth brode.

17 And thou shalt fill it with foure rowes of stones, in the first row shall be a sardius, a topas, and a smaragdus.

18 In the second row, a rubi, a saphir, and a diamonde.

GENEVAN TRANSLATION. Edin.: Printed by ALEX. ARBUTHNOT. 1570.

CHAP. XXIV.

3 Afterward Moses came and tolde the people all the wordes of the Lorde, and all the Lawes.

10 And they saw the God of Israel, and under his feete *seus* as it were a worke of Sapphir stone, as the very heaven when it is cleare.

18 And Moses entred into the middles of the cloude, and went up to the mountaine.

CHAP. XXV.

3 And this is the offering which yee shall take of them, gold and silver and brasse,

4 And blue silke, and purple, and skarlet and fine linen, and goates *heare*,

5 And rammes skinnes coloured red, and the skinnes of badgers and the wood shittim.

9 According to all that I shew thee, even so shall yee make the form of the tabernacle, and the facion of all the instrumentes thereof.

25 Thou shalt also make unto it a border of foure fingers round about.

29 Thou shalt make also dishes for it, and *incense* cups for it, and coverings for it, and goblets, wherewith it shall be covered, *even* of fine gold shalt thou make them.

39 Of a talent of fine gold shalt thou make it with all these instruments.

CHAP. XXVI.

4 And thou shalt make strings of blew silke,

6 Thou shalt make also fiftie taches of gold, and couple the curtaines one to another with the taches, and it shall be one tabernacle.

17 Two tenons *shall be* in one boarde set in order as the feete of a ladder, one against another :

24 Also they shall be joynd beneath, and likewise they shall be joynd above to a ryng.

CHAP. XXVII.

20 And thou shalt command the children of Israel, that they bring unto thee pure oyle olive ; beaten for the light that the lampes may always burne.

CHAP. XXVIII.

6 And they shall make the ephod of golde, blue silke, and purple, skarlet, and fine twined linen, of broydred worke.

13 So thou shalt make bosses of golde.

16 An handbreadth long and an handbreadth broad.

17 Then thou shalt sette it full of places for stones, *even* foure rowes of stones ; the order *shall be* this, a rubie, a topaze, and a carbuncle in the first rowe.

18 And in the second rowes *thou shall set* an emeraude, a sapphir, and a diamond.

KING JAMES' or PRESENT TRANSLATION.

CHAP. XXIV.

3 And Moses came and told the people all the words of the Lord, and all the judgments ;

10 And they saw the God of Israel : and there was under his feet as it were a paved work of a sapphire-stone, and as it were the body of heaven in his clearness.

18 And Moses went into the midst of the cloud, and gat him into the mount.

CHAP. XXV.

3 And this is the offering which ye shall take of them ; gold, and silver, and brass.

4 And blue, and purple, and scarlet, and fine linen, and goats hair,

5 And rams skins dyed red, and badger's skins, and shittim-wood.

9 According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof :

25 And thou shalt make unto it a border of an hand breadth round about ;

29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal, of pure gold shalt thou make them.

39 Of a talent of pure gold shall he make it, with all these vessels.

CHAP. XXVI.

4 And thou shalt make loops of blue,

6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches : and it shall be one tabernacle.

17 Two tenons *shall there be* in one board, set in order one against another ;

24 And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring ;

CHAP. XXVII.

20 And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always.

CHAP. XXVIII.

6 And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.

13 And thou shalt make ouches of gold.

16 A span *shall be* the length thereof, and a span *shall be* the breadth thereof.

17 And thou shalt set in it settings of stones, even four rows of stones ; the first row shall be a sardius, a topaz, and a carbuncle : this *shall be* the first row.

18 And the second row *shall be* an emerald, a sapphire, and a diamond.

JOHN ROGERS' TRANSLATION. 1537.

The thyrd: Lygurius, an Achat and Amatist.
The fourth: a Turcas, Onix, and Jaspis.

E And Aaron shall bere the ensample of the chyldren of Israel upon his herte before the Lord alwaye.

CHAP. XXX.

B And Aaron shall reconeyle upon the hornes of it once in a yere, with the bloude of the synne-offrynge of reconcylynge:

They shall give every man a reconcylynge of hys soule unto the Lorde.

A sytle is xx geeras: and an halfe sytle shal be the heve offrynge unto the Lorde.

CHAP. XXXII.

D Turne from thy fearse wrath, and have compassion over the wykedness of thy people.

And the Lorde refrayned hymselfe from that evill, which he sayed he would do unto his people.

G And the Lord plagued the people, because they made the calfe which Aaron made.

CHAP. XXXVIII.

B And he made the laver of brasse and the fote of it also of brasse in the syghte of them that dyd watch before the dore of the tabernacle of wytnesse.

D All the golde that was occupyed upon all the worke of the holy place (which was the golde of the wave offerynge) was xxix hundred weight and seven hundred and xxx sycles, accordyng to the holy sytle.

And the summe of sylver that came of the multitude was v score hundred weyght, and a thousande, seven hundred and lxxv sycles of the holy sytle.

CHAP. XXXIX.

C An hande breadeth long and an hande breadeth brode.

BISHOPS' BIBLE. 1572 and 1573.

19 And in the thirde a Lyncurius, an Achat, and an Amethyst.

20 And in the fourth a Turcas, an onyx and a Jaspis.

30 And Aaron shall beare the judgment of the children of Israell upon his hart before the Lorde alway.

CHAP. XXX.

10 And Aaron shal reconcile upon the hornes of it once a yeere, with the blood of the sinne offering of reconciling.

12 They shall give everie man a reconciling of his soule unto the Lorde.

13 A sicke is twentie halfe pence: an halfe sicke shall be the heave offering of the Lorde.

CHAP. XXXII.

12 Turne from thy fierce wrath, and repent of this evil (devise) against thy people.

14 And the Lorde refrayned hymselfe from the evyl which he sayed he would doe unto his people.

35 And the Lord plagued the people, because they made the calfe which Aaron made.

CHAP. XXXVIII.

8 And he made the laver of brasse, and the foote of it also of brasse, of the glasses of the women assemblyng, whiche came together at the doore of the tabernacle of the congregation.

24 All the golde that was occupied for all the worke of the holy place, was the golde of the wave offeryng, twentie and nine talents, and seven hundred and thirty sycles, after the sicke of the sanctuarie.

25 And the summe of silver of them that were numbred in the congregation was an hundred talents, and a thousand, seven hundred, and threescore and fifteen sycles, after the sicke of the sanctuarie.

CHAP. XXXIX.

9 An hande breadth long, and an hand breadth brode.

GUTHRIE'S TRANSLATION, REVISED BY ALEX. ARTHUR, D.D.

19 And in the thirde rowe a turkeis, an achate, and an hematite.

20 And in the fourth rowe, a Chrysolite, an Onyx, and a Jasper;

30 And Aaron shall heare the judgement of the children of Israel upon his heart before the Lord continually.

CHAP. XXX.

10 And Aaron shall make reconciliation upon the hornes of it once in a yeere, with the blood of the sinne offering, in the day of reconciliation:

12 Then they shall give every man a redemption of his life unto the Lord,

13 (A shekel is twentie gerahs), the halfe shekel *shall be* an offering to the Lord.

CHAP. XXXII.

12 Turne from thy fearee wrath, and change thy minde from this evil toward thy people.

14 Then the Lord changed his minde from the evil which he threatened to do unto his people.

35 So the Lord plagued the people because they caused Aaron to make the calfe which he made.

CHAP. XXXVIII.

8 Also he made the laver of brasse, and the foote of it of brasse of the glasses of the women that did assemble and come together at the doore of the tabernacle of the congregation.

24 All the golde that was occupied in all the worke wrought for the holy place (which was the gold of the offering) was nine and twentie talents, and seven hundredth and thirtie shekels, according to the shekel of the sanctuarie.

25 But the silver of them that were nombred in the congregation *was* a hundredth talents, and a thousand seven hundredth seventy and five shekels after the shekel of the sanctuarie.

CHAP. XXXIX.

9 An handbreadth long, and an handbreadth broad,

KING JAMES VERSION, WITH THE LATEST TRANSLATION.

19 And the third row a ligure, an agate, and an amethyst.

20 And the fourth row a beryl, and an onyx, and a jasper.

30 And Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually.

CHAP. XXX.

10 And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements;

12 Then shall they give every man a ransom for his soul unto the Lord:

13 (A shekel is twenty gerahs): an half shekel shall be the offering of the Lord.

CHAP. XXXII.

12 Turn from thy fierce wrath, and repent of this evil against thy people.

14 And the Lord repented of the evil which he thought to do unto his people.

35 And the Lord plagued the people, because they made the calf which Aaron made.

CHAP. XXXVIII.

8 And he made the laver of brass, and the foot of it of brass, of the looking-glasses of the women assembling, which assembled at the door of the tabernacle of the congregation.

24 All the gold that was occupied for the work, in all the work of the holy place, even the gold of the offering was twenty-nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.

25 And the silver of them that were numbered of the congregation was an hundred talents, and a thousand, seven hundred, and threescore and fifteen shekels, after the shekel of the sanctuary.

CHAP. XXXIX.

9 A span was the length thereof, and a span the breadth thereof.

LEVITICUS.

JOHN ROGERS' TRANSLATION. 1537

THE THYRDE BOKE OF MOSES,
CALLED
LEVITICUS.

CHAP. IV.

22

HEN a Lorde synneth.
&c.

CHAP. V.

A When a soule hath synned, and herde the voyce of cursyng, and is a wytnesse: whether he hath sene or knowne of it, yf he have not uttered it, he shall bere his synne.

- B But yf he be not able to brynge a shepe.
D He shall brynge for his trespase unto the Lorde a ram without blemysb out of the flocke valued at two sycles after the sycle of the sanctuary, for a trespase offeryng.

CHAP. VII.

- A And all the meat offrynges that are baken in the oven, and all that is dressed upon the gredyren, and in the fryen-pan, shall be the preastes that offereth them.
D For the wave brest and the heve shoulder I have taken of the chyldren of Israel.

CHAP. VIII.

- A And gether all the comentye together unto the dore of the tabernacle of witnesse.
C And when it was slayne, Moses toke, &c.
D And it was kylled. And Moses, &c.
And when it was slayne, &c.
A And there ate it wyth the bread that is in the basket of fulofiryns.
And se that ye departe not from the doore of the tabernacle of witnesse seven dayes longe untill the dayes of your fulofiryns be at an ende: for seven dayes must youre handes be fylled, as they were this day.

CHAP. XI.

C These are the foules which ye shall abhorre, and which shall not be eaten, for they are an abomynacion. The egle, the goshauke, the cornoraunte, the kyete, the vultur, and

BISHOP'S BIBLE. 1572 and 1575.

THE THIRDE BOOKE OF MOSES,
CALLED IN THE HEBRUE VAICRAH,
AND IN THE LATINE
LEVITICUS.

CHAP. IV.

22



HEN a Lorde sinneth, &c.

CHAP. V.

1 If a soule sinne, and heare the voyce of swearyng, and be a witnesse whether he have seene or knowen of it, if he do not utter it, he shall beare his sinne.

- 7 And if he be not able to bring a sheepe, &c.
15 Let him bryng for his trespasse unto the Lorde a ramme, without hemish out of the flockes, valued in money two sicles, after the sicle of the sanctuarie, that it may be for a trespasse offeryng.

CHAP. VII.

- 9 And all the meate offeryng that is baken in the oven, and that is dressed in the panne, and in the frying pan, shall be the priestes that offereth it.
34 For the wave brest, and the heave shoulder, have I taken of the chyldren of Israel.

CHAP. VIII.

- 3 And gather thou all the congregation together unto the doore of the tabernacle of the congregation.
15 And Moses slewe him, &c.
19 Whyche Moses kylled, &c.
23 Whyche Moses slue, &c.
31 And there ate it wyth the bread, that is in the basket of consecration.
33 And ye shall not depart from the doore of the tabernacle of the congregation, seven dayes untill the dayes of your consecration be at an ende: for seven dayes shall he fill your hande.

CHAP. XI.

13 These are they which ye shall abhorre among the foules, and that ought not to bee eaten, for they are an abomination, the egle, the goshawke, and the ospray.

LEVITICUS.

GENEVAN TRANSLATION, Edin.: printed by ALEX. ARBUTHNOT, 1579

THE THIRD BOOKE OF MOSES,
CALLED
LEVITICUS.

CHAP. IV.

22

HEN a ruler shall sin, &c.

CHAP. V.



1 Also if any have sinned, that is, if hee have heard the voyce of an othe, and hee can bee a witnesse, whether hee hath seene or knowen of it, if he doe not utter it, hee shall beare his iniquitie :

7 But if hee be not able to bring a sheepe, &c.

15 Hee shall then bring for his trespassse offering unto the Lord a rame without blemish out of the flocke worth two shekels of silver by thy estimation after the shekell of the sanctuarie for a trespassse offering.

CHAP. VII.

9 And all the meat offering that is baken in the oven, and that is dressed in the pan, and in the frying-pan, shall be the priest's that offereth it.

34 For the brest shaken to and fro, and the shoulder lifted up, have I taken of the children of Israel.

CHAP. VIII.

3 And assemble all the company at the doore of the tabernacle of the congregation.

15 And Moses slew him, &c.

19 So Moses killed it, &c.

23 Which Moses slewe, &c.

31 And there ate it with the bread that is in the basket of consecrations.

33 And ye shall not depart from the doore of the tabernacle of the congregation seven days, untill the dayes of your consecrations be at an end : for seven dayes, *said the Lord*, shall he consecrate you.

CHAP. XI.

13 These shall ye have also in abomination among the foules, they shall not be eaten : for they are an abomination, the eagle, and the goshawke, and the osprey ;

KING JAMES OR PRINCE'S TRANSLATION.

THE THIRD BOOK OF MOSES,
CALLED
LEVITICUS.

CHAP. IV.

22

HEN a ruler hath sinned, &c.

CHAP. V.



1 And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it ; if he do not utter it, then he shall bear his iniquity.

7 And if he be not able to bring a lamb, &c.

15 Then he shall bring for his trespass unto the Lord a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering.

CHAP. VII.

9 And all the meat offering that is baken in the oven, and all that is dressed in the frying pan, and in the pan, shall be the priest's that offereth it.

34 For the wave breast and the heave shoulder have I taken of the children of Israel.

CHAP. VIII.

3 And gather then all the congregation together unto the door of the tabernacle of the congregation.

15 And he slew it, &c.

19 And he killed it, &c.

23 And he slew it, &c.

31 And there eat it with the bread that is in the basket of consecrations.

33 And ye shall not go out of the door of the tabernacle of the congregation in seven days, untill the days of your consecration be at an end : for seven days shall he consecrate you.

CHAP. XI.

13 And these *are they which* ye shall have in abomination among the fowls : they shall not be eaten, *they are* an abomination : the eagle and the ossifrage, and the osprey.

JOHN ROGERS' TRANSLATION. 1537.

all his kynd, and all kynde of ravens, the estrich, the night crowe, the cocow, the sparrow-hauke, and all the kynde: the lytle oule, the storke, the great oule, the baek, the pellicane, the pye, the heron, the jaye with the kynde, the lappwyng and the swalowe.

And all the foules that crepe and goo upon all foure shal be an abominacyon unto you.

D Yet these maye ye eate of all foules that move and goo upon four fete: even those that have no knees above upon their fete to lepe wyth all upon the erthe.

C And all that goeth upon his handes amonge all maner beastes that goo on all foure fete are uncleane unto you.

CHAP. XIX.

F Turne not to them that worke with sprytes, nether regarde them that observe dysmall dayes: that ye be not defyled by them.

CHAP. XX.

A If any soule turne him to enchaunters, or expounders of tokens, and goe a whooryng after them, I wyll put my face upon that soule, and wyll destroye him from amonge hys people.

D If there be a man or woman that worketh with a spryte, or that expoundeth tokens, they shall dye for it. Men shall stone them wyth stones, and their bloude shalbe upon them.

CHAP. XXVI.

D And when I have broken the staffe of youre bread that x wyves shall bake youre bread in one oven, and men shall delyver you your bread agayne by weyghte, then shall ye eate and shall not be satisfied.

CHAP. XXVII.

A If any man wyll geve a syngular vowe unto the Lord according to the value of hys soule.

BISHOP'S BIBLE. 1572 and 1575.

14 The vulture and the kite after his kinde.

15 And all ravens after their kinde.

16 The estrich, the night crowe, the cuckow, and the hauke after his kinde.

17 The falcion, the cormorant, the great oule.

18 The baek, the pellicane, the pie.

19 The storke, the jay after his kinde, the lapwing, and the swallow.

20 Let all foules that creepe, and goe upon all foure, be an abomination unto you.

21 Yet these may ye eate of everie creeping thing that hath wings, and goeth upon foure (feete), even those that have not bowings above upon their feete, to leape withball upon the earth.

27 And whatsoever goeth upon his pawes, among al maner beastes, that go on al foure (feete), such are uncleane unto you.

CHAP. XIX.

31 Yee shall not regarde them that work with spirites, nor seeke after soothsayers to be defiled by them.

CHAP. XX.

6 If a soule turne himself after such as worke with spirites, and after soothsayers, to go a whoreing after them, I will put my face agaynst that soul, and will cut him off from among his people.

27 If there be a man or woman that worketh with a spirit, or that is a soothsayer, let them die: Men shall overwhelm them with stones, theyr blood be upon them.

CHAP. XXVI.

26 And when I have broken the staffe of bread, ten wives shall bake your bread in one oven, and they shall deliver you your bread again by weight. Ye shall eat and not be satisfied.

CHAP. XXVII.

2 If any man will make a singular vow of a person unto the Lord by thy estimation.

14 Also the vultur, and the kite after his kinde :
 15 And all ravens after their kinde :
 16 The ostrich also and the night crowe, and the sea-
 meaw, and the hawke after his kinde:
 17 The little owle also, and the cormorant, and the great
 owle.
 18 Also the redshanke, and the pelicane, and the swanne :
 19 And the storke also, and the heron after his kind and
 the lapwing, and the baecke.
 20 Also every foule that creepeth and goeth upon all
 foure, such shall be an abomination unto you.
 21 Yet these shall yee eate : of every foule that creepeth
 and goeth upon all foure, which have their feete and legs
 all of one, to leap withall upon the earth.

CHAP. XIX.

31 Yee shalt not regard them that worke with spirits,
neither soothsayers : yee shall not seek to them to be defiled
by them :

CHAP. XX.

6 If any turne after such as worke with spirites, and after soothsayers, to goe a whoring after them, then will I set my face against that person, and will cut him off from among his people.

27 And if a man or woman have a spirit of divination, or soothsaying in them, then they shall die the death: They shall stone them to death, their blood *shall be* upon them.

CHAP. XXVI.

26 When I shall breake the staff of your bread, then ten women shall bake your bread in one oven, and they shall deliver your bread again by weight, and yee shall eate, but not bee satisfied.

CHAP. XVII.

2 If any man shall make a vowe of a person unto the Lord, by thy estimation.

14 And the vulture, and the kite after his kind :
15 Every raven after his kind :
16 And the owl and the night-hawk, and the cuckoo,
and the hawk after his kind.
17 And the little owl, and the cormorant, and the great
owl.
18 And the swan, and the pelican, and the geir eagle.
19 And the stork, the heron after her kind, and the lap-
wing, and the bat.
20 All fowls that creep, going upon all four, shall be
an abomination unto you.
21 Yet these may ye eat of every flying, creeping thing
that goeth upon all four, which have legs above their feet to
leap withal upon the earth.

CHAP. XIX.

31 Regard not them that have familiar spirits, neither seek after wizards to be defiled by them :

CHAP. XX.

6 And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

27 A man also or woman, that hath a familiar spirit, or that is a wizard, shall surely be put to death : they shall stone them with stones ; their blood *shall be* upon them.

CHAP. XXVI.

26 *And* when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied.

CHAP. XXVII.

2 When a man shall make a singular vow, the persons *shall be* for the Lord by thy estimation.

NUMBERS.

JOHN ROGERS' TRANSLATION 1557.

THE FOURTH BOKE OF MOSES,
CALLED
NUMERI.

CHAP. I.

B



HESE were the council-
ers of the congregacion
and lordes in the tribes
of their fathers and cap-
taynes over thousandes
in Israel.

CHAP. IV.

A And shall put thereon
a coverynge of tarus
skynnes, and shall sprede
a cloth y^e is altogether
jaeyncute above all.

CHAP. VIII.

A When thou puttst on the lampes, see that they lighte
all seven upon the forefront of the candelsticke.

CHAP. XI.

B And the rascall people that was amonge them fell a
lustyng,

CHAP. XII.

A And Mirjam and Aaron spake agenst Moses, because
of his wife of Inde.

CHAP. XIV.

B If the Lorde have lust to us, &c.
F To the land over which I lyfted myne hande to make
you dwel therein,

CHAP. XVI.

A Stode up before Moses with other of the chyldren of
Israel ii hundred and fiftie, heedes of the congregacion, and
councelers and men of fame, and they gathered themselves
together agenst Moses and Aaron, and said unto them, Ye
have done ynough. For all the multitude are holy, every
one of them, and the Lorde is amonge them. Why, there-
fore, heve ye yourselves up above the congregacyon of the
Lorde.

BISHOPS' BIELL. 1572 and 1575.

THE FOURTH BOOKE OF MOSES,
CALLED IN THE HEBRUE VAIEDABBER,
AND IN LATINE
NUMERI.

CHAP. I.

16



HESE were of great faune in the
congregation, princes of the tribes
of theyr fathers, and heads over
thousands in Israel.

CHAP. IV.

6 Andshalput thereon a cover-
ing of badger's skins, and shall
spreade upon it a cloth that is
altogether of blewes silke,

CHAP. VIII.

2 When thou settst up the lampes, the seven lampes
shal give light toward the forefront of the candelsticke.

CHAP. XI.

4 And a number of people that was amonge them fell a
lusting,

CHAP. XII.

1 And Miriam and Aaron spake against Moses bycause
of the woman of Ethiopia which he had taken: for he had
taken to wife one of Ethiopia.

CHAP. XIV.

8 If the Lorde have a love to us, &c.
30 Shal not come into the land over which I lifted up my
hand to make you dwell therein,

CHAP. XVI.

2 And they rose up before Moses with certaine of the chil-
dren of Israel, two hundred and fiftie, which were captaynes
of the multitude, famous in the congregacion, and men of
renowne.

3 And they gathered themselves together against Moses
and Aaron, and sayde unto them, Ye take muche upon you,
seeing all the multitude are holy, every one of them, and the
Lord is amonge them. Why lift you yourselves up above the
congregation of the Lorde?

NUMBERS.

GENEVAN TRANSLATION. 1540. 1545. 1577. 1593. 1609. 1635. 1679.

THE FOURTH BOOK OF MOSES,
CALLED
NUMBERS.

CHAP. I.



THESE were famous in the congregation, princes of the tribes of their fathers, and heads over thousands in Israel.

CHAP. IV.

6 And they shall put thereon a covering of badgers' skins, and shall spread upon it a cloth altogether of blew silke.

CHAP. VIII.

2 When thou lightest the lampes, the seven lampes shall give light toward the forefront of the candlestick.

CHAP. XI.

4 And a number of people amongst them fell a lusting.

CHAP. XII.

1 Afterward Miriam and Aaron spake against Moses, because of the woman of Ethiopia whom he had married (for he had married a woman of Ethiopia).

CHAP. XIV.

8 If the Lord love us, &c.

30 Yee shall not doubtlesse come into the land, for the which I lifted up mine hand to make you dwell therein,

CHAP. XVI.

2 And they rose up against Moses with certaine of the children of Israel, two hundred and fiftie captaines of the assembly, famous in the congregation, and men of renowne.

3 Who gathered themselves together against Moses, and against Aaron, and said unto them, *Yee take* too much upon you, seeing all the congregation is holy, every one of them, and the Lord is among them: Wherefore, then, lift ye your-selves above the congregation of the Lord:

KING JAMES' OR PRESENT TRANSLATION.

THE FOURTH BOOK OF MOSES,
CALLED
NUMBERS.

CHAP. I.



THESE were the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.

CHAP. IV.

6 And shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue.

CHAP. VIII.

2 When thou lightest the lamps, the seven lamps shall give light over against the candlestick.

CHAP. XI.

4 And the mixed multitude that *was* among them fell a lusting.

CHAP. XII.

1 And Miriam and Aaron spake against Moses, because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.

CHAP. XIV.

8 If the Lord delight in us, &c.

30 Doubtless ye shall not come into the land *concerning* which I sware to make you dwell therein,

CHAP. XVI.

2 And they rose up before Moses with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:

3 And they gathered themselves together against Moses, and against Aaron, and said unto them, *Ye take* too much upon you, seeing all the congregation *are* holy, every one of them, and the Lord is among them: Wherefore then lift ye up yourselves above the congregation of the Lord?

JOHN RUGLE'S TRANSLATION. 1587.

e And they, and all that pertayned unto them, went downe alyve unto hell, and the erthe closed upon them,

CHAP. XVIII.

c But the fyrst borne of oxen, shepe and gootes, shall not be redemed.

And it shal be a salted covenante for ever, before the Lorde : unto the &c.

CHAP. XX.

c This is the water of stryffe, &c.

CHAP. XXI.

d Wherefore it is spoken in the boke of the warre of the Lorde : goo with a vyolence, both on the ryver of Arnon, and on the ryver's heed, whiche shooteth downe to dwell at Ar, and leaneth upon the costes of Moab.

f And the men of the hylles of Arnon.

g Their lyghte is out from Hesbon unto Dibon, and we made a wyldernesse even unto Nopha ;

CHAP. XXII.

b And he sent messengers unto Balam the sonne of Beor, the interpreter, whiche dwelt upon the river of the lande of the children of his folke.

g And Balam went with Balac, and they came unto the large cylie,

CHAP. XXIII.

b Balac the kyng of Moab hath fette me from Mesopotamia, out of the mountaynes of the east.

d He behelde no wyckedduess in Jacob, nor sawe idolatarye in Israel : The Lorde his God is wyth hym, and the triumphe of a king is among them.

CHAP. XXIV.

a Even as the brode valeyes and as gardens by the ryvers syde, as the tentes which the Lord hath pytched, and as cypres trees upon the waters.

c Balam the sonne of Beor hath sayde, and the man that hath his eyes open hath sayde, and he hath sayde that heareth the wordes of God, and hath the knowledge of the most hye, and beholdeth the vysyon of the Almighty, and when he falleth downe hath his eyes opened. I see him, but not now, I behold hym, but not nye. There shall come a starre of Jacob, and ryse a scepter of Israel, which shall smyte the costes of Moab, and undermyne all the chyldren of Seth.

BISHOPS' BIBLE. 1572 and 1575.

33 And they, and all that they had, went downe alive unto the pit, and the earth closed upon them :

CHAP. XVIII.

17 But the first-borne of a cowe, sheepe, and goate, shalt thou not redeeme,

19 Let it be a salted covenant for ever before the Lorde, both unto thee, &c.

CHAP. XX.

13 This is the water of strife,

CHAP. XXI.

14 Wherefore, it shal be spoken in the booke of the warres of the Lorde, what thing he did in the redde Sea, and in the ryvers of Arnon.

15 And at the streame of the ryvers, that goeth downe to the dwelling of Ar, and lyeth upon the border of Moab.

28 And the lordes of Bamoth in Arnon.

30 Their empire is lost from Hesbon unto Dibon, and we are made a wildernesse even unto Nopha,

CHAP. XXII.

5 He sent messengers, therefore, unto Balaam the son of Beor, to Pethor which is by the ryver of the lande of the children of hys folke, to call him,

39 And Balaam went with Balac, and they came into a city of streates.

CHAP. XXIII.

7 Balac the kyng of Moab hath brought me from Mesopotamia, out of the mountains of the east,

21 He behelde no vanitie in Jacob, nor sawe transgression in Israel : The Lorde his God is wyth hym, and the joyful shout of a kyng is among them.

CHAP. XXIV.

6 Even as the valleys are they layde abrode, and as gardens by the ryver's syde, as the tentes which the Lord hath pitched, and as cypres trees besyde the waters.

15 Balaam the sonne of Beor hath sayde, the man whose eye is open, hath sayde,

16 He hath sayde that heareth the wordes of God, and hath the knowledge of the most hygh, and beholdeth the vision of the Almighty, and that falleth, and his eyes are opened :

17 I shal see hym, but not now ; I shal beholde hym, but not nygh : There shal come a starre of Jacob, and rise a scepter of Israel, and shall smyte the coastes of Moab, and undermyne the chyldren of Seth.

GENEVAN TRANSLATION. Edin.: Printed by ALEX. ABBUTNOT. 1679.

KING JAMES' OR PRESENT TRANSLATION.

33 So they and all that they had, went downe alive into the pit, and the earth covered them :

CHAP. XVIII.

17 But the first borne of a kowe, or the first borne of a sheepe, or the first borne of a goate, shalt thou not redeeme :

19 It is a perpetual covenant of salt before the Lord to thee,

CHAP. XX.

13 This is the water of Meribah,

CHAP. XXI.

14 Wherefore it shall bee spoken in the booke of the battels of the Lorde what thing hee did in the Red Sea, and in the rivers of Arnon,

15 And *at* the streame of the rivers that goeth downe to the dwelling of Ar, and lieth upon the border of Moab.

28 And the lords of Bamoth in Arnon.

30 Their empire also is lost from Heshbon unto Dibon, and we have destroyed them unto Nophah,

CHAP. XXII.

5 He sent messengers, therefore, unto Balaam the sonne of Beor to Pethor, (which is by the ryver of the lande of the children of his folk), to call him,

39 So Balaam went with Balak, and they came into the citie of Huzoth.

CHAP. XXIII.

7 Balak the king of Moab hath brought me from Aram, out of the mountaines of the East.

21 He seeth none iniquitie in Jaakob, nor seeth no transgression in Israel: the Lorde his God is with him, and the joyfull shoute of a king is among them.

CHAP. XXIV.

6 As the valley is are they stretched forth, as gardens by the river's side, as the aloe trees which the Lord hath planted, as the cedars beside the waters.

15 Balaam the sonne of Beor hath saide, and the man whose eyes were shut up, hath saide,

16 He hath saide that heard the wordes of God, and hath the knowledge of the most High, and sawe the vision of the Almighty, and falling *in a trance* had his eyes opened.

17 I shall see him, but not now; I shall beholde him but not neere; there shall come a starre of Jaakob, and a scepter shall rise of Israel, and shall smite the coastes of Moab, and destroy all the sonnes of Sheth.

33 They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them :

CHAP. XVIII.

17 But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem,

19 It is a covenant of salt for ever before the Lord unto thee,

CHAP. XX.

13 This is the water of Meribah ;

CHAP. XXI.

14 Wherefore it is said in the book of the wars of the Lord, what he did in the Red Sea, and in the brooks of Arnon,

15 And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.

28 And the lords of the high places of Arnon.

30 We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah.

CHAP. XXII.

5 He sent messengers, therefore, unto Baalam the son of Beor, to Pethor, which is by the river of the land of the children of his people, to call him,

39 And Balaam went with Balak, and they came unto Kirjath-huzoth.

CHAP. XXIII.

7 Balak the king of Moab hath brought me from Aram, out of the mountains of the East.

21 He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them.

CHAP. XXIV.

6 As the valleys are they spread forth, as gardens by the river side, as the trees of lign-aloes which the Lord hath planted, and as cedar trees beside the waters.

15 Balaam the son of Beor hath said, and the man whose eyes are open hath said,

16 He hath said which heard the words of God, and knew the knowledge of the Most High, which saw the vision of the Almighty, falling *into a trance*, but having his eyes open.

17 I shall see him, but not now: I shall behold him, but not nigh; there shall come a star out of Jacob, and a scepter shall rise out of Israel, and shall smite the corners of Moab and destroy all the children of Sheth.

JOHN ROGERS' TRANSLATION 1637.

CHAP. XXV.

B He rose up out of the companie, and toke a wepon in hys hande, and went after the man of Israel into the hore-house, and thrust them thorow :

CHAP. XXVI.

A And Moses and Eleazar the prieste tolde them in the feldes of Moab, by Jordane, fast by Jericho, from xx. yere and above, as the Lorde commanded Moses. And the chyl-dren of Israel that came out of Egypte were.

Ruben, &c.

CHAP. XXVIII.

B And poure the drynke offerynge in the holy place, to be good drynke unto the Lorde.

CHAP. XXIX.

B And ye shall humble youre soules.

CHAP. XXXI.

Earynges and spangels, &c.

CHAP. XXXII.

E And Jahir, the sonne of Manasse went and toke the small townes thereof, and called them the townes of Jair.

CHAP. XXXIII.

C And they removed from the deserte of Sinai, and lodged at the graves of lust.

And they departed from the sepulchres of lust, and laye at Hazeroth.

E And Aaron was an hundred and xxxiii yere olde when he dyed in mount Hor.

G Se that ye dryve out all the inhabiteurs of the lande before you, and destroye their chappelles, and all their images of metall, and plucke downe all their alters bylde on hylls.

BISHOPS' BIBLE. 1572 and 1575.

CHAP. XXV.

7 He rose up out of the middes of the companie, and tooke a javelin in his hande,

8 And went after the man of Israel into the tent, and thrust them through:

CHAP. XXVI.

3 And Moses and Eleazar the priest spake unto them in the fieldes of Moab, by Jordane, (over agaynst) Jericho, say-ing,

4 (Ye shall number the people) from twentie yeeres and above, as the Lord commanded Moses, and the children of Israel, when they were come out of Egypt.

CHAP. XXVIII.

7 And in the holy place shalt thou command the wyne to be poured unto the Lorde.

CHAP. XXIX.

7 And ye shall humble your soules.

CHAP. XXXI.

50 Earrings and spangels, &c.

CHAP. XXXII.

41 And Jair the sonne of Manasse went and tooke the small townes thereof, and called them Havoth Jair.

CHAP. XXXIII.

16 And they removed from the desert of Sinai, and pitched at the graves of lust.

17 And they departed from the sepulchres of lust, and lay at Hazeroth.

39 And Aaron was an hundred and twentie and three yeres olde when he dyed in mount Ifor.

52 Ye shal drive out all the inhabiteurs of the land before you, and destroy all their pictures, and breake asunder al their images of metal, and plucke downe al theyr hygh places.

GENEVAN TRANSLATION. Edin: Printed by ALEX. ARBUTHNOT 1819.

KING JAMES' OR PURBEARER TRANSLATION

CHAP. XXV.

7 He rose up from the middes of the congregation and tooke a speare in his hand.

8 And followed the man of Israel into the tent, and thrust them both through:

CHAP. XXVI.

3 So Moses and Eleazar the priest spake unto them in the playne of Moab, by Jordan, *toward* Jericho, saying,

4 From twentie yere olde and above, *ye shall number the people*, as the Lord had commanded Moses and the children of Israel, when they came out of the land of Egypt.

CHAP. XXVIII.

7 In the holy place cause to poure the drinke offering unto the Lorde.

CHAP. XXIX.

7 And ye shall humble your soules.

CHAP. XXXI.

50 Earerings and ornamentes of the legges.

CHAP. XXXII.

41 And Jair the sonne of Manasseh went and tooke the small townes thereof, and called them Havoth-Jair.

CHAP. XXXIII.

16 And they removed from the desert of Sinai, and pitched in Kibroth-Hattaavah.

17 And they departed from Kibroth-Hattaavah, and lay at Hazeroth.

39 And Aaron was an hundredth and three and twentie yeere olde, when he dyed in Mount Hor.

52 Ye shall then drive out all the inhabitants of the land before you, and destroy all their pictures, and breake asunder all their images of mettall, and pluck down all their hygh places.

CHAP. XXV.

7 He rose up from among the congregation and took a javelin in his hand.

8 And he went after the man of Israel into the tent, and thrust both of them through.

CHAP. XXVI.

3 And Moses and Eleazar the priest spake with them in the plains of Moab, by Jordan, near Jericho, saying,

4 *Take the sum of the people*, from twenty years old and upward; as the Lord commanded Moses and the children of Israel, which went forth out of the land of Egypt.

CHAP. XXVIII.

7 In the holy *place* shalt thou cause the strong wine to be poured unto the Lord *for* a drink offering.

CHAP. XXIX.

7 And ye shall afflict your souls, &c.

CHAP. XXXI.

50 Ear-rings and tablets, &c.

CHAP. XXXII.

41 And Jair the son of Manasseh went and took the small townes thereof, and called them Havoth-Jair.

CHAP. XXXIII.

16 And they removed from the desert of Sinai, and pitched at Kibroth-Hattaavah.

17 And they departed from Kibroth-Hattaavah, and encamped at Hazeroth.

39 And Aaron was an hundred and twenty and three years old when he died in mount Hor.

52 Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places.

DEUTERONOMY.

JOHN ROGERS' TRANSLATION. 1537.

THE FIFTH BOKE OF MOSES.
CALLED
DEUTERONOMIUM.

CHAP. VI.

B



EARE Israel, the Lorde
thy God is Lorde only.
And thou shalt hynde
them for a signe upon
thyne hande. And they
shalbe papers of remem-
braunce betwene thyne
eyes.

CHAP. IX.

c They are turned
attence out of the waye
whiche I commaunded them, and have made them a God
of metall.

CHAP. XI.

c As longe as the dayes of heaven last upon the earth.

CHAP. XII.

n Notwithstandynge thou mayest kyll and eate fleshe in
all thy cytyes, whatsoever thy soule lusteth after, accordyng
to the blessinge of the Lorde thy God which he hath geven
thee, both the uncleane and the cleane mayest thou eate, even
as the roo and as the hert.

c Only eate not the bloude, but pour it upon the erth as
water.

CHAP. XIV.

a These are the beastes which ye shall eate of: oxen,
shepe, and gootes, hert, roo, and bugle, wyldgoote, uni-
corne, origen and camelion.

CHAP. XVI.

n Thou shalt sett the up no pyler, which the Lord thy
God hateth.

BISHOPS' BIBLE. 1572 and 1575.

THE FYFTH BOOKE OF MOSES.
CALLED IN THE HEBRUE, ELLE HADDEBARIM,
AND IN THE GREEK
DEUTERONOMIUM.

CHAP. VI.

4



EARE O Israell: the Lorde
our God is Lorde onely.

8 And thou shalt binde
them for a signe upon thy
hande, and they shall be as
frontlets betwene thine
eyes.

CHAP. IX.

12 They are turned at
once oute of the way which I
commaunded them, and have
made them a molten image.

CHAP. XI.

21 As long as the dayes of Heaven last upon the earth.

CHAP. XII.

15 Notwithstanding thou mayest kill and eate fleshe in
all thy cities, whatsoever thy soul lusteth after, according to
the blessing of the Lorde thy God which he hath given
thee: both the uncleane and the cleane may eate thereof
even of the roebuck, and of the hart.

16 Onely ye shall not eate the bloud, but poure it upon
the earth as water.

CHAP. XIV.

4 These are the beastes which yee shall eate of, oxe,
sheepe, and goates.

5 Roe, bucke, and bugle, wylde-goate, unicorne, wilde
oxen, and camoise.

CHAP. XVI.

22 Thou shalt set thee up no pillar, whiche the Lorde thy
God hateth.

DEUTERONOMY.

GENEVAN TRANSLATION. Edin.: printed by Alex. ARBUTHNOT. 1579.

KING JAMES' or PRESENT TRANSLATION.

THE FIFTH BOOKE OF MOSES,
CALLED
DEUTERONOMIE.

CHAP. VI.



4 **EARE** O Israel, the
Lord our God is Lord
only.

8 And thou shalt
bind them for a signe
upon thine hand, and
they shal bee as
frontlets betwene
thine eyes.

CHAP. IX.

12 They are soone
turned out of the way which I commaunded them : they have
made them a molten image.

CHAP. XI.

21 As long as the heavens are above the earth.

CHAP. XII.

15 Notwithstanding thou mayst kill and eat flesh in all
thy gates, whatsoever thine heart desireth, according to the
blessing of the Lord thy God which he hath given thee :
both the uncleane and the cleane may eat thereof, as of the
roebucke and of the hart.

16 Onely yee shall not eate the blood, but poure it upon
the earth as water.

CHAP. XIV.

4 These are the beasts which ye shall eate, the beefe, the
sheepe, and the goate.

5 The hart, and the roebucke and the bugle, and the
wild goate, and the unicorne, and the wild ox, and the
chamois.

CHAP. XVI.

22 Thou shalt set thee up no pillar, which thing the
Lord thy God hateth.

THE FIFTH BOOK OF MOSES,
CALLED
DEUTERONOMY.

CHAP. VI.



4 **EARE** O Israel; the Lord our God
is one Lord.

8 And thou shalt bind them for
a sign upon thine hand, and they
shall be as frontlets between thine
eyes,

CHAP. IX.

12 They are quickly turned
aside out of the way which I com-
maunded them : they have made
them a molten image.

CHAP. XI.

21 As the days of heaven upon the earth.

CHAP. XII.

14 Notwithstanding thou mayest kill and eat flesh in all
thy gates, whatsoever thy soul lusteth after, according to the
blessing of the Lord thy God which he hath given thee :
the uncleane and the cleane may eat thereof, as of the roebuck
and of the hart.

16 Only ye shall not eat the blood ; ye shall pour it
upon the earth as water.

CHAP. XIV.

4 These are the beasts which ye shall eat : the ox, the
sheep, and the goat,

5 The hart, the roebuck, and the fallow deer, the wild
goat, and the pygarg, and the wild ox, and the chamois.

CHAP. XVI.

22 Neither shalt thou set thee up any image, which the
Lord thy God hateth.

JOHN ROGERS' TRANSLATION 1587

CHAP. XVIII.

B Let there not be founde among you that maketh hys sonne or daughter to go thorow the fyre, or that useth witchcraft, or a choser oute of dayes, or that regardeth the flyeng of foules, or a sorcerer. Or a charmar, or that counceyleth wyth spretes, or a prophciar, or that asketh the advyse of the deed.

CHAP. XX.

D For the trees of the felde are no men, that they myght come against the to besege the.

CHAP. XXIII.

C There shall be no whore of the daughters of Israel, nor whore keeper of the sonnes of Israel.

CHAP. XXIV.

C For he is nedye, and therewith susteyneth hys lyfe.

CHAP. XXVI.

B And thou shalt answere and saye before the Lorde thy God: The Sirians wolde have destroyed my father, and he went downe into Egypte and sojourned there wyth a fewe folke, and grew there unto a nacyon great, mightie, and full of people.

CHAP. XXVII.

C Cursed be he that removeth his neyghbours marcke, and all, &c.

Cursed be he that hyndreth the ryght of the straunger, fatherlesse, and wedowe, and all the people shall saye, Amen.

CHAP. XXVIII.

A Blessed shall thyne aulmery be and thy store.

B And the Lord shall set the before and not behynde.

B And the Lord shall smyte the with swellynge, with fevers, heet, burnynge, witherynge, with smytynge, and blastynge, and they shall folowe the untill thou peryshe.

CHAP. XXIX.

D The secrettes of the Lorde our God are opened unto us, and our chyldren for ever, that we do all the wordes of this lawe.

BISHOPS' BIBLE. 1573 and 1576

CHAP. XVIII.

10 Let there not be founde among you any one that maketh his sonne or his daughter, to goe through the fire, or that useth witchcraft, or a regar'd of tymes, or that regardeth the fleeyng of fowles,

11 Or a sorcerer, or a charmer, or that counsayleth with spirites, or a soothsayer, or that asketh counsaile of the dead.

CHAP. XX.

19 And cut them not downe, to further thee in thy siege: for the tree of the field is man's lyfe.

CHAP. XXIII.

17 There shall be no whore of the daughters of Israel, nor whore keeper of the sonnes of Israel.

CHAP. XXIV.

15 For he is needie, and therewith sustayneth his life.

CHAP. XXVI.

5 And thou shalt answere and saye before the Lorde thy God: The Sirians went about to destroy my father, and he went downe into Egypt, and so sojourned there with a few folke, and grew there unto a nation great, mightie, and full of people.

CHAP. XXVII.

17 Cursed be he that remouveth his neyghbours marke, and all, &c.

19 Cursed be he that hindereth the ryght of the straunger, fatherlesse, and widdowe. And all the people, &c.

CHAP. XXVIII.

5 Blessed shalbe thy basket and thy stoare.

13 And the Lord shall make thee the chiefest, and not the lowest.

22 The Lord shal smite thee with swelling, with fevers, with heat, with burnyng, and with the sworde, with blastyng, and myldeaw: and they shall folow thee until thou perishe.

CHAP. XXIX.

29 The secretes of the Lorde our God are opened unto us, and to our chyldren for ever, that we may do all the wordes of this lawe.

GENEVAN TRANSLATION; Edin.: printed by ALEX. ARBUTHNOT, 1770

KING JAMES'S PRESENT TRANSLATION

CHAP. XVIII.

10 Let none be found among you that maketh his sonne or his daughter to goe thorow the fire, or that useth witchcraft, or a regardur of times, or a marker of the flying of foules, or a sorcerer.

11 Or a charmer, or that counselleth with spirits, or a soothsayer, or that asketh counsell at the dead.

CHAP. XX.

19 Therefore thou shalt not cut them downe to further thee in the siege, (for the tree of the field is man's life.)

CHAP. XXIII.

17 There shalbe no whore of the daughters of Israel, neither shall there be a whorekeeper of the sons of Israel.

CHAP. XXIV.

15 For he is poore, and therewith sustaineth his life.

CHAP. XXVI.

5 And thou shalt answer and say before the Lord thy God, A Syrian *was* my father, who, being readie to perish for hunger, went downe into Egypt and sojourned there with a small companie, and grew there unto a nation, great, mightie, and full of people.

CHAP. XXVII.

17 Cursed be he that remooveth his neighbour's mark : &c.

19 Cursed be he that hindereth the right of the stranger, the fatherlesse, and the widow ; and all the people, &c.

CHAP. XXVIII.

5 Blessed shalbe thy basket and thy dough.

13 And the Lord shall make thee the head, and not the tayle,

22 The Lord shall smite thee with a consumption, and with the fever, and with a burning ague, and with fervent heat, and with the sword, and with blasting, and with the mildeaw, and they shall pursue thee until thou perish.

CHAP. XXIX.

29 The secret things belong to the Lord our God, but the things revealed belong unto us and to our children for ever, that we may do all the words of this lawe.

CHAP. XVIII.

10 There shall not be found among you *any one* that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times or an enchanter, or a witch,

11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

CHAP. XX.

19 (For the tree of the field is man's *life*;) to employ *them* in the siege.

CHAP. XXIII.

17 There shall be no whore of the daughters of Israel, nor a Sodomite of the sons of Israel.

CHAP. XXIV.

15 For he is poor, and setteth his heart upon it.

CHAP. XXVI.

5 And thou shalt speak and say before the Lord thy God, A Syrian, ready to perish, *was* my father ; and he went down into Egypt and sojourned there with a few, and became there a nation, great, mighty, and populous.

CHAP. XXVII.

17 Cursed be he that removeth his neighbour's landmark : &c.

19 Cursed be he that perverteth the judgment of the stranger, fatherless, and widow, and all the people, &c.

CHAP. XXVIII.

5 Blessed *shall be* thy basket and thy store.

13 And the Lord shall make thee the head, and not the tail ;

22 The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burnings, and with the sword, and with blasting, and with mildew ; and they shall pursue thee until thou perish.

CHAP. XXIX.

29 The secret *things* belong unto the Lord our God, but those *things which are revealed* belong unto us and to our children for ever, that *we* may do all the words of this law.

JOHN ROGERS' TRANSLATION. 1537.

CHAP. XXXII.

A The frowarde and overthwarte generation hath marred themselves to himward, and are not his sonnes for their deformitie's sake.

C And Israel waxed fat and kyeked.
They offered unto felde devils, and not to God,
And shall burne unto the botome of hell.

E For the Lorde wyll do justyce unto hys people, and have compassion on his servauntes.

CHAP. XXXIII.

A And he was in Israel kynge when he geathered the heades of the people and the trybes of Israel together.

Ruben shall lyve and shall not dye : but his people shalbe few in nombre.

B And unto Levi he sayde : thy perfectnesse and thy light be after thy mercyfull man whom thou temptedest at Masah wyth whom thou stryvedest at the waters of strife.

C And with frutes of the encrease of the sonne, and with rype frute of the monethes.

D And unto Gad he sayde : Blessed be the rowmmaker Gad : He dwelleth as a lion and caught the arme and also the toppe of the head.

Yeron and brasse shal hange on thy shoues and thine age shalbe as thy youth.

CHAP. XXXIV.

C And Moses was an hundred and xx yere olde when he dyed, and yet hys eyes were not dym nor his chekes abated.

BISHOPS' BIBLE. 1572 and 1575.

CHAP. XXXII.

5 Frowardly have they done agaynst him by their vices, not being his own children, but a wicked and froward generation.

15 But he that should have beene upright, when he waxed fat, spurned with his heele.

17 They offered unto divels, and not to God.

22 And burneth unto the bottome of hell.

36 For the Lord shal judge his people, and have compassion on his servants.

CHAP. XXXIII.

5 And hee was in Israel king when the heades of the people and the tribes of Israel were gathered together.

6 Let Ruben live, and not die, and be fewe in number.

8 And unto Levi he sayde : Thummim and Urim shalbe with thee, and with every every one that is godly in thee : thou didst prove him also in the temptation, and stryvedst with him at the waters of stryfe.

14 And for the sweete fruites of the increase of the sunne, and ripe fruites of the moone.

20 And unto Gad he sayd, blessed be he that enlarged Gad : he dwelleth as a lion, that catcheth for a prey the arme with the heade.

25 Thy shooes shalbe iron and brasse, and thy strength shal continue as long as thou livest.

CHAP. XXXIV.

7 Moses was an hundred and twentie yeres olde, when he dyed : his eye was not dimme, nor his natural force abated.

GENEVAN TRANSLATION, Edin.: printed by ALEX. ARBUTHNOT. 1570.

CHAP. XXXII.

5 They have corrupted themselves towarde him, by their vice, not becing his children, *but* a frowarde and crooked generation.

15 But *hee that should have bene* upright, when he waxed fatte, spurned with his heele.

17 They offered unto devils, not to God,

22 And shall burne unto the bottome of hell,

36 For the Lorde shall judge his people, and repent toward his servants.

CHAP. XXXIII.

5 Then hee was among the righteous people, as king, when the heads of the people, and the tribes of Israel were assembled.

6 Let Reuben live, and not die, though his men be a small number.

8 And of Levi he saide, Let thy Thummim and thine Urim be with thine holy one, whom thou didst prove in Massah, *and* didst cause him to strive at the waters of Meribah.

14 And for the sweete increase of the sunne, and for the sweet increase of the moone.

20 Also of Gad hee saide, Blessed be hee that enlargeth Gad: hee dwelleth as a lion that catcheth for his praye the arme with the heade.

25 Thy shooes shall be yron and brasse, and thy strength shall continue as long as thou livest.

CHAP. XXXIV.

7 Moses was now an hundreth and twentie yeere old when hee died, his eye was not dim, nor his natural force abated.

KING JAMES' or PRESENT TRANSLATION.

CHAP. XXXII.

5 They have corrupted themselves; their spot is *not the spot* of his children; they are a perverse and crooked generation.

15 But Jeshurun waxed fat and kicked.

17 They sacrificed unto devils, not to God;

22 And shall burn unto the lowest hell.

36 For the Lord shall judge his people, and repent himself for his servants.

CHAP. XXXIII.

5 And he was king in Jeshurun when the heads of the people and the tribes of Israel were gathered together.

6 Let Reuben live and not die; and let *not* his men be few.

8 And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah;

14 And for the precious fruits *brought forth* by the sun, and for the precious things put forth by the moon,

20 And of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

25 Thy shoes *shall be* iron and brass; and as thy days; *so shall* thy strength be.

CHAP. XXXIV.

7 And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

JOSHUA.

JOHN ROTHERS' TRANSLATION. 1537.

THE BOKE
OF
JOSUA.

CHAP. V.

B



AKE the knyves of stone.

CHAP. VII.

And a tonge of golde
of fyfthe sicles weyghte :

CHAP. VIII.

B Then the Lorde sayde
unto Josua, stretche out
the bouckelar that is in
thine hand towarde Ai,F And he wrote there upon the stones the seconde lawe of
Moses.

CHAP. IX.

c And therefore all the multitude murmured against the
Lordes.

CHAP. X.

c Is not thys wrytten in the boke of the ryghtwes ;

CHAP. XI.

B And the Lorde delyvered them into the hands of Is-
raell ; and they smote them and chased them unto great
Sidon, and unto the whotte waters.¹c But Israell burnt none of the cytie that stoode upon
hilles, save Hazor only that Josua burnt :As the Lord commaunded Josua, and even so did
Josua, and mynysheде no worde of all that the Lorde com-
maunded Moses.

CHAP. XIII.

A From Nilus in Egypt unto the borders of Akaron
northwarde, which lande was counted to pertayne unto the
Cananites,All the inhabitours of the hyl countre of Lebanon unto
the whotte waters, even all the Sidones,

BISHOPS' BIBLE. 1572 and 1575.

THE BOOKE OF JOSUAH,
WHOM THE HEBREWS CALL
JEHOSUAH.

CHAP. V.

2



AKE the sharpe kuives,

CHAP. VII.

21 And a tongue of golde
of fiftie sicles weight,

CHAP. VIII.

18 And the Lorde sayde
unto Josuah, stretche out
the speare that is in thine
hand toward Ai,32 And he wrote there upon the stones a rehearsal of the
law of Moses,

CHAP. IX.

18 And all the multitude murmured agaynst the princes

CHAP. X.

13 Is not this written in the booke of the righteous ?

CHAP. XI.

8 And the Lorde delivered them into the hand of Israel,
and they smote them, and chased them unto great Sidon,
and unto Misrephothmaim.13 But Israell burnt none of the cities that stoode still in
their strength, save Hazor ouely, that Josuah burnt.15 As the Lord commaunded Moses his servaunt, so did
Moses commaunde Josuah : so that he minished no worde
of all that the Lorde commaunded Moses.

CHAP. XIII.

3 From Nilus, whiche is upon Egypt, unto the borders of
Accaron, northward, whiche land is counted unto Chananie,6 All the inhabters of the hill countrey from Libanon,
unto Misrephoth-maim, and all the Sidonians :¹ Hot waters.² Bryne or salt pits.

JOSHUA.

GENEVAN TRANSLATION. Edit. : Printed by ALEX. ARBUTHNOT, 1579.

THE BOOKE
OF
JOSHUA

CHAP. V.

2

AKE thee sharpe knives,

CHAP. VII.

21 And a wedge of golde
of fiftie shekels weight.

CHAP. VIII.

18 Then the Lord said unto
Joshua, stretch out the speare
that is in thine hand, toward
Ai ;32 Also he wrote there upon the stones, a rehearsall of
the law of Moses,

CHAP. IX.

18 Wherefore all the congregation murmured against the
princes.

CHAP. X.

13 (Is not this written in the booke of Jasher :)

CHAP. XI.

8 And the Lord gave them into the hand of Israel : and
they smote them, and chased them unto great Zidon, and
unto Misrephothmaim,¹13 But Israel burnt none of the cities that stode still in
their strength, save Hazor onely, that Joshua burnt.15 As the Lord had commanded Moses his servant, so
did Moses command Joshua, and so did Joshua ; he left
nothing undone of all that the Lord had commanded Moses.

CHAP. XIII.

3 From Nilus, which is in Egypt, even unto the borders
of Ekron northward : this is counted of the Canaanites,6 All the inhabitants of the mountaines from Lebanon,
unto Misrephothmaim, and all the Sidonians ;THE BOOKE
OF
JOSHUA.

CHAP. V.

2

AKE thee sharp knives,

CHAP. VII.

21 And a wedge of gold of
fifty shekels weight,

CHAP. VIII.

18 And the Lord said unto
Joshua, Stretch out the spear
that is in thy hand towards Ai ;32 And he wrote there, upon the stones a copy of the law
of Moses,

CHAP. IX.

18 And all the congregation murmured against the
princes.

CHAP. X.

13 Is not this written in the book of Jasher ?

CHAP. XI.

8 And the Lord delivered them into the hand of Israel,
who smote them, and chased them unto great Zidon, and
unto Misrephoth-maim,¹13 But *as for* the cities that stood still in their strength,
Israel burned none of them, save Hazor only ; *that* did
Joshua burn.15 As the Lord commanded Moses his servant, so did
Moses command Joshua, and so did Joshua : he left nothing
undone of all that the Lord commanded Moses.

CHAP. XIII.

3 From Sihor, which *is* before Egypt, even unto the bor-
ders of Ekron northward, *which is* counted to the Canaan-
ite :6 All the inhabitants of the hill country, from Lebanon
unto Misrephoth-maim, and all the Sidonians ;¹ Bryne or salt pits.

JOHN ROGERS' TRANSLATION. 1637.

CHAP. XIV.

c And now se I am thys daye fourescore and fyve yeres : and yet am as stronge at thys tyme, as I was when Moses sent me : loke how strong I was then, so strong I am now, to warre and to do all maner of thynges.

CHAP. XV.

B And then went along to the water of Ensemes, and ended at the well of Rogell.

CHAP. XXII.

d Thus saye the whole congregacion of the Lorde, What transgression is this that ye have transgressed againste the God of Israell, to turne awaye this daye from after the Lorde, and to buylde you an altare for to rebelle this daye against y^e Lorde, is the wicked deede of Peor¹ too lyttell for us, whereof we are not cleansed unto this daye, and there was a plague in the congregacion of the Lorde ? But that ye also shoulde turne awaye this day from following the Lorde ; yee shall rebelle to daye againste the Lorde, and to-morow he shall be wroth wyth all the congregacion.

Dyd not Acan, the sonne of Zareth, trespass in the ex-communicate thynges, and wrath fell on all the congregacion of Israel,

The myghtie GOD JEHOVAH he knoweth, and Israel shall knowe yf it be to rebelle or transgresse agaynst the Lorde, then the Lorde save us not thys daye.

CHAP. XXIV.

G And Eleazar the sonne of Aaron, dyed, whom they buried in Gabaath that pertayned to Phinehes his sonne, and was given him in Mount Ephraim.

BISHOPS' BIBLE. 1672 and 1675.

CHAP. XIV.

10 And now, loe, I am this day foure score and five yeres olde,

11 And yet am I as strong at this time, as I was when Moses sent me : Look how strong I was then, so strong am I nowe cyther for warre or for government.

CHAP. XV.

7 And the same border went up to the waters of the fountayne of the sunne, and ended at the well of Rogell.

CHAP. XXII.

16 Thus sayth the whole congregacion of the Lorde, What transgression is this that ye have transgressed agaynst the God of Israel, to turne away this day from the Lorde, in that ye have builded you an aulter for to rebelle this day agaynst the Lorde ?

17 Is the wicked deede of Peor¹ too litle for us, whereof we are not yet cleansed unto this daye ? and there was a plague in the congregacion of the Lorde.

18 Ye also are turned away this day from the Lorde : And seeing, Yee rebelle to-day agaynst the Lorde, it wyl comme to passe that to-morowe he shalbe wroth with all the congregacion of Israel.

20 Dyd not Achau the sonne of Zareth trespass greuously in the accursed thyng, and wrath fell on all the congregacion of Israel ?

22 The Lorde God of goddes, the Lord God of goddes knoweth, and Israel shall knowe, yf it be to rebelle or to transgresse agaynst the Lorde, then thou Lorde save us not this day.

CHAP. XXIV.

33 And Eleazar, the sonne of Aaron, died, whom they buried in a hyl that parteyned to Phinehes his sonne, which (hyl) was given him in Mount Ephraim.

¹ BAAL-PEOR or PHOGOR was an idol of the Moabites, set up on one of the hills of Moab called Peor. Beside the sin of idolatry the children of Israel

GENEVAN TRANSLATION. Edin.: Printed by ALEX. ARBUTHNOT, 1579.

CHAP. XIV.

10 And now loe, I am this day fourescore and five yeere old:

11 And yet am as strong at this time, as I was when Moses sent me: as strong as I was then, so strong am I now, either for warre or for government.

CHAP. XV.

7 Also this border goeth up to the waters of Enshemesh, and endeth at Enrogel.

CHAP. XXII.

16 Thus saith the whole congregation of the Lorde, what transgression is this that ye have transgressed against the God of Israel, to turne away this day from the Lorde, in that ye have buylt you an altar for to rebel this day against the Lorde?

17 Have we to litle for the wickednesse of Peor¹ whereof we are not clensted unto this daye, though a plague came upon the congregation of the Lorde?

18 Ye also are turned away this day from the Lorde, and seeing ye rebell to-day agaynst the Lorde, even to-morowe he will be wroth with all the congregation of Israel.

20 Did not Achan the sonne of Zerah trespasse grievously in the execrable thing, and wrath fell on all the congregation of Israel?

22 The Lorde God of gods, the Lorde God of gods, he knoweth, and Israel himselfe shal knowe; if by rebellion or by transgression against the Lorde *we have done it*, save thou us not this day.

CHAP. XXIV.

33 Also Eleazar the sonne of Aaron died, whom they buried in the hill of Phinehas his sonne, which was given him in mount Ephraim.

KING JAMES' OR PRESENT TRANSLATION

CHAP. XIV.

10 And now, lo I *am* this day fourescore and five years old.

11 As yet I *am as* strong this day as I *was* in the day that Moses sent me: as my strength *was* then, even *so is* my strength now, for war, both to go out and to come in.

CHAP. XV.

7 And the border passed toward the waters of Enshemesh, and the goings out thereof were at Enrogel;

CHAP. XXII.

16 Thus saith the whole congregation of the LORD, what trespass is this that ye have committed against the God of Israel, to turn away this day from following the Lord in that ye have builded you an altar that ye might rebel this day against the Lord?

17 Is the iniquity of Peor¹ too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the Lord.

18 But that ye must turn away this day from following the Lord? And it will be, *seeing* ye rebel to-day against the Lord that to-morrow he will be wroth with the whole congregation of Israel.

20 Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell upon all the congregation of Israel?

22 The Lord God of gods, the Lord God of gods, he knoweth, and Israel he shall know *if it be* in rebellion, or if in transgression against the Lord, (save us not this day.)

CHAP. XXIV.

33 And Eleazar the son of Aaron died, and they buried him in a hill *that pertained* to Phinehas his son, which was given him in mount Ephraim.

joined the Moabites in improper connexion with the women of Moab. See Numbers xxv, where twenty-four thousand of them died of the plague.

JUDGES.

JOHN ROGERS' TRANSLATION. 1537.

THE BOKE
OF THE
JUDGES.

CHAP. I.



ND the Lorde was with
Juda, that he conquered
the mountaynes, but they
could not dryve out the
enhabiters of the valleyes:
because they had cha-
retts of yron.

CHAP. III.

B And then the Lorde
hardened Eglon the king
of the Moabites, agaynst
the chyldren of Israel.

And then they cryed unto the Lorde.

And the Lorde stered them up a savor, Ahud, the sonne
of Gera, the sonne of Jemini, a man that could do nothing
handsomlye with his ryght hande.

c But he hymselfe turned agayne from the idolles by Gal-
gal,

d But Ahud gat hym oute at a posterne dore, &c.

But Ahud eskaped whyle they taryed, and was gone be-
yond the idolles, and eskaped into Seirath.

CHAP. IV.

B And he went up afoote, wyth ten thousande men :

CHAP. V.

B Now the archers dyd crye, where men draw water there
shall they tell of the justyce of the Lorde, and of the justyce
of his uplandyshe folcke in Israel.

Ephraim was the fyrst agaynst Ameleck, and after them
Benjamin among the people:

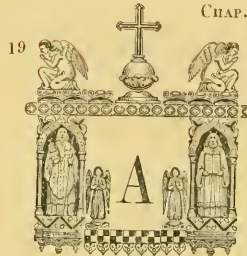
CHAP. VI.

B And the angell of the Lorde came and sate under an
oake in Ophrah, that pertayned unto Joas the father of
y^e Esrites. And his sonne Gedeon pressed out whete out of
the eares in a presse, for to flee from the Madianites,

BISHOPS' BIBLE. 1572 and 1575.

THE BOOKE OF JUDGES
CALLED IN HEBREW SOPHTIM
AND IN THE LATINE
JUDICUM.

CHAP. I.



ND the Lorde was with
Juda, and he conquered
the mountaynes: but could
not dryve out the inhabi-
tants of the valleyes, by-
cause they had charettes
of iron.

CHAP. III.

12 And the Lorde
strengthened Eglon the
kyng of the Moabites
agaynst the children of Is-
rael.

15 But when they cryed unto the Lorde, the Lorde
stirred them up a saviour, Ahud, the sonne of Gera, the
sonne of Gemini, a man lame of his right hande :

19 But he hymselfe turned againe (from the place of
graven images that was by Gilgal.)

23 Then Ahud gate him oute into the porche, &c.

26 And Abud escaped whyle they taryed, and was gone
beyond to the place of the graven images, and escaped into
Seirath.

CHAP. IV.

10 And ledde after him ten thousand men :

CHAP. V.

11 For the noyse of the archers among the drawers of
water ceased, there shal they speak of the righteousnesse of
the Lorde, his righteousnesse in his unfenced townes in Is-
rael:

14 Out of Ephraim was there a roote of them against
Amalec, and after thee Benjamin among thy people :

CHAP. VI.

11 And the angel of the Lorde came and sate under an
oake, which was in Ephrah, that perteyned unto Joas, the
father of the Esrites: And his sonne Gedeon threshed
wheate by the winepresse, to hide it from the Madianites.

¹ The Lord was with Judah, and he conquered the mountains, but *they*, namely, the children of Israel, could not drive out the inhabitants of the valley, the Lord was not with them.

JUDGES.

GENEVAN TRANSLATION. F. du. : printed by ALEX. ARDUTHNOT, 1579.

THE BOOKE
OF
JUDGES.

CHAP. I.



19 ND the Lorde was with Juda, and hee possessed the mountaines : for he could not drive out the inhabitants of the valleyes. because they had charets of yron.

CHAP. III.

12 And the Lord strengthened Eglon, king of Moab against Israel,

15 But when the children of Israel cryed unto the Lord, the Lord stirred them up a saviour, Ehud the sonne of Gera, the sonne of Gemini, a man lame of his right band :

19 But he turned againe from the quarries that were by Gilgal,

23 Then Ehud gate him out into the porche, &c., &c.

26 So Ehud escaped (while they tarried) and was past the quarries, and escaped unto Seirath,

CHAP. IV.

10 And hee went up on his feet with ten thousand men.

CHAP. V.

11 For the noyse of the archers *appaised*² among the drawers of water: there shall they rehearse the righteousnes of the Lord, his righteousness of his townes in Israel.

14 Of Ephraim their roote arose against Amalek ; and, after thee, Benjamin shall fight against thy people, O Amalek.

CHAP. VI.

11 And the angel of the Lord came and sate under the oake which was in Ophrah, that pertained unto Joash the father of the Ezrites ; and his sonne Gideon threshed wheate by the wine-press to hide it from the Midianites.

KING JAMES' or PRESENT TRANSLATION.

THE BOOK
OF
JUDGES.

CHAP. I.

19



ND the Lord was with Judah, and he drave out the inhabitants of the mountain : but could not drive out the inhabitants of the valley, because they had chariots of iron.

CHAP. III.

12 And the Lord strengthened Eglon, the king of Moab, against Israel,

15 But when the children of Israel cried unto the Lord, the Lord raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man left handed :

19 But he himself turned again from the quarries that were by Gilgal,

23 Then Ehud went forth through the porch, &c.

26 And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath.

CHAP. IV.

10 And he went up with ten thousand men at his feet.

CHAP. V.

11 They that are delivered from the noise of archers, in the places of drawing water, there shall they rehearse the righteous acts of the Lord, even the righteous acts toward the inhabitants of his villages in Israel.

14 Out of Ephraim was there a root of them against Amalek ; after thee, Benjamin, among thy people.

CHAP. VI.

11 And there came an angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite ; and his son Gideon thrashed wheat by the wine-press to hide it from the Midianites.

² *Appraised*, an obsolete word for ceased.

JOHN ROGERS' TRANSLATION. 1537.

CHAP. VII.

E Here be the Lorde and Gedeon.

CHAP. VIII.

D And Gedeon the sonne of Joas returned from battell, the sunne lying yet up.

CHAP. IX.

A Abimelech hyred Jehel, and lyght personnes which went with him.

And they went unto hys father's house at Ephrah, and slewe all his brethren the sonnes of Jerobaal, even LXX personnes with one stone. Notwithstandynge yet Joatham the youngest sonne of Jerobaal escaped, for he hyd hymselfe.

And all the cytezens of Sichem geathered together wyth all the house of Mello, and went and made Abimelech kyng at a certen ocke that was by Sichem.

B Shulde I leave my fattenesse which both God and man prayseth in me.

Then sayde all the trees unto the fyrrer bushe, come thou and rayne over us.

C God sent an hate betwene Abimelech and the cytezens of Sichem.

And another companye come along by the charmers ocke.

G But a woman cast a peece of a mylstone upon hys hedde and all to brake hys brayne panne.

CHAP. XII.

A And the men of Galaad smote the Ephraites, because they sayde, ye Galaadites are but runneagates of Ephraim.

CHAP. XIII.

A And there may no rasor or shersers come on hys heed :

A man of God came unto me,

B And the facyon of him was like the facyon of an angell of God, excecadyng fearfull.

C Why askest thou after my name, when it is marvelous.

D And the sprete of the Lorde begaune fyrst to be with the house of Dan, betwene Zaraah and Esthaol.

CHAP. XIV.

C I wyl geve you thyrtye shertes and thyrtye chaunge of garments :

But and if you cannot declare it me, then shall ye geve me thyrtye shertes and thyrtye chaunge of garments. And they answered him, Put forth thy rydle, and let us heare it.

D Have ye called us to make us beggers or not ?

BISHOPS' BIBLE. 1572 and 1575.

CHAP. VII.

18 For the Lorde and for Gedeon.

CHAP. VIII.

13 And Gedeon the sonne of Joas returned from battell afore the sunne was up,

CHAP. IX.

4 Abimelech hyred vayne and light persons, which went with him.

5 And he went unto his father's house at Ephrah, and slue his brethren the sonnes of Jerobaal, beyng threescore and ten persons, upon one stone : Notwithstandynge yet Joatham, the yongest sonne of Jerobaal escaped : for he hyd himselfe.

6 And al the menne of Sichem geathered together, and al the house of Mello, and came and made Abimelech kyng, in the playne where the stone was in Sichem.

9 Should I leave my fatnesse, wherewith by me they honour God and man.

14 Then sayde all the trees unto the bryer, comme thou and rayne over us.

23 God sent an evyll spirite betweene Abimelech and the men of Sichem.

37 And an other companie commeth along by the playne of the charmers.

53 And a certayne woman cast a peece of a mylstone upon his head, and al to brake his brayne panne.

CHAP. XII.

4 And the menne of Gilead smote the Ephraites, because they said, ye Gileadites are but vagabundes of Ephraim.

CHAP. XIII.

5 And there may no rasour comme on hys heade,

6 A man of God came unto me, and the fasshion of hym was like the fasshion of an angel of God, excecadyng fearfull :

18 Why askest thou thus after my name, which is secrete.

25 And the spirite of the Lorde began to strengthen him in the host of Dan, betweene Zaraah and Esthaol.

CHAP. XIV.

12 I wyl give you thyrtye sheetes and thyrtye chaunge of garments :

13 But if you cannot declare it me, then shal ye give me thyrtye sheetes and thyrtye chaunge of garments. And they answered him, Put forth thy rydle, that wee maye heare it.

15 Have yee called us hither to make us beggers ? is it not so ?

GENEVAN TRANSLATION Edin.: Printed by ALEX. ARBUTHNOT. 1579.

KING JAMES' or PRESENT TRANSLATION.

CHAP. VII.

18 For the Lord and for Gideon.

CHAP. VIII.

13 So Gideon the sonne of Joash returned from battell, the sunne being yet hie.

CHAP. IX.

4 Abimelech hired vaine and light fellowes, which followed him.

5 And hee went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal, about seventy persons, upon one stone; yet Jotham the youngest sonne of Jerubbaal was left, for he hid himselfe.

6 And all the men of Shechem gathered together, with all the house of Millo, and came and made Abimelech king in the plaine, where the stone was erected in Shechem.

9 Should I leave my fatnesse, wherewith by me they honour God and man,

14 Then said all the trees unto the bramble, come thou and reigne over us.

23 But God sent an evil spirit betweene Abimelech and the men of Shechem:

37 And another band commeth up by the way of the plaine of Meonenim.

53 But a certaine woman cast a peece of a millstone upon Abimelech's head, and brake his braine pan.

CHAP. XII.

4 And the men of Gilead smote Ephraim, because theye saide, yee Gileadites are runagates of Ephraim.

CHAP. XIII.

5 And no razor shall come on his head,

6 A man of God came unto me, and the fashion of him was like the fashion of the Angel of God exceeding fearefull,

18 Why askest thou thus after my name, which is secret?

25 And the Spirit of the Lord beganne to strengthen him in the host of Dan, betweene Zorah and Eshtaol.

CHAP. XIV.

12 I will give you thirtie sheetes and thirtie change of garments. But if you cannot declare it me, then shall ye give me thirty sheetes and thirty change of garments. And they answered him, Put fourth thy riddle, that we may heare it.

15 Have ye called us, to possesse us! Is it not so?

CHAP. VII.

18 *The sword of the Lord, and of Gideon.*

CHAP. VIII.

13 And Gideon the son of Joash returned from battle before the sun *was up*,

CHAP. IX.

4 Abimelech hired vain and light persons, which followed him.

5 And he went unto his father's house at Ophrah and slew his brethren, the sons of Jerubbaal, *being* threescore and ten persons, upon one stone, notwithstanding yet Jotham the youngest son of Jerubbaal was left, for he hid himself.

6 And all the men of Shechem gathered together, and all the house of Millo, and went and made Abimelech king, by the plain of the pillar that *was* in Shechem.

9 Should I leave my fatness, wherewith by me they honour God and man,

14 Then said all the trees unto the bramble, Come thou *and* reign over us.

23 Then God sent an evil spirit between Abimelech and the men of Shechem;

37 And another company come along by the plain of Meonenim.

53 And a certain woman cast a peece of a millstone upon Abimelech's head, and all to break his scull.

CHAP. XII.

4 And the men of Gilead smote Ephraim, because theye said, Ye Gileadites are fugitives of Ephraim.

CHAP. XIII.

5 And no razor shall come on his head;

6 A man of God came unto me, and his countenance *was* like the countenance of an angel of God, very terrible:

18 Why askest thou thus after my name, seeing it *is* secret?

25 And the Spirit of the Lord began to move him at times in the camp of Dan, between Zorah and Eshtaol.

CHAP. XIV.

12 I will give you thirty sheets, and thirty change of garments;

13 But if ye cannot declare it me, then shall ye give me thirty sheets, and thirty change of garments. And they said unto him, put forth thy riddle, that we may hear it.

15 Have ye called us to take that we have? *is it not so?*

JOHN ROGERS' TRANSLATION. 1537.

D Then sayde he unto them, If ye had not plowed with my caulfe ye had not found out my rydle.

CHAP. XV.

B And he smote them legge and thyghe with a mightye plague. And then he went and dwelt in the cave of the rocke Etam.

C Then thre thousande men of Juda went downe to the cave of the rocke Etam.

And he founde a jaw bone of a ratten asse,

D But God brake a great tothe that was in the jawe and there came water therout. And when he had droncke his sprete came agayne and he was refreshed, wherefore the name therof was called the welle of the caller on, whych is in Lehi unto this daye.

CHAP. XVI.

A Then went Samson to Gaza, and saw there an whore, and went in unto her.

B And after that he loved a woman upon the ryver of Sorek, called Dalilah.

And we wyll geve everye man a leven hundred sylverlynges.

If men bounde me with vii grene withthes that were never dryed I shulde be weake and as another man.

C If thou plattedest the seven lockes of my heed wyth an hearrelace and fastnedst them wyth a nayle.

G And sayde, my soule dye with the Philistines, and bowed them with might.

CHAP. XVII.

B And the man Micah had a chapell of gods, and made an ephod and ymages, and fylled the hand of one of his sonnes which became hys preast.

And I wyll geve the ten sylverlynges by yere and rayment of all sortes and thy meate and drynke.

CHAP. XVIII.

C And that no man made any trouble in the lande, or usurped any dominion.

CHAP. XX.

G Onlye vi hundred men turned and fled to the wilderness, unto the rocke of pomgranettes and abode there iiij monethes.

BISHOPS' BIBLE. 1572 and 1575.

18 Then sayde he unto them, if ye had not plowed with my heifer ye had not found out my ridle.

CHAP. XV.

8 And he smote them leg and thigh with a mighty plague, and then he went and dwelt in the top of the rocke Etam.

11 Then three thousande men of Juda went to the top of the rocke of Etam.

15 And he found a newe jaw-bone of an asse.

19 But God brake a great tooth that was in the jawe and there came water thereout, and when he had drunke his spirite came againe and hee was refreshed: wherefore the name thereof was called unto this day, the well of the caller on, which came of the jawe.

CHAP. XVI.

1 Then went Samson to Azah, and sawe there an harlot, and went in unto hir.

4 And after this he loved a woman by the river of Sorek, whose name was Dalila.

5 And every one of us shall give thee eleven hundred sylverlings.

7 If they bynde mee wyth seven greene withes, that were never dryed I shall be weake and be as an other man.

13 If thou plat the seven lockes of my heade withe the threedes of the wooffe.

14 And she fastened it with a pinne.

30 And Samson sayde, my soule shall dye with the Philistines; and he bowed them with all his might.

CHAP. XVII.

5 And the man Micah had an house of gods, and made an Ephod and teraphim, and consecrated one of his sonne whiche became his priest.

10 I will give thee ten silverlings by the yere, two garments, and thy meate and drinke.

CHAP. XVIII.

7 And that no man made any trouble in the lande, or usurped any dominion:

CHAP. XX.

47 Only sixe hundred men turned and fled to the wilderness, unto the rocke of Rimmon, and abode in the rocke of Rimmon foure monethes.

GENEVAN TRANSLATION, Edin.: printed by ALEX. ARBUTHNOT. 1670.

18 Then sayde he unto them, if yce had not plowed with my heifer, ye had not found out my riddle.

CHAP. XV.

8 So he smote them hip and thigh with a mightie plague: then he went and dwelt in the toppes of the rocke Etam.

11 Then three thousand men of Judah went to the toppes of the rocke Etam.

15 And hee found a new jawbone of an asse,

19 Then God brake the cheeke tooth that was in the jaw and water came thereout, and when he had drunke his spirit came againe and he was revived: wherefore the name thereof is called Eubakkore, which is in Lehi unto this day.

CHAP. XVI.

1 Then went Samson to Azzah, and sawe there an harlot, and went in unto her.

4 And after this he loved a woman by the river of Sorek, whose name was Delilah.

5 And every one of us shall give the eleven hundred shekels of silver.

7 If they binde mee with seven greene cords, that were never dried, then shall I be weake, and be as an other man,

13 If thou platdest seven lokes of mine head with the thredes of the woofe.

14 And she fastened it with a pin,

30 Then said Samson, Let me lose my life with the Philistines: And he bowed him with all his might.

CHAP. XVII.

5 And this man Michah had an house of gods, and made an ephod, and teraphim, and consecrated one of his sonnes, who was his priest.

10 I will give thee ten *shekels* of silver by yeere, and a sute of apparell, and thy meate and drinke.

CHAP. XVIII.

7 Because no man made any trouble in the lande, or usurped any dominion:

CHAP. XX.

47 But sixe hundreth men turned and fled to the wilderness, unto the rocke of Rimmon, and abode in the rocke of Rimmon foure moneths.

KING JAMES' OR PRESENT TRANSLATION.

18 And he said unto them, if ye had not plowed with my heifer ye had not found out my riddle.

CHAP. XV.

8 And he smote them hip and thigh with a great slaughter and he went down and dwelt in the top of the rock Etam.

11 Then three thousand men of Judah went to the top of the rock Etam.

15 And he found a new jaw-bone of an ass.

19 But God clave an hollow place that *was* in the jaw, and there came water thereout: and when he had drunk his spirit came again and he revived: wherefore he called the name thereof En-hakkore, which is in Lehi unto this day.

CHAP. XVI.

1 Then went Samson to Gaza, and saw there an harlot, and went in unto her.

4 And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name *was* Delilah.

5 And we will give thee, every one of us eleven hundred *pieces* of silver.

7 If they bind me with seven green withs that were never dried, then shall I be weak, &c.

13 If thou weavest the seven locks of my head with the web.

14 And she fastened it with the pin,

30 And Samson said, Let me die with the Philistines. And he bowed himself with *all his* might.

CHAP. XVII.

5 And the man Micah had an house of gods, and made an ephod and teraphim, and consecrated one of his sons, who became his priest.

10 I will give thee ten *shekels* of silver by the year, and a suit of apparel, and thy victuals.

CHAP. XVIII.

7 And *there was* no magistrate in the land that might put *them* to shame in *any* thing.

CHAP. XX.

47 But six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

RUTH.

JOHN ROGERS' TRANSLATION 1537.

THE BOKE
OF
RUTH.

CHAP. I.

A



N the tyme when the Judges judged, there felle a darth in the lande. Wherefore a certayn man of Bethlehem Juda wente for to sojourne in the country of Moab, wyth his wyfe and two sonnes.

D But Ruth saide: Intreat me not to leave the, and to returne from after the, for whether thou goest, I wyl go, and where thou dwellest there I wyl dwelle: thy people are my people, and thy God is my God. Where thou dyest I wyl dye, and there wylbe buried. The Lorde do so and so to me, excepte that death only departe me and the asoundre.

CHAP. II.

D Then saide Noemi unto her daughter in lawe: Blessed be he for he ceaseth not to do the same goodnesse to the dead that he did to the lyvinge. And Noemi sayde unto her the man is nye unto us.

CHAP. III.

B And at mydnight the man was afayrd and groped and beholde, a woman laye at his fete. Then he sayde what art thou? and she answered I am Ruth thyne handmayde, Spredde thyne mantell over thyne handmayde, for thou art the next of the kynne.

C Tarry all nyght. And when mornynge is come, yf he will marye the it is good, so let hym do. But and yf he will not have the assure as the Lorde liveth, I will have the; lye still untill the mornynge.

D And he saide, bring thy mantell that thou hast upon the and holde it up.

CHAP. IV.

A Then went Booz unto the gate, and satte him downe there: and beholde, the kinsman of whych Booz spake came by. Unto whom he sayde, come and sytte downe here, and called him by hys name. And he turned in and sate downe.

BISHOPS' BIBLE. 1572 and 1575.

THE BOOKE
OF
RUTH.

CHAP. I.

1



T came to passe that when the judges ruled, there fel a dearth in the lande, and a certayn man of Bethlehem Juda wente for to sojourne in the country of Moab, he and his wife and his two sonnes.

16 And Ruth answered, Eu-treate me not to leave thee and to returne from after thee: for whyther thou goest, I will go also: and where thou dwellest, there I wil dwell: thy people shall be my people, and thy God my God.

17 Where thou diest, there wil I dye, and there wyl I be buried: The Lorde doo so to me and more also, yf ought but death departe thee and me.

CHAP. II.

20 And Naomi sayde unto her daughter in lawe, Blessed be he of the Lord, for he ceaseth not to doo good to the living and to the dead. And Naomi sayde agayne unto her, The man is nygh unto us, and of our affinitie.

CHAP. III.

8 And at mydnight, the man was afrayde, and caught holde: and beholde, a woman lay at hys feete.

9 And he saide what art thou? She answered I am Ruth thyne handmayde: sprede the wyng of thy (garment) over thyne handmayde, for thou art the kinsman.

13 Tarrie this night, and when morning is comme, yf he performe the part of a kynsman unto thee, it is good, let him do the kynsman's part; but yf he will not do the kinsman's part, then will I doe the dutie of a kynsman, as the Lord lyveth: sleepe until the morning.

15 And he sayde agayne, Bring the mantell that thou hast upon thee, and holde it.

CHAP. IV.

1 Then went Booz up to the gate, and sate hym downe there: And beholde, the kynsman, of whiche Booz spake, came by, unto whom he sayde, ho! such one: come, sit downe here. And he turned and sate down.

RUTH.

GENEVAN TRANSLATION. Printed by ALEX. A. DE THROT, 1799

KING JAMES OR PRESENT TRANSLATION

THE BOOKE
OF
RUTH.

CHAP. I.



IN the time that the Judges ruled, there was a dearth in the land, and a man of Bethlehem Judah went for to sojourn in the countrey of Moab, he, and his wife, and his two sonnes.

16. And Ruth answered, Intreate me not to leave thee, nor to depart from thee: for whether thou goest I will go: and where

thou dwellest, I will dwelle: thy people *shalbe* my people, and thy God my God.

17 Where thou dyest, will I die, and there will I be buried. The Lord do so to me and more also, if *ought* but death depart thee and me.

CHAP. II.

20 And Naomi saide unto her daughter-in-law, Blessed be he of the Lorde: for he ceaseth not to do good to the living and to the dead. Againe Naomi said unto her, The man is neere unto us, and of our affinitie.

CHAP. III.

8 And at midnight the man was afraide and caught holde; and lo, a woman lay at his feete.

9 Then he said, Who *art* thou? and she answered, I am Ruth thine handmaid: spread therefore the wing of thy garment over thine handmaid: for thou *art* the kinsman.

13 Tarry to night, and when morning is come, if he will doe the dutie of a kinsman unto thee, well, let him do the kinsman's dutie; but if he will not do the kinsman's part, then will I doe the dutie of a kinsman, as the Lord liveth; sleepe untill the morning.

15 Also he said, Bring the sheete that thou hast upon thee, and hold it.

CHAP. IV.

1 Then went Boaz up to the gate, and sate there, and behold the kinsman, of whom Boaz had spoken, came by; and he said, ho such one, come sit downe here. And he turned and sate downe.

THE BOOK
OF
RUTH.

CHAP. I.



DOW it came to pass, in the days when the judges ruled, that there was a famine in the land; and a certain man of Bethlehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

16 And Ruth said, Entreat me not to leave thee, *or* to return from following after thee: for whither

thou goest, I will go; and where thou lodgest, I will lodge: thy people *shall be* my people, and thy God my God.

17 Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, *if ought* but death part thee and me.

CHAP. II.

20 And Naomi said unto her daughter-in-law, Blessed *be* he of the Lord, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man *is* near of kin unto us, one of our next kinsmen.

CHAP. III.

8 And it came to pass at midnight, that the man was afraid, and turned himself; and, behold, a woman lay at his feet.

9 And he said, Who *art* thou? And she answered, I *am* Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou *art* a near kinsman.

13 Tarry this night, and it shall be in the morning *that* if he will perform unto thee the part of a kinsman, well, let him do the kinsman's part; but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, *as* the Lord liveth; lie down until the morning.

15 Also he said, Bring the vail that *thou hast* upon thee, and hold it.

CHAP. IV.

1 Then went Boaz up to the gate, and sat him down there; and, behold, the kinsman of whom Boaz spake came by, unto whom he said, ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

I. SAMUEL.

JOHN ROGERS' TRANSLATION. 1537.

THE FYRST BOKE OF SAMUEL.
CALLED
THE FYRST BOKE OF KYNGES.

CHAP. II.

A



HERE is none so holye
as the Lorde: And
there is none save thou.
Nether is there any
strength lyke unto oure
God.

E If one man synne
agaynst another, dayse-
men may make his
peace; but yf a man
synne agaynst the Lord,
who can be his dayse-
man?

CHAP. IV.

A And Israel went out agaynst the Philistines to battell,
and pitched besid the helpe stone.

B And when the arke of the apoyntment of the Lord
cam into the host,

Wo unto us, who shall delyver us out of the hand of this
mightie God? This is the God that smote the Egipcians
with all maner of plagues in the wilderness.

CHAP. V.

A And the Philistines toke the Arcke of God and caried
it from the helpstone unto Ashdod,

CHAP. VI.

A Wherefore ye shall make images like to youre arsses
with emerods, and images like to youre mice that destroyed
youre lande, and shall geve glorye unto the God of Israel:
that he maye take his hand from of you: and from of youre
Goddess, and from of youre lande.

And the carte came into the grove of one Jehosua,

CHAP. VII.

And then Samuel toke a stone and pitched it betwene
Mazppah and Sen, and called the name thereof the stone
of helpe,

CHAP. VIII.

c And he wyl take youre daughters and make them the
dressers of his oyntments, and his cookes and bakers.

BISHOPS' BIBLE. 1572 and 1575.

THE FIRST BOOKE OF SAMUEL,
CALLED
THE FIRST BOOK OF THE KINGS.

CHAP. II.

2



HERE is none holye as
the Lorde; for without thee
is nothing, neyther is there
any of strength, as is our
God.

23 If one man sinne
agaynst another, the judge
shall judge it; but if a man
sinne agaynst the Lorde,
who wil be his dayesman?

CHAP. IV.

1 And Israel went out agaynst the Philistines to battaile,
and pitched beside the Ebenezer:

5 And when the arke of the appoyntment of the Lorde
came into the hoste.

8 Wo unto us; who shall deliver us out of the bande of
these mightie goddes? these are the goddes that smote the
Egyptians with many plagues in the wyldernesse.

CHAP. V.

1 And the Philistines tooke the arke of God, and carried
it from the Eben-ezer unto Asdod.

CHAP. VI.

5 Wherefore ye shall make images like to your emerodes,
and images like to your myse, that corrupt the lande, and ye
shall give glory to the God of Isræll, that he may take his
hand from off you, and from off your goddes, and from off
your lande.

14 And the carte came into the field of one Jehosua.

CHAP. VII.

12 And then Samuel tooke a stone, and pitched it be-
twene Mispah and Shen, and called the name thereof Eben-
ezer.

CHAP. VIII.

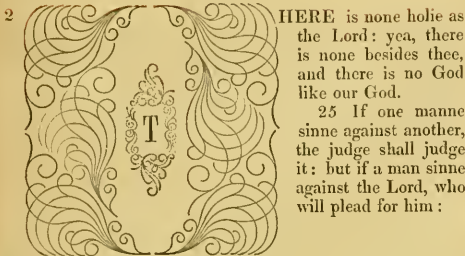
13 And he wil take your daughters, and make them
apothecaries, cookes, and bakers.

I. SAMUEL.

GENEVAN TRANSLATION. Edin.: Printed by ALEX. ARBUTHNOT. 1579.

THE FIRST BOOKE
OF
SAMUEL.

CHAP. II.



2 **T**HERE is none holie as the Lord: yea, there is none besides thee, and there is no God like our God.

25 If one manne sinne against another, the iudge shall iudge it: but if a man sinne against the Lord, who will plead for him:

CHAP. IV.

1 And Israel went out against the Philistines to battell, and pitched beside Eben-ezer:

5 And when the arke of the covenant of the Lord came unto the hoste,

8 Wo unto us, who shall deliver us out of the hand of these mighty Gods: These are the Gods that smote the Egyptians with all the plagues in the wilderness.

CHAP. V.

1 Then the Philistins tooke the arke of God and carried it from Eben-ezer unto Ashdod.

CHAP. VI.

5 Wherefore ye shall make the similitudes of your emerods, and the similitudes of your mice that deystroye the land: so ye shall give glorie unto the God of Israel, that he may take his hand from you, and from your gods, and from your land.

14 And the cart came into the field of Joshua.

CHAP. VII.

12 Then Samuel tooke a stone and pitched it between Mizpeh and Shen, and called the name thereof Ebenezer.

CHAP. VIII.

13 He will also take your daughters and make them apothecaries, and cooks, and bakers:

KING JAMES' or PRESENT TRANSLATION.

THE FIRST BOOK OF SAMUEL.
OTHERWISE CALLED
THE FIRST BOOK OF THE KINGS.

CHAP. II.



2 **T**HERE is none holy as the Lord: for *there is* none besides thee, neither *is there* any rock like our God.

25 If one man sin against another, the iudge shall iudge him: but if a man sin against the Lord, who shall entreat for him?

CHAP. IV.

1 Now Israel went out against the Philistines to battell, and pitched beside Ebenezer:

5 And when the ark of the covenant of the Lord came into the camp,

8 Woe unto us! who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness.

CHAP. V.

1 And the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod.

CHAP. VI.

5 Wherefore ye shall make images of your emerods and images of your mice that mar the land: and ye shall give glory unto the God of Israel, peradventure he will lighten his hand from off you, and from off your gods, and from off your land.

14 And the cart came into the field of Joshua.

CHAP. VII.

12 Then Samuel took a stone, and set *it* between Mizpeh and Shen, and called the name of it Ebenezer.

CHAP. VIII.

13 And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers.

GENEVAN TRANSLATION. 1st ed.: Printed by ALUX. ARNETSON. 1573.

KING JAMES' or PRESENT TRANSLATION.

CHAP. X.

3 And shalt come to the plaine of Tabor,

CHAP. XIII.

1 Saul now had bene king one yeere, and hee reigned two yeeres over Israel.

2 Then Saul chose him three thousand of Israel :

CHAP. XV.

12 One told Samuel, saying, Saul is gone to Carmel : and behold, he hath made him there a place, from whence he returned, and departed, and is gone downe to Gilgal.

29 For indeed the strength of Israel will not lye nor repent.

32 And Agag came unto him pleasantly, and Agag said, Truly the bitterness of death is passed.

CHAP. XVI.

4 So Samuel did what the Lord bad him, and came to Bethlehem, and the elders of the towne were astonied at his coming, and said, Comest thou peaceably ?

12 And he sent, and brought him in : and hee was ruddy, and of a good countenance, and comely visage, and the Lord said, Arise, and anoint him, for this is he.

20 And Ishai tooke an asse *laden* with breade, and a flagon of wine, &c.

CHAP. XVII.

2 And Saul, and the men of Israel assembled, and pitched in the valley of Elah,

4 Then came a man betwene them both out of the tents of the Philistines, named Goliath of Gath : his height was six cubits and an hand breadth,¹5 And had an helmet of brasse upon his head, and a brigandine upon him : and the weight of his brigandine *was* five thousand shekels of brasse.

6 And hee had bootes of brasse upon his legs, and a shield of brasse upon his shoulders.

22 And David left the things which he bare, under the handes of the keeper of the carriage, and ran into the hoste, and came and asked his brethren how they did.

CHAP. XVIII.

6 The women came out of all cities of Israel, singing and dancing, to meete king Saul, with tiubrels, with *instruments* of joy, and with rebeckes.

CHAP. X.

3 And thou shalt come to the plain of Tabor,

CHAP. XIII.

1 Saul reigned one year ; and when he had reigned two years over Israel,

2 Saul chose him three thousand *men* of Israel.

CHAP. XV.

12 It was told Samuel, saying, Saul came to Carmel, and behold he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

29 And also the strength of Israel will not lie nor repent :

32 And Agag came unto him delicately, and Agag said, surely the bitterness of death is past.

CHAP. XVI.

4 And Samuel did that which the Lord spake, and came to Bethlehem ; and the elders of the town trembled at his coming, and said, Comest thou peaceably ?

12 And he sent, and brought him in. Now he *was* ruddy, *and* withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him : for this *is* he.20 And Jesse took an ass *laden* with bread, and a bottle of wine, &c.

CHAP. XVII.

2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah,

4 And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height *was* six cubits and a span.¹5 And *he had* an helmet of brass upon his head, and he was armed with a coat of mail : and the weight of the coat was five thousand shekels of brasse.6 And *he had* greaves of brass upon his legs, and a target of brass between his shoulders.

22 And David left his carriage in the hand of the keeper of the carriage, and ran unto the army, and came and saluted his brethren.

CHAP. XVIII.

6 The women came out of all the cities of Israel singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick.

the ANAKIMS, of whom thou hast heard say, "Who can stand before the sons of Anak?" This champion of the Philistines, from the description given of him, had still enjoyed the strength and stature of his gigantic countrymen, as six cubits and a handbreadth would make his height 11 feet 2.976 inches of our measure, the cubit being 1 foot 9 inches, and .888 decimal parts of an inch. But his strength must have equalled his height, his brigandine alone weighing 1 cwt. 15 lbs. 7.9 oz.: and taking his shield, helmet, sword, and spear, and *brass boots*, as the bishops call them, at a moderate calculation, his armour could not weigh less than three hundred weight, or twenty-four stones avoirdupois, which no ordinary man could carry. It was no wonder, then, when such a giant defied the armies of Israel, "That they were dismayed, and greatly afraid."

JOHN ROGERS' TRANSLATION. 1537.

And the women that played sange therto, and sayde, Saul hath slayne hys thousande, and David his ten thousandes.

CHAP. XX.

A Beholde, to morrow is the fyrst daye of the moneth, and I shulde sytt with the kyng at meate.

F Then was Saul angrie with Jonathas, and sayde unto him, O frowarde and rebellyous, thynkest thou I knowe not how thou hast chosen the sonne of Isai unto thine awne rebuke, and unto the rebuke and shame of thy mother.

CHAP. XXIII.

D But David and his men were in the wyldernesse of Maon, in the wyld felde, on the right hand of the wyldernesse.

CHAP. XXV.

A And there was a man in Maon whose catell was in Carmell,

D And he is ungracyous to speake to.

And as she rode on her asse, and was comyng downe in a slade of the hyl.

Let not my Lorde regarde this unthriftye man Nabal, for as hys name is so is he; Nabal is his name, and follye is with hym.

C And so David receaved of her hand that she brought hym, and syde to her, go in peace to thine house. And se I have obeyed thy voice, and have receaved thee to grace.

CHAP. XXVI.

B And beholde, Saul lay slepyng within a round bancke, and his speare pitched in the ground at his heed, Abner and the people lying rounde aboute him.

And David toke the speare and the crewse of water that were at Saul's heed.

CHAP. XXVII.

A Then thought David in his hert, I may peryshe one daye or other by the hands of Israel.

2 And Achis sayde, Have ye not bene a rovyng this daye?

CHAP. XXVIII.

A And Saul had put the women that had spretes of prophesye and the sorcerars oute of the lande.

And hys servaunts sayde to him, See there is a wyfe that hath a sprete of prophesye in her possession at Endor.

B And the kyng said unto her, Be not afrayde: But what seyst thou. And the wyfe sayde unto Saul, I se a god ascendyng up out of the earth.

CHAP. XXX.

And David toke all the shepe and the oxen. And they drave the catell before, and sayde, This is David's praye.

BISHOPS' BIBLE. 1572 and 1575.

7 And the women answered one to another in their play, and saide, Saul hath slain his thousand, and David his ten thousands.

CHAP. XX.

5 Behold, to-morrow is the beginning of the moneth, and I should sit with the king at meate.

30 Then was Saul angry with Jonathan, and said unto him, thou son of the wicked rebellious woman do not I know that thou hast chosen the sonne of Isai unto thine owne rebuke, and unto the rebuke and shame of thy mother.

CHAP. XXIII.

25 But David and his men were in the wilderness of Maon, in the playne, that is on the right hand of Jesimon.

CHAP. XXV.

2 And there was a man in Maon whose possession was in Carmel.

17 For he is so wicked that a man cannot speake to him.

20 And as she rode on hyr asse she came privily downe the side of the hyl:

25 Let not my lorde, I pray thee, regarde this wicked man Nabal, for as his name is so is he: Nabal is his name, and folly is with hym.

35 And so David receyved of hyr hande that which she had brought him, and sayde unto hyr, goe up in peace to thine house. Beholde I have hearde thy voyce and have graunted thy petition.

CHAP. XXVI.

7 And beholde Saul lay sleeping within the fort, and his speare stakke in the ground at his head: but Abner and the people lay round about him.

12 And so David took the speare and the eruse of water from Saul's head.

CHAP. XXVII.

1 And David sayde in his hart, I shall perishe one day by the hande of Saul.

10 And Achis sayde, Where have ye bene a rovyng this day?

CHAP. XXVIII.

3 And Saul had put away the sorcerers and the sooth-sayers oute of his lande.

7 And his servantes sayde to hym, Beholde, there is a woman that hath a familiar spirite at Endor.

13 And the kyng sayde unto hyr, Be not afrayde, what sawest thou? The woman said unto Saul, I sawe goddes ascendyng up out of the earth.

CHAP. XXX.

20 And David tooke all the sheepe, and the oxen, and they drave them before his cattel, and sayde, This is David's pray.

GENEVAN TRANSLATION, 1st ed.: Paris by ALEX. ARBUTHNOT, 1570.

7 And the women sang by course in their play, and said, Saul hath slayne his thousand, and David his ten thousand.

CHAP. XX.

5 Behold, to-morrow is the first day of the moneth, and I should sit with the king at meat.

30 Then was Saul angry with Jonathan, and said unto him, thou sonne of the wicked rebellious woman, doe not I knowe that thou hast chosen the sonne of Ishai to thy confusion, and to the confusion and shame of thy mother?

CHAP. XXIII.

24 But David and his men *were* in the wilderness of Maon, in the plaine on the right hand of Jeshimon.

CHAP. XXV.

2 Now in Maon was a man who had his possession in Carmel;

17 For hee is so wicked that a man cannot speake to him.

20 And as she rode on her asse, she came downe by a secret place of the mountaine,

25 Let not my Lord, I pray thee, regard this wicked man, Nabal, for as his name is, so is he; Nabal is his name, and folly is with him.

35 Then David received of her hand that which she had brought him, and said to her, Goe up in peace to thine house, behold I have heard thy voyce, and have granted thy petition.

CHAP. XXVI.

7 And behold, Saul lay sleeping within the fort, and his speare did sticke in the ground at his head: and Abner, and the people lay round about him.

12 So David tooke the speare and the pot of water from Saul's head,

CHAP. XXVII.

1 And David said in his heart, I shall now perish one day by the hand of Saul.

10 And Achish said, Where have ye bene a roving this day.

CHAP. XXVIII.

3 And Saul had put away the sorcerers and the sooth-sayers out of the land.

7 And his servants said to him, Behold, there is a woman at Endor that hath a familiar spirit.

13 And the king said unto her, Be not afraid, for what sawest thou; and the woman said unto Saul, I saw gods ascending up out of the earth.

CHAP. XXX.

20 David also tooke all the sheep and the oxen, and they drave them before his cattel, and said, This is David's pray.

KING JAMES OR PRESENT TRANSLATION

7 And the women answered *one another* as they played and said, Saul hath slain his thousands, but David his ten thousands.

CHAP. XX.

5 Behold, to-morrow *is* the new moon; and I should not fail to sit with the king at meat:

30 Then Saul's anger was kindled against Jonathan, and he said unto him, thou son of the perverse rebellious *woman* do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

CHAP. XXIII.

24 But David and his men *were* in the wilderness of Maon, in the plain on the south of Jeshimon.

CHAP. XXV.

2 And *there was* a man in Maon, whose possessions *were* in Carmel;

17 For he *is such* a son of Belial that a man cannot speak to him.

20 And it was *so, as* she rode on the ass, that she came down by the covert of the hill.

25 Let not my lord, I pray thee, regard this man of Belial, *even* Nabal, for as his name *is*, so *is* he; Nabal *is* his name, and folly *is* with him.

35 So David received of her hand *that* which she had brought him, and said unto her, *Go* up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.

CHAP. XXVI.

7 And behold Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster; but Abner and the people lay round about him.

12 So David took the spear and the cruse of water from Saul's bolster.

CHAP. XXVII.

1 And David said in his heart, I shall now perish one day by the hand of Saul.

10 And Achish said, Whither have ye made a road to-day?

CHAP. XXVIII.

3 And Saul had put away those that had familiar spirits and the wizards out of the land.

7 And his servants said to him, Behold *there is* a woman that hath a familiar spirit at Endor.

13 And the king said unto her, Be not afraid, for what sawest thou? and the woman said unto Saul, I saw gods ascending out of the earth.

CHAP. XXX.

20 And David took all the flocks and the herds *which* they drave before those *other* cattle, and said, *This is* David's spoil.

II. SAMUEL.

JOHN ROGERS' TRANSLATION. 1537

THE SECONDE BOKE OF SAMUEL.
OTHERWISE CALLED THE
SECONDE BOKE OF THE KYNGES.

CHAP. I.



ND David sang thys song of mournyng over Saul and over Jonathas hys sonne, and had to teache the children of Israel the staves thereof. And beholde, it is wrytten in the booke of the ryght-wes.

CHAP. II.

G And Joab answered, as truly as God lyveth, yf thou haddest so sayde then even in the morning, had the people departed eche from folowyng his brother.

CHAP. III.

E And se the servaunts of David and Joab came from chasyng robbers, and brought a great praye with them.

CHAP. V.

B Then sayde David the same day, Whosoever wynneth the walles and the lame and the blynd hated of David's soule.

D And there they left their images and David and his men took them up.

And when thou hearest the noyse of a thing going in the toppes of the pere trees, then move.

CHAP. VI.

A And David and all the house of Israel playde before the Lorde with all maner instrumentes of fyrrer woode, with harpes, psalteries, fedylls, and symbals.

D Then David returned to salute his household. And Michol, the daughter of Saul, came out against him, and sayd, Oh how glorious was the king of Israel todaye, which stripte himself todaye before the eyes of the maydens of his servaunts, as a lyght brayned *fellow* is wont to stripe himselfe.

BISHOPS' BIBLE. 1572 and 1575.

THE SECOND BOOKE OF SAMUEL.
OTHERWISE CALLED THE
SECONDE BOOKE OF KINGS.

CHAP. I.



ND David mourned with this lamentation over Saul and over Jonathan his sonne.

18 (Also he bade them teache the chyldren of Juda the use of the bowe; and beholde, it is written in the booke of the righteous.)

CHAP. II.

27 And Joab sayde, as God lyveth, if thou haddest spoken, surely even in the morning the people had departed everie one from persecuting his brother.

CHAP. III.

22 And beholde the servants of David and Joab came from the campe, and brought a great pray with them:

CHAP. V.

8 And David sayde the same day, Whosoever smytheth the Jebusites, and getteth up to the gutters of the house, and smytheth the lame, and the blinde, hated of David's soule, (I will preferre him.)

21 And there they left their images, and David and his men burnt them.

24 And when thou hearest the noyse of a thing going in the top of the mulberry trees, then remove.

CHAP. VI.

5 And David and all the house of Israel played before the Lorde on sundrie instruments made of cedar wood, with harpes, psalteries, tymbrels, cornets, and cymbales.

20 Then David returned to blesse the household, and Michol, the daughter of Saul, came out to meete David, and sayde, O howe glorious was the king of Israel this day, which was uncovered today in the eyes of the maydes of his servants, as a foole uncovereth himselfe.

II. SAMUEL.

GENEVAN TRANSLATION. Edin.: printed by ALEX. ARBUTHNOT. 1579.

THE SECOND BOOKE
OF
SAMUEL.

CHAP. I.

17



HEN David mourned with this lamentation over Saul, and over Jonathan his sonne,

18 (Also hee had them teach the children of Judah to shoot, as it is written in the booke of Jasher.)

CHAP. II.

27 And Joab said, As God liveth, if thou hadst not spoken surely even in the morning the people had departed every one backe from his brother.

CHAP. III.

22 And beholde, the servants of David and Joab came from the campe, and brought a great prey with them.

CHAP. V.

8 Now David had said the same day, whosoever smiteth the Jebusites and getteth up to the gutters, and smiteth the lame and blinde, which Davids soule hateth, *I wil preferre him.*

21 And there they left their images, and David and his men burnt them.

24 And when thou hearest the noyse of one going in the tops of the mulberry trees, then remove.

CHAP. VI.

5 And David and all the house of Israel played before the Lord on all *instruments* made of firre, and on harpes, and on psalteries, and on timbrels, and on cornets, and on cymbals.

20 Then David returned to besse his house, and Michal, the daughter of Saul, came out to meet David, and said, O how glorious was the king of Israel this daye, which was uncovered to day in the eyes of the maidens of his servants, as a foole uncovereth himselfe!

KING JAMES' or PRESENT TRANSLATION

THE SECOND BOOK OF SAMUEL,
OTHERWISE CALLED THE
SECOND BOOK OF KINGS.

CHAP. I.

17



ND David lamented with this lamentation over Saul and over Jonathan his son,

18 (Also he bade them teach the children of Judah *the use* of the bow, behold *it is* written in the booke of Jasher.)

CHAP. II.

27 And Joab said, As God liveth unless thou hadst spoken, surely then in the morning the people had gone up every one from following his brother.

CHAP. III.

22 And, behold, the servants of David and Joab came from *pursuing* a troop and brought in a great spoil with them.

CHAP. V.

8 And David said on that day, whoever getteth up to the gutter and smiteth the Jebusites, and the lame and the blind *that are* hated of David's soul, *he shall be chief and captain.*

21 And there they left their images, and David and his men burnt them.

24 And let it be when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyselfe.

CHAP. VI.

5 And David and all the house of Israel played before the Lord on all manner of *instruments made* of fir-wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymballs.

20 Then David returned to bless his household. And Michal, the daughter of Saul, came out to meet David, and said, How glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself?

JOHN ROGERS' TRANSLATION. 1637

CHAP. VII.

c Then I wyll set up thy seede after thee, which shall proceed out of thy bodye, and wyl stablysh hys kyngdome.

CHAP. VIII.

a After that David bette the Philistines, and subdued them, and toke the brydell of bondage out of their handes.

And he bette the Moabites, and measured them wyth a lyne, making them lye along on the earth, and then meating the length of two lynes to slay, and the length of one lyne to save alyve And so became the Moabites David's servantes, and payd tribute. David smote also Adadezer, the sonne of Rehob, king of Zobah, as he went to make the ende of his coostes at the ryver Euphrates.

And David toke a thousand and seven hundred horsemen of hys, and twenty thousand footemen and destroyed all his charrettes, reservyng one hundred of them.

CHAP. XI.

a And David sent messengers and fett her, and she came unto him, and he laye with her. And she streightwaye purified from her unclennesse, and returned unto her house. And when the woman had perceived that she had conceived she sent and tolde David, and sayde, I am wyth chyld.

CHAP. XII.

d And David besought God for the boye, and fasted, and went and laye all nyght upon the erthe.

g And as Joab fought agaynst Rahab, the cite of the chyldren of Ammon, he toke the kynges toure, and sent messengers to David, saying, I have made assawt to Rahab, and also have taken the castell from whence they had their water. Now therefore gather the rest of the people together, and come and besege the cite, and take it, lest yf I take it the victorie be ascribed to me. And David gathered all the people together, and went to Rahab and assawt it, and gatt it. And he toke the kynges crowne from of his heed, which wayed an hundred waight of golde, and was sett with precyous stones. And David ware it on his heed.¹

CHAP. XIII.

f Be bolde, therefore, and playe the lusty bloudes.

CHAP. XV.

n Even vi hundred men, which were come afote from Geth, went before the kyng.

BISHOPS' BIBLE. 1572 and 1576

CHAP. VII.

12 I wyll set up thy seede after thee, whiche shall proceede out of thy bodie, and wyll stablyshe hys kyngdome.

CHAP. VIII.

1 After this nowe David smote the Philistines, and subdued them, and David tooke the bridle of bondage oute of the hande of the Philistines.

2 And he smote the Moabites, and measured them with a lyne, and cast them downe to the grounde, even with two lynes measured he them, to put them to death, and with one full corde to keep them alyve; and so became the Moabites David's servants, and brought him giftes.

3 David smote also Hadad-ezer, the sonne of Rehob, king of Zobah, as he went to recover his border at the river Pherath.

4 And David tooke of his a thousande and seven hundred horsemen, and destroyed all the charrets, and twentie thousande footemen, but reserved an hundred charrets of them.

CHAP. XI.

4 And David sent messengers and tooke hir away, and she came in unto him, and he lay with hir, (and she was purified from hir uncleannesse,) and returned unto hir house,

5 And the woman conceived, and sente and tolde David, and sayde, I am wyth childe.

CHAP. XII.

16 David, therefore, besought God for the childe, and fasted, and went in, and lay al nyght upon the earth.

26 Then Joab fought against Rabba, of the children of Ammon, and tooke the cite of the kingdom.

27 And Joab sent messengers to David, saying, I have fought against Rabba, I have taken the cite of waters.

28 Nowe, therefore, gather the rest of the people together, and besege the cite, that thou mayest take it; least I take it, and it be called after my name.

29 And David gathered all the people together, and went against Rabba, and beseged it, and toke it.

30 And he tooke their king's crowne from off his head, (whiche wayed a talent of golde, and in it were precious stones), and it was set on David's head.¹

CHAP. XIII.

28 Be bolde, therefore, and play the men.

CHAP. XV.

18 Even six hundred men, which were come after him from Geth, went before the king.

¹ The talent of gold weighed 113 lbs. 10 oz. 5 pwt. Troy, which, at Five Pounds sterling per ounce, was worth £545, independent of the precious stones. "But it was set on DAVID'S HEAD!" This is apt to surprise us; but the pound Troy contains only 5760 grains, while the pound avoirdupois

GENEVAN TRANSLATION. Edited: Printed by ALEX. ARBUTHNOT, 1779.

KING JAMES' OR PRINCE'S TRANSLATION.

CHAP. VII.

12 I will set up thy seede after thee, which shall proceede out of thy body, and will stablish his kingdome.

CHAP. VIII.

1 After this now David smote the Philistims, and subdued them, and David tooke the bridle of bondage out of the hand of the Philistims.

2 And he smote Moab and measured them with a coard, and east them down to the ground; he measured them with two cords to put them to death, and with one full coard to keepe them alive. So became the Moabites Davids servants and brought gifts.

3 David smote also Hadadezer the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates.

4 And David toke of them a thousand and seven hundred horsemen, and twentie thousand footmen, and David destroyed all the charets, but hee reserved an hundred charets of them.

CHAP. XI.

4 Then David sent messengers and toke her away, and shee came unto him, and hee lay with her, (now she was purified from her uncleannesse,) and she returned to her house.

5 And the woman conceived; therefore she sent and told David, I am with child.

CHAP. XII.

16 David therefore besought God for the child, and fasted, and went in and lay all night upon the earth.

26 Then Joab fought against Rabbah of the children of Ammon, and tooke the city of the kingdome.

27 Therefore Joab sent messengers to David, saying, I have fought against Rabbah, and have taken the citie of waters.

28 Now, therefore, gather the rest of the people together and besiege the city, that thou mayest take it, lest the victory be attributed to me.

29 So David gathered all the people together, and went against Rabbah, and besieged it, and tooke it.

30 And he tooke their kings crowne from his head, (which weighed a talent of golde, with precious stones,) and it was set on David's head.¹

CHAP. XIII.

28 Be bold, therefore, and play the men.

CHAP. XV.

18 Even sixe hundred men which were come after him from Gath went before the king.

CHAP. VII.

12 I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

CHAP. VIII.

1 And after this it came to pass that David smote the Philistines and subdued them: And David took Methegammah out of the hand of the Philistines.

2 And he smote Moab, and measured them with a line casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive; and so the Moabites became David's servants, and brought gifts.

3 David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates.

4 And David took from him a thousand chariots; and seven hundred horsemen, and twenty thousand footmen. and David houghed all the chariot horses, but reserved of them for an hundred chariots.

CHAP. XI.

4 And David sent messengers, and took her; and she came in unto him, and he lay with her, (for she was purified from her uncleanness, and she returned unto her house.

5 And the woman conceived, and sent and told David. and said, I am with child.

CHAP. XII.

16 David therefore besought God for the child, and David fasted, and went in, and lay all night upon the earth.

26 And Joab fought against Rabbah of the children of Ammon, and took the royal city.

27 And Joab sent messengers unto David, and said, I have fought against Rabbah, and have taken the city of waters.

28 Now, therefore, gather the rest of the people together, and encamp against the city, and take it, lest I take the city, and it be called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 And he took their king's crown from off his head, (the weight whereof was a talent of gold with the precious stones,) and it was set on David's head.¹

CHAP. XIII.

28 Be courageous and be valiant.

CHAP. XV.

18 Six hundred men which came after him from Gath passed on before the king.

contains 7000! So that the weight of the crown was only equal to 50 lbs. and 1-25th of a lb. avoirdupois, and might have been supported a short time even by David, or any ordinary man.

JOHN ROGERS' TRANSLATION. 1537.

CHAP. XVI.

B And thou art wrapped about with thine awne myscheve, because thou art a bloudshedder.

CHAP. XVII.

D Now Jonathas and Ahimaaz abode by the well Rogel.

E And the wife toke and spred a coverlet on the topp of the well, and strawed thereon steaped barleye to drye.

CHAP. XX.

And when they were come to the great stone in Gabaon, Amasa met them.

C And Joab had his garment that he had about him gyrded unto him, and had gyrded thereon a knyfe, joynd fast to his loynes, in soche a shethe, that as he went it fell sometymes out.

E And they cam and beseged hym in Abel-Bethmaacah, and they caste up a bancke agaynst the citie, and it was beseged. All the people that was with Joab labored buselye to overthrowe the walle.

CHAP. XXI.

D And Jesbi of Nob, one of the sonnes of Haraphah, whose speare heed wayed thre hundred sycles of brasse.

And there was yet after this battel with the Philistines at Nob, in which Sobochai, the Husathite, slew Saph of the sonnes of Haraphah.

And there was yet the thirde battell in Nob with the Philistines, where Elhanan, the sonne of the Jaere-Orgim, a Bethlehemit, slue one Goliath a Gethite, the staffe of whose speare was as great as a weaver's cloth beame.

These foure were of the sonnes of Haraphah in Geth.

CHAP. XXII.

A And he sayde, The Lord is my rocke, my castel, and my delyverer. God is my strength, and in hym will I trust, my shyld and the horne that defendeth me, myne hye holde and refuge: O my savor, save me from wronge.

D And maketh my feete as swyfte as an hyndes, and setteth me fast upon my hye hold. And teacheth my handes to fyght, that a bowe of brasse is to weake for myne armes.

I have wasted them and so clouted them that they could not aryse, but fell under my fete.

CHAP. XXIII.

B These be the names of the myghtye men that were about David, Joseph of Sebeth, the Thacmonite, first of thre, otherwyse called Adino the Azonite, which slue viii hundred at one tyme.

BISHOPS' DIBLE. 1672 and 1679.

CHAP. XVI.

8 And beholde thou art come to thy mischief, bycause thou art a bloudshedder.

CHAP. XVII.

17 Now Jonathan and Ahimaaz abode by the well Rogel.

19 And the wife tooke and sprede a coverlet over the welles mouth, and spread ground corne thereon, &c.

CHAP. XX.

8 And when they were at the great stone in Gibeon, Amasa went before them, and Joab's garment that he had aboute him was gyrt unto him; and he had gyrded thereon a swoorde, whiche was joynd faste to his loynes in a sheath, that as he went it fell sometyme out.

15 And they came and besieged hym in Abel, neere to Bethmaacha, and they caste up a banke agaynst the citie, and the people therof stode on the rampier, and all the people that was with Joab thrust at the wall to overthrow it.

CHAP. XXI.

16 And Jesbi-benob, one of the sonnes of the gianes (the yron of whose speare weyghed three hundred sicles of brasse.)

18 And yet after this there was a battayle with the Philistines at Gob, and then Sibbechai, the Husathite, slue Saph, which was one of the sonnes of the gianes.

19 And there was another battayle in Gob with the Philistines, where Elhanan, the son of Jaere Oregim, a Bethlehemit, slue Goliath the Gethite, the staffe of whose speare was as great as a weaver's cloth beame.

22 These foure were borne to the gigante in Geth.

CHAP. XXII.

2 And he sayde, The Lorde is my rocke, and my castel, and my delyverer.

3 God is my strength, in him will I trust: he is my shielde and the horne of my salvation, my high tower and my refuge; my saviour, thou hast saved me from wronge.

34 He maketh my feete lyke hynde's feete, and setteth me upon my hygh places.

35 He teacheth my hands to fyght, that even a bowe of steele is broken with mine armes.

39 I have wasted them and wounded them, that they shall not be able to aryse: Yea, they shall fall under my feete.

CHAP. XXIII.

8 These bee the names of the myghtie men, whom David had: one that sate in the seate of wisdom, being cheefest among the princes, was Adino of Ezri: he slue eyght hundred at one tyme.

GENEVAN TRANSLATION. Edin.: Printed by ALEX. ARBUTHNOT, 1579.

CHAP. XVI.

8 And behold, thou art taken in thy wickednesse, because thou art a murderer.

CHAP. XVII.

17 Now Jonathan and Ahimaaz abode by Enrogel:
19 And the wife tooke and spread a covering over the well's mouth, and spread ground corne thereon, &c.

CHAP. XX.

8 When they were at the great stone which is in Gibeon, Amasa went before them, and Joab's garment that hee had put on, was girded unto him, and upon it was a sword girdede, which hanged on his loynes in the sheath, and as hee went, it used to fall out.

15 So they came, and besieged him in Abel, *neere* to Bethmaachah, and they cast up a mount against the citie, and the people thereof stood on the rampar, and all the people that was with Joab, destroyed and cast downe the wall.

CHAP. XXI.

16 Then Ishi-benob which was of the sons Haraphah (*the head of whose speare weighed three hundred shekels of brasse.*)

18 And after this also there was a battle with the Philistines at Gob, then Sibbechai the Hushathite slewe Saph, which was one of the sonnes of Haraphah.

19 And there was yet *another* battle in Gob with the Philistines, where Elhanan the sonne of Jaare-oregim, a Bethlehemite, slewe Goliath the Gittite the staffe of whose speare was like a weavers beame.

22 These foure were borne to Haraphah in Gath.

CHAP. XXII.

2 And he said, the Lorde is my rocke and my fortesse, and he that delivereth me,

3 God is my strength, in him will I trust, my shield, and the horn of my salvation, my high tower and my refuge: my Saviour, thou hast saved mee from violence.

34 He maketh my feete like hinds feete, and hath set me upon mine hie places.

35 He teacheth mine hands to fight, so that a bowe of brasse is broken with mine armes.

39 Yea I have consumed them and thirsted them through, and they shall not arise, but shall fall under my feete.

CHAP. XXIII.

8 These be the names of the mighty men whom David had. Hee that sate in the seate of wisdom, being chiefe of the princes, was Adino of Ezni, he slewe eight hundred at one time.

KING JAMES' OR PRESENT TRANSLATION.

CHAP. XVI.

8 And behold thou *art taken* in thy mischief, because thou art a bloody man.

CHAP. XVII.

17 Now Jonathan and Ahimaaz stayed by Enrogel;
19 And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; &c.

CHAP. XX.

8 When they *were* at the great stone which *is* in Gibeon, Amasa went before them: and Joab's garment that he had put on was girded unto him, and upon it a girdle *with* a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.

15 And they came and besieged him in Abel of Bethmaachah, and they cast up a bank against the city, and it stood in the trench: and all the people that *were* with Joab battered the wall, to throw it down.

CHAP. XXI.

16 And Ishi-benob, which *was* of the sons of the giant, (*the weight of whose speare weighed three hundred shekels of brass in weight.*)

18 And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph, which *was* of the sons of the giant.

19 And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim, a Bethlehemite slew *the brother of* Goliath the Gittite, the staff of whose speare *was* like a weaver's beam.

22 These four were born to the giant in Gath.

CHAP. XXII.

2 And he said, The Lord *is* my rock, and my fortress, and my deliverer;

3 The God of my rock; in him will I trust: *he is* my shield, and the horn of my salvation, my high tower, and my refuge, my Saviour; thou savest me from violence.

34 He maketh my feet like hinds' *feet*; and setteth me upon my high places.

35 He teacheth my hands to war; so that a bow of steel is broken by mine arms.

39 And I have consumed them, and wounded them, that they could not arise; yea, they are fallen under my feet.

CHAP. XXIII.

8 These *be* the names of the mighty men whom David had: The Tachmonite that sat in the seat, chief among the captains; the same *was* Adino the Eznite: *he lift up his spear* against eight hundred, whom he slew at one time.

JOHN ROGERS' TRANSLATION. 1537

c And the Philistines were geathered together in Lahaia, where was a parcell of lande full of ryce,
And the host of the Philistines had pytched in the valeye of Geautes.

Then Benaiah, the sonne of Jehoiada, the sonne of a lusty man valiant in actes of Kabziel, he slue two lyons of Moab. He went down and slue a lion in a pit in tyme of snow.

And David made him of his counsell.

CHAP. XXIV.

z And came to the stronge towne of Tyre.

And then Joab delyvered up the reckenyng of the nombre of the people unto the kyng. And there were found in Israel nyne hundred thousand men of myght that drew swordes. And the men of Juda were fyve hundred thousand men.

c And the Lorde sent a pestylence in Israell from the mornyng unto the ende of the tyme appoynted. And there dyed of the people betwene Dan and Bethsabe LXX thousande men. And when the aungel stretched out hys hand unto Jerusalem to have destroyed it, the Lorde had compassion to do that evyl, and sayd to the aungel that destroyed the people, it is suffeycent: let thine hande cease. And the aungel was at the thrissinge place of Areunah the Jebusite. Then spoke David unto the Lorde, when he sawe the aungel that smote the people, and sayde: lo, it is I that have synned, and I that have done wickedly. But these sheepe what have they done? let I praye the, thyne hande be on me, and on my father's house.

And when Areunah loked and sawe the kyng and hys servautes comynge towarde hym, he went oute, and bowed hymselfe to the kyng flat on hys face to the ground and sayde: wherefore is my Lorde the kyng come to hys servaunte? Ande David sayde: to bye the thrissinge floure of the, for to make an aultare unto the Lorde, that the plague maye cease from the people.

And Areunah the kynges frend gave al to the kyng, and sayd moreover unto the kyng the lorde: the Lorde God accept the. But the kyng sayde unto Areunah: not so, but I wyl bye it of the at a pryce, and wyl not offer sacryfyce unto the Lorde my God that shal cost me nought.

BISHOP'S BIBLE. 1572 and 1575

11 And the Philistines gathered togyther beside a towne, where was a parcel of lande full of lentiles;

13 And the hoste of the Philistines pitched in the valley of Giants.

20 And Benaiah, the sonne of Jehoiada, the sonne of a mighty man, valiant in actes, of Kabzeel, slue two strong menne of Moab: he went downe also, and sleue a lion in the midst of a pit, in tyme of snowe.

23 And David made him of his counsaile.

CHAP. XXIV.

7 And came to the strong holde of Tyre.

9 And Joab delivered the number and summe of the people unto the king; and there were in Israel eyght hundred thousande men of might that drewe swordes: and the menne of Juda were five hundred thousande menne.

15 And so the Lord sent a pestilence in Israel, from the morning unto the time appointed: and there dyed of the people from Dan to Beerseba seventie thousande menne.

16 And when the angel stretched out his hand upon Hierusalem to destroy it, the Lorde repented him of the evyl, and sayd to the angel that destroyed the people, it is nowe sufficient, holde thyne hande. And the angel of the Lorde was by the thrashing place of Areuna the Jebusite.

17 And David spake unto the Lorde, when he sawe the angel that smote the people, and sayde, lo, it is I that have sinned, and that have donne wickedly; but these sheep, what have they donne? Let thine hande, I pray thee, be agaynst me, and agaynst my father's house.

20 And Areuna looked, and save the kyng and hys servantes commynge towarde hym, and Areuna went out, and bowed hymselfe before the kyng on hys face upon the ground.

21 And Areuna sayd, wherefore is my lorde the kyng comme to his servant? And David answered, to buy the threashyng floore of the, and to make an aultre unto the Lorde, that the plague may cease from the people.

23 All these thynges dyd Areuna, as a kyng, geve unto the kyng, and sayde moreover unto the kyng, the Lorde thy God accept thee.

24 And the kyng sayd unto Areuna, Not so, but I wyl buy it of thee at a price, and wyl not offer sacrifice unto the Lorde my God of that whiche dooth cost me nothyng.

GENEVAN TRANSLATION. Edin.: Printed by ALEX. ARBUTHNOT 1579.

KING JAMES' or PRESENT TRANSLATION

11 For the Philistims assembled at a towne, where was a piece of a field full of lentiles,

13 And the hoste of the Philistims pitched in the valley of Rephaim.

20 And Benaiah the sonne of Jehoiada, the sonne of a valiant man, which had done many actes, and was of Kabzeel, slewe two strong men of Moab; he went downe also and slewe a lion in the middes of a pit in the time of snow.

23 And David made him of his counsell.

CHAP. XXIV.

7 And came to the fortresse of Tyrus,

9 And Joab delivered the number and summe of the people unto the king; and there were in Israel eight hundred thousand strong men that drew swordes, and the men of Judah were five hundred thousand mene.

15 So the Lord sent a pestilence in Israel, from the morning even to the time appointed: and there dyed of the people from Dan even to Beer-sheba seventie thousand mene.

16 And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented of the evil, and said to the angel that destroyed the people, It is sufficient, holde nowe thine hand. And the angel of the Lord was by the threshing place of Araunah the Jebusite.

17 And David spake unto the Lord (when he saw the angel that smote the people) and said, beholde I have sinned, yea I have done wickedly: But these sheepe what have they done? Let thynne hande I pray thee be againste me and againste my fathers house.

20 And Araunah looked and sawe the king and his servants commyng towarde him, and Araunah went out and bowed himselfe before the kynge on hys face to the ground.

21 And Araunah said, Wherefore is my lord the king come to his servaunt? Then David answered, To bye the threshing floore of thee, for to builde an altar unto the Lord, that the plague may cease from the people.

23 (All these things did Araunah as a king give unto the king: and Araunah said unto the king, the Lorde thy God be favourable unto thee.)

24 And the king said unto Araunah, Not so, but I will bye it of thee at a price, and will not offer burnt offering unto the Lorde my God, of that whiche doth cost me nothing.

11 And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles.

13 And the troop of the Philistines pitched in the valley of Rephaim.

20 And Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts, he slew two lion-like men of Moab: he went down also and slew a lion in the midst of a pit in time of snow.

23 And David set him over his guard.

CHAP. XXIV.

7 And came to the strong hold of Tyre,

9 And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men.

15 So the Lord sent a pestilence upon Israel, from the morning even to the time appointed: and there died of the people, from Dan even to Beer-sheba, seventy thousand men.

16 And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, It is enough; stay now thine hand. And the angel of the Lord was by the thrashing-place of Araunah the Jebusite.

17 And David spake unto the Lord, when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? Let thine hand, I pray thee, be against me, and against my father's house.

20 And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground.

21 And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the thrashing-floor of thee, to build an altar unto the Lord, that the plague may be stayed from the people.

23 All these things did Araunah, as a king, give unto the king: and Araunah said unto the king, The Lord thy God accept thee.

24 And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing.

I. KINGS.

JOHN ROGERS' TRANSLATION. 1537.

THE THIRDE BOOKE OF THE KYNGES,
AFTER THE REKENYNGE OF THE LATENISTES:
WHICH AFTER THE HEBRUES IS CALLED
THE FYRST OF THE KYNGES.

CHAP. I.



ND Adoniah sayde: Come,
for thou art a lustye
bloude, and bryngest
good tydyngs.

CHAP. II.

E Then tydyngs came
to Joab, for Joab had
turned after Adoniah, but
not after Salomon.

CHAP. III.

B And I am a young lad, and wott not how to order my-
selfe.

CHAP. IV.

A And Azariah the sonne of Nathan was over the gene-
rall receavers: and Zabud the sonne of Nathan was a way-
ter, and the kynges companion. And Ahisar stewarde of
housholde: and Adoniram sonne of Abda over the trybute.

And Salomon had twelve generall receavers over all Is-
rael, which sntayned the king and his housholde: eche man
hys moneth in a yere.

c And Salomons fode was in one daye thirtie quarters of
manchet floure and thre skore quarters of mele: ten stalled
oxen and twentie out of the pastures, and an hundred shepe
and gootes, besydes herttes, buckes, and buballes and fat
pultrye.

CHAP. V.

c And I wyll conveye them by shippe unto the place that
thou shalt sende me wordes,

And Saloman gave Hiram twentie thousand quarters of
wheate to fede his housholde withall and twentie butts of
pure oyle.

D And Saloman had thre skore and ten thousande that
bare burdens, and thre skore and ten thousand that hewed in
the mountaynes besyde. the Lords he had, to over se the
worcke.

BISHOPS' BIBLE. 1572 and 1573

THE THIRDE BOOKE OF THE KINGS,
AFTER THE RECKONING OF THE LATINES,
WHICH THIRDE BOOKE AND THE FOURTH ALSO, IS BUT
ONE BOOKE WITH THE HEBRUES.

CHAP. I.

42



ND Adonia sayde unto him, Come
in, for thou art a valiant man,
and bringest good tydyngs.

CHAP. II.

28 Then tydyngs came also to
Joab, (for Joab had turned after
Adonia, though hee turned not
after Absalom.)

CHAP. III.

7 And I am bnt yong, and wote not howe to goe out and
in.

CHAP. IV.

5 And Azariah the sonne of Nathan was over the offi-
cers: and Zabud the sonne of Nathan was a priest, the
king's companion.

6 And Ahizar was stewarde of the householde: and
Adoniram the sonne of Abda was over the tributes.

7 And Solomon had twelve officers over all Israel, which
provided vittayles for the king and his householde: eche
man his moneth in a yere, made provision for necessarie
things.

22 And Solomons bread for one day, was thirtie quarters
of manchet floure, and threescore quarters of meale:

23 Tenne stalled oxen, and twentie out of the pastures,
and a hundred sheepe, beside hartes, buckes, and wyld
goates and capons.

CHAP. V.

9 And I wil conveye them by sea in flotes unto the place
that thou shalt shew me,

11 And Solomon gave Hiram twentie thousand quarters
of wheat for food to his housholde, and twentie buttes of
pure oyle:

15 And Solomon had threescore and tenne thousande that
bare burdens, and fourescore thousand masons in the moun-
taynes.

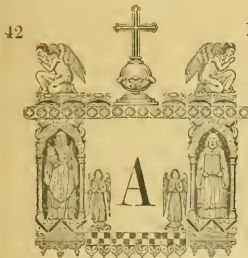
16 Besydes the lordes whome Solomon appoynted to
oversee the worke,

I. KINGS.

GENEVAN TRANSLATION Edin.: Printed by ALEX. ARBUTHNOT, 1570.

THE FIRST BOOKE
OF
THE KINGS.

CHAP. I.



ND Adonijah said, come in,
for thou art a worthy man
and bringest good tidings.

CHAP. II.

28 Then tidings came
to Joab, (for Joab had
turned after Adonijah,
but hee turned not after
Absalom.)

CHAP. III.

7 And I am but a young child, and know not how to go
out and in.

CHAP. IV.

5 And Azariah the sonne of Nathan was over the officers,
and Zabud the sonne of Nathan priest was the king's friend.

6 And Ahishar was over the houshold, and Adoniram
the sonne of Abda was over the tribute.

7 And Salomon had twelve officers over all Israel which
provided vitailles for the king and his houshold, each man
had a moneth in the yeere to provide vitailles.

22 And Salomon's vitailles for one day were thirtie mea-
sures of fine flour, and threescore measures of meal.

23 Ten fat oxen, and twentie oxen of the pastures, and an
hundred sheepe, besides hartes, and buckes and bugles, and
fat fowle.

CHAP. V.

9 And I will convey them by sea in rafts unto the place
that thou shalt shew mee,

11 And Salomon gave Hiram twentie thousand measures
of wheat for food to his household, and twentie measures of
beaten oyle.

15 And Salomon had seventy thousand that bare burdens,
and fourescore thousand masons in the mountaine,

16 Besides the princes whom Salomon appointed over the
work.

KING JAMES' OR PRESENT TRANSLATION

THE FIRST BOOK OF KINGS,
COMMONLY CALLED
THE THIRD BOOK OF KINGS.

CHAP. I.

42



ND Adonijah said unto him,
come in, for thou *art* a va-
liant man, and bringest
good tidings.

CHAP. II.

28 Then tidings came
to Joab, (for Joab had
turned after Adonijah,
though he turned not after
Absalom.)

CHAP. III.

7 And I *am* but a little child, I know not *how* to go out
or come in.

CHAP. IV.

5 And Azariah the son of Nathan *was* over the officers,
and Zabud the son of Nathan *was* principal officer *and* the
king's friend.

6 And Ahishar *was* over the household; and Adoniram
the son of Abda *was* over the tribute.

7 And Solomon had twelve officers over all Israel, which
provided victuals for the king and his household: each man
his month in a year made provision.

22 And Solomon's provision for one day was thirtie mea-
sures of fine flour, and threescore measures of meal.

24 Ten fat oxen, and twenty oxen out of the pastures, and
an hundred sheep, beside harts, and roe-bucks, and fallow-
deer, and fatted fowl.

CHAP. V.

9 And I will convey them by sea in floats unto the place
that thou shalt appoint me,

11 And Solomon gave Hiram twenty thousand measures
of wheat *for* food to his household, and twenty measures of
pure oil.

15 And Solomon had threescore and ten thousand that
bare burdens, and fourescore thousand hewers in the moun-
tains:

16 Besides the chief of Solomon's officers which *were* over
the work.

JOHN ROGERS' TRANSLATION. 1537.

CHAP. VI.

a And he made unto the house windowes to open and shutt.

b And in the entering of the quere he made two dores of olyve tree, with the upper and two syde postes fyve square.

And in lyke manner unto the doore of the temple he made postes of olyve tree iiii square.

CHAP. IX.

c And he called them the land of Cabull unto this daye. This Hiram had sent the kyng vi skore hundred wayght of gould.

d And they went to Ophir and fet from thence gould, to the summe of iiii hundred and xxii talents.

CHAP. X.

c And kynge Salomon gave unto the queene of Saba all her desyre that she asked of hym: besydes that he gave her with hys awne hand.

d And Salomons horsess came out of Egipte from Keva: The marchauntes fett them from Keva at a pryce.

CHAP. XI.

n And Salomon followed Astaroth the god of the Zidons,

CHAP. XV.

n And he made the stues of males departe the lande, and put away al the idoles that his fathers had made.

CHAP. XVI.

n That he shulde be lyke the house of Jeroboam, because he had kylled Nabat.

r He bought the hill of Samaria of one Semar for two hundred talentes of sylver, and bylt in the hill, and called the name of the cite whych he had built Samaria^a after the name of Semar the lorde of the hill.

CHAP. XVII.

a And Eliah the Thesbite, &c.

CHAP. XIX.

d And Elizeus the sonne of Saphat, of Abel Mehulah,

CHAP. XX.

b And they went out at none when Benahadad was a

BISHOP'S' BIBLE. 1572 and 1575

CHAP. VI.

4 And in the house he made windowes broade without and narrow within.

31 And in the entering of the quyer he made two doores of olive tree: and bothe the upper post, and the two side postes, were fyve square.

33 And so made he for the doore of the temple postes of olive tree foure square.

CHAP. IX.

13 And he called them the land of barren unto this daye

14 And Hiram sent the kyng sixe score talentes of gold.

28 And they came to Ophir, and fet from thence foure hundred and twentie talentes of golde.

CHAP. X.

13 And king Solomon gave unto the queene of Saba, accordyng to all hyr desires, whatsoever she asked, besides that he gave hyr of a free wyll with his owne hande:

28 Also Solomon had horses brought out of Egypt, and fine linnen: the kings marchants receyved the linnen for a pryce.

CHAP. XI.

5 For Solomon followed Astaroth the god of the Zidonians,

CHAP. XV.

12 And he tooke away the male stewes out of the lande, and put away al abominable idols that hys father had made.

CHAP. XVI.

7 That he should be like the house of Jeroboam, and because he killed him.

24 Hee bought the hill Schomron of one Schemar, for twoo talentes of silver, and bulyte in the hill, and called the name of the cite which he buylt after the name of Schemar, whiche hadde bene owner of the hyll Schomron.

CHAP. XVII.

1 And Elias the Thesbite, &c.

CHAP. XIX.

16 And Elisa the sonne of Saphat, of Abel Meholah,

CHAP. XX.

16 And they went out at noone: but Benhadad did

^a Heb. Shemeron.

GENEVAN TRANSLATION. Edin.: Printed by ALEX. ABBUTHNOT. 1679

CHAP. VI.

4 And in the house he made windowes, broad without and narrow within.

31 And in the entering of the oracle hee made *two* doores of olive-tree: and the upper poste and side postes were five square.

33 And so made hee for the doore of the Temple, postes of olive-tree foure square.

CHAP. IX.

13 And hee called them the land of Cabul, unto this day.

14 And Hiram had sent the king sixscore talents of gold.

28 And they came to Ophir, and fette from thence foure hundredth and twentie talentes of gold,

CHAP. X.

13 And king Salomen gave unto the queene of Sheba whatsoever shee would aske, besides that, which Salomen gave her of his kingly liberality:

28 Also Salomon had horses brought out of Egypt, and fine linnen, the kings merchants received the linnen for a price.

CHAP. XI.

5 For Salomon followed Ashtaroth the god of the Zidonians, and Milcom the abomination of the Ammonites.

CHAP. XV.

12 And he tooke away the Sodomites out of the land, and put away al the idoles that his fathers had made.

CHAP. XVI.

7 That he should be like the house of Jeroboam, even for all the wickednes that hee did in the sight of the Lord, in provoking him with the worke of his hands, and because he killed him.

24 And hee bought the mountaine Samaria of one Shemer for two talents of silver, and built in the mountaine, and called the name of the cite, which he built, after the name of Shemer lord of the mountain, Samaria.

CHAP. XVII.

1 And Eliiah the Tishbite, &c.

CHAP. XIX.

16 And Elisha the sonne of Shaphat, of Abel Meholah,

CHAP. XX.

16 And they went out at noone: But Benhadad did

KING JAMES' OR PRESENT TRANSLATION

CHAP. VI.

4 And for the house he made windows of narrow lights.

31 And for the entering of the oracle he made doors of olive-tree: the lintel *and* side-posts *were* a fifth part of the wall.

33 So also made he for the door of the temple posts of olive-tree, a fourth part of the wall.

CHAP. IX.

13 And he called them the land of Cabul unto this day.

14 And Hiram sent to the king sixscore talents of gold.

28 And they came to Ophir, and fetched from thence gold, four hundred and twenty talents,

CHAP. X.

13 And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, besides *that* which Solomon gave her of his royal bounty.

28 And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

CHAP. XI.

5 For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

CHAP. XV.

12 And he took away the Sodomites out of the land, and removed all the idols that his fathers had made.

CHAP. XVI.

7 In being like the house of Jeroboam; and because he killed him.

24 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.¹

CHAP. XVII.

1 And Elijah the Tishbite, &c.

CHAP. XIX.

16 And Elisha the son of Shaphat, of Abel-meholah,

CHAP. XX.

16 And they went out at noon: But Benhadad *was* drink-

¹ Heb. Shemeron

JOHN ROGERS' TRANSLATION. 1537.

dryneckyng stronge drynceke in the pavyllions wyth the xxxii kynges that holpe hym. And the men of the shrifcs of the shires went out fyrst.

¶ Take the kynges awaye every man out of his place, and put dukcs in their rowms.

¶ And the children of Israel were nombred and provyded of vitayle, and went agaynst them,

CHAP. XXI.

¶ Then said Jezabell hys wyfe unto hym : What a good-lye kyngedome were thou able to make in Israel :

¶ And Ahab sayd to Eliah : hast thou founde me thyne enemye at any tyme. And he sayde yee, because thou art utterly geven to worcke wickednesse in the syght of the Lorde.

CHAP. XXII.

¶ Then the kyng of Israel called unto one of his chamberlayns and saide : fett Micheah the sonne of Jemlah hyther atonce.

¶ And unto Joab the kynges sonne, &c.

¶ And a certen man drewe a boowe ignorantlye and smote the kyng of Israel betwene the ribbes of his harnesse.

And whyle they washed the charet in the pole of Samaria the dogges licked up hys bloude, and harlottes washed him accordyng unto the word of the Lorde which he spake.

¶ And the remnant of the stues of the males, whych remayned in the dayes of hys father, he put cleane out of the lande. There was then no kyng in Edom, the kyng was but a debite. And Jehosaphat made shippes in the se, to go to Ophir for gould, but they went not :

¶ And Jehosaphat layde him to slepe wyth his fathers, and was buried wyth his fathers in the cytie of David hys father : And Jehoram hys sonne raygned in hys rowme.

BISHOPS' BIBLE. 1572 and 1576

drinke till he was drunken in the pavilions, both he and the kings : even thirtie and two kings, that holpe him.

17 And the servauntes of the governours of the shyres went out first,

24 Take the kings away every man out of his place, and put dukcs in their roomcs.

27 And the children of Israell were numbred, and with their whole number went they against them :

CHAP. XXI.

7 And Jezabel his wife sayde unto him, Doest thou nowe governe the kingdome of Israel ?

20 And Ahab said to Elias, Hast thou found me, O thou mine enimie : He answered, I have found thee :

CHAP. XXII.

9 Then the king of Israel called a chamberlayne, and sayde, fetch Michea the sonne of Imlah hyther at once.

26 And unto Joas the kynges son &c.

34 And a certayne man drewe a boweignorantly, and smote the king of Israel betwene the ribbes and hys harnesse :

38 And one washed the charet in the poole of Samaria, the dogs licked up his bloud : and they washed his armour, accordyng unto the worde of the Lorde whiche he spake.

46 And the remnant of the stewes of the males, which remayned in the dayes of his father Asa, he put cleane out of the lande.

47 There was then no kyng in Edom : the deputie was kyng.

48 And Jehosaphat made shippes in the sea, to come through Tharsis to Ophir for golde : but they went not,

50 And Jehosaphat dyd sleepe with his fathers, and was buried with his fathers in the cite of David his father : and Jehoram his sonne raygned in his steede.

The Second Book of Kings in the present authorised version being the Fourth Book of Kings in Rogers' translation, do not begin at the same place. Rogers, in his version, ends his Third Book of Kings at the fiftieth verse of the twenty-second chapter, being the conclusion of the reign of Jehosaphat

GENEVAN TRANSLATION. Edin.: Printed by ALEX. ARBUTHNOT, 1579.

KING JAMES' OR PRESENT TRANSLATION

drinke till hee was drunken in the tents, *both* he and the kings: for two and thirty kings helped him:

17 So the servants of the princes of the provinces went out first:

24 Take the kings away, everye one out of his place, and place captaines for them.

27 And the children of Israel were nombred, and were all assembled.

CHAP. XXI.

7 Then Jezebel his wife sayd unto him, dost thou now governe the kingdome of Israel:

20 And Ahab said to Eliiah, hast thou found mee, O mine enemy: and hee answered, I have found *thee*:

CHAP. XXII.

9 Then the king of Israel called an eunuche, and said, call quickly Michaiah the sonne of Imlah.

26 And unto Joash the kings sonne.

34 Then a *certaine* man drew a bow mightily, and smote the king of Israel betwene the joyntes of his brigandine.

38 And one washed the charēt in the poole of Samaria; and the dogs licked up his blood, (and they washed his armour) according unto the word of the Lord which he spake.

46 And the Sodomites, which remained in the days of his father Asa, hee put cleane out of the land.

47 There was then no king in Edom the deputie *was* king.

48 Jehophat made shippes of Tharshish to sayle to Ophir for gold, but they went not,

50 And Jehosaphat did sleepe with his fathers, and was buried with his fathers, in the citie of David his father. And Jehoram his son reigned in his stead.

ing himself drunk in the pavilions, he and the kyngs, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out first:

24 Take the kings away, every man out of his place, and put captaines in their rooms:

27 And the children of Israel were numbered, and were all present,

CHAP. XXI.

7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel?

20 And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found *thee*:

CHAP. XXII.

9 Then the king of Israel called an officer, and said, Hasten *hither* Michaiah the son of Imlah.

26 And to Joash the king's son;

34 And a *certain* man drew a bow at a venture, and smote the king of Israel between the joints of the harness:

38 And *one* washed the chariot in the pool of Samaria; and the dogs licked up his blood, (and they washed his armour,) according unto the word of the Lord which he spake.

46 And the remnant of the Sodomites, which remained in the days of his father Asa, he took out of the land.

47 *There was* then no king in Edom; a deputy was king.

48 Jehosaphat made ships of Tharshish to go to Ophir for gold: but they went not;

50 And Jehosaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

king of Judah; while the Bishops, Genevan, and the translators of our present version add three verses from the beginning of his Fourth Book of Kings, which does not appear to be an improvement, as it divides the reign of Ahaziah, the king of Israel

II. KINGS.

JOHN ROGERS' TRANSLATION 1537

THE FOURTH BOKE OF THE KYNGES,
AS THE LATENISTES RECKEN:
WHICHE THE HEBRUES CALL
THE SECONDE OF THE KYNGES.

CHAP. I.

A



HEN he sent messengers
sayinge unto them, go
and enquire of Beelze-
bub the god of Akaron,
whether I shall recover
of this disease.

CHAP. II.

D And there came two
beares out of the wood
and tare XLII of the
boyes.

CHAP. III.

A And Mesa kyng of Moab which was riche in sheepe
(and was wont to render unto the kyng of Israel an hun-
dred thousand lambes and as many rammes with the wolles.)

Thus biddeth the Lord, make this broke full of dyches.

D And as long as the stones thereof did remayne in the
walles of Bryce the slyngers went upon it and bette it.

And then he toke his eldest sonne that shuld have reigned
in his steade, and offered him for a burnt offering upon the
walles. And there came so greate wrathe upon Israel that
they departed from hym and returned to their awne lande.

CHAP. IV.

E Did I desyre a sonne of my Lord? dyd I not saye,
that thou shouldest not brynge me in a foles Paradyce.
When Elizeus was come to Galgal agayne, there was a
darthe in the lande and the chyldren of the prophets dwelt
with him, then he sayde to his servaunt put on a great pot
and make pottage for the chyldren of the prophets.

G And one went oute into the felde to gather herbes and
founde as it were a wyld yrne, and gathered thereof colo-
quintydaes his capfull,

CHAP. V.

G And he went in the darcke and toke it of their handes,
and bestowed it in the house,

CHAP. VI.

F And he sayde: Naye, the Lorde helpe the. But wher-
with shulde I helpe the, with corne or wyne?

BISHOPS' BIBLE. 1572 and 1576

THE FOURTH BOOKE OF THE KINGES,
AFTER THE LATINES,
WHICHE BOOKE AND THE THIRDE TOGETHER, IS BUT
ONE WITH THE HEBRUES.

CHAP. I.

2



E sent messengers, and sayd
unto them, Goe and en-
quire of Beelzebub the
god of Ekrom, whether
I shall recover of this
my disease.

CHAP. II.

24 And there came two
shee beares out of the
wood and tare fortie and
two chyldren of them.

CHAP. III.

4 And Mesa kyng of Moab was a lorde of sheepe, and
rendered unto the kyng of Israel an hundred thousand
lambes, and an hundred thousand rammes with the wolles.

16 Thus saythe the Lorde, make this valley full of ditches.

25 Onely in Kirharaseth left they the stones thereof:
howbeit, they went about it with slinges, and smote it.

27 And then he tooke his eldest sonne, that should have
reigned in his steede, and offered him for a burnt offering
upon the wal: And there was a great indignation against
Israel, and they departed from him, and returned to their
owne lande.

CHAP. IV.

28 Did I desire a sonne of my Lord? did I not requyre
thee, that thou shouldest not deceyve me?

38 Elisha came agayne to Gilgal, and there was a dearth
in the lande, and the chyldren of the prophets dwelt with
him: and he sayde unto his servaunt, Set a great pot on
(the fire) and make pottage for the chyldren of the prophets.

39 And one went out into the field to gather hearbes, and
found a wilde vine, and gathered thereof wilde gourdes his
cappell,

CHAP. V.

24 And when he came to the lower place, he tooke (them)
from their hande and bestowed (them) in the house,

CHAP. VI.

27 He sayde, if the Lorde doo not succour thee, wherewith
can I helpe thee, with the barne, or with the wine-presse?

II. KINGS.

GENEVAN TRANSLATION. Edin.: Printed by ALEX. ARBUTHNOT. 1570.

THE SECOND BOOKE
OF
THE KINGS.

CHAP. I.



2 ND he sent messengers, to
whome he said, Go, and en-
quire of Baal-Zebub the god
of Ekron, if I shall recover of
this my disease.

CHAP. II.

24 And two beares came
out of the forest, and tare in
pieces two and fourtie children of them.

CHAP. III.

4 Then Mesha king of Moab had store of sheepe, and
rendred unto the king of Israel an hundred thousand
lambes, and an hundred thousand rams with the wooll.

16 Thus sayeth the Lord, make this valley full of ditches.

25 Onely in Kirharaseth left they the stones thereof:
howbeit they went about it with slings, and smote it.

27 Then hee tooke his eldest sonne, that should have
reigned in his steade, and offered him for a burnt offering
upon the wall: so that Israel was sore grieved, and they
departed from him, and returned to their country.

CHAP. IV.

28 Did I desire a sonne of my lord? Did I not say, de-
ceive me not?

38 Afterwards Elisha returned to Gilgal: and a famine
was in the land, and the children of the prophets dwelt with
him. And hee sayd unto his servant, set on the great pot,
and seethe pottage for the children of the prophets.

39 And one went out into the field, to gather herbes, and
found *as it were* a wilde vine, and gathered thereof wilde
gourds his garment full,

CHAP. V.

24 And when hee came to the towre, hee tooke them out
of their hands, and laide them in the house.

CHAP. VI.

27 And hee said, seeing the Lord doeth not succour thee,
how should I helpe thee with the barne, or with the wine
presse?

KING JAMES' or PRESENT TRANSLATION

THE SECOND BOOK OF THE KINGS,
COMMONLY CALLED
THE FOURTH BOOK OF THE KINGS.

CHAP. I.



ND he sent messengers,
and said, Go, enquire of
Baal-zebub the god of
Ekron whether I shall
recover of this disease.

CHAP. II.

24 And there came
forth two she-bears out of
the wood, and tare forty
and two children of them.

CHAP. III.

4 And Mesha king of Moab was a sheep-master, and
rendered unto the king of Israel an hundred thousand lambs,
and an hundred thousand rams, with the wool.

16 Thus saith the Lord, Make this valley full of ditches:

25 Only in Kir-haraseth left they the stones thereof;
howbeit the slingers went about it, and smote it.

27 Then he took his eldest son, that should have reigned
in his stead, and offered him for a burnt-offering upon the
wall. And there was great indignation against Israel: and
they departed from him, and returned to *their own* land.

CHAP. IV.

28 Did I desire a son of my lord? did I not say, Do not
deceive me?

38 And Elisha came again to Gilgal; and *there was* a
dearth in the land; and the sons of the prophets *were* sitting
before him; and he said unto his servant, Set on the great
pot, and seethe pottage for the sons of the prophets.

39 And one went out into the field to gather herbs, and
found a wild vine, and gathered thereof wild gourds his lap-
full,

CHAP. V.

24 And when he came to the tower, he took *them* from
their hand, and bestowed *them* in the house;

CHAP. VI.

27 And he said, If the Lord do not help thee, whence
shall I help thee? out of the barn-floor, or out of the wine-
press?

JOHN ROGERS' TRANSLATION. 1537.

CHAP. VII.

D And one of hys servautes answered and sayde : let men take fyve of the horses that remaine and are lefte in the cytie. Beholde they are as good as all the multytude that are left in the cytie, and as good as all the multytude of the cytie that are consumed, and let us sende and se.

D Two bushelles of barley for a sicke and a bushelle of barley for another, &c.

CHAP. VIII.

D And Hazael sayde : what is thy servaunte which am but a dogge, that I shulde do thys great thyng ? And Eliseus sayde : for the Lorde hath shewed me that thou shalt be kynge of Syria.

CHAP. IX.

And he sayde : I have an errande to the sir captayne.

C And they hasted and toke every man his mantell and put under hym on an hye benche at the toppe of steppes, and blew a trumpet and sayde : Jehu is kynge.

E And the drying is lyke the drying of Jehu the sonne of Namsi, for he dryveth as he were madde.

CHAP. XV.

A Save that they put not the hyll-aulters awaye : for the people offered and burnt fat still in the hyll-aulters.

CHAP. XVI.

D And thereto the pulpyte for the Saboth that they had made in the house, and the kynges entrie without turned he to the house of the Lorde, for feare of the kynge of Assyria.

CHAP. XX.

D And of thy sonnes that procedeth oute of the, whyche thou begattest, shall there be caryed awaye, and shal be made chambrelaynes in the palace of the kynge of Babilon.

CHAP. XXII.

D Ahaziah went unto Oldah the prophetisse wyfe of Selum the sonne of Tekuah the sonne of Haraham keeper of the robes, whyche prophetisse dwelt in Jerusalem in the seconde warde.

CHAP. XXIII.

B And he brake downe the celles of the malchores that were in the house of the Lorde, where the women wove lytle houses for the grove.

D Bothe the aulter and also the hyll he brake downe and burnt the hyll and stampe it to powder, and burnt the grove. Then the kynge sayde : what meaneth yonder grave stone that I se.

And he sacrificed all the preastes of the hylaulters that were there even upon the aulters.

CHAP. XXIV.

D And all craftsmen, and joyners, &c.

BISHOPS' BIBLE. 1572 and 1675.

CAP. VII.

13 And one of his servautes answered, and sayde, let menne take, I pray you, fyve of the horses, that remaine and are left in the multitude : (beholde they are even as al the multitude of Israel, that are left in the citie : beholde (I say) they are even as al the multitude of the Israelites, that are consumed) and we will sende, and see.

18 Two bushelles of barley for a sicke, and a bushelle of fine floure for another, &c.

CHAP. VIII.

13 But Hazael sayde, what, is thy servant a dogge, that I should doe this great thing ? And Elisha answered, the Lord hath shewed me that thou shalt be kyng of Syria.

CHAP. IX.

5 And hee sayde, I have an errande to thee, O captayne.

13 Then they hasted and tooke every man his garment, and put it under him on the top of the stayres, and blew with trumpets, saying, Jehu is kyng.

20 And the drying is lyke the drying of Jehu the sonne of Nimsi : for hee dryveth the charet as he were mad.

CHAP. XV.

4 Save that the high places were not put away : for the people offered and burnt incense styl on the hygh places.

CHAP. XVI.

18 And the vayne for the Sabboth that they had made in the house, and the kynges entrie without, turned he to the house of the Lorde, for feare of the king of Assyria.

CHAP. XX.

18 And of thy sonnes that shall procede out of thee, and whyche thou shalt beget, shall they take away, and they shall be chamberlayns in the palace of the king of Babylon.

CHAP. XXII.

14 And Asahia went unto Hulda the prophetisse, the wyfe of Sallum, the sonne of Thikua, the sonne of Harhas keeper of the wardroppe : (which prophetisse dwelt in Hierusalem in the house of the doctrine :)

CHAP. XXIII.

7 And he brake downe the celles of the male stewes that were by the house of the Lorde, where the women wove hangyngs for the idol grove.

15 Bothe the aulter and also the hygh places he brake downe, and burnt the hygh places, and stampe it to powder, and burnt the idol grove.

17 Then he sayde, what title is that, that I see ?

20 And he sacrificed all the priests of the hygh places that were there, even upon the aulters,

CHAP. XXIV.

14 And all the craftsmen and keepers, &c.

GENEVAN TRANSLATION. Edin.: Printed by ALEX. ABBUTHNOT. 1579.

KING JAMES' or PRESENT TRANSLATION.

CHAP. VII.

13 And one of his servants answered, and said, let men take now five of the horses that remain, and are left in the citie, (behold, they are even as all the multitude of Israel that are left therein : behold, I say they are as the multitude of the Israelites that are consumed) and we will send to see.

18 Two measures of barlie at a shekel ; and a measure of fine floure shall be at a shekel, &c.

CHAP. VIII.

13 Then Hazael said, what ! is thy servant a dog, that I should doe this great thing ? And Elisha answered, the Lord hath shewed mee that thou shalt be king of Aram.

CHAP. IX.

5 And hee said, I have a message to thee, O captain.

13 Then they made haste, and tooke every man his garment, and put it under him on the toppe of the staires and blew the trumpet, saying, Jehu is king.

20 And the marching is like the marching of Jehu the sonne of Nimshi : for he marcheth furiously.

CHAP. XV.

4 But the hie places were not put away : for the people yet offered, and burned incense in the hie places.

CHAP. XVI.

18 And the vaile for the Sabbath (that they had made in the house) and the kings entrie without turned he to the house of the Lord, because of the king of Ashur.

CHAP. XX.

18 And of thy sonnes, that shall proccede out of thee, and which thou shalt beget, shall they take away, and they shall bee eunuches in the palace of the king of Babel.

CHAP. XXII.

14 And Asabiah went unto Huldah the prophetesse the wife of Shallum the sonne of Tikvah, the sonne of Harhas keeper of the wardrobe (and she dwelt in Jerusalem in the college.)

CHAP. XXIII.

7 And hee brake downe the houses of the sodomites that were in the house of the Lord, where the women wove hangings for the grove.

15 Both this alter and also the hie places, brake he down, and burnt the high places, and stamp it to powder and burnt the grove.

17 Then he said, what title is that which I see ?

20 And he sacrificed all the priests of the hie places that were there upon the altars,

CHAP. XXIV.

14 And all the workmen, and cunning men, &c.

CHAP. VII.

13 And one of his servants answered and said, Let *some* take, I pray thee, five of the horses that remain, which are left in the city, (behold, they *are* as all the multitude of Israel that are left in it ; behold *I say*, they *are* even as all the multitude of the Israelites that are consumed,) and let us send and see.

18 Two measures of barley for a shekel, and a measure of fine flour for a shekel, &c.

CHAP. VIII.

13 And Hazael said, But what ! is thy servant a dog, that he should do this great thing ? And Elisha answered, the Lord hath shewed me that thou *shalt be* king over Syria.

CHAP. IX.

5 And he said, I have an errand to thee, O captain.

13 Then they hasted, and took every man his garment, and put *it* under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.

20 And the driving *is* like the driving of Jehu the son of Nimshi ; for he driveth furiously.

CHAP. XV.

4 Save that the high places were not removed : the people sacrificed and burnt incense still on the high places.

CHAP. XVI.

18 And the covert for the Sabbath that they had built in the house, and the king's entry without, turned he from the house of the Lord for the king of Assyria.

CHAP. XX.

18 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away ; and they shall be eunuchs in the palace of the king of Babylon.

CHAP. XXII.

14 And Asabiah went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe ; (now she dwelt in Jerusalem in the college ;)

CHAP. XXIII.

7 And he brake down the houses of the sodomites, that *were* by the house of the Lord, where the women wove hangings for the grove.

15 Both that altar and the high place he brake down, and burnt the high place, and stamped *it* small to powder, and burnt the grove.

17 Then he said, What title *is* that that I see ?

20 And he slew all the priests of the high places that *were* there upon the altars,

CHAP. XXIV.

14 And all the craftsmen and smiths, &c.

I. CHRONICLES.

JOHN ROGERS' TRANSLATION. 1537.

THE

CHRONICLES OF THE KYNGES OF JUDA.

THE FYRST BOKE.

CHAP. XI.



SABAAM the sonne of Hachamoni the chiefe of xxx he lift up hys speere agaynst thre hundred and slue them at one tyme.

E And Abisai the brother of Joab was capitayne of the thre.

And he was moche more nobler then any of the thre, and was theire captayne. But was not

lyke to any of the thre in actes.

r And David made hym of his secret counsell.

CHAP. XX.

c At which time Sobocai the Husathite slue Saphai that was of the chyldren of Raphaim, and they were subdued.

d And there chaunced yet agayne warre at Geth, where was a man of syze with xxiiii fyngers and toes, vi on every hande, and vi on every fote, and was the sonne of Haraphah.

CHAP. XXV.

n And they cast lottes indyfferentlye how they shulde wayte as well the smalle as the greate, the seeler as well as the skolemaster.

CHAP. XXVII.

d And Jehonathan David's brother's sonne, a man of counsell, a man that taught wisdom, and a writer, he and Jehiel the sonne of Hachamoni wayted on the kynges sonnes.

CHAP. XXVIII.

A With the chambrelaynes warryoures and all active men unto Ierusalem.

CHAP. XXIX.

A And onykes stones, sett stones, and of other gaye stones, and all maner of precious stones, and of marble great abundance.

B Fyve thousande talentes of goulde and ten thousande peeces of goulde coynes,

BISHOPS' BIBLE. 1572 and 1575

THE FIRST BOOKE
OF THE

CHRONICLES,

CALLLED IN LATINE VERBADIERUM, OR AFTER THE GREEKS, PARALIPOMENON: WHICH THE HEBRUES CALL DIBER HAIAMIM: AND RECKEN BOTH THE BOOKES BUT FOR ONE.

CHAP. XI.



ASOBEAM the sonne of Hachmoni the chiefe among thirtie: he lift up his speere agaynst three hundred, and wounded (them) at one tyme.

20 And Abisai the brother of Joab, he also was captayne among three:

21 Yea among three, he was more honorable than the two, for hee was theyr captayne: howbeit, he ateyned not to the (first) three.

25 And David made hym of his counsayle.

CHAP. XX.

4 At which tyme Sibbechai the Husathite slue Sippai that was of the chyldren of Rephaim, and they were subdued.

6 And there chaunced yet agayne warre at Geth where as was a man of great stature, with foure and twentie fingers and toes, sixe on every hande, and sixe on every fote, and was the sonne of Raphah.

CHAP. XXV.

8 And they caste lottes among themselves how they should wayte, as wel for the small as for the great, for the scholler as well as for the schooldrayer.

CHAP. XXVII.

32 And Jehonathan David's uncle, a man of counsel and of understanding, was a scribe, and Jehiel the son of Hachmoni was with the kyngs sonnes (instructing them.)

CHAP. XXVIII.

1 With the chamberlaynes, and all the mightie, and valiant, and all active men, unto Hierusalem.

CHAP. XXIX.

2 And onix stones, and stones to bee set, glistering stones, and of divers colours, and all maner of precious stones, and marble stones in great abundance.

7 Five thousand talentes of golde, and ten thousande peeces (of golde.)

I. CHRONICLES.

GENEVAN TRANSLATION. Edited. Printed by ALEX. ARBUTHNOT, 1579

KING JAMES OR PRESENT TRANSLATION

THE FIRST BOOKE OF THE

CHRONICLES, OR PARALIPOMENON.

CHAP. XI.



11 ASHOBEAM the sonne of Hachmoni, the chiefe among thirtie: he lift up his speare against three hundreth, whom he slew at one time.
20 And Abishai the brother of Joab, he was chiefe of the three,
21 Among the three hee was more honorable than the two, and he was their captaine; but he attained not unto the first three.
25 And David made him of his counsell.

CHAP. XX.

4 Then Sibbechai the Hushathite slew Sippai, of the children of Haraphah, and they were subdued.
6 And yet againe there was a battell at Gath, where was a man of great stature, and his fingers were by sixes, even foure and twentie, and was also the sonne of Haraphah.

CHAP. XXV.

8 And they cast lots, charge against charge, as well small as great, the cunning man as the scholler.

CHAP. XXVII.

32 And Jehonathan Davids uncle, a man of counsell and of understanding (for hee was a scribe) and Jehiel the sonne of Hachmoni were with the kings sonnes.

CHAP. XXVIII.

1 With the eunuches, and the mightie, and all the men of power, unto Jerusalem.

CHAP. XXIX.

2 And onix stones, and stones to be set, and carbuncle stones, and of divers colours, and all precious stones, and marble stones in abundance.
7 Five thousand talents of gold, and ten thousand pieces,

THE FIRST BOOK OF

CHRONICLES.

CHAP. XI.



11 ASHOBEAM an Hachmonite, the chief of the captains: he lifted up his spear against three hundred, slain by him at one time.
20 And Abishai the brother of Joab, he was chief of the three:
21 Of the three he was more honourable than the two, for he was their captain; howbeit he attained not to the first three.
25 And David set him over his guard.

CHAP. XX.

4 At which time Sibbechai the Hushathite slew Sippai, that was of the children of the giant, and they were subdued.
6 And yet againe there was war at Gath, where was a man of great stature, whose fingers and toes were four and twenty six on each hand, and six on each foot: and he also was the son of the giant.

CHAP. XXV.

8 And they cast lots, ward against ward, as well the small as the great, the teacher as the scholar.

CHAP. XXVII.

32 Also Jonathan, David's uncle, was a counsellor, a wise man, and a scribe, and Jehiel, the son of Hachmoni, was with the king's sons.

CHAP. XXVIII.

1 With the officers, and with the mighty men, and with all the valiant men, unto Jerusalem.

CHAP. XXIX.

2 Onyx-stones, and stones to be set, glistening stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.
7 Of gold five thousand talents, and ten thousand drams.

II. CHRONICLES.

JOHN ROGERS' TRANSLATION 1537.

THE
CHRONICLES OF THE KINGS OF JUDA.
THE SECONDE BOKE.

CHAP. I.

10



THE horses whiche Salomon
had were brought hym
oute of Egypt from Keva.
The king's marchauntes
fet them oute at Keva at
a pryce.

CHAP. II.

And now I have sent
a wyse man, and a man
of understanding, called
Hiram Abi.

CHAP. III.

And this is the foundation of Salomon in buyldyng the
house of God. The length was thre skore cubytes after the
olde cubyt, and the bredeth xx. And the porche at the
ende was as large as the house bredeth xx cubytes; and
the height was an hundred and xx cubytes. And he over-
layed it on the ynnere syde with pure golde.

And he paved the house with precieus stones goodlye.
And it was goulde pharvaim.

CHAP. IV.

And thereto pottes, schovelles, flesh-hookes, and all
their vesselles dyd Hiram Abi make for kynge Salomon for
the house of the Lord.

To burne after the maner before the quere.

CHAP. VI.

Now Salomon had made a brazen pulpyte.

CHAP. VIII.

And Salomon went to Hamath Zobi, and strengthened it.

CHAP. IX.

And the queene of Saba hearde of the fame of Salomon,
and came to prove him with ryddelles at Jerusalem,

BISHOPS' BIBLI. 1572 and 1575

THE SECOND BOOKE
OF
CHRONICLES,
WHICH IN THE HEBRUE IS ONE WITH THE FIRST.

CHAP. I.

16



OLOMON had horses
brought out of Egypt, and
fine linnen. The king's
marchants receyved the
fine linnen for a price.

CHAP. II.

And now I have
sent a wise man, and a
man of understanding,
whom my father Hiram
did use :

CHAP. III.

And these are the paterns whereby Solomon was in-
structed to buylde the house of God ; the length was three-
score cubites after the olde measure, and the breadth twentie
cubites.

And the porche that was before the length in the front,
according to the breadth of the house, was twentie cubites,
and the height was an hundred and twentie cubites ; and
he overlayde it on the inner side with pure golde.

And he overlayde the house with precious stone beau-
tifully ; and the golde was golde of Parvaim.

CHAP. IV.

Pottes, also, shovels and fleshhookes ; and all these
vessels did Hiram his father make to king Solomon for the
house of the Lord.

To burn after the maner before the quier.

CHAP. VI.

For nowe Solomon had made a brazen scaffolde.

CHAP. VIII.

And Solomon went to Hamath-Zoba, and strengthened
it.

CHAP. IX.

And when the queene of Saba heard of the fame of
Solomon, shee came to prove hym in hard questions at
Hierusalem.

II. CHRONICLES.

GIVENAN TRANSLATION. Edin.: Printed by ALEX. ARBUTHNOT. 1679.

THE SECONDE BOOKE
OF THE
CHRONICLES.

CHAP. I.

16



AND SO Salomon had horses brought out of Egypt, and fine linnen: the king's merchants received the fine linnen for a price.

CHAP. II.

13 Now therefore I have sent a wise man, and of understanding of my father Hiram,

CHAP. III.

3 And these are the *measures, whereon* Salomon grounded to build the house of God: the length of cubites after the first measure was threescore cubites, and the breadth twentie cubites.

4 And the porch, that was before the length in the fronte of the breadth was twentie cubites, and the height was an hundreth and twentie, and he overlayde it within with pure golde.

6 And hee overlayde the house with precious stone for beautie: and the gold *was* golde of Parvaim.

CHAP. IV.

16 Pots also and besomes, and fleshhookes, and all these vessels made Hiram his father, to king Salomon for the house of the Lord,

20 To burn them after the maner, before the oracle.

CHAP. VI.

13 (For Salomon had made a brasen scaffold,

CHAP. VIII.

3 And Salomon went to Hamath Zobah, and overcame it.

CHAP. IX.

1 And when the queene of Sheba heard of the fame of Salomon, she came to prove Salomon with hard questions at Jerusalem.

KING JAMES OR PRESENT TRANSLATION

THE SECOND BOOKE
OF
CHRONICLES.

CHAP. I.

16



AND SOLOMON had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

CHAP. II.

13 And now I have sent a cunning man, endued with understanding of Hiram my father's.

CHAP. III.

3 Now these are the *things wherein* Solomon was instructed for the building of the house of God. The length by cubits after the first measure *was* threescore cubits, and the breadth twenty cubits.

4 And the porch that *was* in the front of the house, the length of *it was* according to the breadth of the house, twenty cubits, and the height *was* an hundred and twenty: and he overlaid it within with pure gold.

6 And he garnished the house with precious stones for beauty; and the gold *was* gold of Parvaim.

CHAP. IV.

16 The pots also, and the shovels, and the flesh-hooks, and all their instruments, did Hiram his father make to king Solomon, for the house of the Lord,

20 That they should burn after the manner before the oracle,

CHAP. VI.

13 (For Solomon had made a brasen scaffold,

CHAP. VIII.

3 And Solomon went to Hamoth-zobah, and prevailed against it.

CHAP. IX.

1 And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem.

JOHN ROGERS' TRANSLATION 1537.

A And the meate of hys table and the syttinge of hys seruauntes and the standing of hys wayters, and their apparell, and his buttelars with their apparell, and his parloure out of which he went into the house of the Lord, there was no moare harte in her.

CHAP. XI.

C And he ordeyned him prestes of hyl aulters bothe to felde develles and also to the calves which he had made.

CHAP. XV.

A There will come many dayes in Israel, in whiche there shall be no true God nor preste that teacheth, nor any law.

D And sought hym with all their lust, and he was founde of them.

CHAP. XVI.

D And put him in the converyting house,
And they dyd exceedynge great coste aboute burienge of him.

CHAP. XVIII.

C Then the kynge of Israel called one of hys chambrelaynes.

Sate either of them on hys seate in their apparell, in a thresshyng flowre besyde the gate of Samaria,

CHAP. XX.

F And the fourth daye they assembled in the valeye of blessinge for there they blessed the Lorde.

G The rest of the acts of Jehosaphat fyrst and last are wyrtten in the worckes of Jehu the sonne of Hanani whych noted them in the boke of the kynges of Israel.

CHAP. XXI.

D But they made him no bonefyre like the bonefires of his fathers.

CHAP. XXXIII.

A And he burnt his chyldren in fyre in the valey of the sonnes of Hennon. And he observed dysmalle dayes and occupied witchcraft and sorcery, and mayntened workers with spirites and sears of fortunes: and wrought mocke evell in the syght of the Lord to angre hym with all.

CHAP. XXXIV.

E And Hilkiiah with them that pertayned to the kyng went to Holdah a prophetisse wyfe of Selum the sonne of Hasarah keper of the wardrepe (whych prophetisse dwelt in Jerusalem in the seconde ward)

BISHOPS' BIBLE. 1572 and 1575.

4 And the meate of his table, the sitting of his servauntes, and the standing of his wayters, their apparell, his butlers, theyr apparell, his going up, by the which he went into the house of the Lorde: there was no more spirite in hir.

CHAP. XI.

15 And he ordeyned him preastes for the high places, for the devils, and for the calves which he had made.

CHAP. XV.

3 Now for a long season Israel hath been without the true God, and without priestes to teache, and without lawe.

15 And sought hym with all theyr lust, and he was founde of them:

CHAP. XVI.

10 And put hym into a pryson house,
14 And burnt very much spice about hym.

CHAP. XVIII.

8 And the kyng of Israell called one of his chambrelaynes.
9 Sate eyther of them on his seate in theyr apparell, in a thresshyng floore beside the gate of Samaria,

CHAP. XX.

26 And the fourth day they assembled in the valley of blessing, for there they blessed the Lord:

34 The rest of the acts of Jehosaphat firste and last, beholde they are written among the sayings of Jehu the sonne of Hanani, which noted them in the booke of the kynges of Israel.

CHAP. XXI.

19 And they made no burning for him, lyke the burning of his fathers.

CHAP. XXXIII.

6 And hee burnt his chyldren in fire in the valley of the sonne of Hinnom: he was a sorcerer, he regarded the crying of hyrdes, used inchauntements, and maintayned workers with spirites, and sears of fortunes, and wrought much evil in the sight of the Lord to anger him withall.

CHAP. XXXIV.

22 And Hilkiā, and they that the king had (appoynted) went to Hulda, a prophetesse, the wife of Sallum, the sonne of Shecuth, the sonne of Hasrah, keeper of the wardrobe (for she dwelt in Hierusalem, within the seconde wall)

GENEVAN TRANSLATION. Edin : Printed by ALEX. ARBUTHNOT, 1579.

4 And the meate of his table, and the sitting of his servants, and the order of his waiters, and their apparell, and his buttlers, and their apparell, and his burnt offerings which he offered in the house of the Lord, and she was greatly astonied.

CHAP. XI.

15 And he ordeined him priestes for the hie places, and for the devils and for the calves which he had made.

CHAP. XV.

3 Now for a long season Israel *hath been* without the true God, and without priest to teach, and without lawe.

15 And sought him with a whole desire, and he was found of them.

CHAP. XVI.

10 And put him into a prison :

14 And they burnt odours for him with an exceeding great fire.

CHAP. XVIII.

8 And the king of Israel called an eunuch,

9 They sate even in the threshing floore at the entring in of the gate of Samaria :

CHAP. XXX.

26 And in the fourth day they assembled themselves in the valley of Berachah : for there they blessed the Lord :

34 Concerning the rest of the acts of Jehoshaphat first and last, beholde they are written in the booke of Jehu the son of Hanani, which is mentioned in the booke of the kings of Israel.

CHAP. XXI.

19 And his people made no burning for him like the burning of his fathers.

CHAP. XXXIII.

6 And he caused his sonnes to passe through the fire in the valley Ben-hinnom : hee gave himselfe to witchcraft and to charming, and to sorcerie, and hee used them that had familiar spirits, and soothsayers : he did very much evil in the sight of the Lord to anger him.

CHAP. XXXIV.

22 Then Hilkiah and they that the king had appointed, went to Huldah the prophetesse the wife of Shallum, the sonne of Tokhath, the sonne of Hasrah keeper of the wardrobe (and shee dwelt in Jerusalem within the colledge.)

KING JAMES' OR PRESENT TRANSLATION

4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel ; his cup-bearers also, and their apparel ; and his ascent by which he went up into the house of the Lord ; there was no more spirit in her.

CHAP. XI.

15 And he ordained him priests for the high places, and for the devils, and for the calves which he had made.

CHAP. XV.

3 Now for a long season Israel *hath been* without the true God, and without a teaching priest, and without law.

15 And sought him with their whole desire ; and he was found of them :

CHAP. XVI.

10 And put him in a prison house.

14 And they made a very great burning for him.

CHAP. XVIII.

8 And the king of Israel called for one of *his* officers,

9 And they sat in a void place at the entering in of the gate of Samaria ;

CHAP. XXX.

26 And on the fourth day they assembled themselves in the valley of Berachah ; for there they blessed the Lord :

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they *are* written in the book of Jehu the son of Hanani, who is mentioned in the book of the kings of Israel.

CHAP. XXI.

19 And his people made no burning for him, like the burning of his fathers.

CHAP. XXXIII.

6 And he caused his children to pass through the fire in the valley of the son of Hinnom ; also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards : he wrought much evil in the sight of the Lord, to provoke him to anger.

CHAP. XXXIV.

22 And Hilkiah, and *they* that the king *had* appointed, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe ; (now she dwelt in Jerusalem in the college ;))

E Z R A .

JOHN ROGERS' TRANSLATION. 1537.

THE FYRST BOKE

OF

ESDRAS THE PROPHETE.

CHAP. IV.

B



HEN the folke of the lande hyndered the people of Juda, and made them afraied to buylde,

Rehum the chaunceler and Samsai the scribe wrote thys letter agaynst Jerusalem to Artaxerxes the kyng.

We Rehum the chaunceler and Samsai the scribe and other of the counceyl of Dinah, of

Arphasath, of Tarplat, of Persia, of Susan, of Deha, and of Elam, and other of the people, whom the greate and noble Asenaphar broughte over and set in the cyties of Samaria and other on this syde the water, and in Ceneeth.

CHAP. VI.

A So at Egbathanis in a castell that lyeth in the lande of the Medes, there was founde a boke, and in it was there an acte wrytten after this maner :

In the fyrst yere of kyng Cyrus, commanded the same kyng Cyrus to buylde the house of God at Jerusalem, in the place where the sacrifice is made and to laye the foundation to beare thre skore cubytes height, and thre skore cubytes bredth, and thre walles of rough stones, and one wall of tymber, and the expences shall be geven of the kyngs house. And the goulde and sylver vessels of the house of God (which Nabuchodonozor toke out of the temple at Jerusalem, and brought unto Babilon) shal be restored agayne, that they maye be brought unto the temple at Jerusalem to their place into the house of God.

CHAP. VIII.

F Twentye cuppes of goulde of a thousande drammes, and two costly ornamentes of good brass, as cleare as goulde.

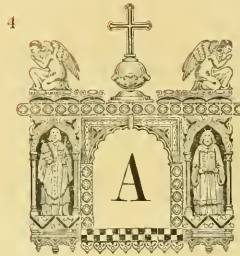
BISHOPS' BIBLE. 1572 and 1575.

THE FIRST BOOKE

OF

E S D R A S .

CHAP. IV.



4

ND it came to passe that the folke of the lande discouraged the people of Juda, and troubled them as they were buyldyng :

8 Rehum the recorder, and Samsai the scribe, wrote a letter from Jerusalem to Artaxerxes the kyng, as it followeth,

9 Then Rehum the recorder, and Samsai the scribe, and other of their

company, they of Dinah, of Apharsath, of Therpelai, of Persia, of Arache, of Babylon, of Susan, of Deha, of Elan.

10 And other of the people whom the great and noble Asnapper brought over, and set in the cities of Samaria, and other that are now beyond the water, and Cheeneth.

CHAP. VI.

2 And there was founde in a coffer, in the palace that is in the province of the Medes, a volume : and therein was thus wrytten as a memorial.

3 In the fyrst yeere of kyng Cyrus, gave the same kyng Cyrus commandement concerning the house of God at Hierusalem, that the same house shoulde be buylde in the place where they offer the sacrifices, and to joyn the walles together, of threescore cubites heighth and threescore cubites breadth.

4 Three rowes of rough stones, and one rowe of newe tymber : and the expences shall be given of the kynges house.

5 And let the golde and silver vessels of the house of God, which Nabuchodonosor tooke out of the temple at Hierusalem and brought unto Babylon, be restored, and brought againe unto the temple at Hierusalem to their place, in the house of God.

CHAP. VIII.

27 Twentie basons of golde of a thousande drames and two costly vessels of good brass, as cleare as golde :

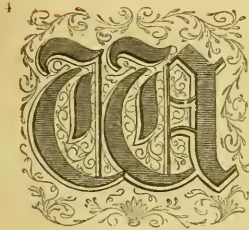
E Z R A .

GILBEAN TRANSLATION Edin.: Printed by ALEX. ARBUTHNOT, 1579.

KING JAMES OR PRESENT TRANSLATION

E Z R A .

CHAP. IV.



4 **AND** HEREFOR the people of the land discouraged the people of Judah, and troubled them in building,

8 Rehum the chancellor, and Shimshai the scribe, wrote a letter against Jerusalem to Artahshasht the king in this sort.

9 Then wrote Rehum the chancellour, and Shimshai the scribe, and their companions Dinaie, and Apharsathcaie, Tarpelaie, Apharsaie, Archevie, Beblaie, Shushanchaie, Dehave, Elmaie.

10 And the rest of the people whom the great and noble Asnapper brought over, and set in the cities of Samaria, and other that are beyond the river of Cleeneth.

CHAP. VI.

2 And there was found in a coffer (in the palace that was in the province of the Medes) a volume, and therein was it thus written, as a memoriall.

3 In the first yere of king Cyrns, king Cyrus made a decree for the house of God in Jerusalem, Let the house be buylt, even the place where they offered sacrifices, and let the walls be joynted together : let the height thereof be threescore cubits, and the breadth thereof threescore cubits.

4 Three orders of great stones and one order of timbre, and let the expences be given of the king's house.

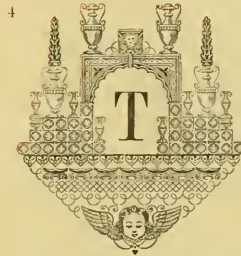
5 And also let them render the vessels of the house of God (of gold and silver, which Nebuchadnezzar tooke out of the temple which was in Jerusalem, and brought unto Babel) and let him goe unto the temple that is in Jerusalem to his place, and put them in the house of God.

CHAP. VIII.

27 And twenty basins of gold, of a thousand drammes, and two vessels of shining brasse, very good and precious as golde.

E Z R A .

CHAP. IV.



4 **THEN** the people of the land weakened the hands of the people of Judah, and troubled them in building ;

8 Rehum the chancellor, and Shimsai the scribe, wrote a letter against Jerusalem to Artaxerxes the king in this sort.

9 Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their companions ;

the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites,

10 And the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest *that are* on this side the river, and at such a time.

CHAP. VI.

2 And there was found at Achmetha, in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written :

3 In the first year of Cyrus the king, *the same* Cyrus the king made a decree *concerning* the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid ; the height thereof threescore cubits, *and* the breadth thereof threescore cubits ;

4 *With* three rows of great stone, and a row of new timber ; and let the expences be given out of the king's house.

5 And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored and brought again unto the temple which *is* at Jerusalem, *every one* to his place, and place *them* in the house of God.

CHAP. VIII.

27 Also twenty basins of gold of a thousand drams, and two vessels of fine copper, precious as gold.

NEHEMIAH.

JOHN ROGERS' TRANSLATION. 1537

THE SECONDE BOKE OF ESDRAS,
OTHERWISE CALLED
THE BOKE OF NEHEMIAH.

CHAP. II.

A



OD save the kynges lyfe for
ever,

CHAP. III.

A And builded the
shepegate. They re-
pared it,

B The olde gate buyl-
ded Jehoidah,

D But the dongre porte
buylded Melchiah the
sonne of Reehab, the ru-

ler of the fourth part of the vynyardes:

a After him buylded Mosolam the sonne of Barachiah over
agaynst hys chest.

CHAP. IV.

A For they have provoked the buylders.

D As for me and my brethren, and my servauntes, and
the men of the wathe behynd me, we put never of oure
clothes, so much as to washe ourselves.

CHAP. VI.

D My God thinke thou upon Tobiah and Sanabalat ac-
cordinge unto these their workes, and of the prophet Noa-
diah and of the other prophetes, that woulde have put me in
feare.

CHAP. VII.

F And Hathirsatha sayde unto them, that they shulde not
eate of the moost holy, tyll there came up a preast wyth the
lyght and perfectnesse.

CHAP. IX.

A And stode up in their place, and red in the boke of the
lawe of the Lorde their God foure tymes on the daye, and
they knowleged, and worshipped the Lorde their God foure
tymes on the daye.

CHAP. XIII.

D And I reproved them, and cursed them, and smote cer-
tayne men of them, and plucked them up, and toke an oath
of them by God:

BISHOPS' BIBLE. 1572 and 1575.

THE SECOND BOOKE OF ESDRAS,
OTHERWISE CALLED
THE BOOKE OF NEHEMIA.

CHAP. II.

3



OD save the kyng for ever:

CHAP. III.

1 And they buylded the
shepegate: they repaired it.

6 The old gate buylded
Jehoiada,

14 But the dung port
buylded Melchiah the sonne
of Reehab, the ruler of the
fourth part of Beth-ach-
arem:

30 After hym buylded Mesullam the sonne of Barachia,
over agaynst hys storehouse.

CHAP. IV.

5 For they have provoked the buylders.

23 As for me and my brethren, my servants, and the men
of the wathe whiche followed me, we put never off our
clothes, save onely because of the washyng.

CHAP. VI.

14 My God thynke thou upon Tobia and Sanaballat, ac-
cordinge unto thyr workes, and on the prophetisse Noadia,
and the other prophets that would have put me in feare.

CHAP. VII.

65 And Athirsatha sayd unto them, that they shoulde
not eate of the moste holy, till there came up a priest which
should weare Urim and Thummin.

CHAP. IX.

3 And stodee up in theyr place, and read in the booke of
the lawe of the Lorde theyr God foure tymes on the day, and
they knowleged and worshipped the Lorde theyr God foure
tymes on the daye.

CHAP. XIII.

25 Then I reproved them, and cursd them, and smote
certaine men of them, and made them bare: and tooke an
othe of them by God,

N E H E M I A H .

GENEVAN TRANSLATION Edin.: Printed by Alex. ARBUTHNOT. 1570

N E H E M I A H .

CHAP. II.

3

OD save the king for ever :



30 After him fortified Meshullam the sonne of Berechiah,
over against his chamber.

CHAP. III.

1 And they built the sheepe
gate : they repayed it,

6 And the gate of the olde
fish poole fortified Jehoiada,

14 But the dung port forti-
fied Malchiah, the sonne of
Rechab, the ruler of the fourth
part of Beth-haccarem ;

CHAP. IV.

5 For they have provoked *us* before the builders.

23 So neither I, nor my brethren, nor my servants, nor
the men of the ward (which followed me) none of us did put
off our clothes, save every one put them off for washing.

CHAP. VI.

14 My God remember thou Tobiah, and Sanballat ac-
cording unto these their workes, and Noadiah the prophetesse
also, and the rest of the prophets that would have put mee
in feare.

CHAP. VII.

65 And the Tirshatha said unto them that they should
not eat of the most holye till there rose up a priest with
Urim and Thummim.

CHAP. IX.

3 And they stood up in their place and reade in the booke
of the lawe of the Lorde their God foure times on the day,
and they confessed and worshipped the Lord their God foure
times.

CHAP. XIII.

25 Then I reproved them, and cursed them, and smote
certaine of them, and pulled off their haire, and tooke an
oathe of them by God,

KING JAMES' OR PRESENT TRANSLATION.

THE BOOK
OF

N E H E M I A H .

CHAP. II.

3

ET the king live for ever :



CHAP. III.

1 And they builded
the sheepe gate ; they
sanctified it,

6 Moreover the old
gate repaired Jehoiada,

14 But the dung-gate
repaired Malchiah the son
of Rechab, the ruler of

part of Beth-haccarem ;

30 After him repaired Meshullam the son of Berechiah
over against his chamber.

CHAP. IV.

5 For they have provoked *thee* to anger before the builders.

23 So neither I, nor my brethren, nor my servants, nor
the men of the guard which followed me, none of us put off
our clothes, *saving that* every one put them off for washing.

CHAP. VI.

14 My God, think thou upon Tobiah and Sanballat ac-
cording to these their works, and on the prophetess Noadiah,
and the rest of the prophets, that would have put me in fear.

CHAP. VII.

65 And the Tirshatha said unto them, that they should
not eat of the most holy things, till there stood *up* a priest
with Urim and Thummim.

CHAP. IX.

3 And they stood up in their place, and read in the book
of the law of the Lord their God *one* fourth part of the day,
and *another* fourth part they confessed, and worshipped the
Lord their God.

CHAP. XIII.

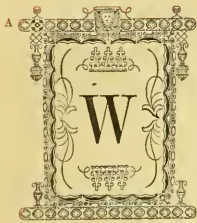
25 And I contended with them, and cursed them, and
smote certain of them, and plucked off their hair, and made
them swear by God,

ESTHER.

JOHN ROGERS' TRANSLATION. 1587.

THE BOKE
OF
ESTHER.

CHAP. I.



drinke was caried in vessels of goulde, and there was ever chaunge of vessel.

CHAP. VIII.

And by postes that rode upon swyfte yonge mules, sent he the wrytyngs,

As for Mardocheus, he went oute from the kyng in roiall apparel of yelow and whyte, and with a greate crowne of golde, being arayed with a garment of linnen and purple.

CHAP. IX.

And for the other Jewes in the kyngs landes, they came together, and stode for their lyves, and gat reste from their enemies: and slewe of their enemies five and seventie thousande, how be it, they layed no handes on their goodes.

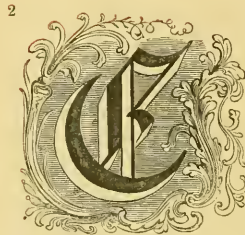
CHAP. X.

And the kyng Ahasuerus layde trybute upon the lande and upon the iles of the sea. As for al the worcke of hys power and auctoryte, and the greate worshippe of Mardocheus, whiche the kyng gave hym, beholde it is wrytten in the Chronycles of the kynges of Media and Persia. For Mardocheus the Jewe was the seconde next unto the kyng Ahasuerus, and greate among the Jewes, and accepted amonge the multitude of hys brethren, as one that seeketh the welth of hys people and speaketh the beste for al hys seade.

BISHOPS' BIBLE 1579 and 1576

THE BOOKE
OF
ESTHER.

CHAP. I.



VEN in those dayes, when the king Ahasuerus sate on his seate roial, which was in Susan the chiefe citie.

6 Where there hang- ed white, greene, and yelow clothes, fastened with cordes of fine silke and purple; in silver rings upon pyllers of marble stones: the benches also were of golde and silver, made upon a pavement of green, whyte, yelow, and blacke marble.

7 And they dranke in vessels of golde, and chaunged vessel after vessel.

CHAP. VIII.

10 And by postes that rode upon horses and swyfte yong mules sent he the wrytings.

15 And Mardocheus went oute from the kyng in roiall apparel, of yellow and whyte, and with a great crowne of golde, being arayed with a garment of silke and purple.

CHAP. IX.

16 As for the other Jewes that were in the kynges provinces, they came together and stode for theyr lyves, and hadde reast from thyr enemies, and slue of thyr enemies seventie and fyve thousande: howbeit they layde no handes on theyr goodes.

33 And the kyng Ahasuerus layed tribute upon the lande, and upon the iles of the sea.

34 And all the actes of his power, and of his myght, and the declaration of the dignitie of Mardocheus wherewith the kyng magnified him, be they not wrytten in the bookes of the Chronycles of the kynges of Medes and Persia?

35 For Mardocheus the Jew was the second next unto kyng Ahasuerus, and greate amonge the Jews, and accepted amonge the multitude of hys brethren, as one that seeketh the wealth of his people, and speaketh peaceably for al his seade.

NOTE.—The Bishops make only nine chapters in the Booke of Esther; the other versions begin a ninth chapter at the thirty-third verse of the last chapter of the Bishops' version.

E S T H E R .

GENEVAN TRANSLATION. Edit. : Printed by ALEX. ARBUTHNOT, 1579

THE BOOK
OF
E S T H E R .

CHAP. I.



2 **N** those dayes when the king Ahashuerosh sate on his throne, which was in the palace of Shushan.
 6 Under an hanging of white, greene, and blue clothes fastened with cordes of fine linnen and purple, in silver rings, and pillars of marble : the beddes were of gold and of silver upon a pavement of porphyre, and marble, and alabaster, and blue colour.
 7 And they gave them drinke in vessels of gold, and changed vessell after vessell,

CHAP. VIII.

10 And he sent letters by postes on horsebacke and that rode on beasts of price, as dromedaries and coltes of mares.

15 And Mordecai went out from the king in royall apparell of blue, and white, and with a great crowne of golde, and with a garment of fine linen and purple.

CHAP. IX.

16 And the rest of the Jewes that were in the king's provinces assembled themselves and stode for their lives, and had rest from their enemies, and slue of them that hated them, seventie and five thousand : but they layed not their hand on the spoyle.

CHAP. X.

1 And the king Ahashuerosh layed a tribute upon the land, and upon the yles of the sea.

2 And all the actes of his power, and of his might, and the declaration of the dignitie of Mordecai, wherewith the king magnified him, are they not written in the booke of the Chronicles of the kinges of Media and Persia ?

3 For Mordecai the Jewe was the seconde unto king Ahashuerosh, and great among the Jewes, and accepted among the multitude of his brethren, who procured the welth of his people, and spake peaceably to all his seede.

KING JAMES' or PRESENT TRANSLATION.

THE BOOK
OF
E S T H E R .

CHAP. I.



2 **T**HAT in those days, when the king Ahasuerus sat on the throne of his kingdom, which *was* in Shushan the palaece,
 6 Where were white, green and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble : the beds were of gold and silver, upon a pavement of red, and blue, and white, and black marble.
 7 And they gave them drink in vessels of gold, (the vessels being diverse one from another.)

CHAP. VIII.

10 And sent letters by posts on horseback, and riders on mules, camels, and young dromedaries.

15 And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple :

CHAP. IX.

16 But the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand (but they layed not their hands on the prey.)

CHAP. X.

1 And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea.

2 And all the acts of his power, and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the Chronicles of the kings of Media and Persia ?

3 For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

J O B.

JOHN ROGERS' TRANSLATION. 1537.

THE BOOKE
OF
J O B.

CHAP. I.



OB thought thus : peradventure my sonnes have done some offence, and have been unthankful to God in their hertes.

B Now upon a tyme when the servauntes of God came and stode before the Lord, Sathan cam also amonge them.

c The Caldees made three armies,

CHAP. II.

c Then sayd his wyfe unto him : Doest thou contynue in thy perfectnes ? curse God and dye.¹

But Job sayde unto her : Thou speakest lyke a folysh woman. Seynge we have receyved prosperitie at the hand of God, wherefore shuld we not be content with adversyte also.

Now when Job's frendes herde of all the trouble that hapened unto hym, there came thre of them, every one from hys awne place :

CHAP. III.

c There are those lett out fre, which have bene in preson, so that they heare no more the voyce of the oppressoure :

Which also wolde be exceeding glad and rejoyce if they found their grave. That shuld be joye to the man whose waye is hyd.

Was I not happy ? had I not quyetnesse ? was I not in rest ? and now commeth soch mysery upon me.

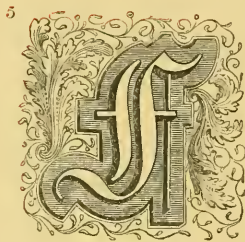
CHAP. IV.

B And when the wynd passed by before my presence, it made the heares of my flesshe stand up. He stode there and I knew not his face.

BISHOPS' BIBLE. 1572 and 1575.

THE BOOKE
OF
J O B.

CHAP. I.



OR Job sayde, It may be that my sonnes have done some offence, and have been unthankfull to God in their heartes.

6 And uppon a day when the children of God came and stode before the Lord, Satan came also among them.

17 The Chaldees made out theyr hands,

CHAP. II.

9 Then sayd his wyfe unto hym, Dooest thou continue yet in thy perfectness, curse God and dye.

10 But he sayd unto hir, Thou speakest lyke a foolish woman : Shal we receive good at the hande of God and not receive evyl ?

11 Nowe when Job's three frienes heard of all the trouble that came upon him, they came every one from his own place.

CHAP. III.

18 There the prysoners rest together, they heare no more the voyce of the oppressour.

22 Which rejoyce exceedingly, and be glad when they can finde the grave.

23 From whom their endes are hid and concealed by God ?

26 Was I not happie ? had I not quyetnes ? was I not in rest ? and nowe commeth such miserie upon me.

CHAP. IV.

15 The winde passed by before my presence, and made the haire of my flesh to stande up.

16 Hee stood thereon, and I knew not his face,

¹ Dr Conquest, in his 6 Emendations of the Sacred Scriptures, renders this passage, " Bless God and die. But besides the authority of all the translators of the four versions given in this Collation, the learned SELDEN (who was born in 1581, and died in 1654) supports, by able arguments, that the

J O B .

GENEVAN TRANSLATION. Edin. Printed by ALEX. ARBUTHNOT, 1579.

THE BOOK
OF
J O B .

CHAP. I.



5 FOR Job thought, It may be that my sonnes have sinned and blasphemed God in their hearts ;

6 Now on a day when the children of God came and stood before the Lord, Satan came also among them.

17 The Chaldeans set out three bands.

CHAP. II.

9 Then said his wife unto him, Dost thou continue yet in thine uprightnes? Blaspheme God and dye.

10 But hee said unto her, Thou speakest like a foolish woman: What? shall wee receyve good at the hande of God, and not receyve evil?

11 Now when Jobs three friends heard of all this evil that was come upon him, they came, every one from his owne place,

CHAP. III.

18 The prisoners rest together, and heare not the voyce of the oppressour.

22 Which joye for gladnesse, and rejoyce, when they can find the grave.

23 Why is the light given to the man whose way is hid, and whome God hath hedged in?

26 I had no peace, neither had I quietnesse, neither had I rest, yet trouble came.

CHAP. IV.

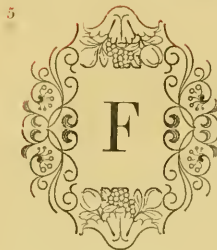
15 And the winde passed before mee, and made the haire of my flesh to stand up.

16 Then stood one, and I knew not his face :

KING JAMES OR PRESENT TRANSLATION

THE BOOK
OF
J O B .

CHAP. I.



5 OR Job said, It may be that my sons have sinned, and cursed God in their hearts.

6 Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.

17 The Chaldeans made out three bands.

CHAP. II.

9 Then said his wife unto him, Dost thou still retain thine integrity? curse God and die.¹

10 But he said unto her, Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil?

11 Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place;

CHAP. III.

18 *There* the prisoners rest together; they hear not the voice of the oppressor.

22 Which rejoice exceedingly, *and* are glad when they can find the grave?

23 *Why is light given* to a man whose way is hid, and whom God hath hedged in?

26 I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

CHAP. IV.

15 Then a spirit passed before my face; the hair of my flesh stood up:

16 It stood still, but I could not discern the form thereof :

Hebrew word HAAK should be rendered *curse*. Those who adopt the opposite opinion suppose ⁽¹⁾ *to speak in irony*, as if she had said, You have always trusted and blessed God for every thing: continue to bless God, and you shall have death for your reward.

JOHN ROGERS' TRANSLATION. 1537.

CHAP. V.

A But it is man that is borne unto myserie, lyke as the byrde for to fle.

B Which geveth rayne upon the earth, and poureth water upon all thynges :

C But the castels in the lande shall be confederate with thee, and the beastes of the felde shall geve the peace.

CHAP. VII.

A Is not the lyfe of man upon earth a very batayll ? are not hys dayes lyke the dayes of an hyred servaunte.

B My dayes passe over more spedely, than a weever can weeve out his webbe : and are gone, or I am avarre.

Even so he that goeth down to hell commeth no more up.

CHAP. VIII.

A How longe wyll thou talke of soch thynges ? How longe shall thy mouth speake so proude wordes ? Doth God perverte the thyng that is lawfull ? Or doth the Almyghtie destroye the thyng that is ryght ?

B In so moch, that wherein soever thou haddest litle afore, thou shouldest now have greate aboundaunce.

Maye a rushe be grene without moystnesse ? Maye the grasse growe without water ?

No : (but or ever it be shot forth, and or ever it be gathered) it withereth before any other herbe.

C Oft tyme a thyng doth florysh and men thynke that it maye abyde the sonne shynynge : it shuteth forth the branches in his garden,

It taketh many rotes, insomoch that it is lyke an house of stones.

But yf it be taken out of his place, every man denyeth it saying : I knowe thee not. Lo, thus is it with him, that rejoyseth in his awne doynges : and as for other, they growe oute of the earth.

CHAP. IX.

A He maketh the waynes of heaven, the Orions, the vii starres and the secrete places of the south.

B Yee though I be righteous, yet wyll I not geve him one worde agayne, but meekely submytte myselfe to my judge.

C As for the worlde, he geveth it over into the power of the wycked, such as the rulers be whereof all lands are full. Is it not so ? Where is there any, but he is such one.

My dayes have bene more swyfte than a runner :

B Yet shuldest thou dyppe me in the myer, and myne clothes shulde defyle me.

For he that I must geve answeere unto, and with whom I go to lawe, is not a man as I am.

Nether is there any dayesman to reprove both the partes, or to laye his hande betwixte us.

CHAP. X.

C Hast thou not milked me, as it were milke : and turned me to cruddes lyke chese ? Thou hast covered me wyth

BISHOPS BIBLE. 1572 and 1579.

CHAP. V.

7 But man is borne unto labour, like as the sparkes flee up (out of the hote coles.)

10 Hee gyveth rayne uppon the earth, and poureth water upon the streetes.

23 For the stones of the lande shall he confederate with thee, and the beastes of the field shal be at peace with thee.

CHAP. VII.

1 Is there not an appoynted tyme to man upon earth ? Are not his dayes also like the dayes of an hyred servant ?

6 My dayes passe over more speedily than a weavers shuttle, and are spent withoute hope.

9 So he that goeth downe to the grave shall come no more up.

CHAP. VIII.

2 How long wyll thou talke of suche things ? Howe long shal the wordes of thy mouth be as a mightie winde ?

3 Doth God pervert the thing that is lawfull ? or doth the Almyghtie destroy the thing that is right ?

7 Insomuch, that wherein soever thou haddest little afore, thou shouldest have now great aboundaunce.

11 May a rushe be greene without moistnesse ? or may the grasse growe without water ?

12 No, but whilst it is nowe in his greenenesse, though it be not cut downe, yet wythereth it before any other hearbe :

16 It is a greene (tree) before the sunne, and shooteth forth the branches over hys garden.

17 The rootes thereof are wrapped aboute the fountayne, and are folden aboute the house of stones.

18 If any plucke it from his place, and it denie, saying, I have not seene thee :

19 Behold, it will rejoyce by this means, if it may grow in another moule.

CHAP. IX.

9 He maketh the waynes of heaven, the Orion, the seven starres, and the secrete places of the south.

15 For though I were righteous, yet might I not give him one word again, but meekly submit myselfe to him as my judge.

24 As for the world, it is given over into the hande of the wicked, and he shall cover the faces of the judges thereof : if not, where is he, or who is hee (that can shew the contrarie.)

25 My dayes are more swift than a runner,

31 Yet shalt thou dip mee in the myre, and mine owne clothes shall defile me.

32 For hee that I must geve answeere unto, and with whome I goe to the lawe, is not a man as I am :

33 Neither is there any dayesman to lay his hande betwene us.

CHAP. X.

10 Hast thou not powred mee as it were milke, and turned me to cruddes like chese ?

GENEVAN TRANSLATION. Edin. Printed by ALEX. ARBUTHNOT, 1579.

CHAP. V.

7 But man is borne unto travell, as the sparkes flie upward.

10 He giveth raine upon the earth, and powreth water upon the streetes,

23 For the stones of the fildes shall bee in league with thee, and the beastes of the fildes shall bee at peace with thee.

CHAP. VII.

1 Is there not an appointed time to man upon earth? and are not his dayes as the dayes of an hireling?

6 My dayes are swifter then a weavers shuttle, and they are spent without hope.

9 So hee that goeth down to the grave shall come up no more.

CHAP. VIII.

2 How long wilt thou talke of these things; and how long shall the words of thy mouth be as a nightie winde?

3 Doth God pervert judgement? or doth the Almighty subvert justice?

7 And though thy beginning bee small, yet thy later end shall greatly increase.

11 Can a rush grow without myre? or can the grasse grow without water?

12 Though it were in greene and not cut downe, yet shall it wither before any other herbe,

16 The *tree* is greene before the sunne, and the branches spread over the garden thereof.

17 The rootes thereof are wrapped about the fountaine, and are folden about the house of stones:

18 If any plucke it from his place, and it deny, *saying*, I have not seene thee,

19 Behold, it will rejoyce by this meanes, that it may grow in another mold.

CHAP. IX.

9 Hee maketh the *starres* Arcturus, Orion, and Pleiades, and the climates of the south.

15 For though I were just, yet could I not answer, but I would make supplication to my judge.

24 The earth is given into the hand of the wicked: hee covereth the faces of the judges thereof: If not; where is hee? or who is hee?

25 My dayes have bene more swifte than a poste:

31 Yet shalt thou plunge me in the pit, and mine owne clothes shall make me filthy.

32 For hee is not a man as I am, that I should answer him, if we come together to judgement.

33 Neither is there any umpire that might lay his hand upon us both.

CHAP. X.

10 Hast thou not powred me oute as milke? and turned me to cruds like chesse?

KING JAMES' or PRESENT TRANSLATION.

CHAP. V.

7 Yet man is born unto trouble, as the sparks fly upward.

10 Who giveth rain upon the earth, and sendeth waters upon the fields:

23 For thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee.

CHAP. VII.

1 *Is there not an appointed time to man upon earth? are not his days also like the days of an hireling?*

6 My days are swifter than a weaver's shuttle, and are spent without hope.

9 So he that goeth down to the grave shall come up no more.

CHAP. VIII.

2 How long wilt thou speak these *things*? and *how long* shall the words of thy mouth *be like* a strong wind?

3 Doth God pervert judgment? or doth the Almighty pervert justice?

7 Though thy beginning was small, yet thy latter end shall greatly increase.

11 Can the rush grow up without mire? can the flag grow without water?

12 Whilst it *is* yet in his greenness, *and* not cut down, it withereth before any *other* herb:

16 He *is* green before the sun, and his branch shooteth forth in his garden.

17 His roots are wrapped about the heap, *and* seeth the place of stones.

18 If he destroy him from his place, then *it* shall deny him, *saying*, I have not seen thee.

19 Behold, this *is* the joy of his way, and out of the earth shall others grow.

CHAP. IX.

9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south;

15 Whom, though I were righteous, *yet* would I not answer, *but* I would make supplication to my judge.

24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, *and* who is he?

25 Now my days are swifter than a post;

31 Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.

32 For *he* is not a man, as I *am*, that I should answer him, *and* we should come together in judgment.

33 Neither is there any day's-man betwixt us, *that* might lay his hand upon us both.

CHAP. X.

10 Hast thou not poured me out as milk, and curdled me like chesse?

JOHN ROGERS' TRANSLATION. 1537.

skynne and flesh, and joyaned me together wyth bones and synnowes.

Thou hast grannted me lyfe, and done me good : and the diligent hede that thou tokest upon me, hath preserved my sprete.

Though thou hydest these thyngs in thine hert, yet am I sure, that thou remembreth them all.

CHAP. XI.

A Shulde not he that maketh many wordes, be answered ? Shulde he that babbleth moch be commended therein ? Shulde men geve care unto y^e only ? Thou wylt laugh other men to scorne, and shall no body mocke the agayne ?

That he myght shewe (the out of his secrete wysdome) how manyfolde hys lawe is : then shuldest thou knowe, that God had forgotten the, because of thy sinnes.

B Wylt thou fynde out God with thy seking ? wilt thou attayne to the perfectnesse of the Almighty ? He is hyer then heaven, what wylt thou do ? Deper then the hell, how wylt thou then knowe hym ? His length exceedeth the length of the erth, and his bredth the bredth of the see. Though he turneth all thynges upsye downe, close them in, or thrust them together, who darre check hym therfore ?

For it is he that knoweth the vanyte of men : he seyeth their wyckednesse also, shulde he not then consider it ? A vayne body exalteth hymselfe, and the sonne of man is lyke a wyld asses foale.

D Then mygtest thou have comfort, in the hope that thou hast : and slepe quietly when thou art buried. Then shuldest thou take thy rest, and no man to make the afayed, yee many one shuld set moch by the.

CHAP. XII.

A Godlynesse is a light despysed in the hertes of the ryche, and is set for them to stombe upon.

C Yee with God is wysdome and strength, it is he that hath counsell and foreknowledge.

With hym is strength and wysdome : he knoweth bothe the deceiver and hym that is deceived.

He carryeth awaye the wyse men, as it were a spoyle, and bringeth the judges out of their wyttes.

He lowseth the gyrdle of kynges, and gyrdeth their loynes with a bonde.

He ledeth awaye the preastes into captivytie, and turneth the myghty upsye downe. He taketh the veritie from out of the mouth, and disapoynteth the aged of their wysdome.

CHAP. XIII.

n Holde your tongues now and let me speake, for there is some thing come into my mynde.

CHAP. XIV.

c O that thou woldest kepe me, and hyde me in the hell, untill thy wrath were styllid :

BISHOP'S BIBLE. 1572 and 1575.

11 Thou haste covered me with skynne and fleshe, and joyned me together with bones and sinowes.

12 Thou hast graunted me life, and done me good : and thy visitation hath preserved my spirit.

13 Thou hast hyd these things in thine hart, (yet) I am sure that thou remembreth this thyng.

CHAP. XI.

2 Should not (he that maketh) many wordes be answered ? Should he that babbleth much, be commended therein ?

3 Should thy lies make men holde theyr peace, and when thou mockest (others) shall no man make thee ashamed ?

6 That he myght shewe thee the secrets of wisdom, how thou hast deserved double, accordyng to right : know therefore that God hath forgotten thee for thine iniquitie.

7 Art thou able to finde out (the secrets of) God ? or wilt thou attayne to the perfectnesse of the Almighty ?

8 It is higher than heaven, what art thou able to doo ? deeper than the hell, howe wylt thou then know it ?

9 The measure of it, is longer than the earth, and broder than the sea.

10 Though he turne al things upside downe, close them in, gather them together, who will turne hym from hys purpose ?

11 For it is he that knoweth vayne men, he seeth theyr wickednesse also, shoulde he not then consider it ?

12 Yet vayne man would be wyse, though man (newe) borne, is like a wilde asses coult.

18 Then mightest thou be bold, because there is hope, and take thy rest quietly, as compassed with a trenche.

CHAP. XII.

5 Beyng as a light despised in the hertes of the riche, and as one ready to fall.

13 Yea, with (God) is wisdom and strength, it is he that hath counsell and foreknowledge.

16 With hym is strength and wysdome : both the deceiver, and he that is deceived, are hys.

17 He carrieth away the wise men, as it were a spoyle, and bryngeth the judges out of their wyttes.

18 He taketh away the subjection of the people from their kynges, and gyrdeth thyr loynes with a bonde.

19 He leadeth away the great men unto captivite, and turneth the mighty upsye downe.

20 He stoppeth the mouthe of them that speake truth, and disapoynteth the aged of their reason.

CHAP. XIII.

13 Holde your tongues for my sake, that I also may speake, and my sorrow shal be the lesse.

CHAP. XIV.

13 O that thou wouldest hyde mee in the grave, and keepe me secrete, until thy wrath were past,

GENEVAN TRANSLATION. Edin.: Printed by ALEX. ARBUTHNOT, 1570.

KING JAMES' OR PRESENT TRANSLATION.

11 Thou hast clothed mee with skinne and flesh, and joyned me together with bones and sinewes.

12 Thou hast given mee life, and grace, and thy visitation hath preserved my spirit.

13 Though thou hast hid these things in thine heart, yet I know that it is so with thee.

CHAP. XI.

2 Should not the multitude of words bee answered? or should a great talker be justified?

3 Should men hold their peace at thy lies? and when thou mockest others, shall none make thee ashamed?

6 That he might shew thee the secrets of wisdom, how thou hast deserved double, according to right: know therefore that God hath forgotten thee for thine iniquitie.

7 Canst thou by searching find out God? Canst thou finde out the Almighty to his perfection?

8 The heavens are his, what canst thou do? it is deeper then the hell, how canst thou know it?

9 The measure thereof is longer then the earth, and it is broader then the sea.

10 If he cut off and shut up, or gather together, who can turne him backe?

11 For he knoweth vaine men, and seeth iniquitie, and him that understandeth nothing.

12 Yet vaine man would bee wise though man *new borne* is like a wild ass colte.

18 And thou shalt be bold, because there is hope: and thou shalt digge pits, and shalt lie downe safely.

CHAP. XII.

5 He that is ready to fall, is as a lampe despised in the opinion of the rich.

13 With him is wisdom and strength, he hath counsell and understanding.

16 With him is strength and wisdom, he that is deceived, and he that deceiveth are his.

17 He causeth the counsellors to goe as spoiled, and maketh the judges fooles.

18 Hee looseth the collar of kings, and girdeth their loynes with a girdle.

19 He leadeath away the princes as a pray, and overthroweth the mighty.

20 Hee taketh away the speach from the faithful *counsellors*, and taketh away the judgment of the ancient.

CHAP. XIII.

13 Hold your tongues in my presence, that I may speake, and let come upon me what will.

CHAP. XIV.

13 Oh! that thou wouldest hide mee in the grave, and keepe me secret, untill thy wrath were past.

11 Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.

12 Thou hast granted me life and favour, and thy visitation hath preserved my spirit.

13 And these *things* hast thou hid in thine heart: I know that this *is* with thee.

CHAP. XI.

2 Should not the multitude of words be answered? and should a man full of talk be justified?

3 Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?

6 And that he would shew thee the secrets of wisdom, that *they* are double to that which is! Know therefore that God exacteth of thee *less* than thine iniquity *deserveth*.

7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

8 *It is* as high as heaven; what canst thou do? deeper than hell; what canst thou know?

9 The measure thereof *is* longer than the earth, and broader than the sea.

10 If he cut off, and shut up, or gather together, then who can hinder him?

11 For he knoweth vain men: he seeth wickedness also; will he not then consider *it*?

12 For vain man would be wise, though man be born *like* a wild ass's colt.

18 And thou shalt be secure, because there is hope; yea, thou shalt dig *about thee*, and thou shalt take thy rest in safety.

CHAP. XII.

5 He that is ready to slip with *his feet is as* a lamp despised in the thought of him that is at ease.

13 With him *is* wisdom and strength, he hath counsel and understanding.

16 With him *is* strength and wisdom; *the* deceived and the deceiver *are* his.

17 He leadeath counsellors away spoiled, and maketh the judges fooles.

18 He looseth the bond of kings, and girdeth their loins with a girdle.

19 He leadeath princes away spoiled, and overthroweth the mighty.

20 He removeth away the speech of the trusty, and taketh away the understanding of the aged.

CHAP. XIII.

13 Hold your peace, let me alone, that I may speak, and let come on me what *will*.

CHAP. XIV.

13 Oh that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past.

JOHN ROGERS' TRANSLATION. 1537.

d Thou hast sealed up myne offence as it were in a bagg : but be mercifull unto my wyckednesse.

CHAP. XV.

A As for shame, thou has set it asyde, els woldest thou not make so many wordes before God :

B Thynekest thou it a small thyng of the consolations of God ? and are they with the a lyinge worde.

C The ungodly despayreth all the dayes of his lyfe, and the nombre of a tyrauntes yeres is unknowne.

D For he hath stretched out his hande agaynst God, and armed hymselfe agaynst the Almyghtie. He runneth proudly upon him and wyth a styffe necke fighteth he agaynst him : whereas he covereth his face wyth fatnesse, and maketh his body wel lykynge. Therefore shall his dwelling be in desolate cyties, and in houses which no man inhabiteth, but are become heapes of stones.

CHAP. XVI.

C I have sowed a sackcloth upon my skynne, and lye with my strength in the dust.

CHAP. XVII.

A O deliver me, and set me by the : who shall then be able to thrust my handes together.

B He hath made me as it were a byworde of the comon people. I am lys gestynge stocke amonge them.

CHAP. XIX.

C Myne awne wyfe maye not abyde my breth, I am faynte to speake fayre unto the chyldren of myne awne body. Yee the very deserte fooles despye me,

D O that my wordes were written, O that they were put in a boke : wold God they were graven with an yron penne in leade or in stone. For I am sure that my Redeemeryeth, and that I shall ryse out of the earth in the latter daye : that I shall be clothed agayne with thys skynne, and se God in my fleshe. Yee I myselfe shall beholde him not with other but wyth these same eyes. My reynes are consumed within me,

CHAP. XX.

A Knowest thou not this, namely : that from the begynnyng (ever sence the creacion of man upon earth) the prayse of the ungodly hath bene shorte,

B His chyldren go a begynge, their handes bringe them to sorrow and hevynesse.

From his youth his bones are full of vyce which shall lye downe wyth hym in the earth.

C He shall sucke the serpents heed and the adders tonge shall slaye him.

BISHOPS' BIBLE. 1572 and 1573.

17 Mine iniquitie is sealed up, as it were in a bagge, and thou addest (punishment) unto my wickednesse.

CHAP. XV.

4 Surely thou haste caste off feare, and restrayned prayer before God.

11 Thynkest thou it a small thyng of the consolations of God ? with thee is a lying worde.

20 The ungodly soroweth all the dayes of his life as it were a woman with childe, and the number of a tyrantes yeres is unknowne.

25 For he hath stretched out his hand against God, and armed hym-selfe agaynst the Almightye.

26 He runneth proudly upon hym, and with a styffe necke fyghteth he agaynst him.

27 Whereas he covereth his face with fatnesse, and maketh his body wel lykynge.

28 Therefore shall his dwelling be in desolate cities, and in houses whiche no man inhabiteth, but are become heapes of stones.

CHAP. XVI.

15 I have sowed a sackcloth upon my skinne, and allowed my head in the dust.

CHAP. XVII.

3 O deliver me, and looke out one to be my suretie in thy sight : what is he that knoweth who wyl promyse for me ?

6 He hath made me a byworde of the people, whereas afore I was theyr joy.

CHAP. XIX.

17 Myne owne wyfe myght not abyde my breath, though I prayed hyr for the children sake of myne owne body.

18 Yea, the young menne despised me,

23 O that my wordes were nowe written, O that they were put in a booke,

24 And graven with an iron pen in lead, or in stone, to continue.

25 For I am sure that my Redeemer lyveth, and he shall rayse up at the latter day them that lye in the dust :

26 And though after my skin the (wormes) destroy this body, yet shal I se God in my fleashe :

27 Whom I myself shal see, and myne eyes shal beholde, and none other for me, though my reynes be consumed within me.

CHAP. XX.

4 Knowest thou not this of olde, and since God plagued man upon earth,

5 That the gladnesse of the ungodly hath bene shorte,

10 His chyldren shal be fayne to agree with the poore, and hys handes shall restore theyr goodes.

11 From hys youth his bones are full of pleasures, but now shal it lye downe within hym in the earth.

16 He shal sucke the galle of serpentes, and the adders tongue shal slay hym.

GENEVAN TRANSLATION. Edito. Printed by ALEX. ARBUTHNOT. 1579.

17 Mine iniquitie is sealed up, as in a bagge, and thou addest unto my wickednes.

CHAP. XV.

4 Surely thou hast cast off feare, and restrainest prayer before God.

11 Seeme the consolations of God small unto thee ? is this thing strange unto thee ?

20 The wicked man is continually as one that travaileth of child, and the number of yeeres is hid from the tyrant.

25 For he hath stretched out his hand against God, and made himselfe strong against the Almighty.

26 Therefore God, shall runne upon him, even upon his necke, against the most thicke part of his shield,

27 Because he hath covered his face with his fatnesse, and hath collops in his flanke.

28 Though he dwell in desolate cities, and in houses which no man inhabiteth, but are become heaps.

CHAP. XVI.

15 I have sowed a sackcloth upon my skinne, and have abased mine horne unto the dust.

CHAP. XVII.

3 Lay downe now and put mee in suretie for thee : who is hee, that will touch mine hand ?

6 Hee hath also made me a by-word of the people, and I am as a tabret before them.

CHAP. XIX.

17 My breath was strange unto my wife, though I prayed her for the childrens sake of mine owne body.

18 The wicked also despised me,

23 Oh ! that my words were now written oh ! that they were written in a booke,

24 And graven with an iron pen in lead, or in stonne for ever.

25 For I am sure, that my Redeemer liveth and he shall stand the last on the earth.

26 And though after my skin *wormes* destroy this *body*, yet shall I see God in my flesh.

27 Whom I myselfe shal see, and mine eyes shall behold, and none other for me though my reines are consumed within me.

CHAP. XX.

4 Knowest thou not this of old : and since God placed man upon the earth,

5 That the rejoycing of the wicked is short,

10 His children shall flatter the poore, and his hands shall restore his substance.

11 His bones are full of the sin of his youth, and it shall lie downe with him in the dust.

16 Hee shall sucke the gall of aspes, and the vipers tongue shall slay him.

KING JAMES' OR PRESENT TRANSLATION

17 My transgression is sealed up in a bag, and thou sewest up mine iniquity.

CHAP. XV.

4 Yea, thou castest off fear, and restrainest prayer before God.

11 Are the consolations of God small with thee ? is there any secret thing with thee ?

20 The wicked man travelleth with pain all *his* days, and the number of years is hidden to the oppressor.

25 For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.

26 He runneth upon him, *even on his neck*, upon the thick bosses of his bucklers ;

27 Because he covereth his face with his fatness, and maketh collops of fat on *his* flanks.

28 And he dwelleth in desolate cities, *and* in houses which no man inhabiteth, which are ready to become heaps.

CHAP. XVI.

15 I have sewed sackcloth upon my skin, and defiled my horn in the dust.

CHAP. XVII.

3 Lay down now, put me in a surety with thee ; who is he that will strike hands with me ?

6 He hath made me also a by-word of the people, and aforetime I was as a tabret.

CHAP. XIX.

17 My breath is strange to my wife, though I entreated for the children's *sake* of mine own body.

18 Yea, young children despised me ;

23 Oh that my words were now written ! Oh that they were printed in a book !

24 That they were graven with an iron pen and lead in the rock for ever !

25 For I know *that* my Redeemer liveth, and *that* he shall stand at the latter day upon the earth :

26 And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God :

27 Whom I shall see for myself, and mine eyes shall behold, and not another ; *though* my reins be consumed within me.

CHAP. XX.

4 Knowest thou *not* this of old, since man was placed upon earth.

5 That the triumphing of the wicked is short,

10 His children shall seek to please the poor, and his hands shall restore their goods.

11 His bones are full of the *sin* of his youth, which shall lie down with him in the dust.

16 He shall suck the poison of asps ; the viper's tongue shall slay him.

JOHN ROGERS' TRANSLATION. 1537.

D And therefore he is but a wretch on every syde.
There shall no darcknesse be able to hyde him. And unkindled fyre shall consume him, and loke what remayneth in hys house, it shal be destroyed.

CHAP. XXI.

A Job answered and sayde: O heare my words and amende your selves. Suffie me a lytle that I maye speake also, and then laugh my words to scorne yf ye wyl.

N They spende their dayes in welthynesse: but sodenlye they go downe to hel.

C And though God save their chyldren from soch sorrowe, yet wyl he so rewarde themselves that they shall know it. Their awne destruccion and misery shall they se with their eyes, and drinke of the fearful wrath of the Almighty. For what careth he what become of his householde after hys death: whose monethes passe away swifter then an arowe.

C Even when hys bowels are at the fattest, and his bones full of marowe.

D O how wayne is the comforte that ye geve me? Are not youre answers cleane contrary to ryght and trueth.

CHAP. XXII.

A Is he afrayed to reprove the, and to stepp forth with the into judgement.

D For whoso humbleth hymselfe hym shall he set up and who so loketh mekely shal be healed. If thou be innocent he shall save the and thorow the ungytynesse of thyne handes shalt thou be delyvered.

CHAP. XXIII.

D Thus can not I gett out of darcknesse, the cloude hath so covered my face.

CHAP. XXIV.

B The whole cytic cryeth unto the Lorde with syghyng, the soules of the slaine make their complaynte. But God destroyeth them not for all this.

C The ungodly is very swift: O that his porcion also upon earth were swyfter than the runnyng water which suffreth not the shipman to beholde the fayre and pleasaunt vineyards. O that they for the wickednesse which they have done were drawn to the hel soner then snowe melteth at the heate.

D O that all compassion upon them were forgotten: that their daynties were wormes that they were cleane put out of remembrance and utterly heven downe lyke an unfrutefull tree. For they manteyne the baren and make them that they cannot beare, and unto wyddowes they do no good.

CHAP. XXV.

B Behold the moone shyneth nothing in comparison to him, and the starres are uncleane in his sight.

How moch more then man, that is but corruption and the sonne of man, which is but a worme?

BISHOPS' BIBLE. 1572 and 1575.

22 Though he was helped on every side.

26 All darkenesse shal be hyd in theyr secrette places, an unkyndled fyre shall consume hym: and looke what remayneth in his house, it shal be destroyed.

CHAP. XXI.

1 Job answered, and sayd,

2 O heare diligently my woordes, and that shal be in-steede of your consolations.

13 They spende theyr dayes in wealtheynesse, but sodenlye they goe down to the grave.

19 God wyl lay up the sorowe of the father for his chyldren: and when he rewardeth hym he shal knowe it.

20 Theyr owne miserie shall they see with theyr eyes, and drynke of the feareful wrath of the Almighty.

21 For what careth he for hys house after his death, when the number of his moneths is cut short.

24 His breastes are full of mylke, and hys bones runne full of marowe.

34 How wayne then is the comfort that ye give me, seeyng falshood remayneth in all your answeres?

CHAP. XXII.

4 Is he afrayed to reprove thee, and to step forth with thee into judgement?

29 When (the wicked) be cast downe, thou shalt say, I am lyfted up, and God shall save the humble person.

30 The innocent shall delyver the Iland: it shall be preserved by the purenesse of thine handes.

CHAP. XXIII.

17 Bycause I am not cut off before the darcknesse, neyther hath he covered the cloude from my face.

CHAP. XXIV.

12 Men out of the citie crye unto the Lorde with sighyng, the soules of the slayne also crye out, yet God regardeth not theyr complaynt.

18 (The ungodly) is swift upon the water: their portion shal be cursed in the earth, and he shal not behold the way of the vineyards.

19 As the drye grounde and heate consume the snowie waters: so shall the grave the sinners.

20 The pitifull man shall forget him, he shall be sweet to the wormes, he shall be no more remembered, and hys wickednesse shal be broken as a tree.

21 He hath oppressed the barren that cannot beare, and unto the wyddowe hath he done no good.

CHAP. XXV.

5 Beholde, the moone shyneth nothing in comparyson to him, and the starres are uncleane in his sight.

6 Howe muche more then man that is but corruption, and the sonne of man whiche is but a worme?

GENEVAN TRANSLATION. Edin.: Printed by ALEX. ARBUTHNOT, 1579.

KING JAMES OR PRESENT TRANSLATION.

22 *And* the hand of all the wicked shall assaile him.
 26 All darknesse shall be hid in his secret places: the fire that is not blowne, shall devour him, *and* that which remaineth in his tabernacle, shall be destroyed.

CHAP. XXI.

1 But Job answered and said,
 2 I heare diligently my words, and this shall be instead of your consolations.
 13 They spende their dayes in welth, and suddenly they goe downe to the grave.
 19 God will lay up the sorow of the father for his children: when hee rewardeth him hee shall know it.
 20 His eyes shall see his destruction, and he shall drinke of the wrath of the Almighty.
 21 For what pleasure hath he in his house after him, when the number of his moneths is cut off.
 24 His breasts are full of milke, and his bones runne full of marowe,
 34 How then comfort ye me in vaine, seeing in your answers their remaine but lies?

CHAP. XXII.

4 Is it for fear of thee that he will accuse thee? or goe with thee into judgement?
 29 When *others* are caste downe, then shalt thou say, I am lifted up: and *God* shall save the humble person.
 30 The innocent shall deliver the yland, and it shall be preserved by the purenesse of thine handes.

CHAP. XXIII.

17 For I am not cut off in darknesse, but he hath hid the darknesse from my face.

CHAP. XXIV.

12 Men crie out of the citie, and the soules of the slaine crie out: yet God doth not charge them with follie.
 18 He is swift upon the waters: their porcion shall be cursed in the earth: he will not beholde the way of the vineyardes.
 19 As the drie ground and heate consume the snow waters, *so shall* the grave the sinners.
 20 The pitifull man shall forget him: the worme shall feelee his sweetnesse; hee shall bee no more remembered: and the wicked shall be broken like a tree.
 21 Hee doth evill intreat the barren, that doth not bare, neither doeth he good to the widowe.

CHAP. XXV.

5 Behold, he will give no light to the moon, and the starres are uncleane in his sight.
 6 How much more man, a worme, even the sonne of man, *which is but* a worme.

22 Every hand of the wicked shall come upon him.
 26 All darkness *shall* be hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.

CHAP. XXI.

1 But Job answered and said,
 2 I hear diligently my speech; and let this be your consolations.
 13 They spend their days in wealth, and in a moment go down to the grave.
 19 God layeth up his iniquity for his children: he rewardeth him, and he shall know it.
 20 His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.
 21 For what pleasure hath he in his house after him, when the number of his months is cut off in the midst?
 24 His breasts are full of milk, and his bones are moistened with marrow.
 34 How then comfort ye me in vain, seeing in your answer there remaineth falsehood?

CHAP. XXII.

4 Will he reprove thee for fear of thee? will he enter with thee into judgment?
 29 When *men* are cast down, then thou shalt say, *There is* lifting up; and he shall save the humble person.
 30 He shall deliver the island of the innocent; and it is delivered by the pureness of thine hands.

CHAP. XXIII.

17 Because I was not cut off before the darkness, *neither* hath he covered the darkness from my face.

CHAP. XXIV.

12 Men groan from out of the city, and the soul of the wounded crieth out; yet God layeth not folly to them.
 18 He *is* swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.
 19 Drought and heat consume the snow-waters; *so doth* the grave *those which* have sinned.
 20 The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree.
 21 He evil-entreateth the barren *that* beareth not, and doeth not good to the widow.

CHAP. XXV.

5 Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight.
 6 How much less man, *that is* a worm; and the son of man, *which is* a worm?

JOHN ROGERS' TRANSLATION. 1537.

CHAP. XXVI.

B The giauntes and worthies that are slayne, and lye under the worlde with their companions: yee and all they which dwell beneath in the hell are not hyd from hym, and the very destruccion itselfe can not be kepte out of his syght.

CHAP. XXVII.

D When the rich man dyeth, he carieth nothyng with him: he is gone in the twyncklinge of an eye.

CHAP. XXVIII.

A Where yron is dygged oute of the grounde, and stones resolved to metall.

The darkenes shal ones come to an ende, he can seke oute the grounde of all thynges: the stones, the darcke, and the horrible shadowe.¹

Wyth the ryver of water parteth he asunder the straunge people, that knoweth no good neyghbourheade: such as are redde unmanerly and boystours. He bryngeth foode oute of the erth, and that which is under consumeth he with fyre.

B There is founde a place, whose stones are cleane Saphirs, and where the clottes of the earth are golde.

D When he weyed the wyndes and measured the waters: when he set the rayne in ordre, and gave the mightie floudes a lawe?

CHAP. XXIX.

A As it stode with me, when I was welthy and had ynough: when God prospered my house:

D And the dew laye upon my corne.

CHAP. XXX.

B Their dwellynge was besyde foule brokes, yea in the caves and dennes of the earth. Upon the drye heeth wente they aboute cryng, and in the brome hylles they gathered them together.

D Mekely and lowly came I in, yea and without any displeasure: I stode up in the congregayon, and communed with them. But now I am a companyon of dragons, and a felowe of estriches.

CHAP. XXXI.

A If my hert hath lusted after my neyghbours wyffe, or yf I have layde wayte at his doore.

D Have I ever done any wicked dede where thorow I shamed myselfe before men: or any abomynacyon that I was fayne to hide it?

BISHOPS' BIBLE. 1572 and 1576.

CHAP. XXVI.

5 Are not dead things shapen under the waters and things by the waters syde?

6 He is naked before him, and the very destruction itselfe cannot be hidde out of hys syght.

CHAP. XXVII.

19 When the rich man sleepeth, he shall not bee gathered (to his fathers,) they opened their eyes, and he was gone.

CHAP. XXVIII.

2 Where iron is digged out of the grounde and stones resolved to metall.

3 The darknesse shall once come to an ende: he can seeke out the grounde of al thynges, the stones, the darke, and the shadowe of death.

4 He caused the floodes to breake out againste the inhabitante, and the waters forgotten of the foote, being higher than man, are gone away.

5 Out of the same earth commeth bread, and under it as it were fyre is turned up.

6 The stones of it are a place of Saphires and the dust of it is golde.

25 When he wayed the windes, and measured the waters.

26 When he made a decree for the rayne, and a way for the lightnings of the thunder.

CHAP. XXIX.

4 As it stode with mee when I was yong, when God prospered my house.

19 And the deawe lay upon my corne.

CHAP. XXX.

6 Their dwelling was in the cleftes of brookes, yea in the caves and dennes of the earth.

7 Among the bushes wente they about crying, and under the thornes they gathered themselves together.

28 I went mourning without heate, I stood up in the congregation, and comuned with them.

29 But nowe I am a brother of dragones, and a felow of estriches.

CHAP. XXXI.

9 If my hart have bin deceyved by a woman or if I have layed wayte at my neyghbours doore:

33 Have I kept secret my sinne, and hid mine iniquitie as Adam did?

¹ It is highly probable that Job refers to "the horrible shadowe," or, as it may be rendered, "*fearful shadow*," observed by them when the sun was under an eclipse, as totally unaccountable and terrific. For although it is quite clear, by the whole Book of Job, that they, even then, observed the motions of the heavenly bodies, and gave them names; they probably could neither give a reason for the darkness, or calculate when it would return. The first eclipse of the sun recorded in any history as properly understood, was observed at Rome on the 4th of April, in the year of the world 3226, or 778 years before the Christian era. Another was observed in China on the 16th September Anno Mundi 3228, or 776 years B. C. The first eclipse recorded at

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KING JAMES' OR PRESENT TRANSLATION.

CHAP. XXVI.

5 The dead things are formed under the waters, and neere unto them.

6 The grave is naked before him, and there is no covering for destruction.

CHAP. XXVII.

19 When the rich man sleepeth, hee shall not bee gathered to *his fathers*: they opened their eyes, and he was gone.

CHAP. XXVIII.

2 Iron is taken out of the dust, and brasse is molten out of the stone.

3 *God* putteth an ende to darkenes, and he trieth the perfection of all things: he setteth a bond of darkenes, and of the shadow of death.

4 The flood breaketh out against the inhabitant, *and the waters* forgotten of the foot, being higher than man, are gone away.

5 Out of the same earth cometh bread, and under it as it were fire is turned up.

6 The stones thereof are a place of Saphirs, and the dust of it is golde.

25 To make the weight of the windes, and to weigh the waters by measure.

26 When hee made a decree for the raine and a way for the lightning of the thunders,

CHAP. XXIX.

4 As I was in the dayes of my youth: when Gods providence was upon my tabernacle:

19 And the dew shall lie upon my branch.

CHAP. XXX.

6 Therefore they dwelt in the clefts of rivers in the holes of the earth and rocks.

7 They roared among the bushes, and under the thistles they gathered themselves.

28 I went mourning without sunne: I stood up in the congregation and cried.

29 I am a brother to the dragons, and a companion to the ostriches.

CHAP. XXXI.

9 If mine heart hath bene deceived by a woman, or if I have laid wait at the doore of my neighbour,

33 If I have hid my sinne, as Adam, concealing mine iniquity in my bosome,

CHAP. XXVI.

5 Dead *things* are formed from under the waters, and the inhabitants thereof.

6 *Hell* is naked before him, and destruction hath no covering.

CHAP. XXVII.

19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he *is* not.

CHAP. XXVIII.

2 Iron is taken out of the earth, and brass *is* molten out of the stone.

3 He setteth an end to darkness, and searcheth out all perfection; the stones of darkness, and the shadow of death.

4 The flood breaketh out from the inhabitants, *even the waters* forgotten of the foot: they are dried up, they are gone away from men.

5 *As* for the earth out of it cometh bread; and under it is turned up as it were fire.

6 The stones of it *are* the place of Sapphires; and it hath dust of gold.

25 To make the weight for the winds; and he weigheth the waters by measure.

26 When he made a decree for the rain, and a way for the lightning of the thunder;

CHAP. XXIX.

4 As I was in the days of my youth, when the secret of God *was* upon my tabernacle;

19 The dew lay all night upon my branch.

CHAP. XXX.

6 To dwell in the cliffs of the valleys, *in* caves of the earth, and *in* the rocks.

7 Among the bushes they brayed; under the nettles they were gathered together.

28 I went mourning without the sun; I stood up *and* I cried in the congregation.

29 I am a brother to dragons, and a companion to owls.

CHAP. XXXI.

9 If mine heart have been deceived by a woman, or *if* I have laid wait at my neighbour's door.

33 If I covered my transgressions as Adam, by hiding mine iniquity in my bosom.

Babylon, that has reached our day, was of the age of the 16th March, 34 min. past ten at night, Anno Mundi 3283, or 721 years before the Christian era. But as all these dates fall far short of the time when the Book of Job is supposed to have been written, namely Anno Mundi 2484, or 1520 years before the birth of Christ, I hope the probability of their ignorance of the cause of eclipses, or the conjecture I have made, will not be thought altogether without foundation.

JOHN ROGERS' TRANSLATION. 1537.

For yf I had feared any greate multytude of people: or yf I had bene dyspyssed of the symple, O then shuld I have bene afrajd. Thus have I quyety spent my lyfe and not gone oute at the dore.

Then let thysdes growe insteade of my wheate, and thornes for my barlye.

CHAP. XXXIII.

c For when God doth once commaunde a thing there shulde no man be curyous, to searche whether it be ryght.

CHAP. XXXIV.

c In the twyncklinke of an eye shall they be slayne: and at mydnight, when the people and the tyrauntes rage, then shall they perysh and be taken away without handes.

CHAP. XXXVI.

d In the turnyng of a hande he hydeth the lyght, and at hys commaundement it commeth agayne. The rysing up thereof sheweth he to hys frendes and to the catell.

CHAP. XXXVII.

B At the breth of God the frost commeth and the waters are shed abrode.

c Hast thou helped hym to spreade out the heaven, which is to lke upon, as it were, cast of cleare metall:

d Golde is brought out of the north, but the prayse and honour of God's feare commeth from God hymselfe.

CHAP. XXXVIII.

B Their tokens and weapens hast thou turned lyke claye, and sett them up agayne as the chaunging of a garment.

Or hast thou sene the dore of everlastyng treasure?

c Knewest thou (when thou wast borne) how olde thou shouldest be?

Who devydeth the aboundaunce of waters into ryvers or who maketh awaye for the stormy wether, that it watereth and moystureth the drye and baren grounde &c.

d Hast thou brought the vii stars together? Or art thou able to breke the circle of heaven?

Canst thou bringe forth the mornynge starre or the evenynge starre at convenient tyme, and conveye them home agayne.

Who numbred the cloudes in wysdome? who styllth the vehement waters of the heaven.

CHAP. XXXIX.

A Who letteth the wilde asse to go fre, or who lowseth the bondes of the mule?

B The estrych (whose fethers are fayrer than the wynges of the sparow hauke)

c Hast thou given the horse his strength, or lerned him to bowe downe his necke with feare: that he letteth hymselfe be dryven forth lyke a greshopper, where as the stoute neyenge that he maketh is fearfull?

BISHOPS' BIBLE. 1572 and 1575.

34 Though I coulde have made afearde a great multitude, yet the most contemptible of the families did feare me: so I kept silence, and went not out of the dore.

40 Then let thistles growe insteade of my wheate, and cockle for my barley.

CHAP. XXXIII.

14 For God speaketh once or twice, and yet man understandeth it not.

CHAP. XXXIV.

20 In the twinkling of an eye shall they dye, and at mid-night when the people and the tyrantes rage, then shall they perish, and be taken away without handes.

CHAP. XXXVI.

32 With the cloudes he hideth the lighte, and at his commaundement it breaketh out:

33 Which dashing upon the next cloudes, shew tokens of wrath.

CHAP. XXXVII.

10 At the breath of God the hoare frost is gyven, and the broade waters are frozen.

18 Hast thou helped him to spread out the heavens, which are strong and bryght as a looking glasse?

22 The fayre weather commeth out of the north, the prayse thereof is to God who is terrible.

CHAP. XXXVIII.

14 They are fashioned as the clay wyth the seale, and all stand up as a garmente.

17 Or hast thou sene the doores of the shadowe of death?

21 Knewest thou afore thou wast borne, how olde thou shouldest be?

25 Who divideth the waters into divers chanel? or who maketh a way for the lightning and thunder,

26 To cause it to rayne on the carthe &c.

31 Wilt thou hynder the sweete influences of the seaven starres? or loose the bandes of Orion?

32 Canst thou bryng forth the Mazzaroth in theyr tyme? canst thou also guide Arcturus with his sonnes?

37 Who numbred the cloudes in wisdome? who stilleth the vehement waters of the heaven,

CHAP. XXXIX.

5 Who letteth the wyld asse to goe free? or who looseth the bonds of the wild mule?

13 Gavest thou the fayre wings unto the peccoakes, or wings and feathers unto the ostriche?

19 Hast thou given the horse his strength, or learned him to ney courageously?

20 Canst thou make him afraide as a grashopper? whereas the stoute neying that he maketh is fearfull.

GENEVAN TRANSLATION. Edin. Printed by ALEX. ARBUTHNOT, 1791.

KING JAMES'S OR PRESENT TRANSLATION

34 Though I could have made afraid a great multitude, yet the most contemptible of the families did feare mee: so I kept silence, and went not out of the doore.

40 Let thistles grow instead of wheate, and cockle instead of barley.

CHAP. XXXIII.

14 For God speaketh once or twice, and one seeth it not.

CHAP. XXXIV.

20 They shall die suddenly, and the people shall be troubled at midnight, and they shall passe forth and take away the mightie without hand.

CHAP. XXXVI.

32 Hee covereth the light with the clouds, and commandeth them to goe against it.

33 His companion sheweth him thereof, and there is anger in rising up.

CHAP. XXXVII.

10 At the breath of God the frost is given, and the breadth of the waters is made narrow.

18 Hast thou stretched out the heavens, which are strong, and as a molten glasse?

22 The brightnesse commeth out of the north: the praise thereof is to God, which is terrible.

CHAP. XXXVIII.

14 It is turned as clay to fashion, and all stand up as a garment.

17 Or hast thou scene the gates of the shadow of death?

21 Knowest thou it, because thou wast then borne? and because the number of thy dayes is great?

25 Who hath divided the spowtes for the raine? or the way for the lightning of the thunders.

26 To cause it to rayne on the earth, &c.

31 Canst thou restrain the sweete influences of the Pleiades? or loose the bands of Orion?

32 Canst thou bring forth Mazzaroth in their time? canst thou also guide Arcturus with his sonnes?

37 Who can number clouds by wisdom? or who can cause to cease the bottels of heaven.

CHAP. XXXIX.

5 Who hath set the wilde asse at libertye: or who hath loosed the bands of the wilde asse?

13 Hast thou given the pleasant wings unto the peacocks? or wings and feathers unto the ostriche?

19 Hast thou given the horse strength, or covered his necke with neyng?

20 Hast thou made him afraid as the grasshopper? his strong neyng is fearefull.

34 Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, *and* went not out of the door?

40 Let thistles grow instead of wheate, and cockle instead of barley.

CHAP. XXXIII.

14 For God speaketh once, yea, twice, *yet man* perceiveth it not.

CHAP. XXXIV.

20 In a moment shall they die, and the people shall be troubled at midnight, and pass away; and the mighty shall be taken away without hand.

CHAP. XXXVI.

32 With clouds he covereth the light; and commandeth it *not to shine by the cloud* that cometh betwixt.

33 The noise thereof sheweth concerning it, the cattle also concerning the vapour.

CHAP. XXXVII.

10 By the breath of God frost is given; and the breadth of the waters is straitened.

18 Hast thou with him spread out the sky, *which is* strong, and as a molten looking glass?

22 Fair weather cometh out of the north: with God *is* terrible majesticy.

CHAP. XXXVIII.

14 It is turned as clay to the seal; and they stand as a garment.

17 Hast thou seen the doors of the shadow of death?

21 Knowest thou *it*, because thou wast then born? or because the number of thy dayes *is* great?

25 Who hath divided a water-course for the overflowing of waters; or a way for the lightning of thunder;

26 To cause it to rain on the earth, &c.

31 Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?

32 Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?

37 Who can number the clouds in wisdom? or who can stay the bottles of heaven.

CHAP. XXXIX.

5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?

13 *Garest thou* the goodly wings unto the peacocks? or wings and feathers unto the ostrich?

19 Hast thou given the horse strength? hast thou clothed his neck with thunder?

20 Canst thou make him afraid as a grasshopper? the glory of his nostrils *is* terrible.

JOHN ROGERS' TRANSLATION. 1537.

CHAP. XL.

A Then spake the Lorde unto Job out of the storme and sayde :

B Cast them downe into the myre and cover their faces with darcknesse :

Beholde Behemoth (whom I made with thee) which eateth haye as an oxe : Lo, how strong is he in his loynes, and what power he hath in the navell of hys body. He spredeth out hys tayle like a cedre tre, all his vaynes are styf. His shynnes are lyke pypes of brasse, hys rygge bones are lyke staves of yron.

C Fyrst when God made hym, he ordered the wylder-nesse for hym, that the mountaynes shulde geve hym grasse, where all the beastes of the fylde take their pastyme. He lyeth amonge the redes in the mosses, the fennes hyde hym with their shadowe.

And the wylowes of the broke cover him round aboute.

Lo ! without any labour might he drincke out of the whoale floud and suppe of Jordane without any travayle. Who darre laye hande upon hym openly, and undertake to catch hym ? Or, who darre put a hooke thorow his nose,

D That thy companyons may hew hym in peces, to be parted amonge the marchaunt men ? Canst thou fyll the net with his skynne, or the fysh pannyer with his heade ?

CHAP. XLI.

B His body is covered with scales as it were with shyldes, lockte in, kepte, and well compacte together.

His nesinge is lyke a glistering fyre, and his eyes lyke the mornyng shyne. Out of his mouth go torches and fyre brandes,

C In his necke remayneth strength, and before his face sorowe is turned to gladnesse.

His hert is as herde as a stone, and as fast as the stithye that the hammerman smytheth upon. When he goeth : the myghtiest of all are afraied, and the waves hevye.

D He treadeth the golde in the myre lyke the sharpe potsherdes,

CHAP. XLII.

C Every man gave hym a shepe and a jewell of gold. And a m. asses.

D The first called Daye : the seconde Poverté : the thyrde All-plenteousnes.

After this lyved Job XL yeares, so that he sawe his children and hys chyldrens children to the fourth generacyon. And so he dyed, beinge olde and of a perfect age.

BISHOPS' BIRLE. 1572 and 1575

CHAP. XL.

6 Then aunsweared the Lorde unto Job out of the whirlewynde and sayde,

13 Hyde them in the dust together, and cover their faces in secrete :

15 Beholde the beast Behemoth, whom I made with thee, which eateth hay as an oxe :

16 Loe howe his strength is in his loynes, and what power he hath in the navil of hys body.

17 When hee will hee spreadeth out hys tayle lyke a cedar tree, all his sinowes are stiffe.

18 His bones are lyke pypes of brasse, yea hys bones are like steaves of iron.

19 He is the chiefe of the wayes of God, hee that made him will make his sword to approach unto him.

20 Surely the mountaynes bring him forth grasse, where all the beastes of the field take their pastime.

21 He resteth him in the shade in the coverte of the reeds and fennes.

22 The trees cover him with their shadowe, and the wylowes of the brooke compasse him about.

23 Beholde he drinketh up whole rivers, and feareth not, he thinketh that he can drawe up Jordane into his mouth.

24 He taketh it with his eyes, and yet the hunter putteth a brydle into his nose.

30 That thy companions may make a refection of him : or shall he be parted among the marchantes ? Canst thou fyll the basket with his skinne ? or the fishe panner with his head ?

CHAP. XLI.

6 His scales are as it were strong shieldes, so fastened together as if they were scaled :

9 His nesings make a glistering like fyre, and his eyes lyke the morning shyne.

10 Out of his mouth goe torches, and sparkes of fyre leape out.

13 In his necke there remayneth strength, and nothing is too laborious for hym.

15 His hart is as harde as a stone, and as fast as the stithe that the smyth smytheth upon.

16 When hee goeth, the mightie are afraide, and feare troubleth them.

21 Sharp stones are under him like potsheardes, and hee lyeth upon sharp things as upon the soft myre.

CHAP. XLII.

11 Every man also gave him a certayne sum of money, and a jewell of golde.

12 And a thousand shee asses :

14 The fyrst daughter called hee Jemima, the seconde Kezia, and the third Kerenhaphuch.

16 After this lyved Job an hundred and fortie yeeres : so that he sawe his children, and his childrens children, into the fourth generation,

17 And so Job dyed, beinge olde, and of a perfect age.

G. NEVAN TRANSLATION. Edin.: Printed by Alex. ARBUTHNOT. 187

KING JAMES' or PRESENT TRANSLATION

CHAP. XL.

6 Again the Lord answered Job out of the whirlwind and said,

13 Hide them in the dust together, and binde their faces in a secret place.

15 Behold now Behemoth (whom I made with thee) which eateth grasse as an ox.

16 Behold now, his strength is in his loines, and his force is in the navill of his belly.

17 When he taketh pleasure, his tayle is like a cedar: the sinewes of his stoncs are wrapt together.

18 His bones are like staves of brass, and his small bones like staves of yron.

19 He is the chiefe of the wayes of God: hee that made him will make his sword to approach unto him.

20 Surely the mountaines bring him forth grasse, where all the beastes of the field play.

21 Lieth he under the trees in the cover of the reede and fennes?

22 Can the trees cover him with their shadow? or can the willowes of the river compasse him about?

23 Behold hee spoyleth the river, and hasteth not: hee trusteth that he can draw up Jorden into his mouth.

24 He taketh it with his eyes, and thrusteth his nose through whatsoever meeteth him.

25 Shal the companion banquet with him? Shall they divide him among the merchants?

26 Canst thou fill the basket with his skinne, or the fishpanier with his head?

CHAP. XLI.

6 The majestie of his scales is like strong shields, and are sure sealed.

9 His neisings make the light to shine and his eyes are like the eye-lids of the morning.

10 Out of his mouth goe lampes, and sparkes of fire leape out.

13 In his necke remaineth strength, and labour is rejected before his face.

15 His heart is as strong as a stone, and as hard as the nether millstone,

16 The mightie are afraid of his majestie, and for feare they faint in themselves.

21 Sharpe stones are under him, and hee spreadeth sharpe things upon the myre.

CHAP. XLII.

11 And every man gave him a piece of money, and every one an earring of gold.

12 And a thousand she asses.

14 And he called the name of one Jemimah, and the name of the second Keziah, and the name of the third Keren-happuch.

16 And after this lived Job an hundreth and fortie yeeres, and saw his sonnes, and his sonnes sonnes, even foure generations.

17 So Job died, being olde, and full of dayes.

CHAP. XL.

6 Then answered the Lord unto Job out of the whirlwind, and said,

13 Hide them in the dust together, *and* bind their faces in secret.

15 Behold now Behemoth, which I made with thee; he eateth grass as an ox.

16 Lo now his strength *is* in his loins, and his force *is* in navel of his belly.

17 He moveth his tail like a cedar: and the sinews of his stoncs are wrapped together.

18 His bones *are* as strong pieces of brass; his bones *are* like bars of iron.

19 He *is* the chief of the ways of God: he that made him can make his sword to approach *unto him*.

20 Surely the mountaines bring him forth food, where all the beasts of the field play.

21 He lieth under the shady trees, in the cover of the reed, and fens.

22 The shady trees cover him *with* their shadow; the willows of the brook compass him about.

23 Behold, he drinketh up a river, *and* hasteth not: he trusteth that he can draw up Jordan into his mouth.

24 He taketh it with his eyes; *his* nose pierceth through snares.

CHAP. XLI.

6 Shall thy companions make a banquet of him? shall they part him among the merchants?

7 Canst thou fill his skin with barbed irons? or his head with fish-spears.

[The present version makes a different division of the fortieth and forty-first chapters from the others.]

15 His scales *are* his pride, shut up together *as with* a close seal.

18 By his neesings a light doth shine, and his eyes *are* like the eyelids of the morning.

19 Out of his mouth go burning lamps, *and* sparks of fire leap out.

22 In his neck remaineth strength, and sorrow is turned into joy before him.

24 His heart is as firm as a stone; yea, as hard as a piece of the nether millstone.

25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.

30 Sharp stones *are* under him: he spreadeth sharp-pointed things upon the mire.

CHAP. XLII.

11 Every man also gave him a piece of money, and every one an ear-ring of gold.

12 And a thousand she-asses.

14 And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch.

16 After this lived Job an hundred and forty years, and saw his sons, and his son's sons, *even* four generations.

17 So Job died, *being* old, and full of days.

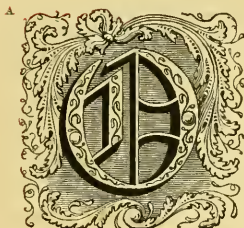
P S A L M S.

JOHN ROGERS' TRANSLATION. 1537.

THE

PSALMES OF DAVID.

PSALME IV.



YE sonnes of men how
longe wyll ye blaspheme
myne honour :

Be angrie, but synne
not : comen wyth youre
awne hertes upon youre
beddes, and remembre
yourselves.

PSALME V.

A Soche as be cruell
maye not stande in thy
syght,

PSALME VI.

B For in death no man remembreth thee,
My countenance is chaunged for very inwarde greife.

PSALME VII.

c God is a ryghtuous judge, and God is ever threatenynge.

PSALME VIII.

A O Lorde oure governour :
After thou haddest for a season made him lower then the
angels, thou crownedest him with honour and glory.

PSALME IX.

D O Lorde set a scolemaster over them, that the heithen
maye knowe themselves to be but men.

PSALME X.

B His wayes are allwaye filthye,
He sytteth lurkyng in the gardens,

PSALME XII.

B And why ? when vanyte and ydylnes getteth the over-
hande amonge the chyl dren of men, all are full of the un-
godly.

PSALME XVI.

A My goodes are no thinge unto thee.
B For why ? thou shalt not leave my soule in hell, neither
shalt thou suffre thy sancte to see corrupcyon.

BISHOP'S BIBLE. 1572 and 1575.

THE

PSALMES OF DAVID.

PSALM IV.



YE sonnes of men, how
long wil ye blaspheme
mine honour :

4 Stand in awe and
sinne not : commune with
your owne hart, and in
your chamber, and be
still.

PSALM V.

5 Such as be foolish
shall not stande in thy
sight.

PSALM VI.

5 For in death no man remembreth thee :
7 My beautie is gone for verie trouble :

PSALM VII.

11 God is a righteous judge, strong and pacient : and
God is provoked every day.

PSALM VIII.

1 O Lorde our governour,
5 Thou makest him lower than the angels : to crowne
him with glorie and worship :

PSALM IX.

20 Put them in feare (O Lorde) that the heathen may
know themselves to be but men.

PSALM X.

5 His wayes are alway greivous :
8 He sitteth lurking in the thievish corners of the
streets :

PSALM XII.

9 The ungodly walke on every syde : when they are ex-
alted, the children of men are put in rebuke.

PSALM XVI.

2 My goodes are nothing unto thee.
10 For why ? thou shalt not leave my soul in hell : neither
shalt thou suffer thine holy one to see corruption.

P S A L M S.

GLENVAN TRANSLATION. Edited & Printed by ALEX. ARBUTHNOT, 1779.

KING JAMES'S OR PRESENT TRANSLATION.

THE
PSALMES OF DAVID.

PSALM IV.



2 YE sonnes of men how long
will yee turne my glorie into
shame,

4 Tremble, and sinne not :
examine your owne heart
upon your bed, and be still.

PSALM V.

5 The foolish shall not
stand in thy sight.

PSALM VI.

5 In the grave who shall praise thee ?
7 Mine eye is dimmed for despite,

PSALM VII.

11 God judgeth the righteous, and him that contemneth
God every day.

PSALM VIII.

1 O Lord our Lord,
5 For thou hast made him a little lower then God, and
crowned him with glory and worship.

PSALM IX.

20 Put them in feare, O Lord, that the heathen may
knowe that they are but men.

PSALM X.

5 His wayes alway prosper :
8 He lieth in waite in the villages ;

PSALM XII.

8 The wicked walke on every side : when they are exalted
it is a shame for the sonnes of men.

PSALM XVI.

2 My wel-doing extendeth not to thee,
10 For thou wilt not leave my soule in the grave : neither
wilt thou suffer thine holy one to see corruption.

THE BOOK
OF
P S A L M S.

PSALM IV.



2 YE sons of men, how long *will ye*
turn my glory into shame ?

4 Stand in awe, and sin not :
commune with your own heart
upon your bed, and be still.

PSALM V.

5 The foolish shall not stand
in thy sight :

PSALM VI.

5 In the grave who shall give thee thanks ?
7 Mine eye is consumed, because of grief ;

PSALM VII.

11 God judgeth the righteous, and God is angry *with the*
wicked every day.

PSALM VIII.

1 O Lord our Lord,
5 For thou hast made him a little lower than the angels,
and hast crowned him with glory and honour.

PSALM IX.

20 Put them in fear, O Lord ; *that* the nations may know
themselves *to be but* men.

PSALM X.

5 His ways are always grievous ;
8 He sitteth in the lurking-places of the villages ;

PSALM XII.

8 The wicked walk on every side, when the vilest men are
exalted.

PSALM XVI.

2 My goodness *extendeth* not to thee ;
10 For thou wilt not leave my soul in hell ; neither wilt
thou suffer thine Holy One to see corruption.

JOHN ROGERS' TRANSLATION. 1537.

PSALME XVII.

B Because of the wordes of thy lippes, I have kepte me from the workes of men: in the waye of the murtherer.

c Whyeh mantyne thyr awne welthyng wyth oppresyon,

PSALME XVIII.

F I wyll beate them as small as the dust claye in the winde, I will cast them out as the claye in the stretes.

PSALME XIX.

A There is nether speach nor language, but their voyces are herde amonge them.

Their sounde is gone out into all landes.

C The testimony of the Lord is true, and geveth wysdome even unto babes.

PSALME XXIII.

A He quickeneth my soule, and bryngeth me forth in the waye of ryghtuousnes for hys names sake.

PSALME XXIV.

B Open your gates (O ye princes) lett the everlastyng dores be opened,

PSALME XXIX.

c The voyce of the Lorde moveth the hyndes,

PSALME XXX.

A Thou Lord hast brought my soule out of hell: thou hast kepte my life, whereas they go downe to the pytte.

PSALME XXXI.

c Yee my soule and my body.

D For I have herde the blasphemy of the multitude :

PSALME XXXIV.

B The ryche shall want and suffre hunger, but they which seke the Lord, shall want no maner of thyng, that is good.

D But mysfortune shall slaye the ungodly and they that hate the ryghtuous shalbe gyltye.

PSALME XXXVII.

D As for the ungodly, they shal peryshe: and when the enemyes of the Lorde are in their floures, they shall consume, yee even as the smoke shall they consume awaye.

PSALME XLII.

c One depe callet another with the voyce of thy whystles, all thy waves and water floudes are gone over me.

PSALME XLV.

B Thy seate (O God) endureth for ever :

PSALME XLVII.

B The prynces of the people are gathered together unto the God of Abraham ; for God is farre hyer exalted then the mighty lords of the earth.

BISHOPS' BIBLE. 1572 and 1576.

PSALM XVII.

4 Bicause of mens workes that are done against the wordes of my lippes: I have kept me from the wayes of the destroyer.

10 They are inclosed in their owne fat :

PSALM XVIII.

42 I will beat them as small as the dust before the winde: I will cast them out as the clay in the streetes.

PSALM XIX.

3 There is neyther speache nor language: but their voyces are heard among them.

4 Their sound is gone out into all the landes,

7 The testimonie of the Lorde is sure, and geveth wyse-dome unto the simple.

PSALM XXIII.

3 Hee shall convert my soule and bring mee forth in the pathes of righteousnesse for hys names sake.

PSALM XXIV.

7 Lift up your heades, O ye gates, and be yee lift up ye everlasting doores ;

PSALM XXIX.

8 The voyce of the Lord maketh the hinds to bring forth yong,

PSALM XXX.

3 Thou Lorde hast brought my soule out of hell; thou hast kept my life from them that go downe into the pit.

PSALM XXXI.

10 Yea my soule and my bodie.

15 For I have heard the blasphemie of the multitude :

PSALM XXXIV.

10 The lions doe lacke, and suffer hunger; but they that seeke the Lord, shall wante no manner of thing that is good.

20 But misfortune shall slay the ungodly: and they that hate the righteous shall be desolate.

PSALM XXXVII.

20 As for the ungodly they shall perish, and the enemyes of the Lorde shall consume as the fat of lambs: yea even as the smoke shall they consume away.

PSALM XLII.

9 One deepe callet another, because of the noyse of the water pipes: all thy waves and stormes are gone over me.

PSALM XLV.

7 Thy seate (O God) endureth for ever :

PSALM XLVII.

9 The princes of the people are joynd unto the people of the God of Abraham: for God (which is very high exalted) doth defende the earth, as it were with a shield.

GENEVAN TRANSLATION. Edin.: Printed by ALEX. ARBUTHNOT. 1579.

PSALM XVII.

4 Concerning the workes of men, by the words of thy lips I kept mee from the paths of the cruell man.
10 They are inclosed in their owne fat,

PSALM XVIII.

42 Then I did beate them small as the dust before the winde : I did tread them flat as the clay in the streetes.

PSALM XIX.

3 There is no speach nor language, where their voice is not heard.
4 Their line is gone forth through all the earth,
7 The testimonie of the Lord is sure, and giveth wisdom unto the simple.

PSALM XXIII.

3 He restoreth my soule, and leadeth mee in the pathes of righteousness for his names sake.

PSALM XXIV.

7 Lift up your heads ye gates, and be yee lift up ye everlasting doores,

PSALM XXIX.

9 The voice of the Lord maketh the hindes to calve,

PSALM XXX.

3 O Lord, thou hast brought up my soule out of the grave : thou hast revived mee from them that goe downe into the pit.

PSALM XXXI.

9 My soule and my bellie.
13 For I have heard the railing of great men :

PSALM XXXIV.

10 The lions doe lacke, and suffer hunger, but they, which seeke the Lord, shall want nothing that is good.
21 But malice shall slay the wicked : and they that hate the righteous shall perish.

PSALM XXXVII.

20 But the wicked shall perish, and the enemies of the Lord shall be consumed as the fat of lambs : even with the smoke shall they consume away.

PSALM XLII.

7 One deepe calleth another deepe by the noyse of thy water spoutes : all thy waves and thy floods are gone over me.

PSALM XLV.

6 Thy throne, O God, is for ever and ever :

PSALM XLVII.

The princes of the people are gathered unto the people of the God of Abraham : for the shields of the world belong to God : he is greatly to be exalted.

KING JAMES' or PRESENT TRANSLATION.

PSALM XVII.

4 Concerning the workes of men, by the word of thy lips I have kept *me* from the paths of the destroyer.
10 They are inclosed in their own fat.

PSALM XVIII.

42 Then did I beat them small as the dust before the wind : I did cast them out as the dirt in the streets.

PSALM XIX.

3 *There* is no speech nor language *where* their voice is not heard.
4 Their line is gone out through all the earth,
7 The testimony of the Lord *is* sure, making wise the simple.

PSALM XXIII.

3 He restoreth my soul : he leadeth me in the paths of righteousness for his name's sake.

PSALM XXIV.

7 Lift up your heads, O ye gates ; and be ye lift up, ye everlasting doors ;

PSALM XXIX.

9 The voice of the Lord maketh the hinds to calve,

PSALM XXX.

3 O Lord, thou hast brought up my soul from the grave : thou hast kept me alive, that I should not go down to the pit.

PSALM XXXI.

9 *Yea*, my soul and my belly.
13 For I have heard the slander of many ;

PSALM XXXIV.

10 The young lions do lack, and suffer hunger : but they that seek the Lord shall not want any good *thing*.
21 Evil shall slay the wicked ; and they that hate the righteous shall be desolate.

PSALM XXXVII.

20 But the wicked shall perish, and the enemies of the Lord *shall be* as the fat of lambs : they shall consume ; into smoke shall they consume away.

PSALM XLII.

7 Deep calleth unto deep at the noise of thy waterspouts : all thy waves and thy billows are gone over me.

PSALM XLV.

6 Thy throne, O God, *is* for ever and ever :

PSALM XLVII.

9 The princes of the people are gathered together, *even* the people of the God of Abraham ; for the shields of the earth *belong* unto God : he is greatly exalted.

THE DOCTORS TRANSLATION 1537.

PSALME XLIX.

c They lye in the hell like shepe, death shall dnawe upon them, and the ryghtuous shall have dominacyon of them in the mornyng by tynes : their strength shall consume, and hell shall be their dwellynge.

PSALME LV.

d Yee even God that endureth for ever, shall heare me, and brynge them downe. Selah. For they will not turn : and why ! they feare not God.

PSALME LVIII.

b Or ever youre thornes be sharpe, thy wrath shall take them awaye quicke, lyke a stormy wynde.

PSALME LX.

a Yet hast thou given a token for soche as feare the, that they maye cast it up in the truth.

PSALME LXII.

c As for men, they are but wayne, men are dysceatfull :

PSALME LXV.

c Thou makest both the mornyng and evenyng starres to prayse thee.

PSALME LXVIII.

a Oh syng unto God, syng prayses unto his name : magnifye hym that rydeth above the heavens (whose name is the Lorde) and rejoyce before hym.

b He is the God that maketh men to be of one mynde in a house, and bryngeth the prisoners out of captyvtye in due season, but letteth the renagates contynue in scarcenesse.

c The Lorde shall give the worde, with greate hostes of evangelystes.

d The charettes of God are many thousande tymes a thousande, the Lorde is amonge them in the holy Sinai.

g Reprove the beastes amonge the reedes, the heape of bulles with the calves : those that dryve for money.

Oh scatre the people that delyte in batayle.

PSALME LXXI.

b I am become a wonder unto the multytude,

PSALME LXXII.

b The kynges of the sea and of the iles shall bringe presentes,

c There shall be an heape of corne in the earth hye upon the hilles, his frute shal shake lyke Libanus, and shalbe grene in the cyte, lyke grasse upon the earth.

PSALME LXXIV.

b Men may see the axes glyster above, like as those that hewe in the wodd.

They cut down all the cylyng worcke of the sanctuary with bylles and axes.

RISHOT'S BIBLE. 1572 and 1575

PSALM XLIX.

14 They lie in the hell like sheepe, death gnaweth upon them, and the righteous shall have domination of them in the morning : their beautie shall consume in the sepulchre, out of theyr dwelling.

PSALM LV.

20 Yea, even God that endureth for ever shall heare me, and bring them downe : for they will not turne, nor feare God.

PSALM LVIII.

8 Or ever your pottes be made whot with thornes : so let indignation vexee hym, even as a thing that is rawe.

PSALM LX.

4 Thou hast given a token for suche as feare thee : that they may triumph bycause of the truth.

PSALM LXII.

9 As for the children of men, they are but wayne : the children of men are deceitful upon the weights,

PSALM LXV.

8 Thou that makest the outgoings of the morning to prayse thee.

PSALM LXVIII.

4 O sing unto God, and sing prayses unto his name : magnifie him that rideth upon the heavens, as it were upon an horse, prayse him in his name, yea, and rejoyce before him.

6 He is the God that maketh men to be of one minde in an house, and bringeth the prisoners out of captivitie : but letteth the runagates, continue in scarcenesse.

11 The Lorde gave the worde : great was the company of the preachers.

17 The charrets of God are twentie thousande, even thousandes of angels : and the Lorde is among them, as in the holy place of Sinai.

30 When the company of the spearmen, and multitude of the mightie, are scattered abroad among the beastes of the people (so that they humbly bring peices of sylver :) and when hee hath scattered the people that delight in warre.

PSALM LXXI.

7 I am become as it were a monster unto many :

PSALM LXXII.

10 The kinges of Tharsis, and of the iles, shall give presentes :

16 There shalbe an heape of corne in the earth high upon the hilles : his fruite shal shake lyke Libanus, and shalbe greene in the citie, like grasse upon the earth.

PSALM LXXIV.

6 He that hewed tymber afore out of the thycke trees : was known to bring it to an excellent worke.

7 But now they breake downe all the carved worke therof ; with axes and hammers.

GENEVAN TRANSLATION. Edin.: Printed by ALEX. ABBUTHNOT, 177

PSALM XLIX.

14 Like sheepe they lie in grave : death devoureth them, and the righteous shall have domination over them in the morning : for their beautie shal consume, when they shall goe from their house to the grave.

PSALM LV.

19 God shal heare and afflict them, even hee that reigneth of old, Selah. Because they have no changes, therefore they feare not God.

PSALM LVIII.

9 As rawe flesh before your pots feelee the fire of thornes : so let him carie them away as with a whirlewinde in his wrath.

PSALM LX.

4 But now thou hast given a banner to them that feare thee, that it may be displayed because of thy truth.

PSALM LXII.

9 Yet the children of men are vanitie, the chiefe men are lies :

PSALM LXV.

8 Thou shalt make the east and the west to rejoyce.

PSALM LXVIII.

4 Sing unto God, and sing praises unto his name : exalt him that rideth upon the heavens, in his name JAH, and rejoyce before him.

6 God maketh the solitary to dwell in families, and delivereth them that were prisoners in stockes : but the rebellious shall dwell in a dry land.

11 The Lord gave matter to the woman to tell of the great armie,

17 The chariots of God are twenty thousand thousand angels, and the Lord is among them as in the sanctuary of Sinai.

30 Destroy the company of the spearmen, and multitude of the mighty bulles with the calves of the people, that trade under feete pieces of silver : scatter the people that delight in warre.

PSALM LXXI.

7 I am become as it were a monster unto many :

PSALM LXXII.

10 The kings of Tarshish and of the isles shall bring presents :

16 An handfull of corne shall be *sown* in the earth, *even* in the top of the mountaines, and the fruit thereof shall shake like *the trees* of Lebanon : and the *children* shall flourish out of the cite like the grasse of the earth.

PSALM LXXIV.

5 *He that lifted* the axes upon the thicke trees, was renowned, as one, that brought a thing to perfection.

6 But now they breake downe the carved worke thereof with axes and hammers.

KING JAMES' OR PRESENT TRANSLATION

PSALM XLIX.

14 Like sheep they are laid in the grave ; death shall feed on them ; and the upright shall have dominion over them in the morning ; and their beauty shall consume in the grave from their dwelling.

PSALM LV.

19 God shall hear and afflict them, even he that abideth of old. Selah. Because they have no changes, therefore they fear not God.

PSALM LVIII.

9 Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in *his* wrath.

PSALM LX.

4 Thou hast given a banner to them that fear thee, that it may be displayed because of the truth.

PSALM LXII.

9 Surely men of low degree *are* vanity, and men of high degree *are* a lie :

PSALM LXV.

8 Thou makest the outgoings of the morning and evening to rejoyce.

PSALM LXVIII.

4 Sing unto God, sing praises to his name : extol him that rideth upon the heavens by his name JAH, and rejoyce before him.

6 God setteth the solitary in families : he bringeth out those which are bound with chains ; but the rebellious dwell in a dry land.

11 The Lord gave the word ; great *was* the company of those that published it.

17 The chariots of God *are* twenty thousand, *even* thousands of angels : the Lord *is* among them, *as* in Sinai, in the holy place.

30 Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, *till every one* submit himself with pieces of silver : scatter thou the people *that* delight in war.

PSALM LXXI.

7 I am as a wonder unto many ;

PSALM LXXII.

10 The kings of Tarshish and of the isles shall bring presents ;

16 There shall be an handful of corn in the earth upon the top of the mountains ; the fruit thereof shall shake like Lebanon : and *they* of the city shall flourish like grass of the earth.

PSALM LXXIV.

5 *A man* was famous according as he had lifted up axes upon the thicke trees.

6 But now they break down the carved work thereof at once with axes and hammers.

JOHN ROGERS' TRANSLATION. 1537.

PSALME LXXV.

A The earth is weake and all that is therein, but I beare up her pylers.

PSALME LXXVI.

A Thou art of more honoure and myght then the hylles of the robbers.

PSALME LXXVII.

c Thy waye, O God, is holy :

PSALME LXXVIII.

E Yee and gave their cattell over to the pestylence.

G So the Lorde awaked as one out of slepe, and lyke a gyaunte refreshed with wyne.

PSALME LXXX.

c Maynteyne it, that thy ryght hande hath planted, and the sonne whom thou madest so moche of for thyselfe.

PSALME LXXXII.

A God standeth in the congregayon of the goddes, and is a judge amonge the judges.

PSALME LXXXIV.

B And so the God of goddes appeareth unto them in Sion.

PSALME LXXXVII.

A Therefore the dwellinge of all syngers and dauners is in the.

PSALME LXXXIX.

B For who is he amonge the cloudes that may be compared unto the Lorde?

Yee what is he amonge the goddes, that is lyke unto the Lorde?

Thou breakest the proude lyke one that is wounded, thou scatterest thyne enemyes abroad with thy myghtye arme.

PSALME XCI.

A So that thou shalt not neede to be afraied for any bugges by nyght, nor for the arrowe that flyeth by daye.

PSALME CII.

A And my bones are brent up as it were a fyre brande. I am become lyke a pellycane in the wildernes, and lyke an hole in a braken wall.

PSALME CIII.

A Makyng the yonge and lustye as an aegle.

PSALME CIV.

A Thou makest thyne angels sprettes, and thy ministers flammes of fire.

Thou haste layed the earth upon her foundacyon, that it never moveth at any tyme.

PSALME CV.

c That he might enfourme his princes after his will,

BISHOPS' BIBLE. 1572 and 1577

PSALM LXXV.

4 The earthe is weake, and all the inhabitors thereof : I beare up the pillars of it.

PSALM LXXVI.

4 Thou art of more honour and might : than the hilles of the robbers.

PSALM LXXVII.

13 Thy way, O God, is holy :

PSALM LXXVIII.

51 But gave thyr life over to the pestilence.

66 So the Lorde awaked as one out of sleepe : and like a giant refreshed with wine.

PSALM LXXX.

15 And the place of the vineyarde that thy right hande hath planted ; and the branche that thou madest so strong for thy selfe.

PSALM LXXXII.

1 God standeth in the congregation of princes : he is judge among gods.

PSALM LXXXIV.

7 And unto the God of gods appeareth every one of them in Sion.

PSALM LXXXVII.

7 The singers also and trumpettors shal he rehearse : all my freshesprings shal be in thee.

PSALM LXXXIX.

6 For who is he among the cloudes : that shall be compared unto the Lorde ?

7 And what is he among the goddes : that shal be like unto the Lorde ?

11 Thou hast subdued Egypt, and destroyed it : thou hast scattered thyne enimies abroad with thy mightie arme.

PSALM XCI.

5 Thou shalt not bee afraide for any terrour by nyght : nor for the arrow that fleeth by day.

PSALM CII.

3 And my bones are brent up as it were a firebrand.

6 I am become like a pelican in the wildernes, and like an owle that is in the desert.

PSALM CIII.

5 Making thee young and lustie as an eagle.

PSALM CIV.

4 He maketh his angels spirits : and his ministers a flaming fire.

5 He layde the foundations of the earth, that it should never move at any tyme.

PSALM CV.

22 That he might enfourme his princes after his will :

GENEVAN TRANSLATION. Edin. Printed by ALEX. ARBUTHNOT. 1579.

PSALM LXXV.

3 The earth and all the inhabitants thereof are dissolved :
but I will establish the pillars of it.

PSALM LXXVI.

4 Thou art more bright and puissant, then the mountaines
 of pray.

PSALM LXXVII.

13 Thy way, O God, is in the sanctuary :

PSALM LXXVIII.

50 But gave their life to the pestilence,
 65 But the Lord awaked as one out of sleep, *and* as a
 strong man that after *his* wine crieth out,

PSALM LXXX.

15 And the vineyard, that thy right hand hath planted,
 and the yong vine, which thou madest strong for thyself.

PSALM LXXXII.

1 God standeth in the assembly of goddes : he judgeth
 among goddes.

PSALM LXXXIV.

7 *Till every one* appeare before God in Zion.

PSALM LXXXVII.

7 As well the singers as the players on instruments shall
 praise thee : all my springs are in thee.

PSALM LXXXIX.

6 For who is equall to the Lord in the heaven : and who
 is like the Lord among the sonnes of the goddes :

7 God is *verie terrible* in the assemblie of the saintes, and
 to be revered above all *that are* about him.

10 Thou hast beaten down Rahab as a man slaine : thou
 hast scattered thine enemies with thy mightie arme.

PSALM XCI.

5 Thou shalt not be afraid of the feare of the night, nor
 of the arrow that flieth by day.

PSALM CII.

3 My bones are burnt like an herth.

6 I am like a pelican of the wilderness : I am like an owl
 of the deserts.

PSALM CIII.

5 And thy youth is renewed like the eagles.

PSALM CIV.

4 Which maketh the spirits his messengers, and a flaming
 fire his ministers.

5 He set the earth upon her foundations, so that it shall
 never move.

PSALM CV.

22 That he should binde his princes unto his will,

KING JAMES' OR PRESENT TRANSLATION.

PSALM LXXV.

3 The earth and all the inhabitants thereof are dissolved :
 I hear up the pillars of it.

PSALM LXXVI.

4 Thou art more glorious *and* excellent than the moun-
 tains of prey.

PSALM LXXVII.

13 Thy way, O God is in the sanctuary :

PSALM LXXVIII.

50 But gave their life over to the pestilence ;
 65 Then the Lord awaked as one out of sleep, *and* like a
 mighty man that shouteth by reason of wine.

PSALM LXXX.

15 And the vineyard which thy right hand hath planted,
 and the branch *that* thou madest strong for thyself.

PSALM LXXXII.

1 God standeth in the congregation of the mighty ; he
 judgeth among the gods.

PSALM LXXXIV.

7 *Every one of them* in Zion appeareth before God.

PSALM LXXXVII.

7 As well the singers as the players on instruments *shall*
be there : all my springs are in thee.

PSALM LXXXIX.

6 For who in the heaven can be compared unto the Lord ?
who among the sons of the mighty can be likened unto the Lord ?

7 God is greatly to be feared in the assembly of the saints,
 and to be had in reverence of all *them that are* about him.

10 Thou hast broken Rahab in pieces, as one that is slain :
 thou hast scattered thine enemies with thy strong arm.

PSALM XCI.

5 Thou shalt not be afraid for the terror by night ; *nor*
 for the arrow *that* flieth by day.

PSALM CII.

3 My bones are burned as an hearth.

6 I am like a pelican of the wilderness ; I am like an owl
 of the desert.

PSALM CIII.

5 Thy youth is renewed like the eagle's.

PSALM CIV.

4 Who maketh his angels spirits ; his ministers a flaming
 fire ;

5 *Who* laid the foundations of the earth, *that* it should
 not be removed for ever.

PSALM CV.

22 To bind his princes at his pleasure,

JOHN LOGGINS' TRANSLATION. 1537.

PSALME CVI.

c Yet he gave them their desyre, and sent them enough at their wylles.

PSALME CVII.

D Though he suffre them to be evell entreated thorow tyrantes, or lett them wandre out of the waye in the wyl-dernesse,

PSALME CX.

A In the daye of thy power shall thy people offre the fre wyll offryngs with an holy worship the dewe of thy byrth is of the wombe of the mornynge.

PSALME CXIX.

I Their herte is as fat a brawne,
K Let the proud be confounded, which handle me so falslye.

[The latter clause of verse 78 in the Present version is not in this translation.]

M I see that all thynges come to an ende,
R When thy worde goeth forth it geveth lyght and under-standynge, even unto babes.

Myne eyes gusshe oute with water,

T Early in the mornynge do I crye unto thee,

U Health is farre from the ungodly,

PSALME CXX.

A Wo is me that my banishment endureth so longe : I dwell in the tabernacles of the sorowfull.

PSALME CXXVII.

A It is but lost labour that ye rise up early, and take no rest, but eate the bredde of carefulnesse : for loke to whom it pleaseth him, he giveth it in slepe.

PSALME CXXIX.

A Let them be even as the haye upon the house toppes, which wythereth afore it be pluckte up.

PSALME CXXXV.

c For the Lorde wyll avenge his people, and be gracious unto his servauntes.

PSALME CXXXVI.

[Verses 24th and 27th of the 136th Psalm not in Rogers' translation.]

PSALME CXXXIX.

A Thou hast fashioned me behynde and before and layed thine hande upon me.

c Thine eyes se myne unperfctnesse, they stande all wyrtten in thy boke : my dayes were fashioned, when as yet there was not one of them.

PSALME CL.

A Prayse hym in the cymbales and daunse, prayse hym upon the strynges and pype.

PISHOTS' BIBLE. 1572 and 1575.

PSALME CVI.

15 And hee gave them theyr desyre : and sent leannesse withall unto their soule.

PSALME CVII.

40 Though he suffer them to be evill entreated through tyrants : and lett them wander out of the way in the wilder-nesse.

PSALME CX.

3 In the day of thy power shall the people offer thee free will offerings with an holy worship : the dewe of thy byrth is the wombe of the morning.

PSALME CXIX.

70 Their hart is as fatte as brawne :

78 Let the proude be confounded for they goe wickedly about to destroy me : but I will bee occupied in thy com-maundements.

96 I see that all things come to an ende :

130 When thy worde goeth forth : it giveth light and under-standing unto the simple.

136 Mine eyes gusse oute with water :

147 Early in the morning doe I crye unto thee,

155 Health is farre from the ungodly :

PSALME CXX.

4 Wo is mee that I am constrainyd to dwell with Me-sech : and to have mine habitation among the tents of Ceder.

PSALME CXXVII.

3 It is but lost labour that ye hast to ryse up early, and so late take rest, and eate the breade of carefulnesse : for so he giveth his beloved sleepe.

PSALME CXXIX.

6 Let them be even as the grasse growing upon the house toppes : which withereth before it bee plucked up.

PSALME CXXXV.

14 For the Lord wyll avenge his people : and be gracious unto his servauntes.

PSALME CXXXVI.

24 And hath delivered us from our enemies : for his mercie endureth for ever.

27 O give thanks unto the Lorde of Lordes : for his mercie endureth for ever.

PSALME CXXXIX.

5 Thou hast fashioned me behinde and before : and layed thine hande upon me.

16 Thine eyes did see my substance, yet beyng unperfect and in thy booke were all my members written, which day by day were fashioned : when as yet there was none of them.

PSALME CL.

4 Praise yee him with timbrel and flute : praise ye him with virginals and organs.

HEBREW TRANSLATION. Edited & Printed by ALEX. ARBUTHNOT, 1799

KING JAMES' OR PRESENT TEXT. LATE 17th C.

PSALM CVI.

15 Then he gave them their desire, but hee sent leannesse into their soule.

PSALM CVII.

40 Hee powreth contempt upon princes, and causeth them to erre in desert places out of the way.

PSALM CX.

3 Thy people shall come willingly at the time of assembling thine armie in holy beauty: the youth of thy wombe shal be as the morning dew.

PSALM CXIX.

70 Their heart is fat as grease :

78 Let the proud be ashamed; for they have dealt wickedly and falsly with me: but I meditate in thy precepts.

96 I have seene an ende of all perfection :
130 The entrance into thy words sheweth light, and giveth understanding to the simple.

136 Mine eyes gush out with rivers of water.

147 I prevented the morning light, and cried,

155 Salvation is farre from the wicked,

PSALM CXX.

5 Woe is to mee that I remaine in Meschech, and dwell in the tents of Kedar.

PSALM CXXVII.

2 It is in vaine for you to rise earely and to lie downe late, and eate the bread of sorrow: but hee will surely give rest to his beloved.

PSALM CXXIX.

6 They shall be as the grasse on the house tops, which withereth afore it cometh forth.

PSALM CXXXV.

14 For the Lord will judge his people, and be pacified towards his servants.

PSALM CXXXVI.

24 And hath rescued us from our oppressors: for his mercie endureth for ever.

[Verse 27th awanting in this version.]

PSALM CXXXIX.

5 Thou holdest me strait behind and before, and layest thine hand upon me.

16 Thine eyes did see me, when I was without forme: for in thy booke were all things written, which in continuance were fashioned, when there was none of them before.

PSALM CL.

4 Praise yee him with timbrel and flute: praise ye him with virginals and organs.

PSALM CVI.

15 And he gave them their request; but sent leanness into their soul.

PSALM CVII.

40 He poureth contempt upon princes, and causeth them to wander in the wilderness, *where there is no way.*

PSALM CX.

3 Thy people *shall* be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

PSALM CXIX.

70 Their heart is as fat as grease :

78 Let the proud be ashamed; for they deal perversely with me without a cause: *but* I will meditate in thy precepts.

96 I have seen an end of all perfection :
130 The entrance of thy words giveth light; it giveth understanding unto the simple.

136 Rivers of waters run down mine eyes.

147 I prevented the dawning of the morning, and cried :

155 Salvation is far from the wicked :

PSALM CXX.

5 Woe is me that I sojourn in Mesech, *that* I dwell in the tents of Kedar!

PSALM CXXVII.

2 *It is vain* for you to rise up early, to sit up late, to eat the bread of sorrows: *for* so he giveth his beloved sleep.

PSALM CXXIX.

6 Let them be as the grass *upon* the house-tops, which withereth afore it groweth up;

PSALM CXXXV.

14 For the Lord will judge his people; and he will repent himself concerning his servants.

PSALM CXXXVI.

24 And hath redeemed us from our enemies: for his mercy *endureth* for ever.

[Verse 27th also awanting in this version.]

PSALM CXXXIX.

5 Thou hast beset me behind and before, and laid thine hand upon me.

16 Thine eyes did see my substance, yet being imperfect; and in thy book all *my members* were written, *which* in continuance were fashioned, when as *yet there was* none of them.

PSALM CL.

Praise him with the timbrel and dance: praise him with stringed instruments and organs.

P R O V E R B S .

JOHN ROGERS' TRANSLATION. 1537.

THE

PROVERBS OF SALOMON

CHAP. II.

c



ROM soche as leave the
hye strete, and walcke in
the wayes of darkenesse.

That thou mayest be
delivered also from the
straunge woman, and
from her that is not thyne
awne : which geveth
swete wordes, forsaketh
the husband of her youth,
and forgetteth the cove-
naunt of God.

CHAP. III.

B So shall thy navel be whole, and thy bones stronge.

c And grace unto thy mouth.

CHAP. IV.

B The chiefe poynte of wysdome is, that thou be wyllinge
to obteyne wysdome, and before all thy goodes to gett the
understandynge.

D And let the lyppes of sclander be farre from the.

CHAP. VI.

A My sonne, yf thou be suretye for thy neyhboure, thou
hast fastened thyne hand with another man :

D An harlot will make a man to begg his bred, but a
maried woman wyll hunt for the precyous lyfe.

CHAP. VIII.

D I was with him, ordringe all thinges, delyting dayly,
and rejoyssynge all daye before him.

CHAP. IX.

B Whoso is ignorant let hym come hither.

CHAP. X.

B Loyng and favorable is the face of the righteous,

c The blessing of the Lord maketh rich men, as for care-
full travayle, it doth nothinge therto.

CHAP. XII.

A A stedfast woman is a crowne unto her husband, but
she that behaveth herself dishonestly is a corrupcyon in his
bones.

BISHOPS' BIBLE 1572 and 1575

THE

PROVERBS OF SOLOMON.

CHAP. II.

13



ROM suche as leave the wayes
of ryghteousnesse to walke
in the wayes of darknesse.

16 That thou mayest be
delivered also from the
strange woman, and from hir
that is not thine own, which
giveth sweet wordes,

17 Forsaketh the hus-
bande of hir youth, and for-
getteth the covenaut of hir
God.

CHAP. III.

8 So shall thy navel bee whole, and thy bones strong.

22 And grace unto thy mouth.

CHAP. IV.

7 The chiefe poynte of wisdome, is to possesse wisdome :
and before al thy goodes, to get the understanding.

24 And let the lippes of slaunder be farre from thee.

CHAP. VI.

1 My son, if thou be suretie for thy neyghbour, and hast
fastened thyne hande for another man :

26 By an harlot (a man is brought) to begge his bred,
and a woman will hunt for the precious life of a man.

CHAP. VIII.

30 I was with him ordering al thinges, delighting dayly
and rejoycing alway before him.

CHAP. IX.

4 Whoso is without knowledge, let him come hither.

CHAP. X.

6 Blessinges are upon the heade of the righteous :

22 The blessing of the Lord maketh riche, and bringeth
no sorowe of hart with it.

CHAP. XII.

4 A huswyfely woman is a crowne unto her husband :
but she that behaveth herself dishonestly, is as corruption
in his bones.

P R O V E R B S .

GENEVAN TRANSLATION. Edited & Printed by ALEX. ARBUTHNOT, 1570.

THE

P R O V E R B S . OF SALOMON.

CHAP. II.

13



ND from them that leave
the wayes of righteous-
nesse to walke in the
wayes of darknesse

16 And it shall deli-
ver thee from the
strange woman, *even*
from the stranger, which
flattereth with her words.

17 Which forsaketh
the guide of her youth,
and forgetteth the cove-
nant of her God.

CHAP. III.

8 So health shall be unto thy navel, and marrow unto thy bones.

22 And grace unto thy neck.

CHAP. IV.

7 Wisedome *is* the beginning : get wisdome *therefore* :
and above all thy possession get understanding.

24 And put wicked lips farre from thee.

CHAP. VI.

1 My sonne, if thou be surety for thy neighbour, and hast
stricken hands with the stranger.

26 For because of the whorish woman, *a man is brought*
to a morsell of bread, and a woman will hunt for the precious
life of a man.

CHAP. VIII.

30 Then was I with him as a nourisher, and I was dayly
his delight, rejoycing alway before him.

CHAP. IX.

4 Whoso is simple, let him come hither,

CHAP. X.

6 Blessings are upon the head of the righteous ;

22 The blessing of the Lord, it maketh rich, and he doeth
adde no sorrowes with it

CHAP. XII.

4 A vertuous woman is the crowne of her husband : but
shee that maketh him ashamed, is as corruption in his bones.

KING JAMES' OR PRESENT TRANSLATION.

THE

P R O V E R B S .

CHAP. II.

13



HO leave the paths of up-
rightness, to walk in the
ways of darkness ;

16 To deliver thee
from the strange wo-
man, *even* from the
stranger *which* flattereth
with her words ;

17 Which forsaketh
the guide of her youth,
and forgetteth the cove-
nant of her God.

CHAP. III.

8 It shall be health to thy navel, and marrow to thy bones.

22 And grace to thy neck.

CHAP. IV.

7 Wisdom is the principal thing ; *therefore* get wisdom :
and with all thy getting get understanding.

24 And perverse lips pnt far from thee.

CHAP. VI.

1 My son, if thou be surety for thy friend, *if* thou hast
stricken thy hand with a stranger,

26 For by means of a whorish woman *a man is brought*
to a piece of bread ; and the adulteress will hunt for the
precious life.

CHAP. VIII.

30 Then I was by him, *as* one brought up *with him* ; and
I was daily *his* delight, rejoycing always before him.

CHAP. IX.

4 Whoso *is* simple, let him turn in hither :

CHAP. X.

6 Blessings *are* upon the head of the just :

22 The blessing of the Lord, it maketh rich, and he addeth
no sorrow with it.

CHAP. XII.

4 A virtuous woman *is* a crown to her husband : but she
that maketh ashamed, *is* as rottenness in his bones.

JOHN ROGERS' TRANSLATION. 1537.

CHAP. XIV.

B The herte of hym that hath understandynge wyll nether dyspare for any sorow, nor be to presumptuous for any suddane joye.

CHAP. XV.

B Better is a messe of potage with love, then a fat ox with evell wyll.

CHAP. XVII.

A A discrete servante shall have more rule then the sonnes that have no wysdome,

An eloquent speach becommeth not a foole, a dyssemblynge mouth also besemeth not a pryncce.

B Liberalyte is a precious stone unto him that hath it, for where soever he becommeth, he prospereth.

A sedycious personne seeketh myschefe,

D To punish the innocent, and to smite the prynces that geve true judgment, are both evell.

CHAP. XVIII.

1 Whoso hath pleasure to sowe dyscorde, pyketh a quarel in every thinge.

D The unite of brethren is stronger then a castell, and they that holde together are lyke the barre of a palace.

CHAP. XIX.

C Chasten thy sonne whyle there is hope, butt let not thy soule be moved to sleye hym.

CHAP. XX.

A Wine is a voluptuous thyng, and dronckennes causeth sedicion : whoso delyteth therein, shall never be wyse.

C And take a pledge of him for the unknown manes sake.

CHAP. XXI.

A A presumptuous lorde, a proude stomache, and the lanterne of the ungodly is synne.

B It is better to dwell in a corner under the house toppe, then with a braulynge woman in a wyde house.

CHAP. XXII.

A Whether ryches or povertie do mete us, it commeth all of God.

A Speares and snares, &c.

CHAP. XXIII.

A When thou syttest at the table to eate with a lorde, ordre thyselfe manerly with the thynges that are set before the. Measure thyne appetyte : and yf thou wyll rule thyne awne selfe, be not over greedy of his meate.

C For an whoore is a depe grave, &c.

CHAP. XXV.

B A worde spoken in due season, is lyke apples of golde in a sylver dishe.

Lyke as the wynter coole in the harvest, &c.

BISHOPS' BIBLE. 1572 and 1576

CHAP. XIV.

10 The hart knoweth his owne soules bitternesse : and the stranger shall not be partaker of his joy.

CHAP. XV.

17 Better is a dinner of hearbes with love, than a fat ox with evill will.

CHAP. XVII.

2 A discrete servaunt shall have rule over a lewde sonne,

7 Speeche of authoritie becommeth not a foole, much lesse a lying mouth then besemeth a prince.

8 A gift is as a precious stone unto him that hath it : but unto whomsoever it turneth, it maketh him unwise.

11 A seditious person seeketh mischief,

26 Certainlye, to condemne the just is not good : nor to stryke the governours whiche judge rightly.

CHAP. XVIII.

1 Whoso hath an earnest desire (to wisdome) he will sequester himselfe to seke it, and occupie himselfe in all stedfastnesse, and sounde doctrine.

19 Brethren being at variance, are harder to be wonne than a strong citie, and their contentions are like the barre of a castle.

CHAP. XIX.

18 Chasten thy sonne while there is hope : and let not thy soule spare for his crying.

CHAP. XX.

1 Wine maketh a man to be scornfull, and strong drinke causeth a man to be unquiet : whoso delighteth therein shall not be wise.

16 And take a pledge of him for the unknowns sake.

CHAP. XXI.

4 An highe looke, and proude heart, and the plowing of the ungodly is sinne.

9 It is better to dwell in a corner on the housetop, than with a brawling woman in a wide house.

CHAP. XXII.

2 The riche and poore meete together : the Lord is the maker of them all.

5 Thornes and snares, &c.

CHAP. XXIII.

1 When thou sittest to eate with a nobleman, consider diligently what is set before thee.

2 Measure thine appetite, if it be greedily sette.

27 For an whoore is a deepe grave, &c.

CHAP. XXV.

11 A worde spoken in due season, is like apples of golde in a graved worke of silver.

13 As the colde of snowe in the time of harvest, &c.

GENEVAN TRANSLATION. Edited & Printed by ALEX. ARBUTHNOT, 1843.

KING JAMES'S or PRESENT TRANSLATION.

CHAP. XIV.

10 The heart knoweth the bitterness of his soule, and the stranger shall not meddle with his joy.

CHAP. XV.

17 Better is a dinner of greene herbes where love is, then a stalled oxe and hatred therewith.

CHAP. XVII.

2 A discreet servant shall have rule over a lewde sonne,

7 Hee talke becommeth not a foole, much less a lying talke a prince.

8 A reward *is as* a stone pleasant in the eyes of them that have it: it prospereth, whithersoever it turneth.

11 A seditious person seeketh onely evill,

26 Surely it is not good to condemne the just, nor that the princes should smite such for equitie.

CHAP. XVIII.

1 For the desire thereof he will separate himselfe to seeke it, and occupie himselfe in all wisdome.

19 A brother offended *is harder to winne* then a strong citie, and *their contentions are* like the barre of a palace.

CHAP. XIX.

18 Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring.

CHAP. XX.

1 Wine *is* a mocker, and strong drinke *is* raging: and whosoever is deceived thereby is not wise.

16 And a pledge of him for the stranger.

CHAP. XXI.

4 A hautie looke and a proud heart, *which is* the light of the wicked, *is* sinne.

9 It is better to dwell in a corner of the house-top, then with a contentious woman in a wide house.

CHAP. XXII.

2 The rich and poore meete together, the Lord is the maker of them all.

5 Thornes and snares, &c.

CHAP. XXIII.

1 When thou sittest to eate with a ruler, consider diligently what is before thee,

2 And put the knife to thy throte, if thou be a man given to the appetite.

27 For a whore *is as* a deepe ditch, &c.

CHAP. XXV.

11 A word spoken in his place, is like apples of gold with pictures of silver.

13 As the cold of the snowe in the time of harvest, &c.

CHAP. XIV.

10 The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.

CHAP. XV.

17 Better *is* a dinner of herbes where love is, than a stalled ox and hatred therewith.

CHAP. XVII.

2 A wise servant shall have rule over a son that causeth shame,

7 Excellent speech becometh not a fool; much less do lying lips a prince.

8 A gift *is as* a precious stone in the eyes of him that hath it; whithersoever it turneth, it prospereth.

11 An evil *man* seeketh only rebellion;

26 Also to punish the just *is* not good, *nor* to strike princes for equity.

CHAP. XVIII.

1 Through desire a man, having separated himself, seeketh *and* intermeddleth with all wisdom.

19 A brother offended *is harder to be won* than a strong city; and *their contentions are* like the bars of a castle.

CHAP. XIX.

18 Chasten thy son while there is hope, and let not thy soul spare for his crying.

CHAP. XX.

1 Wine *is* a mocker, strong drink *is* raging; and whosoever is deceived thereby is not wise.

16 Take a pledge of him for a strange woman.

CHAP. XXI.

4 An high look, and a proud heart, *and* the plowing of the wicked *is* sin.

9 *It is* better to dwell in a corner of the house-top, than with a brawling woman in a wide house.

CHAP. XXII.

2 The rich and poor meet together; the Lord *is* the maker of them all.

5 Thornes *and* snares, &c.

CHAP. XXIII.

1 When thou sittest to eat with a ruler, consider diligently what *is* before thee:

2 And put a knife to thy throat, if thou *be* a man given to appetite.

27 For a whore *is* a deepe ditch, &c.

CHAP. XXV.

11 A word fitly spoken is like apples of gold in pictures of silver.

13 As the cold of snow in the time of harvest, &c.

JOHN ROGERS' TRANSLATION. 1537.

c Whoso syngeth a songe to a wycked herte, clotheth him with ragges in the colde, and poureth vyneger upon chalke.

d The north wynde dryveth awaye the rayne, even so doth an earnest sober countenance a backbiters tonge.

It is better to syt in a corner under the rofe, then with a brawlyng woman in a wyde house.

CHAP. XXVI.

a Geve not the foole an answer after hys foolyshnesse, lest thou become lyke unto hym : but make the foole an answer to his foolyshnesse, lest he be wyse in his awne conceite.

He is lame of his fete, yee droncken is he in vanyte, that committeth any thyng to a foole.

He that setteth a foole in hye dignitie, that is even as yf a man dyd cast a precious stone upon the galous.

d A sclanderers wordes are lyke flattery, but they pearse the inward partes of the body.

CHAP. XXVII.

c Take his garment that is suertye for a straunger, and take a pledge of him for the unknowne mans sake.

Lyke as in one water there apere dyverse faces, even so dyverse men have dyverse hertes.

d Though thou shouldest braye a foole with a pestell in a morter lyke otemel, yett wyll not his foolyshnesse go from hym.

CHAP. XXVIII.

c He that by vyolence sheddeth eny mans bloude, shall be a renagate unto his grave, and no man shall be able to succoure him.

CHAP. XXIX.

b The poore and the lender mete together, the Lorde lyghteneth both their eyes.

CHAP. XXX.

n This generacyon (which is lyke an horse leche) hath two daughters : the one is called Fetch hither, and the other Bryng hither.

d A lyon, which is king of beastes, and geveth place to no man : a cock ready to fight : a ramme and a king that goeth forth with his people.

CHAP. XXXI.

b Whoso fyndeth an honest faythfull woman, she is much more worth then pearles.

c She feareth not that the colde of wynter shall hurte her house, for all her householde folkes are double clothed.

d As for favour, it is disceatfull, and beuty is a vayne thinge : but a woman that feareth the Lord she is worthy to be prayسد.

BISHOPS' BIBLE. 1572 and 1575.

20 Who so taketh away a mans garmente in the cold weather, is lyke vineger upon lyme, or lyke hym that singeth songs to an heave hart.

23 The northwind driveth away the rayne : even so dothe an angrie countenance, a backbiters tong.

24 It is better to sitte in a corner uppon the housetop, than with a brawling woman in a wide house.

CHAP. XXVI.

4 Give not the foole an answer after his foolyshnesse, lest thou become like unto hym.

5 But make the foole an answer to his foolyshnesse, lest hee bee wise in hys owne conceyt.

6 (As he that) cutteth off (his messengers) feete, en-damageth himselfe : so doth he that committeth a message to a foole.

8 He that setteth a foole in high dignitie, that is even as if a man would binde a stone in a sling.

22 A talebearers wordes are lyke men that strike with hammers, and they pearse the inward parts of the body.

CHAP. XXVII.

13 Take his garmente that is suretie for a straunger, and take a pledge of him for the unknowne sake.

19 Like as in one water there appeare divers faces : even so divers men have divers hartes.

22 Though thou shouldest bray a foole with a pestell in a mortar like frumentie corne : yett will not his foolyshnesse goe from him.

CHAP. XXVIII.

17 He that by violence sheadeth any mannes bloud, shall be a runagate unto his grave, and no man shall be able to succour him.

CHAP. XXIX.

13 The poore and the lender meete together, and the Lord lyghteneth both their eyes.

CHAP. XXX.

15 The horseleach hath two daughters crying, bryng hither, bring hither.

30 A lion which is strongest among beasts, and shunneth not at the sight of any :

31 A grayhound strong in the hinder parts, a ramme also, and a king agaynst whom no man aryseth up.

CHAP. XXXI.

10 Whoso findeth an honest faithful woman, she is much more worth than pearles.

21 She feareth not that the cold of the winter shall hurte hir housholde, for all hir housholde folkes are clothed with scarlet.

30 As for favour it is deceitful, and beautie is a vayne thinge : but a woman that feareth the Lorde, shalbe prayسد.

ECCLESIASTES.

JOHN ROGERS' TRANSLATION. 1577.

THE BOKE OF THE PREACHER,
OTHERWISE CALLED
ECCLESIASTES.

CHAP. I.



ALL is but vanitie (sayeth
the Preacher,) all is but
playne vanitie.

CHAP. II.

I gathered sylver and
golde together, even a
treasure of kynges and
landes. I provyded me
syngers and women which
coude playe of instru-
mentes, to make men

myrth and pastyme. I gat me drinckynge cuppes also and
glasses.

CHAP. III.

Yee they have both one maner of byrth, so that (in this)
a man hath no premyne above a beast,

Who knoweth the sprete of man that goeth upwarde, and
the breth of the beest that goeth downe into the earth?

CHAP. V.

If thou seyst the poore to be oppressed and wrongeously
dealt wythall, so that equyte and the ryght of the lawe is
wrested in the lande: marvell not thou at soch judgment, for
one greate man kepeth touch with another, and the mightie
helpe themselves together.

CHAP. VII.

It is better to be sory then to laugh, for where the
countenance is hevy, the herte is joyfull.

Wysdome is better then ryches, yee moch more worth
then the eyesight.

Use well the tyme of prosperyte, and remembre the
tyme of mysfortune: for God maketh the one by the other,
so that a man can fynde nothing els.

CHAP. X.

If a princypall sprete be geven the to beare rule, be not
negligent then in thine office: for so shall greate wycked-
nesse be put downe, as it were wyth a nedecyne.

ECCLESIASTES. 1577.

THE BOOKE OF THE PREACHER,
OTHERWISE CALLED
ECCLESIASTES,
WHICH IS SOLOMON THE KING.

CHAP. I.



LL is but most wayne vanitie,
sayth the Preacher, and al is
most wayne (I say) and but
playne vanitie.

CHAP. II.

I gathered together silver
and golde and the chiefe trea-
sures of kynges and landes:

I have provided me men
singers and women singers, and the delights of the sonnes of
men, as a woman taken captiue, and women taken captiues.

CHAP. III.

Yea they have both one manner of breath: so that in
this a man hath no preeminence above a beast,

Who knoweth the spirite of man that goeth upwarde
and the breath of the beaste that goeth downe to the earth?

CHAP. V.

If thou seest the poore to bee oppressed and wrongfully
dealt wythall, so that equitie and right of the lawe is wrested
in the lande, marvyle not thou at suche a thing: for hee that
is higher than the highest regardeth, and there be higher
than they.

CHAP. VII.

Gravitie is better than to laugh: for when the counte-
nance is heavie, the heart is reformed.

Wisdom with inheritance is good, yet better is it
wyth them that without care may beholde the sunne:

Use wel the tyme of prosperitie, and remember the
tyme of misfortune: for God doth so temper the one and the
other that a man can fynde nothing els.

CHAP. X.

If a princypall spirit be given thee to beare rule, bee
not negligent then in thine office: for he that can take cure
of himselfe, avoydeth great offences.

ECCLESIASTES.

GLEAN TRANSLATION. (Chm. Print) By ALLEN ARTHURSON 1979.

THE BOOK OF ECCLESIASTES. THE PREACHER.

ECCLESIASTES, OR THE PREACHER.

CHAP. I.

2



ANITIE of vanities, sayeth
the Preacher: vanitie of
vanities, all is vanitie.

CHAP. II.

8 I have gathered unto
me also silver and gold,
and the chiefe treasures
of kings and provinces:
I have provided mee
men singers and women
singers, and the delights

of the sonnes of men as a woman taken captive, and women
taken captives.

CHAP. III.

19 For they have all one breath, and there is no excel-
lencie of man above the beast:

21 Who knoweth whether the spirit of man ascend up-
ward, and the spirit of the beast descend downward to the
earth?

CHAP. V.

8 If in a country thou seest the oppression of the poore,
and the defrauding of judgement and justice, be not astonished
at the matter: for hee that is higher then the highest, re-
gardeth, and there be higher then they.

CHAP. VII.

3 Anger is better than laughter: for by a sad looke the
heart is made better.

11 Wisdome is good with an inheritance, and excellent
to them that see the sunne.

14 In the day of wealth be of good comfort, and in the
day of affliction consider: God also hath made this country
to that, to the intent that man should finde nothing after him.

CHAP. X.

4 If the spirit of him that ruleth, rise up against thee,
leave not thy place: for gentlenesse pacifieth great sinnes.

ECCLESIASTES, OR THE PREACHER.

CHAP. I.

2



ANITY of vanities, saith
the Preacher, vanity of
vanities; all is vanity.

CHAP. II.

8 I gathered me also
silver and gold, and the
peculiar treasure of kings
and of the provinces; I
gat me men singers and
women singers, and the
delights of the sons of
men, as musical instruments, and that of all sorts.

CHAP. III.

19 Yea they have all one breath: so that a man hath no
pre-eminence above a beast:

21 Who knoweth the spirit of man that goeth upward,
and the spirit of the beast that goeth downward to the earth?

CHAP. V.

8 If thou seest the oppression of the poor, and violent
perverting of judgment and justice in a province, marvel not
at the matter: for *he that is higher than the highest re-*
gardeth; and there be higher than they.

CHAP. VII.

3 Sorrow *is* better than laughter: for by the sadness of
the countenance the heart is made better.

11 Wisdom *is* good with an inheritance; and *by it there*
is profit to them that see the sun.

14 In the day of prosperity be joyful, but in the day of
adversity consider: God also hath set the one over against
the other, to the end that man should find nothing after him.

CHAP. X.

4 If the spirit of the ruler rise up against thee, leave not
thy place; for yielding pacifieth great offences.

DHESTROGIES' TRANSLATION. 1567

BISHOPS' BIBLE. 1572 and 1577

B Another plague is there, whych I have sene under the sunne namely, the ignorance that is commonly amonge princes.

CHAP. XI.

A Sende thy rytales over the waters, and so shalt thou fynde them after many yeares. Geve it awaye amonge seven or eyght, for thou knowest not what misery shall come upon earth.

B Nowe lyke as thou knowest not the waye of the winde, nor how the bones are fylled in a mother's wombe : even so thou knowest not the workes of God, which is the worke-master of all.

CHAP. XII.

B When menne shal feare in hye places, and be afrajd in the strettes : when the almonde tree shalbe despised, the greshopper borne out, and when great povertie shall breake in : when man goeth to his longe home, and the mourners go aboute the stretes.

B For the wordes of the wyse are like pryckes and nayles that goo thorow, wherwyth men are kepte together : for they are geven of one shepherde onely.

Therefore beware (my sonne) that above these thou make the not many and innumerable bokes, nor take diverse doctrynes in hand to weery thy body withall.

Let us heare the conclusion of all thynges feare God, and kepe his commaundementes, for that toucheth all men : for God shal judge al workes and secrete thynges, whether they be good or evell.

5 Another plague is there which I have sene under the sunne, namely, the ignorance that is commonly among princes :

CHAP. XI.

1 Lay thy bread upon wet faces, and so shalt thou finde it after many dayes.¹

2 Give part seven dayes, and also upon the eight : for thou knowest not what miscry shal come upon earth.

5 Nowe like as thou knowest not the way of the spirite, nor howe the bones doo growe in the wombe of her that is with chyld : even so thou knowest not the woorkes of God, whiche is the workmaister of al.

CHAP. XII.

5 When menne shall feare in his places, and be afraide in the strettes, when the almonde tree shal flouryshe, and be laden with the grashopper, and when al lust shall passe : because man goeth to his long home and the mourners go about the strettes :

11 For the words of the wise, are like prickcs and nayles that goe through, of the authors of gatherings (which) are given of one sheepehearde.

12 Therefore beware my sonne of that doctryne that is besyde this : for to make many bookes, it is an endlesse worke, and to moch studie weerieth the body.

13 Let us heare the conclusion of al thynges, feare God and keepe his commaundementes : for that toucheth all menne. For GOD shal judge al workes and secrete thynges, whether they be good or evyl.

¹ B. "Sende thy rytales over the waters, and thou shalt find them after many years." A translation of this verse, "If they had said, Be kind and give food to these who are with thee, thou shalt reap the benefit when the present days are gone. They have, however, rather

GENEVAN TRANSLATION. 1535. Printed by ALEX. ARBUTHNOT, 1773.

5 There is an evill that I have scene under the sunne, as an error that proceedeth from the face of him that ruleth.

CHAP. XI.

1 Cast thy bread upon the waters : for after many dayes thou shalt finde it.

2 Give a portion to seaven, and also to eight : for thou knowest not what evil shal bee upon the earth.

5 As thou knowest not which is the way of the Spirit, *nor* how the bones *do grow* in the wombe of her that is with child : so thou knowest not the worke of God that worketh all.

CHAP. XII.

5 Also they shall be afraide of the hie thing, and feare *shal* be in the way, and the almond tree shal flourish and the grassehopper shal be driven and concupiscence shal be driven away : for man goeth to the house of his age, and the mourners go about the streets.

11 The words of the wise are like goades, and like nailes fastened by the masters of the assemblies, *which* are given by one pastour.

12 And of other things besides these, my sonne, take thou heede: for there is none end in making many bookes, and much reading is a weariness of the flesh.

13 Let us heare the end of al : feare God and keepe his commandements : for this is the whole *ductie* of man.

14 For God will bring every worke unto judgement, with every secret thing, whether it be good or evil.

KING JAMES OR PRESENT TRANSLATION

5 There is an evil *which* I have seen under the sun, as an error *which* proceedeth from the ruler ;

CHAP. XI.

1 Cast thy bread upon the waters : for thou shalt find it after many days.

2 Give a portion to seven and also to eight ; for thou knowest not what evil shall be upon the earth.

5 As thou knowest not what *is* the way of the spirit, *nor* how the bones *do grow* in the womb of her that is with child ; even so thou knowest not the works of God who maketh all.

CHAP. XII.

5 Also *when* they shall be afraid of *that which is* high, and fears *shall be* in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail ; because man goeth to his long home, and the mourners go about the streets.

11 The words of the wise *are* as goads, and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd.

12 And further, by these, my son, be admonished : of making many books *there is* no end ; and much study is a weariness of the flesh.

13 Let us hear the conclusion of the whole matter ; Fear God, and keep his commandments : for this is the whole *duty* of man.

14 For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

dated the second verse more than any of the other versions. To give a portion to seven, and also to eight, may be understood as denoting their charity extensively ; but to " give a part seven days : and also upon the eight," is certainly not so easily understood.

THE SONG OF SOLOMON.

JOHN ROGERS' TRANSLATION. 1537

THE BALLET OF BALLETTES OF SALOMON:

CALLLED IN THE LATYNE

CANTICUM CANTICORUM.

CHAP. I.



HERE wyll I tary for the
(my love) with myne
host and with my cha-
rettes, which shalbe no
fewer then Pharaos.
Then shall thy chekes
and thy neck be made
fayre, and hanged with
spanges and goodly
jewels: a neckbande of
golde wyll we make the
with silver botons.

D For a bondell of
myrre (O my beloved) lyeth betwixte my brestes.
Oure bed is decte with floures, the syllyngs of oure house
are of cedre tree, and oure balkes of cypresse.

CHAP. II.

A I am the floure of the felde, and lylve of the valleys:
As the rose amonge the thornes, so is my love among
the daughters.

He bringeth me into hys wyne seller, and loveth me
specyally well.

Refresh me wyth grappes, &c.

B I charge you (O ye daughters of Jerusalem) by the
roos and hyndes of the felde, that ye wake not up my love
nor touche her, tyll she be content herselfe.

CHAP. III.

B Tyll she be content herselfe.

C Who is this that cometh out of the wildernesse lyke
pylers of smoke, as it were a smell of myrre, frankencence
and al maner spyes of the apotecary.

D Kyngye Salomon hath made himselfe a bedsteade of the
wod of Libanus, the pylers are of sylver, the coveringe of
golde, the seate of purple, the ground pleasauntly paved for
the daughters of Jerusalem.

CHAP. IV.

A O! how fayre arte thou, my love, how fayre art thou,
thou haste doves eyes, besyde that which lyeth hyd wythin.
Thy heerye lockes are lyke a flocke of sheepe that be clypped

BISHOPS BULL. 1572 and 1577

THE BALLET OF BALLETTES OF SOLOMON.

CALLLED IN THE LATYNE

CANTICUM CANTICORUM.

CHAP. I.



8 NTO the host of Pharaos
charretts have I compared
thee, O my love.

9 Thy cheekes and thy
necke is beautiful as the
turtles, and hangeth with
spangs, and goodly jew-
elles, a neckbande of gold
wil we make thee, with
silver buttons.

10 A bundel of myrrh
is my love unto me, hee
wil lye betwixt my
breastes:

16 Our bed is dect with floures,
17 The seelings of our house are of cedar tree, and our
crosse joyntes of cypresse.

CHAP. II.

1 I am the rose of the felde, and lillie of the valleys.
2 As the lillie among the thornes: so is my love among
the daughters.

4 He bringeth me into his wine celler, his banner spreade
over me, which is his love.

5 Set about me cuppes of wine, &c.

8 I charge you (O ye daughters of Jerusalem) by the roes
and hindes of the field, that ye wake not up my love, nor
touche hir till she be content herselfe.

CHAP. III.

5 Till she be content hir-selfe.

6 Who is this that commeth up out of the wildernesse
lyke vapours of smoke, as it were a smelle of myrre, frank-
encence, and al manner spices of the apothecarie?

9 King Solomon had made himselfe a pallace of the wood
of Libanus, the pylers are of silver, the covering of golde,
the seate of purple, the ground is pleasantly paved with love,
for the daughters of Jerusalem.

CHAP. IV.

1 O howe faire art thou my love, howe faire art thou?
thou hast doves eyes, beside that whiche lyeth hyd within:
thy hearie lockes are lyke the wool of a flocke of goates that
be shorne upon mount Gilead.

THE SONG OF SOLOMON.

GENEVAN TRANSLATION. Edited and Printed by ALAN A. AUSTIN, 1579.

KING JAMES'S PRESENT TRANSLATION.

AN EXCELLENT SONG,
WHICH WAS
SALOMON'S.

CHAP. I.



unto me : he shall lie betwene my breasts.

16 Also our bed is Greene.

17 The beames of our house are cedars, our rafters are of fir.

CHAP. II.

1 I am the rose of the fildes, and the lillie of the vallics.
2 Like a lillie among the thornes, so is my love among the daughters.

4 He brought me into the wine cellar, and love was his banner over me.

5 Stay me with flagons, &c.

7 I charge you, O ye daughters of Jerusalem, by the roes and by the hindes of the fildes, that ye stirre not up, nor waken my love, untill she please.

CHAP. III.

5 Untill she please.

6 Who is she that commeth up out of the wilderness like pillars of smoke perfumed with myrrhe and incense, and with all the spices of the merchant ?

9 King Salomon made himselfe a palaece of the trees of Lebanon.

10 He made the pillars thereof of silver, and the pavement thereof of gold, the hangings thereof of purple, whose mids was paved with the love of the daughters of Jerusalem.

CHAP. IV.

1 Behold thou art faire, my love : behold, thou art faire : thine eyes *are like* the doves : among thy lockes thine heare is like the flocke of goates, which looke downe from the mountaine of Gilead.

THE
SONG OF SOLOMON.

CHAP. I.



16 Also our bed is green.

17 The beams of our house *are* cedar, and our rafters of fir.

CHAP. II.

1 *I am* the rose of Sharon, and the lily of the valleys.

2 As the lily among thorns, so *is* my love among the daughters.

4 He brought me to the banquetting-house, and his banner over me *was* love.

5 Stay me with flagons, &c.

7 I charge you O ye daughters of Jerusalem, by the roes, and by the hindes of the field, that ye stir not up, nor awake *my* love till he please.

CHAP. III.

5 Till he please.

6 Who *is* this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant ?

9 King Solomon made himself a chariot of the wood of Lebanon.

10 He made the pillars thereof *of* silver, the bottom thereof *of* gold, the covering of it *of* purple ; the midst thereof being paved *with* love, for the daughters of Jerusalem.

CHAP. IV.

1 Behold, thou *art* fair, my love ; behold, thou *art* fair ; thou *hast* doves' eyes within thy locks : thy hair *is* as a flock of goats, that appear from mount Gilead.

JOHN ROGERS' TRANSLATION. 1557.

which go first up from the washing place: where every one beareth two twynes, and not one unfruitful among them.

- B Thy lypes are like a rose coloured rybonde,
c Yee all the weapens of the gyauntes.

CHAP. V.

c Yee they that kept the walles, toke away my garment from me.

The lockes of his heerre are bushed, browne as the evenyng:

D His hands are ful of golde rynges and precious stones. His body is as pure yvery, decte over with sapphires.

CHAP. VI.

A Thou art pleasaunt (O my love) even as lovelynesse itself,

B (Turne away thine eyes from me, for they make me to proude.) Thy beery lockes are lyke a flocke of goates upon the mount of Galaad.

There are threscore queenes, fourescore concubines, and yonge women without nombre.

D Then the charettis of the prince of my people made me sodenly afayed.

What pleasure have ye more in the Shulamite, than when she daunceth amonge the men of warre?

CHAP. VII.

A O how pleasaunt are thy treadinges with thy shoes, thou princes daughter? thy thinges are like a fayre jewel, which is wrought by a cunning worke master:

Thy navel is like a round goblet, which is never without drinke: Thy wombe is lyke an hepe of wheate, sett about with lylies.

B That head that standeth upon the is lyke Carmel: the hearre of thy heade is lyke the kynges purple folden up in plates.

C O how fayre and lovely art thou my dearlyng, in pleasures. Thy stature is lyke a date tree, and thy brestes lyke the grapes.

CHAP. VIII.

A O that I myght fynde the without, and kisse the, whom I love as my brother whiche sucked my mothers brestes: and that thou wold not be offended, if I toke the and broughte the into my mothers house: that thou mightest teach me, and that I might geve the drinke of spiced wyne and of the swete sappe of my pomgranates.

B O set me as a seale upon thine lerte, and as a seale upon thine arme: for love is myghtie as the death, and gelousy as the hell. Her cooles are of fyre, and a very flamme of the Lorde:

BISHOPS' BIBLL. 1572 and 1575

2 Thy teeth are like a flocke (of sheepe) of the same bignesse whiche went up from the washing place, every one beareth two twynnes, and not one unfruitful among them.

- 3 Thy lippes are like a rose coloured riband,
4 Yea al the weapons of the gyaunte.

CHAP. V.

7 Yea they that kept the walles tooke away my kercheffe from me.

11 The lockes of his heare are bushed, and blacke as a crowe.

14 His bandes are like golde rings, bayng inclosed the precious stone of Tharsis. His body is as the pure ivorie, deckt over with sapphires.

CHAP. VI.

4 Thou art beautifull, O my love, as is (the place) Thirza.

5 Turne away thine eyes from me, for they have set me on fyre: thy hearie lockes are lyke a flocke of goates shorne upon the mount of Gilead.

8 There are threscore queenes, fourescore wives, and damselfs without number.

12 I knew not that my soule had made me the chariot of the people that be under tribute.

13 What will ye see in the Shulamite? She is lyke men of war singing in a companie.

CHAP. VII.

1 O howe pleasant are thy treadings with thy shoes, thou princes daughter? the joyntes of thy thighes are lyke a faire jewel, which is wrought by a cunning workemaster.

2 Thy navel is like a rounde goblet, which is never without drinke.

3 Thy wombe is like a heape of wheate that is set about with lillies.

5 That heade that standeth upon thee is lyke Carmel: and the heare of thy head is lyke purple: and lyke a kyng dwelling among many water conduites.

6 O howe fayre and lovely art thou my dearlyng in pleasures?

7 Thy stature is lyke a paulme tree, and thy breastes lyke the grapes.

CHAP. VIII.

1 O that I myght fynde thee without, and kysse thee whom I love as my brother which suckt my mothers breastes, and that thou shalt not be dispised,

2 I will leade thee, and bring thee into my mother's house, that thou mightest teach me, and that I might geve thee drynke of the spiced wine, and of the sweete sappe of my pomgranates.

6 O set me as a seale upon thine hart, and as a seale upon thine arme: for love is myghtie as the death, and gelousie as the hel. Her coales are coales of fire, and a very vehement flambe (of the Lorde):

G. N. VAN TRANSLATION. Edin. Printed by ALEX. ARTHUR, 1879.

F. N. VAN TRANSLATION. Edin. Printed by ALEX. ARTHUR, 1879.

2 Thy teeth *are* like a flocke of sheepe in good order, which go up from the washing : which everie one bring out twinned, and none is barren among them.

3 Thy lippes are like a threde of skarlet,

4 And all the targets of the strong men.

CHAP. V.

7 The watchmen of the walles tooke away my vail from me.

11 His lockes *are* curled, and black as a raven.

14 His hands *as* rings of golde set with the chrysolite, his bellie like white yvorie covered with sapphirs.

CHAP. VI.

4 Thou art beautifull my love as Tirzah,

5 Turne away thine eyes from me : for they overcome me : thine heare is like a flock of goats, which look downe from Gilead.

8 There are threescore queenes and fourescore concubines, and of the damselfs without number.

12 I knew nothing, my soule set mee as the charrets of my noble people.

13 What shall you see in the Shulamite, but as the company of an armie ?

CHAP. VII.

1 How beautiful are thy goings with shoes, O prince's daughter ! the joynts of thy thighs *are* like jewels : the worke of the hand of a cunning workman.

2 Thy navel *is* as a round cup that wanteth not licour : thy bellie *is* as an heap of wheate compassed about with lillies.

5 Thine head upon thee *is* as skarlet, and the bush of thine head like purple : the king *is* tied in the rafters.

6 How faire art thou, and how pleasant art thou, O my love, in pleasures !

7 This thy stature is like a palme tree, and thy breasts like clustres.

CHAP. VIII.

1 O that thou werest as my brother that sucked the breasts of my mother : I would find thee without, I would kisse thee, then they should not despise thee.

2 I will leede thee *and* bring thee into my mother's house : *there* thou shalt teach mee : *and* I will cause thee to drink spiced wine *and* new wine of the pomegranate.

6 Set me as a seale on thine heart, *and* as a signet upon thine arme : for love *is* strong as death : jelousie *is* cruel as the grave : the coles thereof are fire coles, *and* a vehement flame.

2 Thy teeth *are* like a flock of sheep that *are* even shorn, which came up from the washing ; whereof every one bear twins, and none *is* barren among them.

3 Thy lips *are* like a thread of scarlet,

4 All shields of mighty men.

CHAP. V.

7 The keepers of the walls took away my vail from me.

11 His locks *are* bushy, and black as a raven :

14 His hands *are* as gold rings set with the beryl ; his belly *is* as bright ivory overlaid *with* sapphires :

CHAP. VI.

4 Thou *art* beautiful, O my love, as Tirzah,

5 Turn away thine eyes from me, for they have overcome me : thy hair *is* as a flock of goats that appear from Gilead :

8 There are threescore queens, and fourescore concubines, and virgins without number.

12 Or ever I was aware, my soul made me *like* the chariots of Amminadib.

13 What will ye see in the Shulamite ? As it were the company of two armies.

CHAP. VII.

1 How beautiful are thy feet with shoes, O prince's daughter ! the joints of thy thighs *are* like jewels, the work of the hands of a cunning workman.

2 Thy navel *is* like a round goblet, which wanteth not liquor ; thy belly *is* like an heap of wheat set about with lillies.

5 Thine head upon thee *is* like Carmel, and the hair of thine head like purple ; the king *is* held in the galleries.

6 How fair and how pleasant art thou, O love, for delights !

7 This thy stature is like to a palm-tree, and thy breasts to clusters of grapes.

CHAP. VIII.

1 Oh that thou *were* as my brother, that sucked the breasts of my mother ! *when* I should find thee without, I would kisse thee ; yea, I should not be despised.

2 I would lead thee, *and* bring thee into my mother's house, *who* would instruct me : I would cause thee to drink of spiced wine of the juice of my pomegranate.

6 Set me as a seal upon thine heart, as a seal upon thine arm : for love *is* strong as death ; jealousy *is* cruel as the grave : the coals thereof *are* coals of fire, which *hath* a most vehement flame.

I S A I A H.

JOHN ROGERS' TRANSLATION. 1587.

THE BOKE
OF

THE PROPHETE ESAY.

CHAP. II.

A



O that they shall breake
their swerds and
spears, to make sythes,
scythes, and saws ther-
of.

n But thou art scat-
tered abroad wyth thy
people (O house of Ja-
cob) for ye go farre
beyond youre fathers,
whether it be in sorcer-
ers (whom ye have as
the Philistines had)
or in calkers of mens

byrthes, whereof ye have to many.

And upon all shippes of the see, and upon every thinge
that is glorious and *pleasaunt* to loke upon.

CHAP. III.

A Every man can eschue a persone moved in anger, for
what doeth he wyselye?¹

c O my people, rybaudes oppresse the, and women have
rule of the.

n Therefore shall the Lorde shave the heades of y^e daugh-
ters of Sion, and make their bewtye bare in y^e daye. In
that daye shall the Lorde take awaye the gorgiounesse of
their apparell, and spanges, cheynes partlettes, and colares,
bracelettes and hooves, y^e goodly floured wyde and brodered
rayment, brussches and headbandes, rynges and garlandes,
holy daye clothes and vales, kercheues and pynnes, glasses
and smocks, bonettes and taches.

CHAP. V.

c And ten akres of vynes shal give but a quart, and xxx
bushels of sede shal geve but thre.

BISHOPS' BIBLE. 1572 and 1576.

THE BOOKE
OF

THE PROPHET ESAI.

CHAP. II.

4



HEY shall breake their
swordes also into mat-
tockes, and their speares
to make sythes :

6 For thou hast for-
saken thy people the
house of Jacob, bycause
they bee replenished
(with evils) from the
east, and with sorcerers
like the Philistines, and
in strange children they
thinke themselves to have
ynough.

16 And upon all the shippes of Tharsis, and upon all pic-
tures of pleasure.

21 When he aryseth to destroy (the wicked ones) of the
earth.

22 Ceasse therefore from man in whose nostrilles there
is breath : for wherein is he to be accounted of ?

CHAP. III.

12 Children are extortioners of my people, and women
rule over them :

17 Therefore shall the Lorde shave the heades of the
daughters of Sion, and shal discover their fylthyngesse.

18 In that day shall the Lord take away the gorgeou-
nesse of the attyre about their feete, and the caules, and the
round tyres (after the fashion of the moone,)

19 The bonets, and the slopes, and the headbandes and
the tablettes, and the careings.

21 And rings, and nose jewels :

22 The costly apparell, and the vayles, and the wimples,
and the crisping pinns,

23 And the glasses, and the fyne linnen, and the hoodes,
and the lawnes.

CHAP. V.

10 And ten acres of vines shal give but a quart, and thirtie
bushels of seede shal give but an epha.

¹ There is no corresponding verse or passage in Roger's version agreeing with the latter clause of the twenty-first verse, nor twenty-second

I S A I A H.

GENEVAN TRANSLATION. 1st ed. Printed by ALEX. ARBUTHNOT, 1579.

I S A I A H.

CHAP. II.



HEY shall breake their
swords also into mat-
tockes, and their speares
into sithes.

6 Surely thou hast for-
saken thy people, the house
of Jaakob, because they are
full of the East *manners*,
and *are* sorcerers as the
Philistims, and abound with
strange children.

16 And upon all the shippes of Tarshish, and upon all
pleasant pictures.

21 When he shall rise to destroy the earth.

22 Cease you from the man whose breath is in his nos-
trels: for wherein is he to be esteemed?

CHAP. III.

12 Children *are* extortioners of my people, and women
have rule over them:

17 Therefore shall the Lorde make the heads of the
daughters of Zion balde, and the Lord shall discover their
secret partes.

18 In that day shall the Lord take away the ornament of
the slippers, and the calles of the round tyres,

19 The sweet balles, and the bracelets, and the bonnets.

20 The tyres of the head, and the sloppes, and the head-
bands, and the tablets, and the earerings.

21 The rings, and the mufflers,

22 The costly apparell, and the vailles, and the wimples,
and the crisping pinnes.

23 And the glasses, and the fine linnen, and the hoods,
and the launes.

CHAP. V.

10 For tenne acres of vines shall yeelde one bath, and the
seede of an homer shall yeeld, an ephah.

KING JAMES or PRESENT TRANSLATION.

THE BOOK
OF

THE PROPHET ISAIAH.

CHAP. II.



ND they shall beat their
swords into plow-shares,
and their spears into
pruning-hooks.

6 Therefore thou hast
forsaken thy people the
house of Jacob, because
they be replenished from
the east, and *are* sooth-
sayers like the Philistines,
and they please them-
selves in the children of
strangers.

16 And upon all the ships of Tarshish, and upon all plea-
sant pictures.

21 When he ariseth to shake terribly the earth.

22 Cease ye from man whose breath is in his nostrils; for
wherein is he to be accounted of?

CHAP. III.

12 *As for* my people, children *are* their oppressors, and
women rule over them.

17 Therefore the Lord will smite with a scab the crown
of the head of the daughters of Zion, and the Lord will dis-
cover their secret parts.

18 In that day the Lord will take away the bravery of
their tinkling ornaments about their feet, and their cauls, and
their round tires like the moon,

19 The chains, and the bracelets, and the mufflers,

20 The bonnets, and the ornaments of the legs, and the
head-bands, and the tablets, and the ear-rings,

21 The rings, and nose-jewels,

22 The changeable suite of apparel, and the mantles, and
the wimples, and the crisping-pins,

23 The glasses, and the fine linen, and the hoods, and the
vail.

CHAP. V.

10 Yea, ten acres of vineyard shall yield one bath, and
the seed of an homer shall yield an ephah.

JOHN ROGERS: 1571 & 1577.

F And he shall gyve a token unto a straunge people, and call unto them in a farr countrie : and beholde, they shall come hastily with speede.

CHAP. VI.

B Nevertheless, the tenth parte shall remaine therein, for it shall conuerte and be frutefull. And lykewise as the terebyntes and oke trees bringe forth their frutes, so shall the holy seede have frute.

CHAP. VII.

C For at the same tyme shall the Lord whistle for the flies that are aboute the water of Egypt, and for the bees in the Assirians lande. These shall come, and shall lyght all in the vales, in the ravtes of stone, upon all grene thynges, and in all corners.

D At the same tyme shall a man lyve with a cowe, and two shepe.

CHAP. VIII.

A Moreover the Lord sayde unto me : Take the a greate leaf, and wryte in it, as men do with a penne, that he spede hym to robbe, and haste him to spoyle.

After that went I unto the prophetisse, that now had conceaved and borne a sonne. Then sayde the Lorde to me : give him thys name : Maher-schalal-hasch-bas (that is : a speedie robber : an hastie spoyler.)

D And therefore yf they saye unto you : aske counsell at the sothesayers, wylches, charmers and conjurers, then make them thys answer : Is there a people enywhere, that asketh not counsell at his God : whether it be concernynge the dead or the lyvyng. If any man want lyght, lett hym looke upon the lawe and the testimony, whither they speake not after this meanyng.

If he do not this, he stobleth and suffreth hunger. And if he soffre hunger, he is out of pacyence, and blasphemeth hys kynge and his God. Then loketh he upward, and downwarde to y^e earth, and beholde, there is trouble and darknesse, vexacyon is rounde aboute him and the cloude of erreure, and out of soch adversitie, shall he not escape.

CHAP. IX.

A Shalt thou multiplye the people, and not increase the joye also.

B Moreover all temerarious and sedicious power (yee where there is but a cote fylled with bloude) shalbe burnt, and fede the fyre.

CHAP. XI.

A After thys there shall come a rodd forth of the kynrede of Jesse, and a blossome out of his rote.

CHAP. XII.

A Therefore with joye shall y^e drawe water out of the welles of the Savoure,

BISHOPS BIBLE. 1578 and 1579.

26 And he shal give a token to a people of a far countrie, and shal hisse unto them from the ende of the earth : and behold they shall come hastily with speede.

CHAP. VI.

13 Yet in it shall succede ten kinges, and it shall returne, and bee afterwarde wasted : but as the teyle tree and the oke in the fal of their leaves have yet the sap remainyng in them, (even so) the holy seede shal be the stay therof.

CHAP. VII.

18 For at the same tyme shall the Lorde hisse for the flies that are about the water of Egypte, and for the bees in the Assirians land :

19 These shall come, and shall light al in the desolate valleys, in the holes of stones, and upon all thornie and bushie places.

21 At the same time shall a man nourishe a young cowe, and two sheepe.

CHAP. VIII.

1 Moreover, the Lorde sayde unto mee, take thee a great roule, and write in it as men do with a pen : make hastie speede to rob, and haste to the spoyle.

3 After that went I unto the prophetisse, and she conceived and bare a sonne : then sayde the Lorde to me, give him his name, a speedy robber, an hastie spoyler.

19 And if they say unto you, aske counsell at the soothsayers, wylches, charmers, and conjurers : (then make them this aunswere.) Is there a people anywhere that asketh not counsell at his God? should men runne unto the deade for the living?

20 Get thee to the law, and the testimonie : and if they speake not after this word there is no light in them.

21 And they shall wander through this land hardly be-steade and hungry, and when they suffer hunger, they will bee out of pacyence and curse their king and their God, and shall look upwarde and downeward to the earth : And beholde there is trouble and darknesse, dymnesse is rounde about him, and he shalbe driven into darknesse.

CHAP. IX.

3 Thou hast multiplied the people, and not encreased their joy :

5 And truly every battayle that the warrier maketh is done with confused noyse, and defiling their garmentes with bloud : (but this battayle) shalbe with burning and consuming of fyre.

CHAP. XI.

1 And there shall come a sprigge forth of the stemme of Esay, and a yong shoot shall growe out of his rote.

CHAP. XII.

3 Therefore with joy shall ye drawe water out of the welles of salvation :

GENEVAN TRANSLATION. 1576. CORRECTED BY ALEX. ARBUTHNOT (1729)

KING JAMES'S BIBLE: ENGLISH TRANSLATION.

26 And hee will lift up a signe, unto the nations afare, and will hisse unto them from the end of the earth : and behold, they shall come hastily and with speede.

CHAP. VI.

13 But yet in it shall be a tenth, and shall returne, and shall be eaten up as an elme or as an oke, which have substance in them, when they cast *their leaves* : so the holy seede shall be the substance thereof.

CHAP. VII.

18 And in that day shall the Lord hisse for the flye that is at the uttermost part of the floods of Egypt, and for the bee which in the land of Ashur.

19 And they shall come and shall light all in the desolate valleys and in the holes of the rockes, and upon all thornie places, and upon all bushie places.

21 And in the same day shall a man nourish a yonge ewe, and two sheepe.

CHAP. VIII.

1 Moreover, the Lord said unto mee, take thee a great roll, and write in it with a man's penne, make speede to the spoile ; haste to the pray.

3 After, I came unto the prophetesse, which conceived and bare a sonne. Then said the Lord to me, call his name, Maher-shalal-hash-baz.

19 And when they shall say unto you, enquire at them that have a spirit of divination, and at the soothsayers, which whisper and murnure, should not a people enquire at their God ? from the living to the dead ?

20 To the law, and to the testimonie, if they speake not according to this word : it is because there is no light in them.

21 Then hee that is afflicted and famished, shall goe to and fro in it : and when hee shall be hungry, he shall even fret himselfe, and curse his king and his gods, and shall look upwards.

22 And when he shall looke to the earth, behold trouble, and darknesse, vexation and anguish, and he is driven to darknesse.

CHAP. IX.

3 Thou hast multiplied the nation, and not increased their joy.

5 Surely every battell of the warriour is with noise, and with tumbling of garments in blood : but *this* shall be with burning and devouring of fire.

CHAP. XI.

1 But there shall come a rodde foorth of the stocke of Ishai, and a graffe shall grow out of his rootes.

CHAP. XII.

3 Therefore with joy shall ye drawe waters out of the welles of salvation.

26 And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth : and, behold, they shall come with speed swiftly.

CHAP. VI.

13 But yet in it *shall* be a tenth, and *it* shall return, and shall be eaten : as a teil-tree, and as an oak, whose substance *is* in them, when they cast *their leaves*, so the holy seed *shall* be the substance thereof.

CHAP. VII.

18 And it shall come to pass in that day, *that* the Lord shall hiss for the flye that *is* in the uttermost part of the rivers of Egypt, and for the bee that *is* in the land of Assyria :

19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rockes, and upon all thorns, and upon all bushes.

21 And it shall come to pass in that day, *that* a man shall nourish a young cow and two sheep ;

CHAP. VIII.

1 Moreover, the Lord said unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz.

3 And I went unto the prophetess ; and she conceived, and bare a son : then said the Lord to me, Call his name Maher-shalal-hash-baz ;

19 And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter : should not a people seek unto their God ? for the living to the dead ?

20 To the law and to the testimony, if they speak not according to this word, *it is* because *there is* no light in them.

21 And they shall pass through it hardly bestead and hungry : and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.

22 And they shall look unto the earth ; and behold trouble and darkness, dimness of anguish ; and *they shall be* driven to darkness.

CHAP. IX.

3 Thou hast multiplied the nation, *and* not increased the joy :

5 For every battle of the warrior *is* with confused noise, and garments rolled in blood ; but *this* shall be with burning *and* fuel of fire.

CHAP. XI.

1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.

CHAP. XII.

3 Therefore with joy shall ye draw water out of the wells of salvation.

JOHN ROGERS' TRANSLATION. 1537.

CHAP. XIII.

A For I wyll send for my debites and my gyauntes (sayth the Lorde) and in my wrath I wyll call for soch, as triumphe in my glory.

C I wyll make a man dearer then fyne golde, and a man to be more worth, then a golden wedge of Ophir.

D But wild beasts shall lye there, and the houses shalbe full of great oules. Estriches shall dwell there, and apes shall daunce there: the lytle oules shall crye in the palaces, one after another, and dragons shalbe in the pleasaunt parlours. And as for Babylons tyme it is at hand.

CHAP. XIV.

F And will geve it to the otters, and will make water poddels of it.

CHAP. XVI.

A Then sent the lordes of the lande a man of warre, from the rocke that lyeth toward the deserte: unto the hyll of the daughter of Syon.

Wherefore my bely rombled (as it had bene a lute) for Moabs sake, and mine inward members, for the bryck walles sake.

CHAP. XVIII.

A Wo be to the land of flyeng shippes, whych is of thys syde the floude of Ethiopia:

CHAP. XXI.

C He sawe two horsemen: the one rydyng upon an asse, the other upon a camell. And the lyon cryed: Lorde, I have stande wytyng all the whole daye, and have kepte my watche all the nyght.

Wyth that came there one rydyng upon a charet, whych answered, and sayde: Babylon is fallen, she is turned upsyde downe, and all the ymages of her godes are smytten to the grounde. This (O my felow thresshers and fanner) have I hearde of the Lorde of hostes the God of Israel to shew it unto you.

D The hevy burthen of Duma.

One of Seir cryed unto me: Watchman what hast thou espyed by nyght, Watchman what hast thou espyed by nyght? The watchman answered: The daye breaketh on, and the nyght is commyng: If youre request be earnest, then aske and come agayne.

CHAP. XXIII.

B Who hath devised soch things upon Tirus the crowne of all cytyes, whose merchauntes and captaynes were the hyghest and principall of the worlde?

D Thus shall it happen after LXX yeeres. The Lorde shall wyset the cytye of Tyrus, and it shall come agayne to her

BISHOP'S BIBLE. 1572 and 1576.

CHAP. XIII.

3 I have commanded my sanctified, I have also called my valiant ones, joying in mine honour to execute my wrath.

12 I will make a man dearer than fine gold, and a woman to be more woorth than a golden wedge of Ophir.

21 But fearefull wilde beastes shall lie there, and the houses shalbe full of great owles. Estrages shall dwell there, and apes shall dance there.

22 Wilde cattles shall crie in the palaces, and dragons shall be in the pleasaunt houses: and as for Babylons tyme it is at hand, and hir dayes shall not be prolonged.

CHAP. XIV.

23 I will give it to the otters, and will make water puddles of it.

CHAP. XVI.

1 Send the lorde of the world a lambe, from the rocke that lyeth toward the desert, unto the hil of the daughter of Zion.

11 Wherefore my bowels shall rumble like an harpe for Moabs sake, and mine inward partes for the cities sake that is made of brycke.

CHAP. XVIII.

1 O that land that trusteth under the shadowe of wings, (that lande) which is beyond the waters of Ethiopia.

CHAP. XXI.

7 And he sawe a charret which two horsemen sate upon, with the cariage of an asse, and the cariage of a camel: So he looked, and tooke diligent heede. And he cryed, a lion, my lorde, I stande continually upon the watche towre in the day time, and am appoynted to keepe my watch every nyght:

9 And beholde, heere commeth a charret of men, with two horsemen, and hee answered and sayd, Babylon is fallen, it is fallen, and all the images of hir gods hathe he smitten downe unto the grounde.

10 Thou art he whome I must threshe, and thou belongest to my corne floure: This that I hearde of the Lorde of hostes the God of Israel, have I shewed unto you.

11 The burden of Duma. He calleth to mee out of Seir: Watchman, what hast thou espyed by nyght! Watchman, what haste thou espyed by nyght?

12 The watchman sayd, The morning commeth, and so dothe the nyght: if ye will aske me any question, then aske it: Returne and come agayne.

CHAP. XXIII.

8 Who hath devised this against Tyre that crowneth herselfe? whose merchauntes are princes, and whose factours are honorable in the worlde.

17 And after the ende of the seventie yeeres shal the Lorde visite Tyre and she shal convert unto hir reward, and

GENEVAN TRANSLATION. Edin. Printed by ALEX. ARBUTHNOT, 1578.

CHAP. XIII.

3 I have commanded them, that I have sanctified : and I have called the mightie to my wrath, and them that rejoyce in my glorie.

12 I will make a man more precious then fine golde, even a man above the wedge of golde of Ophir.

21 But Ziim shall lodge there, and their houses shall be full of Ohim : ostriches shall dwell there, and the satyrs shall dance there.

22 And Jim shall cry in their palaces, and dragons in their pleasant palaces : and the time thereof is ready to come, and the dayes thereof shall not be prolonged.

CHAP. XIV.

23 And I will make it a possession to the hedgehog, and pooles of water.

CHAP. XVI.

1 Send yee a lambe to the ruler of the world from the rocke of the wilderness, unto the mountaine of the daughter of Zion.

11 Wherefore my bowels shall sound like an harpe for Moab, and mine inward parts for Ker-haresh.

CHAP. XVIII.

1 Oh, the land shadowing with wings, which is beyond the rivers of Ethiopia.

CHAP. XXI.

7 And he saw a charet with two horsemen : a charet of an asse, and a charet of a camel : and he hearkened and tooke diligent heede.

8 And he cried, A lion : my lord, I stand continually upon the watch towre in the day time, and I am set in my watch every night :

9 And behold, this mans charet cometh with two horsemen, and hee answered and said, Babel is fallen, it is fallen, and all the images of her gods hath he broken unto the ground.

10 O my threshing, and the corne of my floore, that which I have heard of the Lorde of hostes, the God of Israel, have I shewed unto you.

11 The burden of Dumah, He calleth unto me out of Seir, Watchman, what was in the night ? Watchman, what was in the night ?

12 The watchman said, The morning cometh, and also the night. If ye will aske, enquire : returne and come.

CHAP. XXIII.

8 Who hath decreed this against Tyrus (that crowneth men) whose marchants are princes : whose chapmen *are* the nobles of the world :

17 And it the ende of seventie yeeres shall the Lord visite Tyrus, and shee shall returne to her wages, and shall commit

KING JAMES' OR PRESENT TRANSLATION

CHAP. XIII.

3 I have commanded my sanctified ones, I have also called my mighty ones for mine anger, *even* them that rejoyce in my highness.

12 I will make a man more precious than fine gold ; even a man than the golden wedge of Ophir.

21 But wild beasts of the desert shall lie there ; and their houses shall be full of doleful creatures ; and owls shall dwell there, and satyrs shall dance there.

22 And the wild beasts of the islands shall cry in their desolate houses, and dragons in *their* pleasant palaces ; and her time *is* near to come, and her days shall not be prolonged.

CHAP. XIV.

23 I will also make it a possession for the bittern, and pools of water ;

CHAP. XVI.

1 Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion.

11 Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kir-haresh.

CHAP. XVIII.

1 Woe to the land shadowing with wings, which *is* beyond the rivers of Ethiopia :

CHAP. XXI.

7 And he saw a chariot *with* a couple of horsemen, a chariot of asses, *and* a chariot of camels ; and he hearkened diligently with much heed.

8 And he cried, A lion : My lord, I stand continually upon the watch-tower in the day-time, and I am set in my ward whole nights ;

9 And, behold, here cometh a chariot of men, *with* a couple of horsemen. And he answered and said, Babylon is fallen, is fallen ; and all the graven images of her gods he hath broken unto the ground.

10 O my threshing, and the corn of my floor : that which I have heard of the Lord of hosts, the God of Israel, have I declared unto you.

11 The burden of Dumah. He calleth to me out of Seer, Watchman, what of the night ? Watchman, what of the night ?

12 The watchman said, The morning cometh, and also the night : if ye will enquire, enquire ye ; return, come.

CHAP. XXIII.

8 Who hath taken this counsel against Tyre, the crowning *city*, whose merchants *are* princes, whose traffickers *are* the honourable of the earth ?

17 And it shall come to pass, after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her

JOHN ROGERS' TRANSLATION: 1537.

BISHOPS' BIBLE, 1572 and 1577.

marchaundayse, and shall occupye wyth all the kyngdomes that be in the worlde.

But all her occupyinge and wynnyng shall be halowed unto the Lorde. For then shall they laye up nothyng beynde them nor upon heapes: but the marchaundayse of Tirus shall helonge unto the cytesyns of the Lorde, to y^e feadyng and sustenyng of the hungry, and to the clothinge of the aged.

CHAP. XXIV.

B There shall no more wyne be droneke with myrth, the beere shall be bytter to them that drinke it,

c Praise the name of the Lorde God of Israel, in the valleys and ilandes.

d The earth shall geve a greate crack, it shall have a sore ruyne, and take an horrible fall. The earth shall stacker lyke a droncken man, and be taken away lyke a tent.

CHAP. XXV.

B Thou art a defence agaynst evell wether, a shadowe agaynst the hete. But unto the presumptuous, thou art lyke a stronge whyrlewynde, that casteth downe the boasting of the ungodly.

CHAP. XXVII.

A Then the Lorde wyth hys hevye great, and longe sweardes shall viset leviathan that envynoble serpent, and shall slaye the whalefysch in the see. At the same tyme shall men synge of the vyneyarde of Muscatel.

CHAP. XXIX.

A Wo be unto the O Ariel, thou cite that David wanne. Take yet some years, and let some feastes yet passe over: then shall Ariell be beseged, so that she shall be hevye and sorrowfull, and shall be unto me even as a lyon.

Thy voyce shall come out of the earth, lyke the voyce of a witch, and thy talkyng shall groane out of the myre.

CHAP. XXX.

D A thousand of you shall fle for one, or at the most for fyve, which do but only geve you evell wordes: untill ye be desolate, as a shipmast upon an hye mountayne, and as a beaken upon an hyll.

c Moreover, if ye destroye the silver workes of your idoles and cast away the golden coapes that ye deckte them wythall (as fylthines) and saye gett you hence:

G For he hath prepared the fyre of payne, from the begynnyng, yee even for kynges also.

shall committ fornication¹ with all the kingdomes of the earth that are in the worlde.

18 Their occupying also, and their rewarde shall be holy unto the Lorde; their gaynes shall not be layde up, nor kept in store, but it shall be theirs that dwell before the Lorde, that they maye eate ynough, and have clothing sufficient.

CHAP. XXIV.

9 They shall drynke no more wine with myrth strong drinke shall be bitter to them that drynke it.

15 Wherefore prayse ye the Lorde in the valleys, even the name of the Lorde God of Israel in the isles of the sea.

19 The earth is utterly broken downe, the earth hath a sore ruine, the earth quaketh exceedingly.

20 The earth shall reele too and fro like a drunkard, and shall be removed lyke a tent.

CHAP. XXV.

4 For thou hast bene a strengthe unto the poore, and a succour for the needie in hys trouble, a refuge agaynst eyll weather, a shadow against the heate: for the blast of raging men is like a storme that casteth down a wall.

CHAP. XXVII.

1 In that daye, the Lorde with his sore, great, and mightie swordes, shall visite Leviathan the fugitive serpent, even Leviathan that crooked serpent, and he shall slay the dragon that is in the sea.

2 In that daye see that ye sing of the congregation, which is the vineyard that bringeth forth the best wine:

CHAP. XXIX.

1 Wo unto thee, O Ariel, Ariel, thou cite that David dwelte in: goe on from yeere to yeere, and let the lambes be slayne.

2 I will lay siege unto Ariel, so that there shall be heavynesse and sorrowe in it: and it shall be unto me even an autler of slaughter.

4 Thy voyce also shall come out of the grounde lyke the voyce of a witch, and thy talking shall whisper out of the dust:

CHAP. XXX.

17 A thousand shall fle at the rebuke of one, and at the rebuke of fyve shall ye all fle, till ye bee left as a shipmast uppon the top of a mountayne, and as a beaken upon an hyll.

22 Ye shall destroy also the covering of your sylver images and the decking of your golden idoles, even as filthynesse shalt thou put them away: and thou shalt say unto it, get thee hence.

33 For the fyre of hell is ordeyned from the beginning, yea even for the king it is prepared:

¹ From what follows in the Latin verse, it is clear the translators of the three last versions have mistaken the meaning of the Hebrew word which they render fornication, when it ought to have been a *conjunction* or *commerce*. To give them a *hire* or *reward* for their fornication with *all nations* is a

CH'YAN TRANSLATION. Edit.: Printed by ALEX. ARBUTHNOT 1473

KING JAMES' OR PRESENT TRANSLATION

fornication with all the kingdomes of the earth, that are in the world.

18 Yet her occupying and her wages shall be holy unto the Lord: it shall not be layd up nor kept in store, but her merchandise shall be for them that dwell before the Lord, to eate sufficiently, and to have durable clothing.

CHAP. XXIV.

9 They shall not drinke wine with mirth: strong drink shall bee bitter to them that drinke it.

15 Wherefore prayse ye the Lorde in the valleyes, *even* the name of the Lorde God of Israel in the yles of the sea.

19 The earth is utterly broken downe: the earth is cleane dissolved: the earth is mooved exceedingly.

20 The earth shall reele to and fro like a drunken man, and shall be removed like a tent;

CHAP. XXV.

4 For thou hast beene a strength unto the poor, *even* a strength to the needie in his trouble, a refuge against the tempest, a shadowe against the heate: for the blast of the mightie is like a storme against the wall.

CHAP. XXVII.

1 In that day the Lord with his sore and great and mightie sword shall visite Liviathan, that pearcing serpent, *even* Liviathan that crooked serpent, and he shall slay the dragon that is in the sea.

2 In that day sing of the vineyard of red wine.

CHAP. XXIX.

1 Ah! altar, altar of the citie that David dwelt in; adde yeere unto yeere: let them kill lambes.

2 But I will bring the altar unto distresse, and there shall bee heavinesse and sorrow, and it shalbe unto me like an altar.

4 Thy voice also shall be out of the ground, like him that hath a spirit of divination, and thy talking shall whisper out of the dust.

CHAP. XXX.

17 A thousand *as* one shall flee at the rebuke of one: at the rebuke of five shall ye flee, till ye be left as a shipmast upon the top of a mountaine, and as a beaken upon an hill.

22 And yee shall pollute the covering of the images of silver, and the rich ornament of thine images of gold, and cast them away as a menstruous cloth, and thou shalt saye unto it, Get thee hence.

33 For Topheth is prepared of old; it is even prepared for the king:

hire, and shall commit fornication with all the kingdomes of the world upon the face of the earth.

18 And her merchandise and her hire shall be holiness to the Lord: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing.

CHAP. XXIV.

9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

15 Wherefore glorify ye the Lord in the fires, *even* the name of the Lord God of Israel in the isles of the sea.

19 The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20 The earth shall reel to and fro like a drunkard, and shall be removed like a cottage;

CHAP. XXV.

4 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones *is* as a storm *against* the wall.

CHAP. XXVII.

1 In that day the Lord, with his sore, and great, and strong sword, shall punish leviathan the piercing serpent, *even* leviathan that crooked serpent; and he shall slay the dragon that *is* in the sea.

2 In that day sing ye unto her, A vineyard of red wine.

CHAP. XXIX.

1 Woe to Ariel, to Ariel, the city *where* David dwelt! add ye year to year; let them kill sacrifices.

2 Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.

4 And thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.

CHAP. XXX.

17 One thousand *shall flee* at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.

22 Ye shall defile also the covering of thy graven images of silver, and the ornaments of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.

33 For Tophet is ordained of old; yea for the king it is prepared;

horrible idea. I should think it pretty clear, that John Rogers gives the true meaning of the passage. the only wonder is, that having his version already translated, they should have made the mistake.

JOHN BURGESS' TRANSLATION 1537.

BISHOPS' BIBLE 1572 and 1576

CHAP. XXXII.

c Up (ye rich and ydle cyties) harken upon my voyce. Ye carelesse cities marke my wordes. After yeaeres and dayes shall ye be brought in feare, O ye carelesse cyties. For harvest shall be out, and the grape gatherynge shall not come. O ye rych ydell cyties ye that feare no parell, ye shall be abashed and removed: when ye see the barrennesse, the nakednesse, and preparynge to warre. Ye shall knock upon your brestes, because of the pleasaunt felde, and because of the frutefull vyneyarde.

CHAP. XXXIII.

B Beholde their angels crye without, the messaungers of peace wepe bitterly.

c Hys eyes shall se the kyng in hys glory: and in the wyde worlde, and hys herte shall delyte in the feare of God. What shall then become of the scribe: of the senatour: what of hym that teacheth chyldren:

CHAP. XXXIV.

B There shall the unycornes fall with the bulles, (that is with the gyautes),

D There shall straunge visures and monstrous beastes mete one another, and the wyld kepe company together. There shall the lamya lye, and have her lodgynge. There shall the hedgehoge buylde, digge, be there at home, and brynge forth his younge ones. There shall the kytes come together, ech one to his lyke.

CHAP. XXXV.

c There shall be fotepathes and comon stretes, this shalbe called the holy waye. No uncleane person shall go thorow it, for the Lorde himselfe shall go with them that waye, and the ignoraunt shall not erre,

CHAP. XXXVI.

c Hath he not sent me to them also that lye upon the wall? that they be not compelled to eate their awne donge, and drincke their awne stale with you:

CHAP. XXXVIII.

c My lyfe is hewen of, lyke as a weever cutteth off his webbe.

CHAP. XXXIX.

A And Hezekiah was glad thereof and shewed them the commodityes of his treasure, of sylver, of gold, of spyces, and rootes, of precyous oyles, all that was in his cubbordes and treasure houses.

CHAP. XXXII.

9 Up ye rich and idle women, hearken upon my voyce, ye carelesse daughters marke my wordes.

10 Many yeaeres and days shal be brought in feare, O ye carelesse women: for the vintage shall fayle, and the harvest shall not come.

11 Be ye abashed you that live in aboundance, tremble you that live carelesse, cast off your raymente, make yourselves bare, and put sackloth about yow.

12 For as the infantes weepe when their mother's teates are dried up: so shall you weepe for your fayre feeldes, and fruitefull vineyardes.

CHAP. XXXIII.

7 Behold, the messengers shall crie without: and the embassadours of peace shall weepe bitterly.

17 Thine eyes shall see the king in his glorye, even the king of the farre countries shall they see.

18 Thyne harte studyed for feare, thinking thus: What shal then become of the scribe! or the receiver of our money? what of him that taxed our fayrest houses?

CHAP. XXXIV.

7 There shall the unicornes fall with them, and the bulles with the gigantes,

14 There shal straunge visures and monstrous beastes meete one another, and the wild kepe company together: there shal y^e lamia lye and have hir lodging.

15 There shal the owle make hir nest, build, be there at home, and bring forth hir younge ones: there shall the kites come together, eache one to his like.

CHAP. XXXV.

8 There shall bee fotepathes and common streetes, this shal be called the holy way: no uncleane persone shal goe through it, for the Lord himselfe shal goe with them that waye, and the wayfarer nor ignorant shall not erre.

CHAP. XXXVI.

12 Hath he not sent me to them also that lie upon the wall? that they may be compelled to eate their owne dounge and drinke their owne stale with you?

CHAP. XXXVIII.

12 I have hewen off my life by my sinnes, like as a weaver cutteth off his webbe:

CHAP. XXXIX.

2 And Hezekiah was glad thereof, and shewed them the house of his treasures of silver and gold, of spices and rootes, of precious oyles, and all that was in his cupbords and treasure houses:

GENEVAN TRANSLATION. Edit. Printed by ALEX. ARBUTHNOT. 1579.

CHAP. XXXII.

9 Rise up, ye women that are at ease : heare my voice, ye careless daughters : hearken to my words.

10 Yee women, that are careless, shall bee in feare above a yeere in dayes : for the vintage shall fail, and the gathering shall come no more.

11 Yee women that are at ease, bee astonished : feare, O yee careless women : put off the clothes : make bare, and gird sackcloth upon thy loynes.

12 Men shall lament for the teates, *even* for the pleasant fields, and for the fruitfull vine.

CHAP. XXXIII.

7 Behold, their messengers shall cry without, and the ambassadours of peace shall weepe bitterly.

17 Thine eyes shall see the king in his glory : they shall behold the land farre off.

18 Thine heart shall meditate feare, Where is the scribe ? where is the receiver ? where is he that counted the towers ?

CHAP. XXXIV.

7 And the unicorn shall come downe with them, and the heiffers withe the bulles ;

14 There shall meete also Ziim and Jim, and the satyre shall cry to his fellow, and the shrichowle shall rest there, and shall finde for herselfe a quiet dwelling.

15 There shall the owle make her nest, and lay, and hatch, and gather them under her shadow : there shall the vultures also bee gathered, every one with her make.

CHAP. XXXV.

8 And there shal be a path and a way, and the way shall bee called holy : the polluted shall not passe by it : for he shall be with them, and walke in the way, and the fooles shall not erre.

CHAP. XXXVI.

12 And not sent me to the men that sit on the wall ? that they may cate their owne dounge, and drinke their owne pisse with you.

CHAP. XXXVIII.

12 I have cut off like a weaver my life :

CHAP. XXXIX.

2 And Hezekiah was glad of them, and shewed them the house of the treasures, the silver and the golde, and the spices, and the precious oyntment, and all the house of his armour, and all that was found in his treasures :

KING JAMES SIXTHS PRESENT TRANSLATION.

CHAP. XXXII.

9 Rise up, ye women that are at ease ; hear my voice, ye careless daughters ; give ear unto my speech.

10 Many days and years shall ye be troubled, ye careless women : for the vintage shall fail, the gathering shall not come.

11 Tremble, ye women that are at ease ; be troubled, ye careless ones : strip you, and make you bare, and gird *sackcloth* upon *your* loins.

12 They shall lament for the teats, for the pleasant fields, for the fruitful vine.

CHAP. XXXIII.

7 Behold their valiant ones shall cry without ; the ambassadors of peace shall weep bitterly.

17 Thine eyes shall see the King in his beauty ; they shall behold the land that is very far off.

18 Thine heart shall meditate terror. Where *is* the scribe ? where *is* the receiver ? where *is* he that counted the towers ?

CHAP. XXXIV.

7 And the unicorns shall come down with them, and the bullocks with the bulls ;

14 The wild beasts of the deserts shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow ; the screech owl also shall rest there, and find for herself a place of rest.

15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow : there shall the vultures also be gathered, every one with her mate.

CHAP. XXXV.

8 And an highway shall be there, and a way, and it shall be called, The way of holiness ; the unclean shall not pass over it ; but it *shall be* for those : the wayfaring men, though fools, shall not err *therein*.

CHAP. XXXVI.

12 *Hath he not sent me* to the men that sit upon the wall, that they may eat their own dung, and drink their own pisse with you ?

CHAP. XXXVIII.

12 I have cut off like a weaver my life :

CHAP. XXXIX.

2 And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures :

JOHN ROGERS' TRANSLATION. 1587.

CHAP. XL.

D Who hath holden the waters in hys fyst: who hath measured heaven with his spanne, and hath comprehended all the earth of the worlde in thre fyngers: who hath weyed the mountaynes and hylles:

Beholde, all people are in comparyson of hym, as a droppe to a boketfull, and are counted as the least thing that the balauance weyeth, Beholde, the isles are in comparyson of hym as the shadowe of the sonne beame.

CHAP. XLI.

D Beholde, I wyll make the a treading cart, and a new flayle, that thou mayest threshre and grynde the mountaynes, and bringe the hilles to powder.

E I plante in the waste grounde trees of cedre, boxe, myrre, and olyves. And in the drye I set fyrrer trees, elmes and hawthornes together.

CHAP. XLII.

C I wyll drye up the floudes of water and drinke up the ryvers.

CHAP. XLIII.

B I wyll saye to the north, let go. And to the south, kepe not back: but bring me my sonnes from farre, and my daughters from the endes of the worlde: Namely all those that be called after my name: for them have I created, fashioned, and made for myne honour.

Brynge forth that people whether they have eyes or be blynde, deafe or have eares. All nacyns shall come in one, and be gathered in one people.

CHAP. XLIV.

D I destroye the tokens of the witches, and make the soothsayers go wronge.

CHAP. XLVIII.

A Heare this O thou house of Jacob: ye that are called by the name of Israel, and are come out of one stocke with Juda:

CHAP. L.

B He waked myne eare up by tymes in the mornynge (as the scolemasters do) that I might herken.

But I offre my backe unto the smytters, and my cheks to the nyppers; I turne not my face from shame and spittyng.

CHAP. LI.

D Art not thou he, that hast wounded that proude lucifer, and hewen the dragon in peeces? Art not thou even he which hast dried up the depe of the see.

BISHOPS' BIBLE. 1572 and 1575.

CHAP. XL.

12 Who hath measured the waters in his fist? who hath measured heaven with his spanne, and hath comprehended all the earth of the worlde in three measures? who hath weighed the mountaynes and hilles in a ballance?

15 Behold, all people are in comparison of him as a droppe of a bucketfull, and are counted as the least thing that the ballance weigheth: yea and the isles he taketh up as a very little thing.

CHAP. XLI.

15 Behold, I will make thee a treading cart, and a newe flayle, that thou mayest threshre and grynde the mountaynes, and bring the hilles to powder.

19 I plant in the wast grounde trees of cedar, boxe, myrre, and olives, and in the dry I set fir trees, elms, and hawthornes, together.

CHAP. XLII.

15 I will dry up the fluddes to become ilandes, and drinke up the rivers.

CHAP. XLIII.

6 I will say to the north, let goe: and to the south, keepe not backe: but bringe mee my sonnes from farre, and my daughters from the endes of the world.

7 (Namely) all those that bee called after my name: for they have I created, fashioned, and made for myne honour.

8 Bring forth that people which is blind, and yet have eyes, which are deafe, although they have eares.

9 If all nations come in one, and be gathered together,

CHAP. XLIV.

25 I destroy the tokens of witches, and make the soothsayers fooles:

CHAP. XLVIII.

1 Heare this, O thou house of Jacob, yee that are called by the name of Israel, and are come out of the stocke with Juda:

CHAP. L.

4 Hee wakeneth mine eare up betimes in y^e morning, betimes in the morning, I say he will waken myne eare, that I might hearken as to the scholemaisters.

6 But I offered my backe unto the smitters, and my cheekes to the nyppers: I turned not my face from shame and spittings.

CHAP. LI.

9 Art not thou the same arme that haste wounded the proude, and heven the dragon in peeces? Art not thou even the same which hast dried up the deepe of the sea.

EVAN TRANSLATION. Edin : Printed by ALEX. ARBUTHNOT, 1840.

KING JAMES' OR PRESENT TRANSLATION.

CHAP. XL.

12 Who hath measured the waters in his fist; and counted heaven with the spauue, and comprehended the dust of the earth in a measure; and weighed the mountaines in a weight, and the hills in a balance?

15 Behold the nations *are* as a drop of a bucket, and are counted as the dust of the balance; behold, he taketh away the isles as a little dust.

CHAP. XLI.

15 Behold I will make thee a roller, and a new threshing instrument having teeth: thou shalt thresh the mountaines, and bring them to powder, and shalt make the hills as chaffe.

19 I will set in the wilderness the cedar, the shittah tree, and the myrrhe tree, and the pine tree, and I will set in the wilderness the firre tree, the elme and the boxe tree together.

CHAP. XLII.

15 I will make the floods ilands, and I will dry up the pools.

CHAP. XLIII.

6 I will say to the north, give: and to the south, keepe not backe: bring my sonnes from farre, and my daughters from the endes of the earth.

7 Every one shall be called by my name: for I created him for my glory, formed him and made him.

8 I will bring forth the blind people, and they shall have eyes, and the deaf, and they shall have eares.

9 Let all the nations be gathered together, and let the people be assembled.

CHAP. XLIV.

25 I destroy the tokens of the southsayers, and make them that conjecture, fooles,

CHAP. XLVIII.

1 Heare yee this, O house of Jaakob, which are called by the name of Israel, and are come out of the waters of Judah:

CHAP. L.

4 Hee will raise mee up in the morning; in the morning he will waken mine ear to heare, as the learned.

6 I gave my back unto the smitters, and my cheekes to the nippers: I hidde not my face from shame and spitting.

CHAP. LI.

9 Art not thou the same that hath cut Rahab, and wounded the dragon?

10 Art not thou the same which hath dried the sea, *even* the waters of the great deepe,

CHAP. XL.

12 Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

15 Behold, the nations *are* as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

CHAP. XLI.

15 Behold, I will make thee a new sharp thrashing instrument having teeth: thou shalt thrash the mountains, and beat *them* small, and shalt make the hills as chaff.

19 I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree; I will set in the desert the fir-tree, *and* the pine, and the box-tree together.

CHAP. XLII.

15 I will make the rivers islands, and I will dry up the pools.

CHAP. XLIII.

6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

7 *Even* every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

8 Bring forth the blind people that have eyes, and the deaf that have ears.

9 Let all the nations be gathered together, and let the people be assembled:

CHAP. XLIV.

25 That frustrateth the tokens of the liars, and maketh diviners mad;

CHAP. XLVIII.

1 Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah;

CHAP. L.

4 He wakeneth morning by morning; he wakeneth mine ear to heare as the learned.

6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

CHAP. LI.

9 *Art* thou not it that hath cut Rahab, *and* wounded the dragon?

10 *Art* thou not it which hath dried the sea, the waters of the great deep;

JOHN ROBERTS' TRANSLATION. 1537.

CHAP. LII.

d But ye shall not go out with sedycion, nor make haste as they y^e fle awaye: for the Lorde shall go before you, and the God of Israel shall kepe the watche.

Beholde, my servaunt shall deale wysely, therefore shall he be magnyfied, exalted and greatly honoured. Lyke as the multitude shal wondre upon him, because his face shalbe so deformed, and not as a mans face, and his bewtie lyke no man: Even so shall the multytude of the Gentyles loke unto him, and the kings shall shut their mouthes before him. For they that have not bene tolde of him, shall se hym, and they that herde nothing of him, shall beholde hym.

CHAP. LIII.

c He shall be had awaye, his cause not herde, and without eny judgment: whose generacyon yet no man maye nombre, when he shalbe cut of from the grounde of the lyvyng whych punishment shall go upon him, for the transgression of my people.

His grave shall be geven him with the condemned, and his crucyfing with the theves. Whereas he did never violence ner unrhyt, nether hath ther bene eny disceatfulnesse in his mouth.

d Yet hath it pleased the Lorde to smyte him with infirmitie, that when he had made hys soule an offering for synne, he might se longe lasting sede. And this devyce of the Lorde shall prosper in his hande. With travayle and labour of his soule, shall he obtayne great ryches. My ryghteous servaunt shall with his wysdome justifie and develyer the multytude for he shall beare awaye their synnes.

Therefore wyll I geve him the multytude for his parte, and he shall devyde the stronge spoyle because he shall geve over his soule to death, and shalbe reckened amonge ye transgressours, which nevertheles shall take away the synnes of the multytude, and make intercessyon for the mysdoers.

CHAP. LIV.

c I wyll make thy walles of precyous stones, and thy fondacyon of sapphires, thy wyndowes of chystal, thy gates of fyne cleare stone, and thy borders of pleasaunt stoncs.

CHAP. LIX.

Yea the truth is layde in preson, and he that refraineth himselfe from evyl, must be spoyled.

When the Lorde sawe this, it displeased him sore, that there was no where any equite.

He sawe also that there was no man whiche had pitie thereof, or was grieved at it. And he helde him by hys owne power, and cleved to his owne ryghteousnesse.

He put ryghteousnesse upon hym for a brestplate, and set the helmet of health upon his heade. He put on wrath steade of clothinge, and toke gelousye aboute hym for a cloke (lyke as when a man goeth forth wrothfully to recompence hys enemies, and to be avenged of his adversaries.) namely that he might recompence and rewarde the ilandes.

BISHOP'S BIBLE. 1576 and 1579.

CHAP. LII.

12 For ye shal not escape by running, nor by fleeing away; but the Lorde shal goe before you, and the God of Israel shal gather you together.

13 Beholde, my servaunt shall deale prosperously, therefore shall he be magnified, exalted, and greatly honoured.

14 Like as the multitude shall wonder upon him, because his face shall be so deformed, and not as mans face, his beautie like no man:

15 Even so shall the multytude of the Gentiles speak of him and kinges shall shut their mouthes before him: for they have seen that which was not tolde to them, and understand that whereof they had not hearde.

CHAP. LIII.

8 From the prison and judgement was hee taken, and his generation who can declare? for he was cut off from the grounde of the living, which punishment did goe upon hym for the transgression of my people.

9 His grave was given him with the condemned, and with the rich man at his death, whereas he did never violence nor unrhyt, neyther hathe there bin any deceitfulnesse in his mouth.

10 Yet hath it pleased the Lord to smite hym with infirmitie, that when he had made his soule an offering for sinne, he might see long lasting seede: and this devyce of the Lorde shall prosper in his hande.

11 Of the travayle and labour of his soule, shall he see the fruite, and bee satisfied: my righteous servaunte shall with his knowledge justifie the multytude for he shall beare their synnes.

12 Therefore wil I give him amon ye great ones his part and he shall divide the spoyle with the mightie, because he giveth over hys soule to death, and is reckoned among the transgressours: whiche neverthelesse hath taken away the synnes of the multytude, and made intercession for the misdoers.

CHAP. LIV.

11 I will make thy walles of pretious stones, and thy foundation of sapphires,

12 Thy wyndowes of Christall, thy gates of fyne cleare stone, and all thy borders of pleasant stoncs.

CHAP. LIX.

15 Yea the trueth is taken away, and he that refrayneth himselfe from evyl, must be spoyled. When the Lorde sawe this, it displeased hym soare that there was no equitie.

16 He sawe also that there was no man ryghteous, and he wondrous that there was no man to helpe hym: wherefore he helde hym by his owne power, and he sustayned hym by his owne ryghteousnesse.

17 He put ryghteousnesse upon him for a brestplate, he set the helmet of health upon his head: he put on wrath in the steade of clothynge and tooke jelousie aboute hym for a cloke.

18 Even as when a man goeth fourth wrathfully to recompence his enemies, and to be avenged of his adversaries, he will recompence and rewarde the ilandes.

GENEVAN TRANSLATION. Edited by ALAN ARBOUTHNOT, 1979.

KING JAMES' or THE SPENT TRANSLATION.

CHAP. LII.

12 For ye shall not goe out with haste, nor depart by fleeing away : but the Lord will goe before you, and the God of Israel will gather you together.

13 Behold, my servant shall prosper: hee shall be exalted and extolled, and be very high.

14 As many were astonished at thee (his visage was so deformed of men and his forme of the sonnes of men) so shall hee sprinkle many nations: the kings shall shut their mouthes at him: for that which had not been told them shall they see, and that which they had not hearde, shall they understand.

CHAP. LIII.

8 He was taken out from prison, from judgement: and who shall declare his age: for he was cut out of the land of the living: for the transgression of my people was hee plagued.

9 And hee made his grave with the wicked, and with the rich in his death, though hee had done no wickednesse, neither was any deceite in his mouth.

10 Yet the Lord would breake him, and make him subject to infirmities: when he shall make his soule an offering for sinne, hee shall see *his* seede and shall prolong *his* dayes, and the will of the Lord shall prosper in his hand.

11 He shall see of the travel of his soule and shall be satisfied: by his knowledge shall my righteous servant justifie many: for he shall beare their iniquities.

12 Therefore will I give him a portion with the great, and hee shall divide the spoyles with the strong, because hee hath powred out his soule unto death: and he was counted with the transgressors, and he bare the sinne of many, and prayed for the trespassers.

CHAP. LIV.

11 I will lay thy stones with the carbuncle, and lay thy foundation with sapphires.

12 And I will make thy windowes of emeraudes, and thy gates shining stones, and all thy borders of pleasant stones.

CHAP. LIX.

15 Yea trueth fayleth, and he that refraineth from evill, maketh himselfe a praye: and when the Lorde sawe it, it displeased him, that there *was* no judgement.

16 And when he saw that there was no man, he wondred that none woulde offer himselfe. Therefore his arme did save it, and his righteousness itselfe did sustaine it.

17 For he put on righteousness, as an habergeon, and an helmet of salvation upon his head, and he put on the garments of vengeance for clothing, and was cladde with zeale as a cloke.

18 As to make recompence, as to requite the furie of the adversaries, with a recompence to his enemies: he wyll fully repaye the ilandes.

CHAP. LII.

12 For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel *will* be your re-reward.

13 Behold my servant shall deal prudently, he shall be exalted and extolled, and be very high.

14 As many were astonished at thee; (his visage was so marred more than any man, and his form more than the sons of men;)

15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider.

CHAP. LIII.

8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.

10 Yet it hath pleased the Lord to bruise him; he hath put *him* to grief. When thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the Lord shall prosper in his hand.

11 He shall see of the travail of his soul; and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12 Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

CHAP. LIV.

11 I will lay thy stones with fair colours, and lay thy foundations with sapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

CHAP. LIX.

15 Yea, truth faileth; and he *that* departeth from evil maketh himselfe a prey: and the Lord saw *it*, and it displeased him that *there was* no judgment.

16 And he saw that *there was* no man, and wondered that *there was* no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.

17 For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloak.

18 According to *their* deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.

JOHN ROGERS' TRANSLATION. 1537.

CHAP. LX.

D I will make peace thy ruler, and ryghteousness thyne officer.¹

CHAP. LXI.

That they might be called excellent in ryghteousnesse, a planting of the Lord for him to rejoyce in.

CHAP. LXII.

B But thou shalt be called Hephribah, and thy lande Beula: for the Lorde loveth the, and thy lande shall be inhabited, and lyke as a younge man taketh a daughter to mariage, so shall God marye himselfe unto thy sonnes.

CHAP. LXV.

C But as for you ye are they that have forsaken the Lorde, and forgotten my holy hyll. Ye have set up an aluter unto fortune, and geven ryche drinck offerynges unto treasure.

CHAP. LXVI.

F For I wyl come to gather all people and tonges wyth their workes and imaginacyons: these shall come, and see my glory.

Unto them shall I geve a token, and send certayne of them (that be delyvered) amonge the Gentiles: into Celycia, Afryca, and Lidy, (where men can handle bowes) into Itale also and Greke lande.

The isles afarre of that have not herde speake of me, and have not scene my glory, shall preach my prayse amonge the Gentiles and shall bringe all youre brethren for an offrynge unto the Lorde, out of all people upon horses, charrettes, and horse lytters, upon mules and cartes to Jerusalem my holy hyll (sayeth the Lorde) lyke as the chyldren of Israel brynge the offrynge in cleane vessels to the house of the Lorde.

And I shall take out certayne of them for to be preastes and Levytes, sayeth the Lorde. For lyke as the new heaven and the new earth which I wyl make, shall be fast stablished by me: (sayeth the Lorde) so shall youre sede and youre name contynue and there shall be a new moone for the other, and a new Sabbath for the other, and all flesh shall come to worships before me (sayeth the Lorde) and they shall go forth and loke upon the caryons of them that have transgressed against me. For their wormes shall not dye nether shall their fyre be quenched, and all flesh shall abhorre them.

BISHOPS' BIBLE. 1572 and 1575

CHAP. LX.

17 I wil turne thine oppression into peace, and thyne exactions into ryghteousnesse.

CHAP. LXI.

3 That they myght be called trees of rycheousnesse, a plantyng of the Lorde for him to rejoyce in.

CHAP. LXII.

4 But thou shalt be called, My pleasure is in hir: and thy land shall be called, The married woman: for the Lord loveth thee, and thy lande shall be joynd in mariage.

CHAP. LXV.

11 But as for you, yee are they that have forsaken the Lord, and forgotten my holy hill: ye have set up an aluter unto Jupiter, and gyven riche drincke offerings unto the planetts.

CHAP. LXVI.

18 For I do know their workes and thoughts, and I wyl come to gather all people and tongues: then they shall come and see my glory.

19 Unto them shall I give a token, and send certayne of them that bee delivered among the Gentiles, into Cilicia, Affrica, and Lydia, where men can handle bowes, into Itale and also Greekeland: The isles farre off that have not hearde speake of mee, and have not seen my glory, shall preach my prayse among the Gentiles,

20 And shall bring all your brethren for an offering unto the Lord out of all the people, upon horses, charrettes, and horslitters, upon mules and cartes, to Hierusalem my holy hill, sayth the Lorde: lyke as the children of Israel bring the offering in cleane vessels to the house of the Lorde.

21 And I shall take out certayne of them for to be priests and Levites, saith the Lorde.

22 For like as the newe heaven, and the newe earth, which I will make, shall be fast stablished by me, saythe the Lorde: so shall youre seede and your name continue.

23 And it shall come to passe, that from moone to his moone, from Sabboth to his Sabboth, all fleshe shall come to worship before me sayth the Lorde.

24 And they shall goe forth, and looke upon the carrions of them that have transgressed against me: for their wormes shall not dye, neyther shall their fyre bee quenched, and all flesh shall abhorre them.

¹ CLEMENT, whom Paul, in his epistle to the Philippians, chap. iv. 3, calls his fellow-labourer; in his epistle of "The Church of God at Rome, to the

GENEVAN TRANSLATION. Edm. Printed by ALEX. ARBUTHNOT, 1579.

CHAP. LX.

17 I wyll also make thy governement peace, and thine exactours righteousness.

CHAP. LXI.

3 That they myght be called the Trees of ryghteousness, the planting of the Lord, that he might be glorified.

CHAP. LXII.

4 But thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord deliteth in thee, and thy lande shall have an husband.

CHAP. LXV.

11 But yee are they that have forsaken the Lord, and forgotten mine holy mountaine, and have prepared a table for the multitude and furnish the drinke offerings unto the number.

CHAP. LXVI.

18 For I *will visit* their works, and their imaginations, for it shall come that I will gather all nations, and tongues, and they shal come and see my glory.

19 And I will set a signe among them, and will send those that escape of them, unto the nations of Tarshish, Pul, and Lud, and to them that draw the bowe, to Tubal, and Javan, isles afarre off, that have not heard my fame, neither have seen my glory, and they shall declare my glory among the Gentiles.

20 And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in charets, and in horse litters, and upon mules, and swift beastes, to Jerusalem mine holy mountaine, saith the Lord, as the children of Israel offer in a cleane vessel in the house of the Lord.

21 And I will take of them for priests, and for Levites, saith the Lord.

22 For as the new heavens, and the new earth which I will make shall remaine before me, saith the Lord, so shall your seed and your name continue.

23 And from moneth to moneth, and from Sabbath to Sabbath shall all flesh come to worship before me, saith the Lord.

24 And they shall goe forth, and looke upon the carkeisses of the men that have transgressed against me: for their worme shall not die, neither shall their fire be quenched, and they shal be an abhorring unto all flesh.

KING JAMES' OR PRESENT TRANSLATION

CHAP. LX.

17 I will also make thy officers peace, and thine exactors righteousness.

CHAP. LXI.

3 That they might be called Trees of righteousness, The planting of the Lord, that he might be glorified.

CHAP. LXII.

4 But thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married.

CHAP. LXV.

11 But ye *are* they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink-offering unto that number.

CHAP. LXVI.

18 For I *know* their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

19 And I will set a sign among them, and I will send those that escape of them unto the nations, *to* Tarshish, Pul, and Lud, that draw the bow, *to* Tubal and Javan, *to* the isles afar off, that have not heard my fame, neither have seen my glory: and they shall declare my glory among the Gentiles.

20 And they shall bring all your brethren *for* an offering unto the Lord, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord.

21 And I will also take of them for priests, *and* for Levites, saith the Lord.

22 For as the new heavens, and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain.

23 And it shall come to pass, *that* from one new-moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord.

24 And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

Church of God at Corinth, renders *is come*, — "I will constitute their vessels, or rather, as the Vulgate reads, *is come*," also "Lectures on Ecclesiastical History," by Principal Cairnes, J. F. Anderson, London, 1860. Vol. 2, p. 154.

J E R E M I A H.

JOHN ROGERS' TRANSLATION. 1537

THE BOKE
OF
THE PROPHETE JEREMYE.

CHAP. I.



AFTER thys, the Lorde spake unto me saying: Jeremye what seyst thou? And I sayde: I see a walkyng rodde.
And I sayde: I do se a seethinge pot, lokinge from out of the northe hyther warde.
¶ For lo, I wil call all y^e officers of the kingdomes of the north,
For beholde, thys daye doo I make the a strong fensed towne, an yron pyler, and a walle of stele agaynst the whole lande.

CHAP. II.

c Is Israel a bonde servaunt, or one of the householde? why is he then so spoyled.

¶ Yee the chyldren of Noph and Taphnes have defyled thy necke.

And what hast thou now to do in the strete of Egypte: to dryneke foule water? ether what makest thou in the way to Assvria? To drinke water of the floude.

E Though thou washe the with nitrus and make thyselfe to savoure w^t that swete smelling herbe of Borith: yet in my sight thou art stayned wyth thy wyckedness saith the Lord thy God.

G Upon thy wynges is founde the bloude of poore and innocent people, and that not in corners and holes only, but openly in all these places.

CHAP. III.

A Lift up thine eyes on every syde, and loke, yf thou be not defyled. Thou hast wayted for them in the streetes, and as a murtherer in the wilderness. Thorow thy whordome and shamefull blasphemies, is the lande defyled.

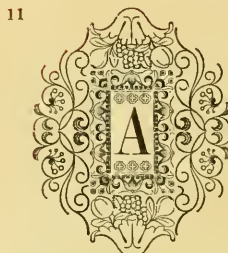
CHAP. IV.

G Ah wo is me, how sore vexed and faynte is my herte, for them that are slayne?

BISHOP'S BIBLE. 1572 and 1575

THE BOOKE
OF
THE PROPHETE JEREMIE.

CHAP. I.



AFTER this the Lorde spake unto me saying, Jeremie what seest thou? And I sayd, I see a rod of an almonde tree.
13 And I sayde I do see a seething potte, looking from out of the north.
15 For loe, I wyll call all the kindredes of the kingdomes of the north.
18 For beholde, thys day doo I make thee a strong fensed towne, an yron pyller, and a brasen wal, agaynst the whole lande.

CHAP. II.

14 Is Israel a bonde servaunte, or one of the houshold? why is he then so spoyled?

16 Yea the chyldren Noph and Taphnes shall cracke their crowne.

18 And what hast thou nowe to doe in the streete of Egypt, to drinke water out of Nilus? ether what makest thou in the way to Assyria, to drink water of the floud!

22 Though thou wash thee with nitrus, and make thyselfe to savour with that sweete smelling hearbe of Borith: yet in my syght thou art stained with thy wickedness, sayeth the Lorde thy God.

34 Upon thy wynges is found the bloud of poore and innocent people whome thou diddest not fynde in corners and holes: but thou sluest the prophetes for reproving all these things.

CHAP. III.

2 Lift up thine eyes to the high places, and looke where thou hast not been defyled: Thou hast wayted for them in the streetes, as a murderer in the wilderness, through thy whoredome and shamefull blasphemies is the land defyled.

CHAP. IV.

31 Ah! woe is me, howe sore vexed and faynt is my hert for feare of the murderers.

J E R E M I A H.

GENEVAN TRANSLATION. Edm. Printed by ALEX. ARDUTHNOT. 1579.

KING JAMES'S OR PRESENT TRANSLATION.

J E R E M I A H.

CHAP. I.



11 For I, beholde, I this day have made thee a defended citie, and an yron pillar and walles of bras against the whole lande.

CHAP. II.

14 Is Israel a servant, or is hee borne in the house? why then is hee spoyled?

16 Also the children of Noph and Tahapanes, have broken thine head.

18 And what hast thou now to doe in the way of Egypt? to drinke the water of Nilus: or what makest thou in the way of Asshur: to drinke the water of the river.

22 Though they wash thee with nitre, and take thee much sope, yet thine iniquitie is marked before mee, saith the Lord God.

34 Also in thy wings is found the blood of the soules of the poore innocents: I have not found it in holes, but upon all these places.

CHAP. III.

2 Lift up thine eyes unto the high places, and behold, where thou hast not played the harlot: thou hast sat waiting for them in the wayes, as the Arabian in the wilderness: and thou hast polluted the land with thy whoredomes, and with thy malice.

CHAP. IV.

31 Woe is mee now: for my soule fainteth because of the murtherers.

THE BOOK
OF

THE PROPHET JEREMIAH.

CHAP. I.



11 MOREOVER, the word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree.

13 And I said, I see a seething-pot; and the face thereof is toward the north.

15 For, lo, I will call all the families of the kingdoms of the north,

CHAP. II.

14 Is Israel a servant? is he a home-born slave? why is he spoiled?

16 Also the children of Noph and Tahapanes have broken the crown of thy head.

18 And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?

22 For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God.

34 Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these.

CHAP. III.

2 Lift up thine eyes unto the high places, and see where thou hast not been lien with: in the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms, and with thy wickedness.

CHAP. IV.

31 Woe is me now! for my soul is wearied because of murderers.

JOHN ROGERS' TRANSLATION. 1537.

CHAP. V.

A Loke thorow Jerusalem, beholde and se : seke thorowe her stretes also wythin, yf ye can fynde one man, that doth equall and ryght, or that laboureth to be faythfull: and I shall spare him sayeth the Lorde.

B The cat of the mountayne shall lye lurking by their cyties, to teare in peces all them, that come therout.

D As for the warnyng of the prophetes, they take it but for wynde, yee there is none of these, whych wyll tell them, that soche thynges shall happen unto them.

E Their arrowes are sodane death, yee they themselves be very giauntes. This people shall eate up thy frute and thy meate, yee they shall devour thy sonns and thy daughters, thy shepe and thy bullockes.

G And lyke as a net is full of hyrdes, so are their houses full of that whych they have gotten with falsched and disceate.

CHAP. VI.

C Lyke as a condyte aboundeth in water, even so this citie aboundeth in wyckedness. Robbery and unryghtuousnesse be very herde in her, sorow and woundes are ever there in my sight.

E Wherefore bring ye me incense from Saba, and swete smellyng calamus from farre countrees :

G The have I set for a prover of my hard people, to seke out and to trye their wayes.

CHAP. VII.

C What : thinke you this house that beareth my name, ys a denne of theves : And these things are not done privily, but before myne eyes.

CHAP. VIII.

C How darre ye saye then : we are wyse, we have the lawe of the Lorde amonge us : beholde, the dysceatfull penne of the scrybes setteth forth lies :

G For there is no more tryacle at Galaad, and there ys no physcyon, that can heale the hurte of my people.¹

CHAP. IX.

D I wyll make Jerusalem also an heape of stones, and a den of venymous wormes.

G Beholde the tyme cometh (sayeth the Lorde) that I wyll rysset all them whose foreskynne is uncircumcysed.

The Egypcyans, the Jewes, the Edomytes, the Ammonites,

BISHOPS' BIBLE. 1572 and 1575.

CHAP. V.

1 Looke through Hierusalem, beholde and see, seeke through hir strettes also within, if ye can finde one man that doth equall and righte, or seeketh for the trueth, and I shall spare that citie, sayth the Lord.

6 The Leopard dothe lie lurking by their cities to teare in peces all them that come thereout :

13 As for the warning of the prophetes, it is but winde, yea there is not the word of God in them : such things shall happen unto themselves.

16 Their arrowes are sudden death, yea they themselves be very giantes.

17 This people shall eate up thy fruite and thy meate, yea they shall devour thy sonnes and thy daughters, thy sheepe and thy bullockes,

27 And like as a net is full of hyrdes, so are their houses full of that whyche they have gotten with falshoode and deceite.

CHAP. VI.

7 Like as a conduite spouteth out waters, so she spouteth out hir wickednesse : Robberie and unrightcousnesse is hearde in hir, sorowe and woundes are ever there in my sight.

20 Wherefore bring ye me incense from Saba, and sweete smellyng calamus from farre countreyes ?

27 Thee have I set for a strong towre and a well fenced wal among my people, to seke out and to trye their wayes.

CHAP. VII.

11 What, thinke you this house that beareth my name is a denne of theves ? And yet I see what you thinke.

CHAP. VIII.

8 How dare ye say then, Wee are wise, wee have the law of the Lord among us ? Truly in wayne hath he prepared his penne, and vauely have the writers written it.

22 Is there not triacle at Gilead ? Is there no phisition there ? Why then is not the health of my people recovered ?

CHAP. IX.

11 I will make Jerusalem also an heape of stones, and a denne of venomous wormes :

25 Behold, the tyme cometh (sayth the Lorde) that I will visite all them whose foreskiinne is uncircumcised, and the circumcised.

26 The Egyptians, the Jewes, the Edomites, the Ammo-

¹ The introduction of *triacle* into this verse is very apt to excite our risible faculties; but there are many other words in the English language that have completely altered in their signification since 1537, the date of this translation. I hope, therefore, I shall be pardoned for giving the following short memoir, which throws light on the subject.

Philippus Aureolus Theophrastus Bombastus De Hohenheim, who was more generally known by the name of Paracelsus, was born, A.D., 1493, in Switzerland, and died in 1541. He visited France, Spain, Italy, and Germany, to improve his skill in medicine. In the course of his travels he discovered, or became acquainted, with some medicines not in common use, by the means of which he performed some extraordinary cures, which made the credulous public of those days the more readily believe his story, of having intercourse with spirits, who discovered to him the secret of making the elixir of

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KING JAMES on PRESENT TRANSLATION.

CHAP. V.

1 Runne to and fro by the streetes of Jerusalem, and behold now, and know, and inquire in the open places thereof if yee can finde a man, or if there be any that executeth judgement, and seeketh the trueth, and I will spare it.

6 A leopard shall watch over their cities: every one that goeth out thence, shall be torne in pieces.

13 And the prophets shalbe as winde, and the word is not in them: thus shall it come unto them.

16 Whose quiver is as an open sepulchre: they are all very strong.

17 And they shall eat thine harvest and thy bread: they shall devour thy sonnes and thy daughters: they shall eat up thy sheepe and thy bullocks.

27 As a cage is full of birds, so are their houses full of deceit:

CHAP. VI.

7 As the fountaine casteth out her waters, so shee casteth out her malice: crueltie and spoile is continually heard in her before mee with sorrow and strokes.

20 To what purpose bringest thou me incense from Sheba, and sweete calamus from a farre countrey:

27 I have set thee for a defence and fortresse among my people, that thou maist know and trye their wayes.

CHAP. VII.

11 Is this house become a den of theeves, whereupon my name is called before your eyes:

CHAP. VIII.

8 How doe ye say, wee are wise, and the lawe of the Lord is with us: Loe certainly in vaine made he it, the pen of the scribes is in vaine.

22 Is there no balme at Gilead? is there no physitian there? why then is not the health of the daughter of my people recovered.

CHAP. IX.

11 And I will make Jerusalem an heape, and a den of dragons.

25 Behold the dayes come saith the Lord, that I will visite all them, which are circumcised with the uncircumcised:

26 Egypt and Judah, and Edom, and the children of

CHAP. V.

1 Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be *any* that executeth judgment, that seeketh the truth; and I will pardon it.

6 A leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces;

13 And the prophets shall become wind, and the word *is* not in them: thus shall it be done unto them.

16 Their quiver *is* as an open sepulchre, they *are* all mighty men.

17 And they shall eat up thine harvest, and the bread, *which* thy sons and thy daughters should eat; they shall eat up thy flocks and thine herds;

27 As a cage is full of birds, so *are* their houses full of deceit.

CHAP. VI.

7 As a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her; before me continually is grief and wounds.

20 To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country?

27 I have set thee *for* a tower *and* a fortress among my people, that thou mayest know and try their way.

CHAP. VII.

11 Is this house, which is called by my name, become a den of robbers in your eyes?

CHAP. VIII.

8 How do you say, We are wise, and the law of the Lord *is* with us? Lo, certainly in vain made he *it*; the pen of the scribes *is* in vain.

22 *Is there* no balm in Gilead? *is there* no physician there? why then is not the health of the daughter of my people recovered?

CHAP. IX.

11 And I will make Jerusalem heaps, *and* a den of dragons.

25 Behold, the days come, saith the Lord, that I will punish all *them which are* circumcised with the uncircumcised.

26 Egypt, and Judah, and Edom, and the children of

life, which cured all disorders of the human body, and restored health and vigour to the constitution. This sovereign remedy was called **TRYACLE**. About this time the residuum of sugar, called molasses, was first introduced into England, and reported to cure colds, coughs, consumptions, and, indeed, a perfect cathartic for all usages; and having a resemblance to the **TRYACLE** of Paracelsus, the same name was given it. And as John Ray's sermons have a relation of the Scriptures four years before the death of that emulous discoverer of the imposture and ineffacy of **TRYACLE**, he concluded he could not find a better word to translate the oriental substance, which our present version renders **Opium**; and the Latin version of 1610 makes **Resin**; and which was considered sufficient to cure the clearest, or wound of the daughter of Zion. The words are—"Nunquid Resina non est in Galaad: aut medicus non est ibid. Quare igitur non est obducia cicutrix filiz populi mei."

JOHN ROGERS' TRANSLATION 1587

22

the Moabites, and the shaven Madianites, that dwell in the wilderness, for all the Gentyles are uncircumcysed in the flesh, but all the house of Israle are uncircumcysed in the herte.

CHAP. X.

B Sylver which is brought out of Tharsis, and beaten to plates; and golde from Ophir, a worcke that is made with the hande of the craftsman and the easter, clothed with yelow sylke and scarlet: even so is the worcke of their wyse men altogether.

C His wysdome maketh all men fooles. And confounded be all casters of ymages, for that they cast is but a wayne thyng, and hath no lyfe. Put awaye thyne unclennesse out of the land, thou that art in the stronge cities. For thus sayeth the Lorde: beholde I wyll now thurst out the inhabitants of this land a greate waye off, and trouble them of soch a fashion, that they shall no more be founde.

CHAP. XI.

A This is another sermon, which the Lorde commaunded Jeremye for to preach.

D But I (as a meke lamb) was carryed awaye to be slayne: not knowing that they had devised such a counsell agaynst me sayenge: we wyll destroye hys meate wyth wodd, and dryve him oute of the lande of the lyving: that his name shall never be thought upon.

CHAP. XIII.

A Go thy waye, and get thee a linnen breche, and gyrd it about thy loynes, and let it not be wet.

B For as strately as a breche lyeth upon a man's loynes, so strately dyd I bynde the whole house of Israle, and the whole house of Juda unto me.

Every pot shall be fylled with wyne.

The kynges that syt upon David's stole.

D For lyke as a man of Inde maye chaunge hys skynne, and the cat of the mountayne her spottes: so maye ye that be exerceysed in evyl do good.

26 Therefore shall I turne thy clothes over thy head, and discover thy thyghes, that thy privities may be seen.

CHAP. XIV.

A The worde of the Lord shewed unto Jeremye, concerninge the deth.

The Lordes shall sende their servauntes to fetch water.

The wyld asses shal stande in the mosse, and drawe in their wynde lyke the dragons, their eyes shal fayle for want of grasse.

B Why wilt thou make thyselfe a cowaarde, and as it were a gyaunte that yet maye not helpe? For thou art ours (O Lorde) and we beare thy name, therefore forsake us not.

CHAP. XV.

C Doth one yron hurte another, or one metall that cometh from the north, another:

BISHOPS' BIBLE 1572 and 1576

nites, the Moabites, and the shaven Madianites that dwell in the wilderness: for all the Gentiles are all uncircumcised in the fleshe, but all the house of Israel are uncircumcised in the hart.

CHAP. X.

9 Sylver is brought out of Tharsis, and beaten to plates, and golde from Ophir, a worke that is made with the hande of the craftsman, and they are clothed with yelow sylke and scarlet: all these are the worke of cunnyng men.

14 Hys wisdome maketh all men fooles, and confounded be casters of images: for that they cast is but a wayne thing, and hath no life.

17 Gather up thy wares out of the lande, thou that art in the strong place.

18 For thus saith the Lorde, Behold, I will nowe throwe as with a stone slyng, the inhabitants of this lande at this once, and I wil bring trouble upon them, that they shall prove true the wordes that I have spoken by the prophets,

CHAP. XI.

1 This is a sermon which the Lorde commaunded Jeremie for to preach.

19 But I am as a meeke lambe, an oxe that is caryed away to be slayne, not knowing that they had devised suche a counsell against me (sayng) we wil destroy his meate with wood, and drive him out of the lande of the lyving, that his name shall never be thought upon.

CHAP. XIII.

5 Goe thy way, and get thee a linnen gyrdle, and gyrd it about thy loynes, let it not be wet.

11 For as straightly as a girdle lyeth upon a man's loynes, so straightly did I bynde the whole house of Israel, and the whole house of Juda unto me.

12 Every pot shall be filled with wine.

13 The kings that sitte upon David's stoole.

23 May a man of Iude change his skinne, and the cat of the mountayne hir spottes? so may ye that be exercised in evyl do good?

26 Therefore shall I turne thy clothes over thy head, and discover thy shame.

CHAP. XIV.

1 The word of the Lorde shewed unto Jeremie concerning the dearth of the fruits.

3 The lords sent their servants to fetch water.

6 The wilde asses did stande in the high places, and drewe in their wind like the dragons, their eyes did fayle for want of grasse.

9 Why wilt thou make thyselfe a coward, and as it were a giant that yet may not help? But thou, O Lorde, art in the midst of us and thy name is called upon of us, forsake us not.

CHAP. XV.

12 Doth one iron hurt another? or one metal that cometh from the north another?

GENEVAN TRANSLATION. Edin. Printed by ALEX. ARBUTHNOT, 1579.

KING JAMES' OR PRESENT TRANSLATION.

Ammon and Moab, and all the utmost corners of them that dwell in the wilderness: for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart.

CHAP. X.

9 Silver plates are brought from Tarshish and gold from Uphaz, for the worke of the workman, and the hands of the founder: the blue silke and the purple is their clothing: all these things are made by cunning men.

14 Every man is a beast by his owne knowledge: every founder is confounded by the graven image: for his melting is but fulsehood, and there is no breath therein.

17 Gather up thy wares out of the land, O thou that dwellest in the strong place.

18 For thus saith the Lord, Behold, at this time I will throw as with a sling the inhabitants of the land and will trouble them, and they shall finde it so.

CHAP. XI.

1 The word that came to Jeremiah from the Lord,

19 But I was like a lambe, or a bullocke, that is brought to the slaughter, and I knew not that they had devised thus against mee, saying, Let us destroy the tree with the fruit thereof, and cut him out of the land of the living, that his name may be no more in memory.

CHAP. XIII.

1 Goe, and buy thee a linnen girdle, and put it upon thy loynes, and put it not in water.

11 For as the girdle cleaveth to the loynes of a man, so have I tyed to mee the whole house of Israel, and the whole house of Judah.

12 Every bottell shall be filled with wine,

13 Even the kings that sit upon the throne of David,

23 Can the blacke-moore change his skin, or the leopard his spots: then may ye also doe good, that are accustomed to doe evill.

26 Therefore I have also discovered thy skirts upon thy face, that thy shame may appeare.

CHAP. XIV.

1 The word of the Lord that came unto Jeremiah, concerning the dearth.

3 And their nobles have sent their inferiours to the water.

6 And the wyld asses did stand in the high places, and drew in their winde like dragons, their eyes did faile, because there was no grasse.

9 Why art thou as a man astonied, and as a strong man that cannot helpe: yet thou, O Lord, are in the mids of us, and thy name is called upon us: forsake us not.

CHAP. XV.

12 Shall the yron breake the yron, and the brasse that commeth from the north?

Ammon, and Moab, and all *that are* in the utmost corners that dwell in the wilderness: for all *these* nations *are* uncircumcised, and all the house of Israel *are* uncircumcised in the heart.

CHAP. X.

9 Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple *is* their clothing; they *are* all the work of cunning men.

14 Every man is brutish in *his* knowledge; every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them.

17 Gather up thy wares out of the land, O inhabitant of the fortress.

18 For thus saith the Lord, Behold, I will sling out the inhabitants of the land at this once, and will distress them that they may find *it* so.

CHAP. XI.

1 The word that came to Jeremiah from the Lord,

19 But I *was* like a lamb or an ox *that is* brought to the slaughter; and I knew not that they had devised devices against me, *saying*, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.

CHAP. XIII.

1 Go and get thee a linnen girdle, and put it upon thy loins, and put it not in water.

11 For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel, and the whole house of Judah,

12 Every bottle shall be filled with wine;

13 Even the kings that sit upon David's throne,

23 Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are accustomed to do evil.

26 Therefore will I discover thy skirts upon thy face, that thy shame may appeare.

CHAP. XIV.

1 The word of the Lord that came to Jeremiah concerning the dearth.

3 And their nobles have sent their little ones to the waters:

6 And the wild asses did stand in the high places, they snuffed up the winds like dragons; their eyes did fail, because *there was* no grass.

9 Why *shouldst* thou be as a man astonished, as a mighty man that cannot save? yet thou, O Lord, *art* in the midst of us, and we are called by thy name; leave us not.

CHAP. XV.

12 Shall iron break the northern iron and the steel?

JOHN ROGERS' TRANSLATION. 1587.

n When I had found thy wordes, I ate them up greedely : they have made my herte joyfull and glad for I call upon thy name, O Lord God of hostes.

Shall my hevynes endure for ever ? Are my plaghes then so greate, that they may never be healed ? Wilt thou be as a water that falleth, and can not continue.

And so shall I make the a stronge wall of stele agaynst this people,

And delyver the out of the hande of Tirauntes.

CHAP. XVI.

B No man shall beweepe them, no man shall clyppe or shave himself for them.

CHAP. XVII.

A Youre synne (O ye of the trybe of Juda) is written in the table of your hertes, and graven so upon the edges of your alters with a penne of yron and with an adamant clawe :

B The dysceatfull maketh a nest, but bryngeth forth no yonge : He commeth by ryches, but not ryghteously. In the midst of his life must he leave them behinde him, and at the last be founde a very foole.

CHAP. XVIII.

C Therefore thus sayeth the Lord : Aske amonge the heathen yf any man hath herde soch horrible thynges, as the daughter of Syon hath done.

Shall not the snowe (that melteth upon the stony rockes of Libanus ?) moysten the feildes : or maye the sprynges of waters be so graven awaye, that they runne no more, geve moystnesse, ner make fruitfull : But my people hath so forgotten me, that they have made a sacryfyce unto vayne goddesses. And whyle they folowed their awne wayes they are come out of the hys strete, and gone into a fote waye not used to be trodden.

D Come sayde they lett us cut out his tunge.

CHAP. XIX.

A Goe thy waye, and bye the an erthen pytcher, and bringe forth the senatours, and chefe preastes into the valley of the chyldren of Hennom, which lieth before the porte that is made of bryck.

CHAP. XX.

B O Lorde, thou makest me weake, but thou refreshest me, and makest me stronge agayne. All the daye longe am I despised, and laughed to scorne of every man.

CHAP. XXII.

E Jehoakim, the sonne of Josiah kinge of Juda : They

BISHOPS' BIBLE. 1572 and 1575

16 When I had found thy wordes, I dyd eate them up greedily, they have made my hart joyfull and glad : for thy name was called upon me, O Lord God of hostes.

18 Shal my heavynesse endure for ever ? Are my plagues then so great that they may never be healed ? Wylt thou be as one that is false, and as a water that falleth, and can not continue.

20 And so shall I make thee a strong brazen wall agaynst this people :

21 And deliver thee out of the handes of tyrantes.

CHAP. XVI.

6 No man shal beweepe them, no man shall clyp nor shave himself for them.

CHAP. XVII.

1 Your sinne (O ye of the tribe of Juda) is written in the table of your hartes, and graven upon the table of your alters with a pen of iron, and with an adamant clawe :

11 The partridge maketh a nest of egges, which she layde not : he commeth by riches, but not righteously, in the midst of his life must he leave them behinde him, and at the last be found a very foole.

CHAP. XVIII.

13 Therefore thus saith the Lorde, Aske among the heathen if any man have heard such horrible things, as the mayden Israel hath done ?

14 Wyl a man forsake the snowe of Libanus, which commeth from the rocke of the fildes ? or shall the cold flowing water that commeth from another place be forsaken ?

15 But my people hath forgotten mee, they have made sacrifice in wayne, and their prophetes make them fall in their wayes from the ancient pathes, and to goe into a way not used to be trodden.

18 Come, and let us smyte him with the tong.

CHAP. XIX.

1 Goe thy way and buye thee an earthen pitcher, and bring foorth the senatours and cheefe priestes.

2 Unto the valley of the children of Hennom, whiche lyeth without the east gate.

CHAP. XX.

7 O Lord, if I am deceived, then hast thou deceived me, and hast prevayled : dayly am I despised and laughed to scorne of every man.

CHAP. XXII.

18 Jehoiakim the sonne of Josias king of Juda, They

GENEVAN TRANSLATION. 1576. BY J. CALVIN. AMST. 1579.

KING JAMES' OR PRESENT TRANSLATION.

16 Thy words were found *by me*, and I did eate them, and thy word was unto me the joy and rejoycing of mine heart: for thy name is called upon me O Lord God of hostes.

18 Why is mine heaviness continual? and my plague desperate, and cannot be healed? *Why* art thou unto mee as a liar, *and as waters that faile?*

20 And I will make thee unto this people a strong brasen wall.

21 And I will redeeme thee out of the hand of the tyrants.

CHAP. XVI.

6 Nor cut themselves, nor make themselves bald for them.

CHAP. XVII.

1 The sinne of Judah is written with a pen of yron, and with a poynt of a diamonde, and graven upon the table of their heart, and upon the hornes of your altars.

11 As the partrich gathereth the *young* which shee hath not brought forth: so he that getteth riches, and not by right, shall leave them in the mids of his dayes, and at his end shall be a foole.

CHAP. XVIII.

13 Therefore thus saith the Lord, Aske now among the heathen, who hath heard such things: the virgine of Israel hath done very filthily.

14 Will a man forsake the snow of Lebanon, *which cometh* from the rock of the field: or shall the cold flowing waters, that come from another place, be forsaken?

15 Because my people hath forgotten mee, and have burnt incense to vanitie, *and their prophets* have caused them to stumble in their wayes, from the ancient wayes, to walke in the pathes that is not troden.

18 Come and let us smite him with the tongue.

CHAP. XIX.

1 Goe and buy an earthen bottell of a potter, and take of the ancients of the people, and of the ancients of the priests,

2 And goe forth into the valley of Benhinnom, which is by the entry of the east gate:

CHAP. XX.

7 O Lord, thou hast deceived me, and I am deceived: thou art stronger than I, and hast prevailed: I am in derision daily: every one mocketh me.

CHAP. XXII.

18 Jehoiakim, the sonne of Josiah king of Judah, they

16 Thy words were found, and I did eat them; and thy word was unto me the joy and rejoycing of mine heart: for I am called by thy name, O Lord God of hosts.

18 Why is my pain perpetual, and my wound incurable, *which* refuseth to be healed? wilt thou be altogether unto me as a liar, *and as waters that fail?*

20 And I will make thee unto this people a fenced brasen wall;

21 And I will redeem thee out of the hand of the terrible.

CHAP. XVI.

6 Nor cut themselves, nor make themselves bald for them.

CHAP. XVII.

1 The sin of Judah is written with a pen of iron, *and with the point of a diamond: it is* graven upon the table of their heart, and upon the horns of your altars.

11 As the partridge sitteth *on eggs*, and hatcheth *them* not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

CHAP. XVIII.

13 Therefore thus saith the Lord, Ask ye now among the heathen, who hath heard such things? the virgin of Israel hath done a very horrible thing.

14 Will a man leave the snow of Lebanon *which cometh* from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?

15 Because my people hath forgotten me, they have burnt incense to vanity, and they have caused them to stumble in their ways *from* the ancient paths, to walk in pathes, *in* a way not cast up.

18 Come, and let us smite him with the tongue.

CHAP. XIX.

1 Go and get a potter's earthen bottle, and *take* of the ancients of the people, and of the ancients of the priests;

2 And go forth unto the valley of the son of Hinnom, which *is* by the entry of the east gate;

CHAP. XX.

7 O Lord, thou hast deceived me, and I was deceived; thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me.

CHAP. XXII.

18 Jehoiakim the son of Josiah, king of Judah, they

when John Rogers and the Bishops Burnet of 1579 and 1582 were before them. The original is: "Wilt thou be altogether unto me as dispo- ment, and as waters that fail"

JOHN ROGERS' TRANSLATION. 1537.

shall not mourne for him (as they use to do,) Alas brother, Alas syster: Nether shall they saye unto hym: Alas syr, Alas for that noble prynce. But as an asse shall he be buried corrupte and be cast without the gates of Jerusalem.

f Thou that dwellest upon Libanus, and makest thy nest in the cedre trees. O how greate shall thy mourning be, when thy sorowes come upon the, as a woman travelynge with chylde?

g Wryte this man amonge the outlawes, for no prosperitie shall this man have all his lyfe long.

CHAP. XXIV.

A The Lord shewed me a vysion: beholde, there stode two maundes of fygges before the temple of the Lord, after that Nabuchodonosor kyng of Babylon had led awaye captiue Jechoniah the sonne of Jehoakim kyng of Juda, the myghtie men also of Juda, with the workmasters, and connyng men of Jerusalem, unto Babilon.

CHAP. XXV.

c Moreover. I will take from them the voyce of gladnesse and solace, the voyce of the brydegrome and the bryde, the voyce of the anoynted with the cresshettes:

CHAP. XXVII.

A Make the bondes and chaynes, and put them about thy necke.

B And therefore followe not youre prophetes, sothesayers, expounders of dreames, charmers and wythes.

Concernynge the pylers, the laver, the seate and the resydue of the ornamentes that yet remayne in thys cytye.

CHAP. XXVIII.

c And Hananiah the prophet toke the chayne from the prophet Jeremyes necke, and brake it.

D Go and tell Hananiah these words: Thus sayeth the Lord: Thou hast broken the chayne of wod, but instead of wod thou shalt make chaynes of yron.

CHAP. XXIX.

A After that tyme that kyng Jechoniah and his queene, his chambrelaynes the princes of Juda, and Jerusalem, the workmasters of Jerusalem were departed thither.

CHAP. XXX.

D A captayne also shall come of them, and a prynce shall sprynge out from the myddest of them; him will I chalenge to myselfe, and he shall come unto me. For what is he, that giveth over his hert to come unto me: saith the Lorde.

CHAP. XXXI.

c Thus sayeth the Lorde: The voyce of hevynes, wepyng

BISHOPS' BIBLE. 1572 and 1575.

shall not mourne for him (as they use to doo,) Alas brother, alas sister: neyther shall they say unto him, Alas sir, alas for that noble prince.

19 But as an asse shall he be buried corrupt, and be cast without the gates of Jerusalem.

23 Thou that dwellest upon Libanus, and makest thy nest in the cedar trees, O howe little shalt thou be regarded when thy sorow and panges come upon thee, as upon a woman travayling with childe.

30 Wryte this man destitute of children: for no prosperitie shall this man have all his dayes.

CHAP. XXIV.

1 The Lord shewed me a vision: Behold, there stode two maundes of fygges before the temple of the Lord, after that Nabuchodonosor king of Babylon had led away captive Jechonias, the sonne of Jehoakim king of Juda, the myghtie men also of Juda, with the workemaisters and cunning men of Hierusalem unto Babylon.

CHAP. XXV.

10 Moreover, I wyll take from them the voyce of gladnesse and solace, the voyce of the bridegrome and the bryde, the noyse of the milstones, and the light of the cressets.

CHAP. XXVII.

2 Make thee bondes and chaines, and put them about thy necke.

9 And therefore followe not your prophetes, soothsayers, expounders of dreames, charmers, and witches.

19 Concerning the pillers, the laver, the seate, and the residue of the ornamentes, that yet remayne in this cite.

CHAP. XXVIII.

10 And Hananiah the prophet tooke the chaine from the prophete Jeremies necke, and brake it.

13 Goe and tell Hananias these words, thus sayth the Lorde, thou hast broken the chayne of wood, but instead of wood thou shalt make chaynes of iron.

CHAP. XXIX.

2 After that time that king Jechonias and his queene, his chamberlayns, the princes of Juda and Hierusalem, the workemasters of Hierusalem, were departed thither.

CHAP. XXX.

21 A captayne also shall come of them, and a prince shall spring out from the midst of them, him will I chalenge to myselfe, and he shall come unto me: for what is hee that giveth over his hart to come unto mee, sayth the Lorde?

CHAP. XXXI.

15 Thus sayth the Lorde, The voyce of heavinesse, weep-

GENEVAN TRANSLATION. Edin.: Printed by AL. X. ARBUTHNOT, 1679.

KING JAMES' (OR CURRENT) TRANSLATION

shall not lament him, saying, Ah, my brother, or ah, sister: neither shall they mourn for him, *saying*, Ah, lord, or ah, his glory.

19 He shall be buried as an ass is buried, even drawn and cast forth without the gates of Jerusalem.

23 Thou that dwellest in Lebanon, and makest thy nest in the cedars, how beautiful shalt thou be when sorrows come upon thee, as the sorrow of a woman in travail:

30 Write this man destitute of children, a man that shall not prosper in his days:

CHAP. XXIV.

1 The Lord shewed me, and behold, two baskets of figges were set before the temple of the Lord, after that Nebuchadnezzar king of Babel had carried away captive Jeconiah the sonne of Jehoiakim king of Judah, and the princes of Judah with the workmen, and the cunning men of Jerusalem, and had brought them to Babel.

CHAP. XXV.

10 Moreover, I will take from them the voice of mirth, and the voice of gladnesse, the voice of the bridegroom and the voice of the bride, the noyse of the millstones and the light of the candle.

CHAP. XXVII.

2 Make thee bonds, and yokes, and put them upon thy necke.

9 Therefore heare not your prophets, nor your soothsayers, nor your dreamers, nor your enchanter, nor your sorcerers.

19 Concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remaine in this citie.

CHAP. XXVIII.

10 Then Hananiah the prophet tooke the yoke from the prophet Jeremiah's necke, and brake it.

13 Go and tell Hananiah, saying, Thus saith the Lord, Thou hast broken the yokes of wood, but thou shalt make for them yokes of yron.

CHAP. XXIX.

2 After that Jeconiah the king, and the queene, and the eunuchs, the princes of Judah, and of Jerusalem, and the workemen, and cunning men were departed from Jerusalem.

CHAP. XXX.

21 And their noble *ruler* shall be of themselves, and their governour shall proceed from the mids of them, and I will cause him to draw neere, and approach unto me: for who is this that directeth his heart to come unto me, saith the Lord:

CHAP. XXXI.

15 Thus saith the Lord, A voice was heard on high, a

shall not lament for him, *saying*, Ah my brother! or, Ah sister! they shall not lament for him, *saying*, Ah lord! or, Ah his glory!

19 He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

23 O inhabitant of Lebanon that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail!

30 Write ye this man childless, a man *that* shall not prosper in his days.

CHAP. XXIV.

1 The Lord shewed me, and behold, two baskets of figs *were* set before the temple of the Lord, after that Nebuchadnezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon.

CHAP. XXV.

10 Moreover, I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

CHAP. XXVII.

2 Make thee bonds and yokes, and put them upon thy neck.

9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanter, nor to your sorcerers.

19 Concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city.

CHAP. XXVIII.

10 Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it.

13 Go and tell Hananiah, saying, Thus saith the Lord, Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron.

CHAP. XXIX.

2 (After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem.)

CHAP. XXX.

21 And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord.

CHAP. XXXI.

15 Thus saith the Lord, A voice was heard in Ramah,

JOHN ROGERS' TRANSLATION 1537

BISHOP'S BIBLIE 1571 and 1576

and lamentacyon came up into heaven: even of Rachel mourning for her children and would not be comforted because they were awaye.

D Yee as soone as thou turnest me, I shall reforme myself: and when I understande, I shall smyte upon my thyghe. For verely I have commyted shamefull thynges: O let my youth beare this reprove and confusion.

C Beholde (saith the Lord) the dayes come, that I will sowe the house of Israel and the house of Juda, with men and wyth cattell.

CHAP. XXXII.

B And so I lowsed the lande from Hananeel of Anathoth, myne uncles sonne, and weyed him there the moneye: even seven sycles, and ten sylver pens. I caused him also to make me a wrytting, and to seale it, and called recorde therby, and weyed him there the money upon the waights. So I toke the evydence with the copie (when it was orderly sealed and red over) and I gave the evydence unto Baruch, the sonne of Neriah the sonne of Maasiah in the syght of Hananeel my cosin, and in the presence of the wytnesses, that be named in the evydence, and before all the Jewes that were therby in the courte of the preson.

E Wyth the gorgeous houses, in whose parlors they have made sacrifice unto Baal.

F They have sett their goddes in the house, that is halowed unto my name, to defyle it.

CHAP. XXXIV.

N But shalt dye in peace. Lyke as thy forefathers the kynges, thy progenitours, were brent: so shalt thou be brent also, and in the mourning they shall saye: Oh Lord. For thus have I determined, sayeth the Lord.

D When they hewed the two halves thereof: The princes of Juda, the prynces of Jerusalem, the gelded men, the prestes and all the people of the lande, which wente thorow the two sydes of the calfe.

CHAP. XXXVI.

C Out of the treasury of Gamariah the sonne of Saphan the scribe, which is beside the hyer lofte of the new dore of the Lordes house: that all the people myght heare.

CHAP. XXXVII.

C Then Zedekiah the kyng sent for him and called hym, and asked him quietly in his awne house, saying: thinkest thou this busynes (that nowe is in hande) commeth of the Lorde?

D Then Zedekiah the kyng commaunded to put Jeremye in the fore entrie of the preson, and dayly to be given him a cake of bred, and els no dighte meate untill all the bred in the cytie was eaten up.

ing, and lamentation, was heard on high, even of Rachel mourning for hir children, and woulde not be comforted, because they were not.

19 Yea as soone as thou turnest me, I shall reforme myselfe, and when I understande, I shall smite upon my thygh: for verily I have committed shamefull thynges for I have borne the reprove and confusion of my youth.

27 Beholde sayth the Lorde, the dayes come, that I will sowe the house of Israel, and the house of Juda, with men and with cattell.

CHAP. XXXII.

9 And so I bought the lande from Hananeel of Anathoth myne uncles sonne, and wayed him there the money, even seven sicles and ten silver pence:

10 And I writ it in a booke, and sealed it, and tooke wytnesses, and wayed him there the money upon the weightes.

11 So I tooke the evidence with the copie, when it was orderly sealed, and read it over:

12 And I gave the evidence to Baruch the sonne of Neriah, the sonne of Maasiah, in the syght of Hananeel my cosin, and in the presence of the witnesses that be named in the evidence, and before all the Jewes that were thereby in the court of the prison.

29 With the gorgeous houses, in whose parlours they have made sacrifice unto Baal,

34 But sett their idols in the house that is halowed to my name, to defyle it.

CHAP. XXXIV.

5 But shalt dye in peace: and as thy forefathers the kinges thy progenitours were brent, so shalt thou be brent also, and in thy mourning they shall say, O Lorde: for thus have I determined sayth the Lord.

18 When they hewed the calfe in two, and when they went thorowe the two halves thereof.

19 The princes of Juda, the princes of Hierusalem, the gelded men, the prestes, and al the people of the lande, which went thorow the two sides of the calfe.

CHAP. XXXVI.

10 Out of the treasury Gamariah the sonne of Saphan the scribe, whyche is beside the higher loft of the newe doore of the Lordes house, that all the people myght heare.

CHAP. XXXVII.

17 Then Zedekiah the king sent for him and called, and asked him quietly in his own house, saying, thinkest thou this businesse (that is now in hand) commeth of the Lord?

21 Then Zedekiah commanded to put Jeremye in the fore entrie of the prison, and dayly to be given him a cake of bread of the bakers streete untill all the breade in the citie was eaten up.

GENEVA TRANSLATION 1576. ARD THNOT. 1670.

mourning and bitter weeping, Rachel weeping for her children, refused to be comforted for her children, because they were not.

19 Surely after that I converted, I repented, and after that I was instructed, I smote upon *my* thigh: I was ashamed yea, even confounded, because I did beare the reproch of my youth.

27 Behold, the dayes come, saith the Lord, that I wil sow the house of Israel, and the house of Judah with the seede of man, and with the seede of beaste.

CHAP. XXXII.

9 And I bought the field of Hanameel mine uncles sonne, that was in Anathoth, and weighed him the silver, *even* seven shekels, and ten *pecces* of silver.

10 And I writ it in the booke and signed it, and tooke witnesses, and weighed him the silver in the balances.

11 So I tooke the booke of the possession, being sealed *according* to the law, and custome, with the booke that was open.

12 And I gave the booke of the possession unto Baruch the sonne of Neria, the sonne of Maaseiah, in the sight of Hanameel mine uncles sonne, and in the presence of the witnesses, written in the booke of the possession, before all the Jewes that sate in the court of the prison.

29 With the houses upon whose roofes they have offered incense unto Baal.

34 But they set their abominations in the house (where-upon my name was called) to defile it.

CHAP. XXXIV.

5 But thou shalt dye in peace: and according to the burning of thy fathers the former kings which were before thee, so shall they burne *odours* for thee, and they shall lament thee, *saying*, Oh Lord: for I have pronounced the word, saith the Lord.

18 When they cut the calfe in twaine, and passed betweene the parts thereof,

19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calfe.

CHAP. XXXVI.

10 In the chamber of Gemariah the son of Shaphan the secretarie, in the higher court at the entrie of the new gate of the Lords house, in the hearing of all the people.

CHAP. XXXVII.

17 Then Zedekiah the king sent, and tooke him out, and the king asked him secretly in his house, and said, Is there any word from the Lord?

21 Then Zedekiah the king commanded, that they should put Jeremiah in the court of the prison, and that they should give him dayly a piece of bread out of the baker's streete, untill all the bread in the citie were eaten up.

KING JAMES REPRESENTATION

lamentation *and* bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they *were* not.

19 Surely after that I was turned, I repented; and after that I was instructed, I smote upon *my* thigh: I was ashamed yea, even confounded, because I did bear the reproach of my youth.

27 Behold the days come, saith the Lord, that I will sow the house of Israel, and the house of Judah, with the seed of man, and with the seed of beast.

CHAP. XXXII.

9 And I bought the field of Hanameel, my uncle's son, that *was* in Anathoth, and weighed him the money, *even* seventeen shekels of silver.

10 And I subscribed the evidence, and sealed *it*, and took witnesses, and weighed *him* the money in the balances.

11 So I took the evidence of the purchase, *both* that which was sealed *according* to the law and custom, and that which was open.

12 And I gave the evidence of the purchase unto Baruch the son of Neria, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jewes that sat in the court of the prison.

29 With the houses, upon whose roofs they have offered incense unto Baal.

34 But they set their abominations in the house which is called by my name, to defile it.

CHAP. XXXIV.

5 But thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, so shall they burn *odours* for thee; and they will lament thee, *saying*, Ah lord! for I have pronounced the word, saith the Lord.

18 When they cut the calf in twain, and passed between the parts thereof,

19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf.

CHAP. XXXVI.

10 In the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the Lord's house, in the ears of all the people.

CHAP. XXXVII.

17 Then Zedekiah the king sent, and took him out; and the king asked him secretly in his house and said, is there *any* word from the Lord?

21 Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the baker's street, until all the bread in the city were spent.

JOHN ROGERS' TRANSLATION. 1537.

CHAP. XXXVIII.

c So Abedmelech tooke the men with him and went to the house of Amalech, and there under an almyer he gatt olde ragges and worne cloutes, and let them down by a coarde, into the dongeon to Jeremye.

CHAP. XXXIX.

c But Nabuzaradan the chiefe captayne let the rascal people, (and those that had nothyng) dwell still in the land of Juda :

So Nabuzaradan the chefe captayne, Nabusaban the chefe chamberlayne, Nergalsarezer the treasurer and all the kyng of Babylons lordes sent for Jeremye.

CHAP. XLII.

B For I au pacified as concernynge the trouble that I have done to you.

CHAP. XLIII.

c Take great stones in thyne hande, and hyde them in the bryck wall, under the dore of Pharaohs house in Thaphnis.

d The pylers also of the temple of the sunne that is in Egypte : shall he breake in peces, and burn the tempels of the Egyptians goddes.

CHAP. XLIV.

d In the cytie of Patures.

CHAP. XLVI.

A These wordes followynge preached he to the Egypteyans concerning the host of Pharaoh-Necho king of Egypte, when he was in Tharcamis, besyde the water of Euphrates : what tyme as Nabuchodonozar the kinge of Babylon slewe him.

B Get you to horsebacke, roll forth the charettes, come forth ye worthies : ye Morians, ye Libeans with youre buclers, ye Lideans with youre bowes.

c Goe up (O Galead) and brynge tryacle unto the daughter of Egypte.¹

But in wayne shalt thou go to surgery, for thy wounde shall not be stopped.

E Crye even there : O Pharaoh kyng of Egypte, the tyme will brynge sedycion.

O thou daughter of Egypte make redy thy geer to flyt. For Memphys shall be voyde and desolate, so that no man shall dwell therein. The lande of Egypte is like a goodly fayre calf.

Her wagied souldiers that be with her, are lyke fat calves.

CHAP. XLVII.

A Before that Pharaoh smote the cytie of Azah.

BISHOPS' BIBLE. 1572 and 1575.

CHAP. XXXVIII.

11 So Ebedmelech tooke the men with him, and went to the house of the king, and there under the treasure he gate olde ragges and worne cloutes, and let them down by a corde into the dungeon to Jeremie.

CHAP. XXXIX.

10 But Nabuzaradan the chiefe captaine, let the rascal people, and those that had nothing dwell styl in the lande of Juda ;

13 So Nabuzaradan the chiefe captayne, Nabuzarban, Rabsares, Neregal Sreser, Ragmag, and all the king of Babylons lordes sent for Jeremie.

CHAP. XLII.

10 For I repent as concerning the trouble that I have done to you.

CHAP. XLIII.

9 Take great stones in thine hande, and hide them in the brycke wall, under the doore of Pharaohs house in Thaphnis.

13 The pyllers also of the temple of the sunne that is in Egypt, shall he breake in peces, and burn the temples of the Egyptians goddes.

CHAP. XLIV.

15 In the citie of Patures.

CHAP. XLVI.

2 These wordes following preached he to the Egyptians, concerning the hoste of Pharaoh-Necho king of Egypt, when he was in Charchamis beside the water of Euphrates, what tyme as Nabuchodonosor the king of Babylon slue him.

9 Get ye up ye horses, rolle forth ye charets, come forth worthies, ye Ethiopians, ye Lybians, with your bucklers, ye Lydians with your bowes.

11 Goe up unto Gilead, and bring triacle, O virgin thou daughter of Egypt ; but in vaine shalt thou go to surgerie, for thy wound shall not be stopped.

17 They did eie even there, Pharaoh the king of Egypt, is a king of troublesomenesse, he hath overpast the appointed time.

19 O thou daughter of Egypt, make ready thy geare to flit ; for Noph shal be voyde and desolate, so that no man shall dwell therein.

20 The land of Egypt is like a goodly faire calfe.

21 Hir waged souldiers that be with her, are lyke fat calves.

CHAP. XLVII.

1 Before that Pharaoh smote (the citie of) Azah.

¹ The Latin Bible of 1516, formerly quoted, gives this passage,—"Ascende in Galead et tolle

GENEVA TRANSLATION. 1535. Printed by Alex. ARBUTHNOT, 1574.

KING JAMES' OR PRESENT TRANSLATION.

CHAP. XXXVIII.

11 So Ebed-melech tooke the men with him, and went to the house of the king under the treasury, and took there old rotten *rappes*, and old worne *clouts*, and let them downe by coards into the dungeon to Jeremiah.

CHAP. XXXIX.

10 But Nebuzar-adan the chiefe steward left the poore that had nothing, in the land of Judah.

13 So Nebuzar-adan the chiefe steward sent, and Nebushashan, Rabсарis, and Neregal Sharezer, Ragmag, and all the king of Babel's princes.

CHAP. XLII.

10 For I repent me of the evill that I have done unto you.

CHAP. XLIII.

9 Take great stones in thine hand, and hide them in the clay in the bricke kill, which is at the entry of Pharaoh's house in Taphanhes.

13 He shal breake also the images of Bethshemesh, that is in the land of Egypt, and the houses of the gods of the Egyptians shall hee burne with fire.

CHAP. XLIV.

15 In Pathros.

CHAP. XLVI.

2 As against Egypt, agaynst the armie of Pharaoh-Necho king of Egypt, which was by the river Perath in Carchemish, which Nebuchadrezzar king of Babel smote.

9 Come up, yee horses, and rage yee charits, and let the valiant men come forth, the blackemoores, and the Libyans that beare the shielde, and the Lydians that handle and bend the bowe.

11 Goe up unto Gilead, and take balme, O virgine, the daughter of Egypt: in vaine shalt thou use many medicines; for thou shalt have no health.

17 They did erie there, Pharaoh king of Egypt, and of a great multitude have passed the time appoynted.

19 O thou daughter dwelling in Egypt, make thee geare to goe into captivity: for Noph shall bee waste and desolate, without an inhabitant.

20 Egypt is like a faire calfe,

21 Also her hired men are in the middes of her like fatte calves:

CHAP. XLVII.

1 Before that Pharaoh smote Azzah.

CHAP. XXXVIII.

11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts, and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

CHAP. XXXIX.

10 But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah,

13 So Nebuzar-adan the captain of the guard sent, and Nebushashan, Rabсарis, and Nergal-sharezer, Rabmag, and all the king of Babylon's princes.

CHAP. XLII.

10 For I repent me of the evil that I have done unto you.

CHAP. XLIII.

9 Take great stones in thine hand, and hide them in the clay in the brick-kiln, which is at the entry of Pharaoh's house in Taphanes.

13 He shall break also the images of Bethshemesh, that is in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

CHAP. XLIV.

15 In Pathros.

CHAP. XLVI.

2 Against Egypt, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote.

9 Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans, that handle the shield; and the Lydians that handle and bend the bow.

11 Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured.

17 They did cry there, Pharaoh king of Egypt is but a noise; he hath passed the time appointed.

19 O thou daughter dwelling in Egypt, furnish thyself to go into captivity: for Noph shall be waste and desolate without an inhabitant.

20 Egypt is like a very fair heifer,

21 Also her hired men are in the midst of her like fatted bullocks;

CHAP. XLVII.

1 Before that Pharaoh smote Gaza.

JOHN ROTHERS TRANSLATION. 1577.

D For the Lorde will destroy all Palestina, and the other isles, that he devyded from the countre :

CHAP. XLVIII.

B Moab hath ever bene ryche and carelesse, from her youth up, she hath sytten and taken her ease with her treasure.

But lo the tyme cometh, sayeth the Lorde, that I shall send her trussers to trusse her up, to prepare and season her vessels, yee her tancarkdes rattel and shake to and fro.

D The house of Diblathaim,

O Israel, shalt thou not laugh him to scorne, when he is taken amonge theves ; yea because of thy wordes that thou hast spoken agaynst hym, thou shalt be dryven awaye.

So wil I mourne for the also O Jazer, and for the, O thou vyneyarde of Sabamah. Thy wyne braunches shal come over the see, and the braunches of Jazer but unto the see :

F Wherefore my hert mourneth for Moab, lyke a crowde playenge an hevy songe : and for the mens sake of the brycke wall my herte mourneth also, even as a pype that pipeth a dolefull songe : for they shall be very fewe, and be destroyed.

CHAP. XLIX.

A Lahel shall be desolate, and her cyties brent up.

B Gett you hence, turne youre backs, crepe downe into the depe, O ye cytesyns of Dedan.

F Fle, get you soone awaye crepe into caves that ye may dwell there : O ye inhabitours of Hazor sayth the Lorde.

Moreover, these that be shaven wil I scatter towarde all the wyndes and bringe them to destruction : yee and that thorowe theyr awne famyliers, sayth the Lorde.

I will sett my stole in Elam.

CHAP. L.

B And ye shall be as the rammes that go before the flocke.

D Goe downe (O thou avenger) into the enemyes lande, and vysit them that dwell therein : downe with them, and smyte them upon the backs, sayth the Lorde.

The Lorde hath opened hys house of ordynaunce, and brought forth the weapons of his wrath.

They shall slaye all their mightie souldyers and put them to death. Wo be unto them for the daye and tyme of their visitacyon is at hand.

The swearde upon their soothsayers, as for those they shall become foolles.

Therefore shall wyld beasts, apes, and estriches shall dwell therein : for there shall never man dwell there, neither shall any man have his habitation there for evermore.

G Beholde lyke as the lyon commeth up from the pleasaunt meadowes of Jordane unto the grene pastures of Ethan, so wyll I dryve them forth, and make them runne agaynst her.

CHAP. LI.

B O thou that dwellest by the greates waters.

Yee even the Lorde of hostes, that with his power made

BISHOP BULL. 1526.

4 For the Lorde will destroy the Philistines, the remnant of the isle of Caphtor.

CHAP. XLVIII.

11 Moab hath ever benne riche and carelesse from hir youth up, she hath benne styl settled upon lyes.

12 But loe, the tyme commeth, sayth the Lord : that I shal sende hir trussers, to trusse hir up, which shall remove hir from hir dwelling, and emptie hir vessels, and breake hir wine pottes.

22 And Beth Deblathaim,

27 Dyddest not thou laugh Israel to scorne, as though he had benne taken (with theft) among theeves, for so often as thou makest mention of him, thou skippest for joy.

32 O thou vineyarde of Sabamah, I will weepe for thee as for Jazar : thy vine branches shall come over the sea, unto the sea of Jazer :

36 Wherefore my hart mourneth for Moab, like a crowde playing an hevie song, and for the mens sake of Kirchares, my harte mourneth also, even as a pype that pypeth a dolefull song : for their riches which they have gathered shal be destroyed.

CHAP. XLIX.

2 And it shall be layde on a desolate heap, and her cities brent up ;

8 Gett you hence, turne your backs, crepe downe into the depe, O ye citizens of Dedan.

30 Fle, get you far away, crepe into caves, that ye may dwell there, O ye inhabitants of Hazor, saith the Lord.

32 Moreover those will I scatter towarde all the windes, and to the farthest partes of the world, yea from all the sides thereof wil I bring their destruction sayth the Lorde.

38 I wil sett my throne in Elam.

CHAP. L.

8 And be ye as the rammes that goe before the flocke.

21 Goe downe (O thou avenger) into the enemyes land, and visite them that dwell therein : downe with them and smite them upon the backs, sayth the Lord.

25 The Lorde hath opened his house of ordynaunce, and brought forth the weapons of his wrath.

27 Slay all theyr mightie souldiers, and put them to death. Wo be unto them, for the day and time of their visitation is at hand.

36 The sworde upon their soothsayers, as for those they shall become foolles.

39 Therefore shall wilde beastes, lamia and cat of mountayns, and estriches, dwell therein : for there shall never man dwell there, neyther shall any man have his habitation there for evermore.

44 Beholde lyke as the lyon commeth up from the swelling of Jordane unto the dennes of Ethan, so wyll I dryve them forth, and make them runne agaynst her.

CHAP. LI.

13 O thou that dwellest by the great waters.

15 Yea even the Lord of hostes, that with his power

GENEVAN TRANSLATION. Edin.: Printed by ALEX. ABBUTHNOT. 1770.

4 For the Lord wil destroy the Philistines, the remnant of the yle of Caphtor.

CHAP. XLVIII.

11 Moab hath been at rest from his youth : and he hath settled on his lees,

12 Therefore behold, the dayes come, sayth the Lord, that I will send unto him such as will cary him away, and shall emptie his vessels, and breake their bottels.

22 The house of Diblathaim,

27 For diddest not thou deride Israel, as though hee had beene found among thieves ? for when thou speakest of him, thou art moved.

32 O vine of Sibmah, I will weepe for thee, as I wept for Jazer : thy plants are gone over the sea, they are come to the sea of Jazer :

36 Therefore mine heart shall sound for Moab like a shaume, and mine heart shall sound like a shaume, for the men of Kir-heres, because the riches that he hath gotten, is perished.

CHAP. XLIX.

2 And it shall be a desolate heape, and her daughters shall bee burnt with fire.

8 Flee, ye inhabitants of Dedan (they are turned backe, and have consulted to dwell.)

30 Flee, get you farr off (they have consulted to dwell) O yee inhabitants of Hazor, sayth the Lord :

32 And I will scatter them into all winds, and to the utmost corners, and I will bring their destruction from all the sides thereof, saith the Lord :

38 And I will set my throne in Elam.

CHAP. L.

8 And bee yee as the hee goates before the flocke.

21 Goe up against the land of the rebelles, even against it, and against the inhabitants of Pecod : destroy, and lay it waste after them sayth the Lord.

25 The Lord hath opened his treasure, and hath brought forth the weapons of his wrath :

27 Destroy all her bullookes ; let them goe downe to the slaughter. Woe unto them, for their day is come, and the time of their visitation.

36 A sword is upon the southsayers, and they shall dote ;

39 Therefore the Ziims with the Jims shall dwell there, and the ostriches shall dwell therein ; for it shall be, no more inhabited, neither shall it be inhabited from generation unto generation.

44 Behold hee shall come up like a lion from the swelling of Jordan unto the strong habitation ; for I will make Israel to rest, and I will make them to haste away from her.

CHAP. LI.

13 O thou that dwellest upon many waters.

15 Hee hath made the earth by his power, and established

KING JAMES' or PRESENT TRANSLATION.

4 For the Lord will spoil the Philistines, the remnant of the country of Caphtor.

CHAP. XLVIII.

11 Moab hath been at ease from his youth, and he hath settled on his lees.

12 Therefore, behold, the days come, sayth the Lord, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles.

22 Beth-diblathaim,

27 For was not Israel a derision unto thee ? was he found among thieves ? for since thou spakest of him, thou skippedst for joy.

32 O vine of Sibmah, I will weep for thee with the weeping of Jazer : thy plants are gone over the sea, they reach even to the sea of Jazer :

36 Therefore mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kir-heres : because the riches that he hath gotten are perished.

CHAP. XLIX.

2 And it shall be a desolate heap, and her daughters shall be burnt with fire.

8 Flee ye, turn back, dwell deep, O inhabitants of Dedan ;

30 Flee, get you far off, dwell deep, O ye inhabitants of Hazor, saith the Lord ;

32 And I will scatter into all winds them *that are* in the utmost corners ; and I will bring their calamity from all sides thereof, saith the Lord.

38 And I will set my throne in Elam.

CHAP. L.

8 And be as the he-goats before the flocks.

21 Go up against the land of Merathaim, *even* against it, and against the inhabitants of Pekod : waste and utterly destroy after them, saith the Lord.

25 The Lord hath opened his armoury, and hath brought forth the weapons of his indignation :

27 Slay all her bullocks ; let them go down to the slaughter : woe unto them ! for their day is come, the time of their visitation.

36 A sword is upon the liars ; and they shall dote :

39 Therefore the wild beasts of the desert, with the wild beasts of the islands, shall dwell *there*, and the owls shall dwell therein : and it shall be no more inhabited for ever ; neither shalt it be dwelt in, from generation to generation.

44 Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong ; but I will make them suddenly run away from her.

CHAP. LI.

13 O thou that dwellest upon many waters.

15 He hath made the earth by his power, he hath estab-

JOHN ROGERS' TRANSLATION 1537.

the earth with his wisdome prepared the rounde worlde, and with his discrecyon spread out the heavens.

D One pursevaunt shall meet another, yee one post shall come by another, to brynge the kyng of Babylon tydings, that his cite is taken in on every side, the foordes occupied the fennes brent up, and the souldyers sore afraied.

F Though Babylon clymmed up into heaven and kepte her power on hyc : yet shal I sende her destroyers, sayeth the Lorde.

CHAP. LII.

c Now the tenth daye of the fyfth moneth in the ix yeare of Nebuchodonosor kyng of Babylon :

E The chiefe captayne toke also the two pylers, the laver, the twelve brasen bullockes that stode under the seate, which king Salamon made in the house of the Lorde : and all the vessel conteyned so moch metall that it might not be weyed ;

For every pyler was xviii cubytes hyc, and the rope that went aboute it was xii cubytes, and foure fyngers thicke and rounde : Now upon the rope were brasen knoppes, and every knoppe was fyve cubytes hyc, and upon the knoppes were whopes, and pomgranates rounde aboute of cleane brasse.

After thys maner were both the pylers fashioned, wyth the pomgranates, whereof there were an hundredth and xcvi which hanged upon the whoopes rounde aboute.

G In the xxxvii yeare after Jehoakin the kyng of Juda was caried awaye in the xxv daye of the xii moneth, Evilmerodach the kyng of Babylon (the same yeare that he reigned) gave Jehoakin the kyng of Juda his pardon, and let hym oute of preson, and spake lovyngly to him. And set hys trone above the trones of the other kynges that were wyth hym in Babylon. He chaunged also the clothes of hys preson, yee and he ate wyth hym al hys lyfe longe. And he had a contynuall lyvyng geven hym of the kyng of Babylon, every daye a certayne thyng allowed hym al the dayes of hys lyfe, untill he dyed.

BISHOPS' BIBLE . 1572 and 1576.

made the earth, with his wysedome prepared the round world, and with discretion spread out the *heavens* ;

31 One pursevant shall meete another, yea one poste shal come by another, to bring the king of Babylon tidings that his cite is taken on every side.

32 The foordes occupied, the fennes burnt up, and the souldiers sore afraide.

53 Though Babylon climeth up into heaven, and kepte hir power on hygh, yet shall I send hir destroyers, saith the Lord.

CHAP. LII.

12 Now the tenth day of the fifth moneth, in the nineteenth yere of Nabuchodonosor king of Babylon.

20 The chiefe captayne tooke also the two pyllers, the laver, the twelve brasen bullockes that stode under the seate which king Solomon made in the house of the Lorde : and all the vessels contained so much mettall, that it might not be weighed.

21 For every pyller was eighteene cubits high, and the rope that went about *it* was twelve cubites, and foure fyngers thicke, and rounde.

22 Nowe upon the rope were brasen knops, and every knoppe was five cubites high, and upon the knoppes were hoopes and pomegranates, rounde about of cleane brasse.

23 After this manner were both the pillars fashioned with the pomegranates, whereof there were an hundred ninety and sixe, which hanged upon the hoopes, rounde aboute.

31 In the thirtieth and seventh yeere after that Jehoakim the king of Juda was caried away, in the five and twentieth day of the twelfth moneth, Evilmerodach kyng of Babylon (the same yeere that he raigned) gave Jehoakim the kyng of Juda his pardon, and let hym out of prison,

32 And spake lovyngly to hym, and set his throne above the thrones of the other kynges that were with hym in Babylon.

33 He changed also the clothes of his prison, yea and dyd eate with hym all his lyfe long.

34 And he had a continual living geven hym of the kyng of Babylon, every daye a certayne thyng allowed hym, al the dayes of his lyfe, untill he dyed.

HEBREW TRANSLATION. Edin. Printed by Alex. ABBOTT 1873.

THE JAMES' OR PRESENT TRANSLATION

the world by his wisdom, and hath stretched out the heaven by his discretion.

31 A poste shall run to meet the poste, and a messenger, to meet the messenger; to shew to the king of Babel, that his citie is taken on a side thereof.

32 And that the passages are stopped, and the reedes burnt with fire, and the men of warre troubled.

53 Though Babel should mount up to heaven, and though she should defend her strength on high, yet from me shall her destroyers come, saith the Lord.

CHAP. LII.

12 Now in the fift moneth, in the tenth day of the moneth, (which was the nineteenth yeere of the king Nebuchadnezzar king of Babel.)

20 With the two pillars, one sea, and twelve brazen buls, that were under the vases, which king Solomon had made in the house of the Lord: the brasce of these vessels was without weight.

21 And concerning pillars, the height of one pillar was eightene cubites, and a threed of twelve cubites did compasse it: and the thickenesse thereof *was* foure fingers: it *was* hollow.

22 And a chapter of brasce *was* upon it, and the height of one chapter was five cubites with net-worke, and pomegranates, upon the chapters round about, all of brasce: the second pillar also, and the pomegranates, were like unto these.

23 And there were ninetie and six pomegranates on a side: and all the pomegranates upon the net-worke *were* an hundred round about.

31 And in the seven and thirtieth yeere of the captivtie of Jehoiachin king of Judah, in the twelfth moneth, in the five and twentieth daye of the moneth, Evil-merodach, king of Babel, in the *first* yere of his reigne, lifted up the head of Jehoiachin king of Judah, and brought him out of prison.

32 And spake kindly unto him, and set his throne above the throne of the kings, that were with him in Babel.

33 And changed his prison garments, and he did continually eat bread before him all the dayes of his life.

34 His porcion *was* a continuall porcion given him of the king of Babel, every daye a certaine, all the daies of his life until he dyed.

lished the world by his wisdom, and hath stretched out the heaven by his understanding.

31 One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his citie is taken at *one* end.

32 And that the passages are stopped, and the reeds they have burnt with fire, and the men of war are affrighted.

53 Though Babylon should mount up to heaven, and though she should fortify the height of her strength, *yet* from me shall spoilers come unto her, saith the Lord.

CHAP. LII.

12 Now, in the fifth month, in the tenth *day* of the month, (which *was* the nineteenth year of Nebuchadrezzar king of Babylon.)

20 The two pillars, one sea, and twelve brasen bulls that *were* under the bases, which king Solomon had made in the house of the Lord: the brass of all these vessels was without weight.

21 And *concerning* the pillars, the height of one pillar *was* eighteen cubits; and a fillet of twelve cubits did compass it, and the thickness thereof *was* four fingers: it *was* hollow.

22 And a chapter of brass *was* upon it; and the height of one chapter *was* five cubits, with net-work and pomegranates upon the chapters round about, all *of* brass: the second pillar also and the pomegranates *were* like unto these.

23 And there were ninety and six pomegranates on a side; *and* all the pomegranates upon the net-work *were* an hundred round about.

31 And it came to pass, in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth *day* of the month, *that* Evil-merodach king of Babylon, in the *first* year of his reign, lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison.

32 And spake kindly unto him, and set his throne above the throne of the kings that *were* with him in Babylon.

33 And changed his prison garments, and he did continually eat bread before him all the days of his life.

34 And for his diet, there was a continual diet given him of the king of Babylon, every day a portion, until the day of his death, all the days of his life.

LAMENTATIONS.

JOHN ROGERS' TRANSLATION. 1537.

THE
LAMENTACYONS OF JEREMYE.

CHAP. I.



1 **A**S, how syttheth the citie
so desolate, that some
tyme was full of people?
How is she become lyke
a widowe, whiche was
the ladye of all nacions?

Juda is taken pre-
soner, because she was
defiled: and for serv-
ing so many straunge
goddesses.

B Her princes are
become like wethers
that find no pastures.

CHAP. II.

c Let thynne hert crye unto the Lord, O thou cytie of the
daughter Zion.

CHAP. III.

Geve them the thynges, that their awne herte is afraid
of: even thy curse.

CHAP. IV.

A The lanyes geve their yonge ones sucke with bare
brestes.

B The synne of the daughter of my people is become
greater than the wickednesse of Sodome, that sodenly was
destroyed, and not taken with handes.

Her absteyners (or Nazarees) were whyter than the snowe
or mylke: their coloure was fresh read as the corall, their
beautie lyke the saphyre.

CHAP. V.

B The prynces are hanged up with the hande of the ene-
mies, they have not spaired the olde sage men, they have
taken yonge iuens lyves from them, and the boyes are hanged
up upon trees.

BISHOPS' BIBLE. 1572 and 1575.

THE
LAMENTATIONS
OF THE
PROPHET JEREMIE.

CHAP. I.



1 **L**AS howe sitteth the citie so
desolate, that sometye was
full of people? howe is she
become lyke a wydowe whiche
was great among nations?

3 Juda went away by
reason of the affliction and
great bondage.

6 Her princes are become lyke hartes, that fynde no
pasture.

CHAP. II.

18 Theyr hart cryed unto the Lord: O thou citie of the
daughter of Zion.

CHAP. III.

65 Give them an obstinate heart, even thy curse.

CHAP. IV.

3 The dragons give their yong ones sucke with bare
breastes.

6 The sinne of the daughter of my people is become
greater than the wickednesse of Sodome that was suddenly
destroyed, and not taken with handes.

7 Hir absteyners were whyter than the snowe or mylke,
their coloure was fresh, red as coral, their beautie like the
saphire.

CHAP. V.

12 The princes are hanged up with the hande of the ene-
mie. They have not spared the old sage men.

13 They have taken yong men to grind, and the boyes
faynted under the burdens of wood.

LAMENTATIONS.

GENEVAN TRANSLATION. Edin.: Printed by ALEX. ARBUTHNOT, 1579.

LAMENTATIONS.

CHAP. I.

1



OW doeth the cite remayne
solitarie that was full of
people? She is as a wi-
dowe: she that was great
among the nations.

3 Judah is caried away
captive, because of afflic-
tion, and because of great
servitude:

6 Her princes are be-
come like harts that
finde no pasture.

CHAP. II.

18 Their heart cried unto the Lord, O wall of the daughter
Zion.

CHAP. III.

65 Give them sorrow of heart, *even* thy curse to them.

CHAP. IV.

3 Even the dragons draw out the breasts, and give sucke
to their yong.

6 For the iniquity of the daughter of my people is be-
come greater then the sinne of Sodom, that was destroyed as
in a moment, and none pitched camps against her.

7 Her Nazarites were purer then the snow, and whiter
then the milke: they were more ruddie in bodie then the
red precious stones: they were like polished sapphir.

CHAP. V.

12 The princees are hanged up by their hand: the faces
of the elders were not had in honour.

13 They tooke the yong men to grinde, and the children
fell under the wood.

KING JAMES' or PRESENT TRANSLATION.

THE

LAMENTATIONS OF JEREMIAH.

CHAP. I.

1



OW doth the city sit solitary
that was full of people! *how*
is she become as a widow!
she that was great among
the nations.

3 Judah is gone into cap-
tivity, because of affliction
and because of great servi-
tude;

6 Her princes are become
like harts *that* find no pas-
ture;

CHAP. II.

18 Their heart cried unto the Lord, O wall of the daughter
of Zion.

CHAP. III.

65 Give them sorrow of heart, thy curse unto them.

CHAP. IV.

3 Even the sea-monsters draw out the breast, they give
suck to their young ones:

6 For the punishment of the iniquity of the daughter of
my people is greater than the punishment of the sin of So-
dom, *that was* overthrown as in a moment, and no hands
staid on her.

7 Her Nazarites were purer than snow, they were whiter
than milk, they were more ruddy in body than rubies, their
polishing *was* of sapphire.

CHAP. V.

12 Princees are hanged up by their hands: the faces of
elders were not honoured.

18 They took the young men to grind, and the children
fell under the wood.

E Z E K I E L.

JOHN ROGERS' TRANSLATION. 1537.

THE BOKE
OF

THE PROPHETE EZECHIEL.

CHAP. I.

B



THEIR legges were streight, but their fete were lyke bullockes fete, and they glistered as it had bene fayre scoured metal.

c Upon the ryght syde of these foure, their faces were lyke the face of a man, and the face of a lion; but upon the left syde they had the face of an oxe, and the face of an aegle.

CHAP. III.

n And so in the begynnyng of the moneth Abib, I came to the prisoners that dwelt by the water of Gobar.

CHAP. IV.

c Wherefore take unto the wheate, barlye, beans, growell seide, millium and fitches: and put these together in a vessel, and make the loaves of bred therof, accordyng to the nombre of dayes that thou must lye upon thy side: that thou mayeste have bred to eate, for thre hundredth and xc dayes.

And the meate that thou eatest, shall have a certain wayght appoynted: namely twentye sicles every daye.¹ This apoynted meate shalt thou eate daylye, from the begynnyng to the ende.

Thou shalt drynke also a certayne measure of water: namely, the syxte parte of an hin² shalt thou drynke daylye from the begynnyng unto the ende.

c Barly cakes shalt thou eate, yet shalt thou fyrst strake them over with mans dong, that they may se it.

n Whereunto he answered me, and sayde: Well than, I wyll graunte thee to take cowes donge, for the donge of a man, and to strake the bread over withal before them.

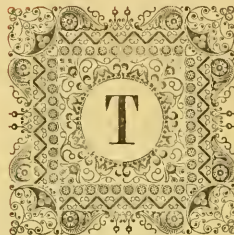
BISHOPS' BIBLE. 1572 and 1579.

THE BOOKE
OF

THE PROPHETE EZECHIEL.

CHAP. I.

7



THEIR feete were straight feete, and the sole of theyr feete like the sole of calves feete, and they glistered as the appearance of brasse burnished.

10 But (touching) the similitude of their faces, they foure had the face of a man, and the face of a lion on the ryghte side, and they four had the face of an oxe on the left

syde, they four also had the face of an egle.

CHAP. III.

15 Then I came to the captives in Thelabib, that dwelte by the river Chebar.

CHAP. IV.

9 Wherefore, take unto thee wheate, barley, beanes, lintils, millot, and fetches, and put these togeather in a vessel, and make thee loaves of bread thereof, according to the number of dayes that thou must lye upon thy syde, that thou mayest have bread to eate, for three hundred and ninetie dayes.

10 And thy meate that thou eatest shal have a certaine weight appoynted (*namely*) twentye sicles every day: and from tyme to tyme shalt thou eate thereof.

11 Thou shalt drinke also a certayne measure of water, (*namely*) the sixt (*part*) of an hin, from tyme to tyme shalt thou drynke.

12 Barley cakes shalt thou eate, and them shalt thou bake in mans dong before their eyes.

15 Whereunto he answered me, Loe, I will graunte thee cowcasins insteade of mans dong, and thou shalt make thy bread with them.

¹ The mixture of the different kinds of grain shew the coarseness of the food they would be fain to eat during the siege. But it was to be scarce also, as they were to receive it by weight. As the shekel weighed 9 pwt. 2-6 grains, Ezekiel's allowance was 9 ounces 2 pwt. and 3-4 grains of this coars. bread; and his drink a quart of water daily.

² The hin was a liquid measure containing twelve logs or lo-gins, and each login contained as much as six eggs: but this not being a very certain

E Z E K I E L.

GENEVAN TRANSLATION. 1st Edn.: Printed by ALEX. ARBUTHNOT. 1579.

KING JAMES' OR PRESENT TRANSLATION.

E Z E K I E L.

CHAP. I.



7 **AND** their feet *were* streight feete, and the sole of their feet *was* like the sole of a calves foote, and they sparkled like the appearance of bright brasse.

10 And the similitude of their faces *was* as the face of a man : and they foure had the face of a lion, on the right side, and they foure had the face of a bullocke on the left side ; they foure also had the face of an eagle.

CHAP. III.

15 Then I came to them that were led away captives to Tel-abib, that dwelt by the river Chebar.

CHAP. IV.

9 Thou shalt take also unto thee wheat, and barley, and beanes, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof *according* to the number of the dayes, that thou shalt sleepe, upon thy side : *even* three hundredth and ninetie dayes shalt thou eate thereof.

10 And the meat, whereof thou shalt eat, *shalbe* by weight, *even* twentie shekels a day : *and* from time to time shalt thou eat thereof.

11 Thou shalt drinke also water by measure, *even* the sixt part of an hin : from time to time shalt thou drinke.

12 And thou shalte eate it as barley-cakes, and thou shalt bake it in the dongue that cometh out of man in their sight.

15 Then he said unto me, Loe I have given thee bullocks dongue for mans dongue, and thou shalt prepare thy bread therewith.

THE BOOK
OF
THE PROPHET EZEKIEL.

CHAP. I.



7 **AND** their feet *were* straight feet ; and the sole of their feet *was* like the sole of a calf's foot ; and they sparkled like the colour of burnished brass.

10 As for the likeness of their faces, they four had the face of a man and the face of a lion on the right side ; and they four had the face of an ox on the left side ; they four also had the face of an eagle.

CHAP. III.

15 Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar.

CHAP. IV.

9 Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof, *according* to the number of the days that thou shalt lie upon thy side ; three hundred and ninety days shalt thou eat thereof.

10 And thy meat which thou shall eat *shall be* by weight, twenty shekels a day ; from time to time shalt thou eat it.

11 Thou shalt drink also water by measure, the sixth part of an hin : from time to time shalt thou drink.

12 And thou shalt eat it *as* barley-cakes, and thou shalt bake it with dung that cometh out of man, in their sight.

15 Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.

measure, it was afterwards fixed to contain 24 solid inches and 5-10ths, being the 720th part of the HOMER or COR. Now, as our quart contains nearly 28 solid inches, his allowance of water was two pints, or a quart, as formerly stated.

In the preparation of this bread the meaning of the passage is not clearly rendered in any of the versions. The edition of 1537 is most disgusting. It is merely meant to shew the scarcity of fuel as well as food, and that they would have to use the dried excrements of cattle, or *excrementis*, as expressed in the Bishops' Bible, for fuel in baking their bread. Indeed, I have seen some of the poor old women of Scotland using, *even in my time*, the cow-dung instead of peats.

JOHN ROGERS' TRANSLATION. 1537.

CHAP. V.

A And burne the thirde parte thereof in the fyre in the myddest of the cytie, and cut the other thirde parte in peeces, with a knyfe. As for the thirde parte that remayneth cast it in the wynde, and then shewe the bare knife.

CHAP. VI.

B The cyties shal be desolate, the hyll-chapels layed waste: youre altars destroyed and broken; your goddes cast downe, and taken away, your tempels layde even with the grounde, your awne workes cleane roted oute.

C Yee and put oute those eyes of theirs, that commytte fornicacyon with their idols.

CHAP. VII.

G I wyll make clene riddance, for the lande is whole defyled with unrighteous judgement of innocent bloude.

CHAP. VIII.

B There stode an ymage, with whom he that hath all things in his power was very wroth.

C And beholde: besyde the porte northwarde, there was an alter, made unto the ymage of provocacyon, in the very entrying in.

G Yee and purposely to cast up their noses upon me.

CHAP. IX.

B Goe thy waye thorow the cytie of Jerusalem, and set thys marcke ⁊ Thau upon the foreheades of them that mourne.

C Slaye, overse none, spare none, kill and destroye both olde men and yonge maydens, chyl dren and wyves. But as for those that have thys marcke ⁊ Thau, upon them: see that ye touch them not.

CHAP. X.

Q And I hearde hym call the wheles, Galgal (that is) a rounde boule.

CHAP. XIII.

C Thus sayeth the Lord God: Wo be into you, that sowe pylowes under all armeholes, and bolsters under the heades both of yonge and olde, to catch soules wythal. For when ye have gotten the soules of my people in your captivite, ye promyse them lyfe, and dishonoure me to my people, for an handfull of barley, and for a peece of bred: when ye kylle the soules of them that dye not, and promise lyfe to them that lyve not: Thus ye dissemble with my people, that believeth your lyes.

D Wherefore thus sayth the Lorde God; Beholde I wyll also upon the pylloves, wherewith ye catch the soules in flyenge: then wyll I take from youre armes, and let the soules go that ye catche in flyenge.

BISHOPS' BIBLE. 1572 and 1575.

CHAP. V.

2 Thou shalt burne with fyre the third parte in the midst of the citie when the dayes of the siege are fulfilled, and thou shalt take the other third parte, and smite about it with a knife, and the last third part thou shalt scatter in the winde, and I will drawe out a sword after them.

CHAP. VI.

6 In all youre dwelling places, youre cities shall be desolate, and the high places layde waste, so that youre altars shall be made waste and desolate, your idols shall be broken and abolished, and your images of the sunne shall be cut downe, and your workes quite taken away.

9 And with their eyes that have gone a whooring after their idolls:

CHAP. VII.

23 Make a chayne: for the lande is full of the judgement of bloud, and the cite is full of extortion.

CHAP. VIII.

3 Where remayned the image of emulation and of gayne.

5 And behold, northward, at the gate of the alter, this image of emulation was in the entrie.

17 And loe they are putting the branchs to theyr noses.

CHAP. IX.

4 Goe through the citie, even through Hierusalem, and set a marke upon the foreheades of them that mourne.

6 Kill and destroy both olde men and young maydens, children, and women: but as for al those that have the marke upon them, see that ye touch them not.

CHAP. X.

13 And to the wheeles, he cryed to them in my hearing O wheele.

CHAP. XIII.

18 And say, thus sayth the Lorde God, Wo be unto them that sowe pillowes, under all armeholes, and put kerchiefs upon the heads of every stature to hunt soules Will ye hunt the soules of my people, and give life to the soules that (come) unto you?

19 And will ye pollute me to my people, for handfulls of barly, and for peeces of bread, to kylle the soules of them that dye not, and promise lyfe to them that lyve not, in lying to my people that heareth your lyes.

20 Wherefore, thus sayeth the Lorde GOD, Beholde, I wyll upon your pillowes wherewith yee hunt the soules, to make them flee, and I will teare them from your armes, and wyll let the soules goe, (even) the soules that ye hunt to make them to flee.

GENEVAN TRANSLATION. 1^{dm}. : Printed by ALEX. ARBUTHNOT, 1979.

KING JAMES' or PRESENT TRANSLATION

CHAP. V.

2 Thou shalt burne with fire the third part in the mids of the citie, when the dayes of the siege are fulfilled, and thou shalt take the *other* third part, and smite about it with a knife, and the last third part thou shalt scatter in the winde, and I will draw out a sword after them.

CHAP. VI.

6 In all your dwelling places the cities shall be desolate, and the hie places shall bee layed waste, so that your altars shall bee made waste and desolate, and your idoles shall bee broken, and cease, and your images of the sunne shal be cut in pieces, and your workes shall bee abolished.

9 And for their eyes, which have gone a whoring after their idoles,

CHAP. VII.

23 Make a chaine : for the land is full of the judgement of blood, and the citie is full of cruelty :

CHAP. VIII.

3 Where remained the idole of indignation, which provoked indignation.

5 And behold, northward at the gate of the altar, this idole of indignation was in the entrie.

17 And loe they have cast our stinke before their noses.

CHAP. IX.

4 Goe through the middes of the citie, even through the middes of Jerusalem, and set a marke upon the foreheads of them that mourne,

6 Destroy utterly the olde, and the young, and the maides, and the children, and the women, but touch no man, upon whome is the marke,

CHAP. X.

13 And the cherub cryed to these wheeles in mine hearing, *saying*, O wheele.

CHAP. XIII.

18 Thus saith the Lord God, Woe unto the *women* that sowe pillows under all arme-holes, and make vailles upon the head of every one that standeth up to hunt soules : will ye hunt the soules of my people and will yee give life to the soules that come unto you :

19 And will yee pollute mee among my people for handfulls of barley, and for pieces of bread to slay the soules of them that should not die, and to give life to the soules that should not *live* in lying to my people, that heare your lyes ?

20 Wherefore thus saith the Lord God, Behold, I will have to doe with your pillows, wherewith yee hunt the soules to make them to flie, and I wil teare them from your armes, and will let the soules goe, even the soules, that yee hunt to make them to flie.

CHAP. V.

2 Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled ; and thou shalt take a third part *and* smite about it with a knife ; and a third part thou shalt scatter in the wind : and I will draw out a sword after them.

CHAP. VI.

6 In all your dwelling-places the cities shall be laid waste, and the high places shall be desolate ; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished.

9 And with their eyes, which go a whoring after their idols :

CHAP. VII.

23 Make a chain ; for the land is full of bloody crimes, and the city is full of violence.

CHAP. VIII.

3 Where *was* the seat of the image of jealousy, which provoketh to jealousy.

5 And behold northward at the gate of the altar this image of jealousy in the entry.

17 And, lo, they put the branch to their nose.

CHAP. IX.

4 Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh,

6 Slay utterly old *and* young, both maids, and little children, and women ; but come not near any man upon whom *is* the mark ;

CHAP. X.

13 As for the wheels, it was cried unto them in my hearing, O wheel !

CHAP. XIII.

18 And say, Thus saith the Lord God, Woe to the *women* that sew pillows to all arm-holes, and make kerchiefs upon the head of every stature, to hunt souls ! Will ye hunt the souls of my people, and will ye save the souls alive *that* come unto you ?

19 And will ye pollute me among my people for handfulls of barley, and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear *your* lies ?

20 Wherefore thus saith the Lord God, Behold, I *am* against your pillows, wherewith ye there hunt the souls to make *them* fly, and I will tear them from your arms, and will let the souls go, *even* the souls that ye hunt to make *them* fly.

JOHN ROGERS' TRANSLATION. 1537.

Youre bolsters also will I teare in pieces, and delyver my people oute of youre hand : so that they shall come no more in youre handes, to be spoyled, and ye shall knowe that I am the Lorde.

¶ Seing that with youre lyes ye discomferte the herte of the ryghteous, when I have not discomforted : Agayne : for so moch as ye corage the hande of the wicked ; so that he may not turne from his wicked waye and lyve :

CHAP. XVI.

¶ I gave the change of raymentes, I made the shues of Tarus lether : I gyrthed the about with white sylke and clothed thee with kerchues, I decked the with costly apparell I put rynges upon thy fyngers ; a chayne aboute thy necke, spangles upon thy foreheade, eareringes upon thyne eares, and set a beautifull crowne, upon thyne head.

Thou hast buylded thy stewes and brodel houses in every place : yee at the head of every strete hast thou buylded an aluter.

CHAP. XVII.

¶ He toke also a branch of the lande, and planted it in a frutefull grounde, he brought it unto greate waters, and set it as a wyllye tree therhy.

CHAP. XIX.

So that shee hath no more stronge stalckes, to be staves for officers. This is a piteous and myserable thinge.

CHAP. XX.

A In the xvii yere the x daye of the v moneth.

E Then I asked them : what have ye to do withall, that ye go thither ? And therefore is it called the hye place unto this daye.

F Go now then (sayeth the Lorde God) ye house of Israel, cast awaye and destroye every man his idoles : then shall ye heare me, and no more blaspheme my holy name with your offrings and idoles.

CHAP. XXI.

c Prophecy thou sonne of man, and smyte thine hands together : make the swearde two edged, yee make it thre edged, the manslayers swearde, that swearde of the greate slaughter, which shall smyte them even in their privy chambres.

E For the kyng of Babylon shall stande in the turnynge of the waye, at the head of the two stretes ; to aske counsell at the sothesayers, castinge the lottes wyth his arrowes, to aske counsell at the idoles, and to loke in the lyver.

F O thou shamefull wicked gyde of Israel, whose daye is come : even the tyme that wickednesse shall have an ende : Thus saith the Lorde God : take awaye the myrre, and put of the crowne, and so is it awaye : the humble is exalted, and the proude brought lowe.

BISHOPS' BIBLE 1572 and 1575.

21 Your kerchiefes also will I teare in peeces, and deliver my people out of your hands, so that they shall come no more in your handes to be hunted : and yee shall knowe that I am the Lorde.

22 Seeing that with your lyes you discomferte the hart of the righteous, whome I have not discomforted ; agayne, forsomuch as ye encourage the hand of the wicked, so that he may not turne from his wicked way, in promissing him life.

CHAP. XVI.

10 I clothed thee with broydred work and shod thee with badgers skin, and I girded thee about with fine linnen, and covered thee with sylke.

11 I decked thee with costly apparell, I put braceletttes upon thy handes, a chayne about thy necke.

12 And I put a frontlet upon thy face, and coverings upon thyne eares, and a beautifull crowne upon thyne heade.

24 Thou hast built unto thee an high place, and hast made thee an high place in every street.

CHAP. XVII.

4 And brake off the top of his twiggess, and carried it into the lande of marchantes, and set it in a cite of marchantes.

CHAP. XIX.

14 So that she hath no strong rodde for a scepter to rule : This is a lamentation, and shal be for a lamentation.

CHAP. XX.

1 In the seventh yere, the tenth day of the fifth moneth,

29 And I sayde unto them, what is that high place whereunto ye resort ? and the name of it is called Bamah unto this day.

39 As for you O house of Israel, Thus sayeth the Lorde God, Goe you and serve every man his idols, seeing that ye obey not me : pollute no more my holy name with your giftes and your idols.

CHAP. XXI.

14 Prophetie thou sonne of man, and smite thy handes together, and let the sworde be doubled thrise, (even) the sworde of the greate slaughter, entring into their privie chambres.

21 For the kyng of Babylon stodee at the partyng of the wayes, consultyng by divination, he made his arrowes bright, consulted with images, and lookt in the liver.

25 O thou shameful wicked prince of Israel, whose day is come, even when wickednesse shall have an ende,

26 Thus sayth the Lorde God, I will take away the diadem, and put off the crowne : this shall be no more the same, I will exalt the humble, and abase him that is hygh.

GENEVAN TRANSLATION. Edin : Printed by ALEX. ARBUTHNOT, 1579.

KING JAMES' OR PRESENT TRANSLATION.

21 Your vailles also will I teare, and deliver my people out of your hand, and they shall bee no more in your hands to bee hunted, and yee shall know that I am the Lord.

22 Because with *your* lyes yee have made the heart of the righteous sad, whom I have not made sad, and strengthened the hands of the wicked, that he should not returne from his wicked way, by promising him life.

CHAP. XVI.

10 I clothed thee also with broidered work, and shod thee with badgers skin; and I girded thee about with fine linnen, and I covered thee with silke.

11 I decked thee also with ornaments, and I put bracelets upon thine hands, and a chaine on thy necke.

12 And I put a frontlet upon thy face, and earerings in thine eares, and a beautifull crowne upon thine head.

24 Thou hast also built unto thee an high place, and hast made thee an high place in every streete.

CHAP. XVII.

4 And brake off the top of his twig, and carried it into the land of merchants, and set it in a citie of merchants.

CHAP. XIX.

14 So that shee hath no strong rodde *to be* a sceptre to rule: this is a lamentation, and shall be for a lamentation.

CHAP. XX.

1 And in the seventh yeere, in the fift moneth the tenth day of the moneth.

29 Then I said unto them, What is the hie place whereunto ye goe? And the name thereof was called Bamah unto this day.

39 As for you, O house of Israel, thus sayth the Lord God, goe you, and serve every one his idole, seeing that yee will not obey me, and pollute mine holy name no more with your gifts and with your idoles.

CHAP. XXI.

14 Thou therefore, sonne of man, prophecie, and smite hand to hand, and let the sword be doubled: let the sword that hath killed *returne* the third time: it is the sword of the great slaughter entring into their privie chambers.

21 And the king of Babel stood at the parting of the way, at the head of the two wayes, consulting by divination and made his arrowes bright: hee consulted with idoles, and looked in the liver.

25 And thou prince of Israel polluted, and wicked, whose day is come, when iniquity *shall have* an end.

26 Thus saith the Lord God, I will take away the diademe, and take off the crowne: this shall be no more the same: I will exalt the humble, and will abase him that is hie.

21 Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I *am* the Lord.

22 Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life:

CHAP. XVI.

10 I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linnen, and I covered thee with silk.

11 I decked thee also with ornaments, and I put bracelets upon thine hands, and a chain on thy neck.

12 And I put a jewel on thy forehead, and ear-rings in thine ears, and a beautiful crown upon thine head.

24 *That* thou hast also built unto thee an eminent place, and hast made thee an high place in every street.

CHAP. XVII.

4 He cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a city of merchants.

CHAP. XIX.

14 So that she hath no strong rod *to be* a sceptre to rule. This *is* a lamentation, and shall be for a lamentation.

CHAP. XX.

1 And it came to pass in the seventh year, in the fifth *month*, the tenth *day* of the month.

29 Then I said unto them, What *is* the high place whereunto ye go? And the name thereof is called Bamah unto this day.

39 As for you, O house of Israel, thus saith the Lord God, Go ye, serve ye every one his idols, and hereafter *also* if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols.

CHAP. XXI.

14 Thou therefore, son of man, prophesy, and smite *thine* hands together, and let the sword be doubled the third time, the sword of the slain: it *is* the sword of the great *men* that are slain, which entereth into their privy chambers.

21 For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made *his* arrowes bright, he consulted with images, he looked in the liver.

25 And thou, profane wicked prince of Israel, whose day is come, when iniquity *shall have* an end.

26 Thus saith the Lord God, Remove the diadem, and take off the crown: this *shall not be* the same: exalt *him* that is low, and abase *him* that is high.

JOHN ROGERS' TRANSLATION. 1587.

F Punysh, punysh, yee punysh them wyll I, and destroye them; and that shall not be fulfilled until he come, to whom the judgment belongeth, and to whom I have given it.

CHAP. XXIII.

B An evil name gat she of all people, and they punyshed her.

C For when she sawe men paynted upon the wall, the ymagines of the Caldees sett forth wyth fresh colours, with fayre gyrdles about them, and goodly bonettes upon theyr heades, loking all lyke prynces (after the maner of the Babylonians and Caldees in theyr awne lande, where they be borne,) ymedyately, as soone as she sawe them, she brent in love upon them.

CHAP. XXIV.

E Thou mayest mourne by thy self alone, but use no deadly lamentacyon. Holde on thy bonet, and put on thy shues upon thy fete, cover not thy face, and eate no mourners bred.

CHAP. XXVII.

A All thy tables have they made of cypre trees of the mount Sanir. From Libanus have they taken cedre trees, to make the mastes: and the okes of Basan to make the rowers.

B Thy boordes have they made of vvery, and of costly wrod out of the ile of Cethim. Thy sayle was of whyte small needle worcke out of the lande of Egypt, to hange upon thy mast: and thy hangynges of yalow sylke and purple, out of the isles of Elisah. They of Sidon and Arvad were thy maryners, and the wisest in Tyre were thy shypmasters. The eldest and wysest at Gebal were they that mended and stopped thy shyppes. All shyppes of the see with their shipmen occupied their marchaundyes in the.

The Perses, Lydians and Lybians were in thyne hoost, and helpped the to fyght: these hanged up theyr shyldes and helmettes with thee, these set forth thy bewty. They of Arvad were with thyne hoost rounde about thy walles, and were thy watchmen upon thy towres, these hanged up theyr shyldes round about thy walles, and made thee marvelous goodly.

C Tharsis occupied with thee in all maner of wares, in silver, yron, tynne and lead, and made thy market greate. Javan, Tubal and Mesech were thy marchauntes, which brought the men, and ornamentes of metall for thy occupyenge. They of the house of Thogarma brought unto the at the tyme of the mart, horse, horsmen and mules. They of Dedan were thy marchauntes: and many other isles that occupied with the, brought the wethers, elephant bones and paycockes for a present. The Sirians occupied with the, because of thy dyverse workes, and increased thy marchaundes with smaragdes, with scarlet, with needle worke, with whyte linnen cloth, with sylke and with christall.

BISHOPS' BIBLE. 1572 and 1576.

27 Overthrowen, overthrowen, overthrowen will I put it, and it shall not be, untill he come to whome the judgement belongeth, and to whom I have given it.

CHAP. XXIII.

10 An evill name had she among women: for they hadde executed judgement upon her.

14 For when she sawe men paynted, upon the wall, the images of the Chaldees paynted with vermillion.

15 And girded with girdles upon their loynes, and with dyed attyre, upon their heads, looking all lyke princes, after the maner of the Babylonians in Chaldea, the lande where they were borne.

16 As soone as she sawe them, she burnt in love upon them.

CHAP. XXIV.

17 Mourne in seilence, make no mourning of the dead, binde the tyre of thy head upon thee, and put on thy shoes upon thy fete, cover not thy lippes, and eate no mans bread.

CHAP. XXVII.

5 They have made all thy (shippe) boords of fyrrer trees of Shenir, from Libanus have they taken cedar trees to make thee mastes.

6 And the okes of Basan to make thee ores, they have made thy benches of ivory, gotten in Assyria, brought out of the isles of Chittim.

7 Fyne linnen with broyrdred worcke out of Egypt, was spread over thee to be thy sayle: blewse silke and purple oute of the isles of Elishah was thy coveryng.

8 The inhabitours of Sydon and Arvad were thy maryners, and thy wyse men, O Tyre, that were in thee were thy shipmasters.

9 The ancient and wyse men of Gebal were in thee, thy stoppers of chynkes: all ships of the sea, with their shipmen, were in thee to occupie thy marchandise.

10 The Perses, Lydians, and Phutens were in thyne armies, thy men of warre; in these hanged up their shildes and helmettes in thee, these set forth thyne honour.

11 They of Arvad were with thyne host round about thy walles, and the Pygmenians, were thy watchmen upon thy towres: these hanged up their quivers rounde aboute thy walles, they made thy beautie perfect.

12 They of Tharsis (were) thy marchauntes for the multitude of all ryches, in silver, iron, tinne and lead, whiche they broughte to thy fayres.

13 Javan, Tubal, and Mesech were thy marchauntes concerning the lyves of men, and they brought vessels of brasse for thy marchandise.

14 They of the house of Thogarma brought unto thee at the tyme of thy marte, horses, coursers and mules.

15 They of Dedan were thy marchauntes, and many isles the marchandise of thy handes, and broughte thee hornes, teethe and hebenus for presentes.

16 They of Aram (were) thy marchauntes, for the multitude of thy workes and occupied in thy fayres with emerauds, purple, broyrdred worcke, fyne linnen, coral and pearle.

GENEVAN TRANSLATION. Edin. Printed by ALEX. ARBUTHNOT. 1579.

27 I will overturn, overturn, overturn it, and it shall be no more untill hee come, whose right it is, and I will give it him.

CHAP. XXIII.

10 And shee had an evill name among women ; for they had executed judgement upon her.

14 For when shee saw men painted upon the wall, the images of the Chaldeans painted with vermillion.

15 And girded with girdles upon their loynes, and with dyed attire upon their heads, (looking all like princes after the manner of the Babylonians in Chaldea, the land of their nativité :)

16 As soone, I say as shee saw them, shee doted upon them.

CHAP. XXIV.

17 Cease from sighing : make no mourning for the dead, and binde the tire of thine heade upon thee, and put on thy shooes upon thy feet, and cover not thy lips, and eate not the bread of men.

CHAP. XXVII.

5 They have made all thy *shippe*boards of firre trees of Shenar : they have brought cedars from Lebanon, to make masts for thee.

6 Of the oakes of Bashan have they made thine oares : the company of the Assyrians have made thy bankes of yvorie, brought out of the yles of Chittim.

7 Fine linnen with broidered worke, brought from Egypt, was spread over thee to be thy sayle, blue silke and purple, brought from the yles of Elishah, was thy covering.

8 The inhabitants of Zidon and Arvad were thy mariners, O Tyrus : thy wise men that were in thee, they were thy pilots.

9 The ancients of Gebal, and the wise men thereof were in thee thy calkers, all the ships of the sea with their mariners were in thee to occupie thy marchandise.

10 They of Persia, and of Lud, and of Phut, were in thine armie : thy men of warre they hanged the shield and helmet in thee : they set forth thy beautie.

11 The men of Arvad with thine armie were upon thy walles round, and the Gammadims were in thy toures : they hanged their shields upon thy walles round about : they have made thy beautie perfect.

12 They of Tarshish *were* thy marchants for the multitude of all riches, for silver, yron, tinne, and lead, *which* they brought to thy faires.

13 They of Javan, Tubal, and Meshech were thy marchants, concerning the lives of men, and they brought vessels of bras for thy marchandise.

14 They of the house of Togarmah brought to thy faires horses, and horsemen, and mules.

15 The men of Dedan were thy marchants ; and the marchandise of many yles were in thy hands : they brought thee for a present hornes, teeth, and peacocks.

16 And they of Aram *were* thy marchants for the multitude of thy wares : they occupied in thy faires with emeraudes, purple, and broidered worke, and fine linnen, and corall, and pearle.

KING JAMES OR PRESSENT TRANSLATION.

27 I will overturn, overturn, overturn it ; and it shall be no more, until he come whose right it is ; and I will give it him.

CHAP. XXIII.

10 And she became famous among women ; for they had executed judgment upon her.

14 For when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermillion.

15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity.

16 And as soon as she saw them with her eyes, she doted upon them.

CHAP. XXIV.

17 Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men.

CHAP. XXVII.

5 They have made all thy *ship*-boards of fir-trees of Senir ; they have taken Cedars from Lebanon to make masts for thee.

6 Of the oaks of Bashan have they made thine oars ; the company of the Ashurites have made thy benches of ivory, brought out of the isles of Chittim.

7 Fine linen with broidered work from Egypt, was that which thou spreadest forth to be thy sail ; blue and purple from the isles of Elishah was that which covered thee.

8 The inhabitants of Zidon and Arvad were thy mariners : thy wise men, O Tyrus, that were in thee, were thy pilots.

9 The ancients of Gebal, and the wise men thereof, were in thee thy calkers : all the ships of the sea with their mariners were in thee to occupy thy merchandise.

10 They of Persia, and of Lud, and of Phut, were in thine army, thy men of war : they hanged the shield and helmet in thee ; they set forth thy comeliness.

11 The men of Arvad, with thine army, *were* upon thy walls round about, and the Gammadims were in thy towers : they hanged their shields upon thy walls round about ; they have made thy beauty perfect.

12 Tarshish *was* thy merchant by reason of the multitude of all kind of riches ; with silver, iron, tin, and lead, they traded in thy fairs.

13 Javan, Tubal, and Meshech, they *were* thy merchants : they traded the persons of men and vessels of brass in thy market.

14 They of the house of Togarmah traded in thy fairs with horses, and horsemen, and mules.

15 The men of Dedan *were* thy merchants ; many isles *were* the merchandise of thine hand : they brought thee for a present horns of ivory and ebony.

16 Syria *was* thy merchant by reason of the multitude of the wares of thy making : they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate.

JOHN ROGERS' TRANSLATION. 1537.

D Juda and the lande of Israel occupyed with the, and brought into thy markettes, wheate, balme, honey, oyle, and triacle. Damascus also used marchaundes wyth the, in the best wyne and whyte woll: because thy occupyng was so greate, and thy wares so many. Dan, Javan, and Mensall have brought unto thy markettes, yron redy made, with casia and calamus, accordyng to thyne occupyenge. Dedan occupyed with the, in fayre tapestry worke and quishyns. Arabia and all the prynces of Cedar have occupied with the, in shepe, wethers and goates.

The marchaundes of Seba and Rema have occupyed also with the, in all costly spyces, in all precious stones and golde, which they brought unto thy markettes. Haran, Chene and Eden, the marchaundes of Saba, Assiria and Chelmad, were all doers with the and occupied with thee: In costly rayment, of yalow sylke and nedle worke (very precious, and therefore packete and bounde together with ropes) yee and in cedre wodde, at the tyme of thy markettes.

E The shippes of Tharsis were the chefe of thy occupyenge. Thus thou art full, and in greate worshippe, even in the myddest of the see.

F Thy maryners were ever bryngyng unto the oute of many waters. But the easte wynde shal overbeate the in to the myddest of the see:

CHAP. XXVIII.

B Thus sayeth the Lorde God: Thou art a seale of lycknesse full of wysdome and excellent beuty. Thou hast bene in the pleasaunt garden of God: thou art decty wyth all maner of precious stones: with ruby, tophas, chystal, jacynthe, onyx jaspys, saphyr, smaragde, carbuncle, and golde. Thy bewty and the holes that be in the were set forth in the daye of thy creacyon.

D Thou art a fayre cherub, stretched wyde out for to cover.

I have sett the upon the holy mount of God, there hast thou bene, and walked amonge the fayre glysteryng stones.

CHAP. XXX.

D As for Pathures, I will make it desolate, and kindle a fyre in Zoan. Alexandria will I punysh and poure my wrothful indignacion upon Sin which is the strength of Egypte. Al the substance of Alexandria wyll I destroye, and kindle a fyre in Egypte.

CHAP. XXXVI.

D Agayne, thus sayeth the Lorde God: for so much as they saye unto you, thou art an eater up of men, and a waster of thy people: therefore thou shalt eate no more men, nether destroye thy people eny more, sayeth the Lorde God.

G Then shall it be sayde: this waste land is become lyke a garden of pleasure.

CHAP. XXXVII.

E And the two styckes where upon thou wrytest, shalt thou have in thyne hand, that they may see.

BISHOPS' BIBLE. 1572 and 1576.

17 Judah and the lande of Israell occupyed with thee, and broughte unto thy markettes wheate of Minneth and Pannag, honye, oyle, and triacle.

18 Damascus also used marchandise wyth thee, in the wyne of Helbon, and whyte wooll, because thyne occupyng was so greate, and thy wares so manie.

19 Dan, Javan, and Meuzal have brought into thy markettes wroughte iron, cassia and calamus, were among thy marchandise.

20 They of Dedan were thy marchauntes, in precious clothes for chariots.

21 Arabia and all the princes of Cedar have occupied with thee, in weathers rammes and goats: in these were they thy marchauntes.

22 The marchauntes, of Seba and Rema, have occupyed also with thee, in all chief spices, in all precious stones and gold, whiche they brought unto thy markets.

23 Haran, Thenne, and Eden, the marchauntes of Seba, Assyria, and Chelmad, were doers with thee:

24 These were thy marchauntes in all sorts (of things) in rayment of blue sylke, and broyded worke, and in coffers for the riche apparell, whiche were trussed with cordes, and cedar boord among thy marchandise.

25 The shippes of Tharsis were the cheife of thyne occupyng: thus thou wast replenished, and in great worship, even in the middes of the sea.

26 Thy rowers have brought thee into great waters, the east wynde hath broken thee in the middes of the sea.

CHAP. XXVIII.

12 Thus saith the Lorde God, thou scalest up the summe, full of wisdom, and perfect beauteie.

13 Thou hast ben in the pleasaunte garden of God, thou art deckt with all maner of precious stones, with ruby, tophas diamond, thurkas, onix, jasper, saphir, emeralde, carbuncle, and gold: the workmanship of tymbrels and of thy types that be in thee, was prepared in the day that thou wast created.

14 Thou art an annoynted cherub, that covereth, and I have set thee (in this dignitie) thou wast upon the holy mount of God, thou hast walked in the middes of the stones of fyre.

CHAP. XXX.

14 As for Pathros, I will make it desolate, and kindle a fire in Zoan, and I wyl execute judgements in No.

15 And I will powre my wrathful indignacion upon Sin the strength of Egypt, and I will destroy the multitude of No.

CHAP. XXXVI.

13 Thus sayth the Lorde God, forsomuche as they say unto you, Thou art an eater up of menne, and a waster of thy people;

14 Therefore thou shalt eate no more menne, neither destroy thy people any more, saith the Lorde God.

35 And they shall saye, this waste lande was like the garden of Eden.

CHAP. XXXVII.

20 And the stickes whereupon thou wrytest, shalt thou have in thy hande, that they may see.

GENEVAN TRANSLATION. Edin.: Printed by ALEX. ARBUTHNOT. 1579

KING JAMES' or PRESENT TRANSLATION

17 They of Judah and of the land of Israel were thy marchants: they brought for thy merchandise wheate of Minnith, and Pannug, and honie and oyle, and balm.

18 They of Damascus were thy marchants in the multitude of thy wares, for the multitude of all riches, as in the wine of Helbon and white wool.

19 They of Dau also and of Javan, going to and fro, occupied in thy faires: yron worke, cassia and calamus were among thy merchandise.

20 They of Dedan were thy marchants in precious clothes for the charets.

21 They of Arabia, and all the princes of Kedar, occupied with thee, in lambes, and rammes and goates: in these were thy thy marchants.

22 The marchants of Sheba and Raamah were thy marchants: they occupied in thy faires with the chiefe of all spices, and with all precious stones and gold.

23 They of Haram and Canneh and Eden, the marchants of Sheba, Asshur, and Chilmad were thy marchants.

24 These were thy marchants in all sortes of things, and raiment of blue silke and of broydred worke, and in colfers for the rich apparell, which are bound with corde: chaines also were among thy merchandise.

25 The ships of Tarshish were thy chiefe in thy marchandise, and thou wast replenished and made very glorious in the mids of the sea.

26 Thy robbers have brought thee into great waters: the east wind hath broken thee in the mids of the sea.

CHAP. XXVIII.

12 Thus saith the Lord God, Thou sealest up the summe, and art full of wisdomed and perfect in beauty.

13 Thou hast been in Eden the garden of God, every precious stone was in thy garment, the rubie, the topaze, and the diamond, the chrysolite, the onix, and the jasper, the saphire, emeraud, and the carbuncle, and gold: the workmanship of thy timbrels, and of thy pipes was prepared in thee in the day that thou waste created.

14 Thou art the anointed cherub, that covereth, and I have set thee in honour: thou wast upon the holy mountaine of God: thou hast walked in the mids of the stones of fire.

CHAP. XXX.

14 And I will make Pathros desolate, and will set fire in Zoan, and I will execute judgement in No.

15 And I will powre my wrath upon Sin, which is the strength of Egypt: and I will destroy the multitude of No.

CHAP. XXXVI.

13 Thus sayth the Lorde God, Because they say unto you, Thou land devourest up men, and hast bene a waster of thy people.

14 Therefore thou shalt devour men no more, neither waste thy people henceforth, sayth the Lorde God.

35 For they said, this waste land was like the garden of Eden.

CHAP. XXXVII.

20 And the pieces of wood, whereon thou writest, shall be in thine hand in their sight.

17 Judah and the land of Israel they were thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm.

18 Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.

19 Dan also and Javan going to and fro, occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.

20 Dedan was thy merchant in precious clothes for chariots.

21 Arabia, and all the princes of Kedar, they occupied with thee in lambes, and rams, and goats: in these were they thy merchants.

22 The merchants of Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

23 Haran, and Canneh, and Eden, the merchants of Sheba Asshur, and Chilmad, were thy merchants.

24 These were thy merchants in all sorts of things, in blue clothes, and brodered work, and in chests of rich apparell, bound with cords, and made of Cedar, among thy merchandise.

25 The ships of Tarshish did sing of thee in thy market; and thou wast replenished, and made very glorious in the midst of the seas.

26 Thy rowers have brought thee into great waters; the east wind hath broken thee in the midst of the seas.

CHAP. XXVIII.

12 Thus saith the Lord God, Thou sealest up the sum, full of wisdom, and perfect in beauty.

13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

CHAP. XXX.

14 And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No.

15 And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the multitude of No.

CHAP. XXXVI.

13 Thus saith the Lord God, Because they say unto you, Thou land devourest up men, and hast bereaved thy nations;

14 Therefore thou shalt devour men no more, neither beleave thy nations any more, saith the Lord God.

35 And they shall say, This land that was desolate is become like the garden of Eden.

CHAP. XXXVII.

20 And the sticks whereon thou writest shall be in thine hand before their eyes.

DANIEL.

JOHN ROGERS' TRANSLATION. 1537.

THE BOKE

OF

THE PROPHESYE OF DANIEL.

CHAP. I.

A



THE Lorde delyvered Jehoakim the kynge of Juda, into hys hande, with certayne ornamentes of the house of God.

Younge springaldes without any blemysh, but fayre and wel favoured.

CHAP. II.

A Then the kynge commaunded to call together all the soothsayers, charmers, witches, and Caldees, for to shewe the kyng hys dreame.

B Yf ye wyll not make me understande the dreame with the interpretacyon therof, ye shall dye, and youre houses shalbe prysed.

C And the proclamacyon wente forth, that the wysemen shoulde be slayne. They sought also to slaye Daniel with his companions.

E Daniel answered the kyng to his face, and sayde: As for this secrete, for the whych the kynge maketh inquisicyon: it is nether the wise, the sorcerer, the charmer, nor the devell conjurer, that can certyfye the kynge of it.

Thou kyng sawest, and beholde: there stode before the a greate image, whose figure was marvelous greate, and hys vysage grymme. The ymage head was of fyne golde, hys breast and armes of sylver, hys body and loynes were of copper.

G And whereas thou sawest yron myxte wyth claye: they shall myngle themselves with the sede of symple people, and yet not contynue one wyth another, lyke as yron wyll not be souldered with a potsherde.

CHAP. III.

A The bedel cryed out wyth all hys myght.

B And the fourth is like an angell to loke upon. Shall dye, and their houses shalbe prysed.

CHAP. IV.

A So there came the soothsayers, charmers, Chaldees and conjurers of devels.

B O Baltasar, thou prince of southesayers.

BISHOPS' BIBLE. 1572 and 1575.

THE BOOKE

OF

THE PROPHETE DANIEL.

CHAP. I.

2



ND the Lorde delivered Jehoachim the kyng of Juda into his hand, with part of the vessels of the house of God.

4 Springaldes without any blemishe, but well favoured.

CHAP. II.

2 Then the kyng commaunded to call the wyse men and soothsayers, and sorcerers, and the Chaldees, for to shewe the kyng hys dreame.

5 If ye wil not make mee understande the dreame with the interpretation therof, ye shall be drawne in peeces, and your houses made a jakes.

13 So the decree went forth, and the wise men were slain: they sought also to slay Daniel, with his companions.

27 Daniel answered in the presence of the king, and sayde: As for thys secrete for the which the king maketh this inquisition, there can neyther the men of understanding, nor soothsayers, nor the wyse men, nor readers of destinies, declare it unto the king.

31 Thou king sawest, and behold, there was a great image: this grente image, whose brightnesse was excellent, stood before thee, and the form thereof was terrible.

32 This images hende was of fyne golde, his breast and armes of silver, his belly and his thighes of brass.

43 And whereas thou sawest yron mixt with claye and earthe, they shall myngle themselves with the seede of man, and yet not joyne one with another, as iron will not be mixt with clay.

CHAP. III.

4 Then an heralde cryed aloud.

25 And the forme of the fourth is like the sonne of God.

29 Shall be drawne in peeces, and their houses shall be made a jakes.

CHAP. IV.

7 So came the wyse men, the soothsayers, the Chaldeans, and wysardes.

9 O Baltasar thou prynce of wyse men.

DANIEL.

GENEVAN TRANSLATION. Edinb. Print. By ALEX. ARBUTHNOT, 1779.

KING JAM. OR PRESENTURY. SEATTLE.

DANIEL.

CHAP. I.



2 ND the Lord gave Jehoiakim king of Judah into his hande, with part of the vessels of the house of God.

4 Children in whom was no blemish, but well-favoured.

CHAP. II.

2 Then the king commanded to call the inchanters, and the astrologians, and the sorcerers, and the Chaldeans, for to shew the king his dreams:

5 If ye will not make me understande the dreame with the interpretation thereof, yee shall be drawn in pieces, and your houses shall be made a jakes.

13 And when sentance was given, the wise men were slaine, and they sought Daniel and his fellows to be put to death.

27 Daniel answered in the presence of the king and said, The secret which the king hath demanded, can neither the wise, the astrologians, the inchanters, nor the soothsayers, declare unto the king.

31 O king thou sawest and beholde, there *was* a great image: this great image whose glory was so excellent, stood before thee, and the forme thereof *was* terrible.

32 This images head was of fine gold, his breast and his armes of silver, his belly and his thighs of brass.

43 And whereas thou sawest yron mixt with clay, and earth, they shall mingle themselves with the seed of men: but they shall not joyne one with another, as yron cannot be mixed with clay.

CHAP. III.

4 Then an herald cried aloud.

25 And the forme of the fourth is like the sonne of God.

29 Shall be drawn in pieces, and their houses shall be made a jakes;

CHAP. IV.

7 So came the inchanters, the astrologians, the Chaldeans, and the soothsayers;

9 O Belteshazzar, chiefe of the inchanters,

THE BOOK
OF
DANIEL.

CHAP. I.



2 ND the Lord gave Jehoiakim king of Juda into his hand, with part of the vessels of the house of God,

4 Children in whom *was* no blemish, but well-favoured.

CHAP. II.

2 Then the king commanded to call the magicians, and astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams:

5 If ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunhill.

13 And the decree went forth that the wise *men* should be slain; and they sought Daniel and his fellows to be slain.

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise *men*, the astrologers, the magicians, the soothsayers shew unto the king.

31 Thou O king sawest, and behold, a great image, this great image whose brightness *was* excellent, stood before thee, and the form thereof *was* terrible.

32 This images head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass.

43 And whereas thou sawest iron mixt with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

CHAP. III.

4 Then an herald cried aloud.

25 And the form of the fourth is like the son of God.

29 Shall be cut in pieces, and their houses shall be made a dunhill;

CHAP. IV.

7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers:

9 O Belteshazzar master of the magicians,

JOHN ROGERS' TRANSLATION. 1587.

CHAP. V.

¶ And this is the Scripture, that is written up : MANE, THETEL, PHARES. Now the interpretacyon of the thyng is this : MANE, God hath numbered the kyngdome, and brought it to an ende : THETEL, thou art weyed in the balaunce, and art founde to lyght : PHARES, thy kingdome is delt in partes, and geven to the Medes and Perses.

CHAP. VII.

¶ I loked till the seates were prepared, and tyll the olde aged sat hym downe.

CHAP. VIII.

¶ Upon this I herde one of the sayntes speakinge, which saynte sayde unto one that asked this questyon : how longe shall this vysyon of the dayly sacrifice and of the wastyng abomynacyon endure : that the sanctuary and the power shall so be troden under fote ?

¶ Now as he was speakinge unto me, I waxed faynte, so that I suncke downe to the grounde.

¶ And this vysyon that is shewed unto thee is as sure as the evening and the morning. Therefore write thou up this sight, for it wylbe longe or it come to passe.

CHAP. IX.

¶ Understande thys then and mareke it well : that from the tyme it shall be concluded, to go and repayre Jerusalem agayne unto Christ (or the anyointed) prynce : there shall be seven weekes. Then shall the stretes and walles be buylded agayne LXIIII wekes, but with hard troublous tyme. After these LXIIII wekes, shall Christ be slayne, and they shall have no pleasure in hym. Then shall there come a people wyth the Prince, and destroye the cite, and the sanctuary : and hys ende shall come as the water flood. But the desolacyon shall contynue tyll the ende of the battell.

¶ He shall make a stronge bonde with many, for the space of a weke : and when the weke is half gone, he shall put downe the slayne and meat offeringe. And in the temple there shall be anabomynable desolacyon, tyll it have destroyed all. And it is concluded that this wastyng shall contynue unto the ende.

CHAP. X.

I was by the greate floude, called Tigris.

CHAP. XI.

¶ So he that came upon him and dyd hym violence, shall stande in hys place, and have a pleasaunt kyngdome : and after few dayes he shall be destroyed, and that nether in wrath, nor in battell.

¶ He shall not regarde the God of hys fathers, but hys lust shall be upon wemen : Yee he shall not care for any god, for he shall magnifye hymselfe above all. In his place shall he worshippe the myghtye idols : And the god whom his fathers knewe not, shall he honour wyth gold and sylver, with preycious stones and pleasaunt jewels.

¶ Thys shall he do, seekynge helpe and succoure at the mightie idols and strange goddesses. Such as wyl receive hym and take hym for God. He shall geve them great worshype and power, yee and make them Lordes of the multytud, and geve them the landes with rewardes.

BISHOPS' BIBLL. 1572 and 1575.

CHAP. V.

25 And this is the wryting that he hath written : MENE, MENE, THECEL, UPHRASIN.

26 Nowe the interpretation of the thyng is this : MENE, God hath numbred thy kingdome, and brought it to an ende.

27 THECEL, Thou art wayed in the balance, and art founde wantyng.

28 PHERES, Thy kingdome is divided, and gyven to the Medes and Perses.

CHAP. VII.

9 I behelde till the thrones were set up, and the auncient of dayes did syt :

CHAP. VIII.

13 Upon this, I heard one of the saintes speaking, and one of the saintes speake unto Pulmoni, saying, Howe longe shall the vision of the dayly (sacrifice) and of the iniquitie of desolation (indure) to give both the sanctuarie and the power to be troden under foote :

18 Now as he was speaking unto me, I fell in a slumber upon my face to the ground :

26 And the vision of the evening and the morning, which is declared, is true : therefore seale thou up the vision, for it shall be after many dayes.

CHAP. IX.

25 Know therefore, and understand that from the goyng forth of the commandemente, to bring agayne the (people,) and to builde Hierusalem unto Messiah the prince, there shall be seaven weekes, and threescore and two weekes, and the streete shal be built agayne, and the wall, (even) in the straitnesse of tyme.

26 After these threescore and two weekes, shall Messiah be slayne, and not for hymselfe : and the people of the prince that shall come, shall destroy the cite and the sanctuarie, and the end thereof shal be with a floodde, and unto the ende of the battayle, it shall be destroyed by desolations.

27 He shall confirme the covenannt wyth many for one weeke, and in the midst of the weeke, he shall cause the sacrifice and the oblation to cease, and for the overspreading of the abominations, he shall make it desolate, (even) untill the consummation determined, shall be powred uppon the desolate.

CHAP. X.

4 I was by the syde of the great ryver, (even) Iiiddekel.

CHAP. XI.

20 Then shall stand up in his place a raiser of taxes (in) the glory of the kingdome, and after a few dayes he shall be destroyed, neyther in wrath nor in battayle.

37 He shall not regard the God of hys fathers, nor the desyres of women yea he shall not care for any God : for he shall magnifye hymselfe above all.

38 But in his place shall he honour the god Mauzzim, and the god whome his fathers knewe not, shall he honour with golde and sylver, with pretious stones, and pleasaunt thyngs.

39 Thus shall he doe in the holdes of Mauzzim, with a strange God whome he shall acknowledge, he shall encrease his glory, and shall cause them to rule over many, and shall divide the land for gayne.

GENEVAN TRANSLATION. Edin.: Printed by ALEX. ARBUTHNOT. 1579.

KING JAMES' OR PRESENT TRANSLATION

CHAP. V.

25 And this is the writing that hee hath written, MENE, MENE, TEHEL, UPHARSIN.

26 This is the interpretation of the thing MENE, God hath numbered thy kingdome and hath finished it

27 TEHEL, Thou art weighed in balance, and art found too light.

28 PERES, thy kingdome is divided and given to the Medes and Persians.

CHAP. VII.

9 I beheld, till the thrones were set up, and the ancient of dayes did sit.

CHAP. VIII.

13 Then I heard one of the saints speaking, and one of the saints spake unto a certaine one saying, How long shall endure the vision of the dayly *sacrifice*, and the iniquity of the desolation, to treade both the sanctuary and the armie under foote?

18 Now as he was speaking unto me, I being asleepe, fell on my face to the ground.

26 And the vision of the evening and the morning, which is declared is true: therefore seale thou up the vision, for it shall be after many dayes.

CHAP. IX.

25 Know therefore and understand that from the going forth of the commandment to bring againe *the people*, and to build Jerusalem, unto Messiah the prince, shall be seven weekes, and threescore and two weekes, and the streete shall bee built againe, and the wall even in a troublesome time.

26 And after threescore and two weekes, shall Messiah be slaine, and shall have nothing, and the people of the prince that shall come, shall destroy the citie and the sanctuary, and the end thereof shall be with a flood: and unto the end of the battell it shall be destroyed by desolations.

27 And hee shall confirme the covenant with many for one weeke: and in the mids of the weeke, he shall cause the sacrifice and the oblation to cease, and for the overspreading of the abominations, he shall make it desolate, even until the consumation determined shall be powred upon the desolate.

CHAP. X.

4 As I was by the side of that great river even Hiddekel.

CHAP. XI.

20 Then shall stand up in his place in the glorie of the kingdome, one that shall raise taxes: but after few dayes hee shall bee destroyed, neither in wrath nor in battel.

37 Neither shall hee regard the God of his fathers, nor the desires of women, nor care for any God: for hee shall magnifie himselfe above all.

38 But in his place shall he honour the god Mauzzim, and the god whom his fathers knew not, shall hee honour with gold and with silver, and with precious stones, and pleasant things.

39 Thus shall hee doe in the holdes of Mauzzim with a strange god whom hee shall acknowledge: he shall increase his glory, and shall cause them to rule over many, and shall divide the land for gaine.

CHAP. V.

25 And this *is* the writing that was written, MENE, MENE, TEHEL, UPHARSIN.

26 This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

27 TEHEL; Thou art weighed in the balances, and art found wanting.

28 PERES; Thy kingdom is divided, and given to the Medes and Persians.

CHAP. VII.

9 I beheld till the thrones were cast down, and the Ancient of dayes did sit.

CHAP. VIII.

13 Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

18 Now, as he was speaking with me, I was in a deep sleep on my face toward the ground.

26 And the vision of the evening and the morning which was told *is* true: wherefore shut thou up the vision; for it *shall be* for many dayes.

CHAP. IX.

25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the prince, *shall be* seven weekes, and threescore and two weekes: the street shall be built again, and the wall, even in troublous times.

26 And after threescore and two weekes shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary: and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

CHAP. X.

4 As I was by the side of the great river, which *is* Hiddekel.

CHAP. XI.

20 Then shall stand up in his estate a raiser of taxes *in* the glory of the kingdom: but within few dayes he shall be destroyed, neither in anger, nor in battle.

37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

39 Thus shall he do in the most strong holds with a strange god whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

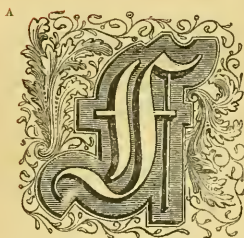
H O S E A.

JOHN RUGGIST TRANSLATION. 1537.

THE BOKE
OF

THE PROPHETE OSEAS.

CHAP. I.



Y RST when the Lorde
spake unto Oseas he
sayde unto him : Go thy
waye, take an harlott to
thy wife, and get chyl-
dren by her: for the
lande hath committed
greate whordome agaynst
the Lorde.

CHAP. II.

A Tell youre brethren, that they are my people : and your
systemer, that they have obtayned mercye.

D Then (sayeth the Lorde) she shall saye unto me : O
my housbande, and shall call me no more Baal :

CHAP. III.

A And love the wyne cannes.

D Wythoute prest and revelation ;

CHAP. IV.

A And one bloodguiltinesse followeth another.

D For Israel is gone backe like a wanton cove. The
Lorde therfore shal make her fede, as the lambe that goeth
astraye.

Their dronckennes hath put them backe and brought
them to whoredome. Their rulers love rewardes, brynge,
saye they, to their shame.

CHAP. V.

C Blowe, with the shawmes, at Gabea, and with the
trumpet in Ramah, crye out at Bethaven upon the other
side of Benjamin.

D Ephraim is oppressed, and can have no ryght of the lawe :
for why ? they folowe the doctrynes of men.

CHAP. VI.

D But even like as Adam dyd so have they broken my
covenant.

The multitude of the prestes is lyke an heape of theves,
murtherers, and bloudthirsty, for they have wrought abomy-
nacyon.

BISHOPS BIBLE 1572 and 1575.

THE BOOKE
OF

THE PROPHETE OSEA.

CHAP. I.



W H E N the Lorde spake
fyreste unto Osea, he
sayde unto him, Goe,
take unto thee a wyfe
of fornications, and
children of fornications :
for the land hath com-
mitted great fornication
(departyng) from the
Lord.

CHAP. II.

1 Tell your brethren that they are my people, and youre
systemer, that they have obtayned mercie.

6 And at that day (sayth the Lord) thou shalt call me, O
my husband, and shall call me no more Baal.

CHAP. III.

1 And love the wine pottes.

4 Withoute Ephod, and without Theraphim.

CHAP. IV.

2 And one bloudguiltinesse foloweth another.

16 For Israell is rebellious lyke an unruly heyffer : nowe
the Lorde will feede them as a lambe in a large place.

18 Their dronckennesse stynketh, they have committed
whoredome : their rulers love (to say) with shame, Bryng ye.

CHAP. V.

8 Blowe with the shawmes at Gibea, and with the trum-
pet in Ramah, cry out at Beth-aven, after thee, O Benjamin.

11 Ephraim is oppressed and broken in judgement, be-
cause he wyllingly folowed the commandement.

CHAP. VI.

7 But even lyke as Adam dyd, so have they broken my
covenant.

9 And as theeves (armed) waite for hym that passeth by
the way : such is the counsell of the prestes, which with
one agreed counsell murder cruelly suche as keepe the way,
yea they dare do all unspeakeable mischiefe.

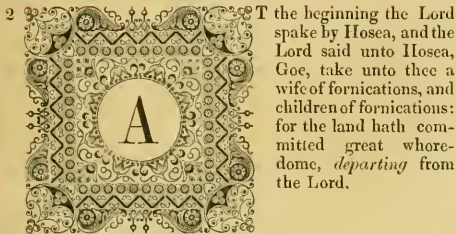
H O S E A.

GENEVAN TRANSLATION. Edited by ALEX. ARBUTHNOT, 1570.

KING JAMES' OR PRESENT TRANSLATION

H O S E A.

CHAP. I.



CHAP. II.

1 Say unto your brethren Ammi, and to your sisters, Ruhamah.

16 And at that day, saith the Lord, thou shalt call mee Ishi, and shalt call mee no more Baali.

CHAP. III.

1 And loved the wine bottels.

4 Without an image, and without an ephod, and without Teraphim.

CHAP. IV.

2 And blood toucheth blood.

16 For Israel is rebellious as an unruly heifer. Now the Lord wil feed them as a lambe in a large place.

18 Their drunkennesse stinketh: they have committed whoredome: their rulers love to say with shame, Bring ye.

CHAP. V.

8 Blow ye the trumpet in Gibeah and the shamme in Ramah: cry out at Bethaven, after thee, O Benjamin.

11 Ephraim is oppressed, and broken in judgement, because hee willingly walked after the commandement.

CHAP. VI.

7 But they like men have transgressed the covenant:

9 And as theeves waite for a man, so the company of priestes murder in the way by consent: for they worke mischief.

H O S E A.

CHAP. I.



CHAP. II.

1 Say ye unto your brethren, Ammi; and to your sisters, Ruhamah.

16 And it shall be at that day, saith the Lord, *that* thou shalt call me Ishi, and shalt call me no more Baali.

CHAP. III.

1 And love flagons of wine.

4 Without an ephod, and *without* teraphim.

CHAP. IV.

2 And blood toucheth blood.

16 For Israel slideth back as a backsliding heifer: now the Lord will feed them as a lamb in a large place.

18 Their drink is sour: they have committed whoredom continually: her rulers *with* shame do love, Give ye.

CHAP. V.

8 Blow ye the cornet in Gibeah, *and* the trumpet in Ramah: cry aloud *at* Beth-aven, after thee, O Benjamin.

11 Ephraim *is* oppressed *and* broken in judgment, because he willingly walked after the commandment.

CHAP. VI.

9 But they, like men, have transgressed the covenant;

7 And as troops of robbers wait for a man, *so* the company of priests murder in the way by consent: for they commit lewdness.

JOHN ROGERS' TRANSLATION. 1537.

CHAP. VII.

They with the ymagynacyon of their herte are lyke an oven, their slepe is all the nyght lyke the slepe of a baker, in the morning, is he as hote as the flame of fyre.

CHAP. IX.

B The nettles shall overgrowe their pleasaunt goodes, and burres shall be in their tabernacles. Be ye sure (O Israel) the tyme of visitacion is come, the dayes of recompensynge are at hande. As for the prophete, ye holde hym for a foole: and him that is rygh in sprete, for a madman, so greate is youre wickednesse and malyce.

CHAP. X.

A Israel was a goodly vine, but he hath brought forth unprofytable frute.

They comen together and sweare wayne othes; they be confederate together, therefore groweth their punyishment, as the wedes in the forowes of the lande.

They that dwell in Samaria have worshipped the calfe of Bethaven:¹

D There shall growe a sedycion amonge thy people. All thy stronge cities shall be layed waste, even as Salmana was destroyed with his familiars, thorow hym that was avenged of Arbell in the daye of batell, where the mother perished with her children. Even so shall it go with you (O Bethel) because of your malyceous wickednesse. Lyke as the morning goeth awaye so shall the kynge of Israel passe.

CHAP. XII.

B But the marchaunt hath a false weyght in hys hande, he hath a pleasure to occupie extortion.

THE BOKE OF JOELL THE PROPHETE.

CHAP. II.

THEY shall breake in at the wyndowes, and not be hurte.

D And redy to pardone wickednesse.

F Be glad then (O ye chyldren of Syon,) and rejoyce in the Lorde youre God, for he hath given you a teacher of ryghteousnesse.

CHAP. III.

A Yee they have cast lottes for my people, the yonge men have they set in the bordel house, and sold the damself for wyne, that they might have to drincke.

BISHOPS' BIBLE. 1572 and 1575.

CHAP. VII.

6 For whyles they lye in wayte, they have made ready their hart lyke an oven, their baker slepeth all night, in the morning it burneth as a flambe of fyre.

CHAP. IX.

6 The nettles shall possesse the pleasaunt (places) of theyr silver, thornes shall be in their tabernacles.

7 The dayes of visitation are come, the dayes of recompence are come: and then shall Israell know that they were deceyved by a foolish, mad, and franticke prophet: for the multitude of thine iniquitie (God) shall multiply enimies against thee.

CHAP. X.

1 Israel (is) an empty vine, (yet) hathe it broughte foorthe fruite to itselfe.

4 They have spoken words, swearing falsely in making a covenant: thus judgements groweth as wormewood in the furrowes of the field.

5 They that dwell in Samaria shall feare, bycause of the calfe of Bethaven.

14 There shall growe a sedition among thy people, all thy strong cities shall bee layde waste, even as Salma destroyed Beth Arbel in the day of battayle, wher the mother with the children were dashed in peeces.

15 Even so shall Bethel do unto you, bycause of youre malicious wickednesse: in a morning shall the king of Israel be destroyed.

CHAP. XII.

7 (He is) Chanaan, the ballances of deceit are in hys hand, he loveth to oppresse.

THE BOOKE OF THE PROPHETE JOEL.

CHAP. II.

AND if they shall fall on the sworde, they shall not be wounded.

13 And he wyl repent him of the evill.

23 Be glad then, ye children of Syon and rejoyce in the Lord your God: for he hath given you moderate raine.

CHAP. III.

3 And they have cast lots for my people, and changed the boy for an harlot, and sold the gyrl for wine, that they might drynke.

Rogers, in his translation, appears to be the only one of the four that has made anything like sense of this verse, taking what follows after; their sin certainly consisted in *worshipping the calves*, which is not more than the original, we should think, will allow. The Bull, or Apis, of Egypt was set up at Beth-el, and was worshipped by the people of Samaria. From the size, (being originally made of gold,) and the supposition of two being set up, they are

GENEVAN TRANSLATION. Edin., Printed by ALEX. ABDUTHNOT, 1579.

KING JAMES' or PRESENT TRANSLATION.

CHAP. VII.

6 For they have made ready their heart like an oven, whiles they lie in waite: their baker sleepeth all the night: in the morning it burneth as a flame of fire.

CHAP. IX.

6 The nettle shall possess the pleasant places of *their* silver, and the thorne shall be in their tabernacles.

7 The dayes of visitation are come: the dayes of recompence are come: Israel shall know it: the prophet *is* a foole; the spirituall man *is* madd for the multitude of thine iniquitie: therefore thy hatred is great.

CHAP. X.

1 Israel is an empty vine, yet hath it brought forth fruit unto itself.

4 They have spoken wordes, swearing falsely in making a covenant, thus judgement groweth as wormewood in the furrows of the field.

5 The inhabitants of Samaria shall fear because of the calves of Bethaven.

14 Therefore shall a tumult arise among thy people, and all thy munitions shall bee destroyed, as Shalman destroyed Beth Arbel in the day of battell: the mother with the children was dashed in pieces.


15 So shall Beth-el doe unto you because of your malicious wickednesse: in a morning shall the king of Israel be destroyed.

CHAP. XII.

7 *Hee* is Canaan: the balances of deceit are in his hand: he loveth to oppresse.

JOEL.

CHAP. II.

8 ND when they fall upon the sword, they shall not be wounded.

13 And repenteth him of the evil.

23 Bee glad then, ye children of Zion, and rejoyce in the Lord your God: for hee hath given you the raine of righteousness.

CHAP. III.

3 And they have cast lots for my people, and have given the child for the harlot, and sold the girle for wine, that they might drinke.

CHAP. VII.

6 For they have made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

CHAP. IX.

6 The pleasant *places* for their silver, nettles shall possess them: thorns *shall* be in their tabernacles.

7 The days of visitation are come, the days of recompence are come; Israel shall know *it*: the prophet *is* a fool, the spiritual man *is* mad, for the multitude of thine iniquity, and the great hatred.

CHAP. X.

1 Israel *is* an empty vine, he bringeth forth fruit unto himself:

4 They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field.

5 The inhabitants of Samaria shall fear, because of the calves of Beth-aven.

14 Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled Beth-arbel in the day of battle: the mother was dashed in pieces upon *her* children.


15 So shall Beth-el do unto you because of your great wickedness: in a morning shall the king of Israel utterly be cut off.

CHAP. XII.

7 *He* is a merchant, the balances of deceit *are* in his hand: he loveth to oppress.

JOEL.

CHAP. II.

8 ND when they fall upon the sword, they shall not be wounded.

13 And repenteth him of the evil.

23 Be glad then, ye children of Zion, and rejoyce in the Lord your God: for he hath given you the former rain moderately.

CHAP. III.

3 And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

termed calves in our present translation. But as Beth-el signifies the house of the mighty God, the prophet calls it Beth-aven, or house of iniquity. *I fear God* is a common phrase for worshipping him, and the translation should, we rather think, have been, *The inhabitants of Samaria feared, &c.* who shipped the calves of the house of iniquity.

A M O S.

JOHN RUGGES TRANSLATION 1577

BISHOPS' BIBLE. 1572 and 1576

THE BOOKE
OF

THE PROPHETE AMOS.

CHAP. III.

R



RYE they out Alarum
wyth the trompet in the
citty, and the people
not afrayed? commeth
there eny playe in a
citty without it be the
Lordes doyng.

CHAP. IV.

A The dayes shall
come upon you, that ye
shall be lift up upon

speares, and your posterity carried awaye in fyshers panyers.
Ye shall get you out at the gappes one after another, and in
Arnon shall ye be cast awaye, sayeth the Lorde.

CHAP. V.

G Yet have ye sett up tabernacles to youre Moloch, and
images of your idols, yee and the starre of youre god
Rempha, figures which ye made to worshyppe them.

CHAP. VII.

B So the Lorde was mercifull therein, and the Lorde God
sayde: well it shall not be.

CHAP. VIII.

B Heare thys, O ye that oppress the poore, and destroye
the nedye in the lande, saying: When wyl the newe moneth
be gone, that we maye sell vytale, and the sabboth, that we
maye have scarcenesse of corne: to make the bushell lesse,
and the sycke greater? We shall set up false waigthes that
we maye gett the poore under us wyth theyr money, and the
nedye also for shues: yee let us sell the chaffe for corne.

C The Lorde hath sworne agaynst the pride of Jacob:
these workes of theirs wyl I never forget.

CHAP. IX.

A Though they were buried in the hell, my hande shall
fetch them from thence; though they clymbe up to heaven,
yet shall I cast them downe.

B He that hath his dwellynge in heaven, and groundeth
his tabernacle in the earth: He that calleth the waters of
the see, and poureth them out upon the playne grounde:
His name is the Lorde. O ye chyldren of Israell, are ye
not unto me even as the Moryans, sayth the Lorde? have
not I brought Israell out of the lande of Egypte, the Phily-
stynes from Caphthor, and the Syrians from Cyr?

THE BOOKE
OF

THE PROPHETE AMOS.

CHAP. III.

R



R shall a trumpet bee
blowen in the citie, and
the people be not afrayde?
Or shall there be evyll
in a cytie, and the Lorde
hath not done it.

CHAP. IV.

2 That loe the dayes
shall come upon you,
that he will take you
awaye with thorns, and

your posterity with fish hookes.

3 And yee shall goe out at the breaches, every (kowe)
forwarde: and ye shall cast yourselves out of the pallace,
sayth the Lorde.

CHAP. V.

26 But ye have borne siccute the king, and Chiun your
images, and the starre of your gods, whiche ye made to
yourselves.

CHAP. VII.

6 So the Lorde repented for this, this also shall not be,
sayth the Lorde Gode.

CHAP. VIII.

4 Heare this, O ye that swallowe up the poore, that ye
may make the nedye of the lande to fayle,

5 Sayeing when wil the newe moneth be gonue, that we
may sel corne? and the sabboth, that we maye set fourth
wheate, and make the ephal smal, and the sicke great, and
falsifie the weightes by deceite?

6 That we maye buye the poore for silver, and the nedye
for shooes, yea and sel the refuse of the wheate?

7 The Lorde hath sworne by the excellencie of Jacob,
surely I wyl never forget any of theyr workes.

CHAP. IX.

2 Though they digge into hell, thence shall my hande
take them; though they clymbe up to heaven, thence will I
bringe them downe.

6 He buyldeth his spherens in the heaven, and hath layde
the foundation of his globe of elements on the earth: he
calleth the waters of the sea, and poureth them out uppon
the open earth, the Lorde is his name.

7 Are ye not as the Ethiopians unto me O chyldren of
Israell sayth the Lord? Have not I brought up Israell out
of the lande of Egypt? and the Philistines from Cappadocia?
and the Syrians from Cyrene.


The 2d and 3d verses of the 4th Chapter are rendered peculiarly dark in the three last translations. We think there can be no doubt the passage refers to a barbarous custom in those times, of the conquerors making cunuchs of the principal men and princes, especially the heirs of the throne of the conquered kingdom. See II Kings, ix, 15, &c. Had the three last versions substituted the producers of milk, instead of cow, the passage would have been

A M O S.

GENEVAN TRANSLATION. 1545. Printed by ADEN ARBORENOT 1572.

A M O S.

CHAP. III.

6  R shall a trumpet bee
blowen in the cite, and
the people bee not
afrayde? Or shall there
bee euill in a city, and the
Lord hath not done it?

CHAP. IV.

2 That loe, the dayes
shall come upon you,
that hee will take you
away with thornes, and

your posteritie with fish-hookes.

3 And yee shall goe out at the breaches, every kowe forward: and yee shall cast yourselves out of the palace, saith the Lord.

CHAP. V.

26 But you have borne Siccuth your king, and Chiun your images, and the starre of your gods, which yee made to yourselves.

CHAP. VII.

6 So the Lord repented for this. This also shall not be sayth the Lord God.

CHAP. VIII.

4 Heare this, O yee that swallowe up the poore that yee may make the needy of the land to faile.

5 Saying, when wil the newe moneth be gone that we may sell corne? and the Sabbath, that we may set forth wheat, and make the ephah smal and the shekel great, and falsifie the weights by deceit?

6 That we maye bye the poore for silver, and the needy for shooes; yea, and sell the refuse of the wheat.

7 The Lorde hath sworne by the excellencie of Jaacob, surely I wyl never forget any of their workes.

CHAP. IX.

2 Though they digge into the hell, thence will mine hand take them: though they climbe up to heaven, thence will I bring them downe.


6 He buildeth his spheres in the heaven, and hath laid the foundation of his globe of elements in the earth; hee calleth the waters of the sea, and poureth them out upon the open earth: the Lord is his name.

7 Are ye not as the Ethiopians unto mee, O children of Israel, saith the Lord? have not I brought up Israel out of the land of Egypt? and the Philistims from Caphtor, and Aram from Kir?

KING JAMES. or PRESENT TRANSLATION.

A M O S.

CHAP. III.

6  HALL a trumpet be
blown in the city, and
the people not be afraid?
shall there be euill in a
city, and the Lord hath
not done it?

CHAP. IV.

2 Lo the days shall
come upon you, that he
will take you away with
hooks, and your poster-
ity with fish-hooks.

3 And ye shall go out at the breaches, every *cow* at that *which is* before her; and ye shall cast *them* into the palace, saith the Lord.

CHAP. V.

26 But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.

CHAP. VII.

6 The Lord repenteth for this: This also shall not be, saith the Lord God.

CHAP. VIII.

4 Hear this, O ye that swallow up the needy, even to make the poor of the land to fail.

5 Saying, When will the new-moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit.

6 That we may buy the poor for silver, and the needy for a pair of shoes; *yea*, and sell the refuse of the wheat?

7 The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works?

CHAP. IX.

2 Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down.

6 *It is* he that buildeth his stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth; The Lord is his name.

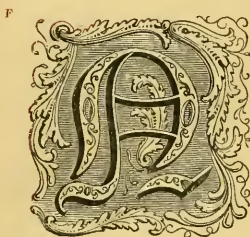
7 *Are* ye not as children of the Ethiopians unto me, O children of Israel? saith the Lord. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?

6. *It is* he that buildeth his stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth; The Lord is his name. The river ARNON divided the Israelites from the Moabites, and the fishers' gill-nets, or baskets, were to be emptied out.

OBADIAH—JONAH—MICAH.

JOHN ROGERS' TRANSLATION. 1537.

THE BOKE
OF
THE PROPHETE ABDY.



ETHER shalt thou stande
waytynge any more at
the corners of stretes, to
murther such as are fled
or to take them preson-
ers, that remaine in the
daye of theyr trouble.

Thus they that escape
upon the hyll of Zyon
shall go up to punysh
the mount of Esau, and
the kyngdome shall be
the Lordes.

THE BOKE OF THE PROPHETE JONAS.

CHAP. I.

B UT Jonas gatt hym under the hatches, where
he layed him downe and slombred.

CHAP. IV.

A Then sayde the Lord : art thou so angrie ?
And Jonas was excecadyng glad of the wyldie wyne.

THE BOKE OF THE PROPHETE MICHAES.

CHAP. I.

T HOU that dwellest at Sephir, get thee
hence with shame. The proude shall
boost no more for very sorrowe : and
why ? her neyghboure shall take from
her what she hath. The rebellious
cylie hopeth, that it shall not be so
evil : but for all that the plague shall
come from the Lorde, even into the
porte of Jerusalem. The great noyse of the
charettes shall feare them that dwell at
Lachis, which is an occasyon of the
synne of the daughter of Sion, for in the
came up the wyckednesses of Israel. Yee
she sent her coursers into the land of
Geth.

The houses of lyes wyll dyceave the
kings of Israel. And as for the (O thou
that dwellest at Morassa,) I shall bryng
a possessorer upon thee, and the plage of
Israel shal reach unto Adola.

CHAP. V.

A After that shalt thou be robbed
thyselpe, O thou robbers daughter :
they shall lay sege agaynst us, and smyte
the judge of Israel wyth a rodde upon the
cheke.

BISHOPS' BIBLE. 1572 and 1575.

THE BOOKE
OF
THE PROPHETE ABDIAS.



EYTHIER shouldest thou
have stand in the crosse
wayes to cut of them that
shoulde escape, neyther
shouldest thou have shut
up the remnant thereof in
the day of affliction.

21 And they that shall
save, shall come up to mount
Zion to judge the mount of
Esau, and the kyngdome
shall be the Lordes.

THE BOOKE OF THE PROPHETE JONAS.

CHAP. I.

B UT Jonas was gone done into the sydes of
the shippe, and he lay downe sleeping.

CHAP. IV.

4 Then sayde the Lorde, Doest thou
well to be angrie ?

6 So Jonas was excecadyng glad of the
gourde.

THE BOOKE OF THE PROPHETE MICHAES.

CHAP. I.

T HOU that dwellest at Saphir get thee
hence naked with shame ; she that
dwelleth in Zaanen, shall not come
forthe in the morning of Bethzeel :
(the enemie) shall receyve of you for his
standing.

12 For the inhabitauntes of Maroth
wayted for good, but the plague shall
come from the Lorde, even unto the
gates of Hierusalem.

13 O thou inhabitant of Lachias
bynd the charet to the swiftest beaste
she is the beginning of the sinne of the
daughter of Sion : for the transgressions
of Israel were founde in thee.

14 Therefore shalte thou bryng
presentes, to Moresheth Gath : The
houses of Achizib, (shall be) as a lye to
the kings of Israel.

15 And as for thee, O thou that
dwellest at Maresa, I shall bryng a
possessorer upon thee, he shall come to
Adullam, the glorie of Israel.

CHAP. V.

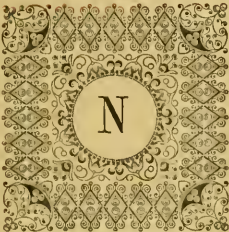
I Now shalt thou be robbed
thyselpe, O thou robbers daughter :
they shall lay siege agaynst us, and
smyte the judge of Israel with a rodde
upon the cheek.

OBADIAH—JONAH—MICAH.

GENEVAN TRANSLATION. Edin.: Printed by ALEX. ARBUTHNOT, 1579.

KING JAMES' OR PRESENT TRANSLATION


OBADIAH.

14  EITHER shouldest thou have stand in the crosse wayes to cut of them that should escape, neither shouldest thou have shut up the remnant thereof in the daye of affliction.

21 And they that shall save shall come up to mount Zion to judge the mount of Esau; and the kingdome shall be the Lords.

JONAH.

CHAP. I.

5  UT Jonah was gone downe into the sides of the ship, and he lay downe and wast fast asleepe.


CHAP. IV.

4 Then said the Lord, Doest thou well to be angrie :

6 So Jonah was exceeding glad of the gourde.

MICAH.

CHAP. I.

11  HOU that dwellest at Saphir, goe together naked with shame : shee that dwelleth at Zaanun, shall not come forth in the mourning of Beth-ezel : *the enemye* shall receive of you for his standing.

12 For the inhabitant of Maroth waited for good, but evil came from the Lord unto the gate of Jerusalem.

13 O thou inhabitant of Lachish, binde the charet to the *beasts* of price ; shee is the beginning of sinne to the daughter of Zion ; for the transgressions of Israel were found in thee.

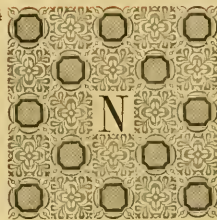
14 Therefore shalt thou give presents to Moresheth-Gath : the houses of Achzib, shall be as a lie to the kings of Israel.

15 Yet will I bring an heiro unto thee O inhabitant of Mareshah, he shall come unto Adullam the glory of Israel.

CHAP. V.

1 Now assemble thy garisons, O daughter of garisons : hee hath layde seege against us : they shall smite the judge of Israel with a rod upon the cheek.


OBADIAH.

14  EITHER shouldest thou have stood in the cross-way, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress.

21 And saviours shall come up on mount Zion to judge the mount of Esau, and the kingdom shall be the Lord's.

JONAH.

CHAP. I.

5  UT Jonah was gone down into the sides of the ship, and he lay, and was fast asleep.


CHAP. IV.

4 Then said the Lord, Doest thou well to be angry ?

6 So Jonah was exceeding glad of the gourd.

MICAH.

CHAP. I.

11  ASS ye away, thou inhabitant of Saphir, having thy shame naked ; the inhabitant of Zaanan came not forth in the mourning of Beth-ezel ; he shall receive of you his standing.

12 For the inhabitant of Maroth waited carefully for good ; but evil came down from the Lord unto the gate of Jerusalem.

13 O thou inhabitant of Lachish, bind the chariot to the swift beast : she *is* the beginning of the sin to the daughter of Zion ; for the transgressions of Israel were found in thee.

14 Therefore shalt thou give presents to Moresheth-gath : the houses of Achzib *shall be* a lie to the kings of Israel.

15 Yet will I bring an heir unto thee, O inhabitant of Mareshah : he shall come unto Adullam the glory of Israel.

CHAP. V.

1 Now gather thyself in troops, O daughter of troops : he hath laid siege against us ; they shall smite the judge of Israel with a rod upon the cheek.

NAHUM—HABAKKUK.

JOHN ROGERS' TRANSLATION. 155

THE BOKE
OF

THE PROPHETE NAHUM.

CHAP. II.

A



HE shyld of his gyauntes
glystered, hys men of
warre are clothed in
purple, his charettes are
as fyre when he maketh
him forward, his archers
are well deckte and
trymmed.

CHAP. III.

A Wo be to the bloud
thursty cytie which is
all full of lyes, and robbery, and
ravishing.

B Art thou better than the great cite of Alexandria : that
lay in the waters. Aphrica and Lybia were thy helpers.

THE BOKE OF THE PROPHETE ABACUK.

CHAP. III.

[The 1st verse of the 3d chapter is not in the text of Rogers, but the title
is on the top, "*A prayer of the prophet Abacuc for the ignorant.*"]

A



IS shine is as the sunne, and the beames
of light go out of his hands, there is his
power hyd. Destructioun goeth before
him, and burningy cressettes go from his
fete.

B I sawe, that the pavilyons, of the Morians, and the
tentcs of the land of Madian, were vexed for werynesse.

C Thou curstest his septers, the captayne of his men of
warre : which come as a stormy wind to scatrc me abroadc,
and are glad when they maye cate up the poore secretly.
Thou makest a waye for thyne horses in the see, even in the
mudde of great waters.

But as for me, I wyll be glad in the Lorde and will re-
joyce in God my Savioure.

The Lorde God is my strengthe, he shall make my fete as
the fete of hertes : and he whiche geveth the vitorye, shall
bryng me to my lyve places, singing upon my psalmes.

GISHOLDS FIELD. 154 and 157

THE BOOKE
OF

THE PROPHETE NAHUM.

CHAP. II.

3



HE shield of his valiant
souldiers, (is) dyed red,
his captaynes of warre
are clad wyth scarlet :
the charet is (compassed)
with flaming torches in
the day of his expiditioun
and the fyre staves are
drenched in poyson.

CHAP. III.

O bloudie cite,
stuffed thorowout with
falshood, with extreme dealing, nor will he be brought from
spoyling.

8 Wilt thou count thyselfe better than Alexandria the
greate, that was scituated among the rivers.

9 Ethiopia and Egypte (were thy) strength.

THE BOOKE OF THE PROPHETE HABACUC.

CHAP. III.

2



PRAYER of Habacuc the prophete for
the ignorances.

4 And (his) brightnesse was as the
lighte : he had hornes (commynge) out of
his handes, and there was the hiding of
his power.

5 Before him went the pestilence, and burning coales
went forth before his fete.

7 For iniquitie I sawe the tentcs of Chusan, (and) the
curtaynes of the land of Madian did tremble.

14 Thou diddest strike through with his owne staves, the
heads of the villages, they came out as a whirlewind to
scatter me : theyr rejoycing was, as to devoure the poore
secretly.

15 Thou diddest walke in the sea, with thyne horses, upon
the heape of great waters.

18 But I will rejoyce in the Lord, I will joy in the God
of my salvation.

19 The Lorde God is my strength, he wyl make my
fete lyke hyndes (fete), and he wyl make me to walke
upon my hygh places. To the chiefe synger on Neginothai,
(or upon the instrumentes of musike.)

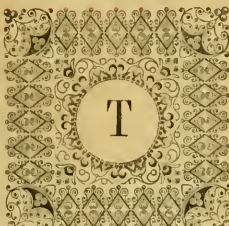
NAHUM HABAKKUK

GENEVAN TRANSLATION 1535. CORRECTED BY ALEX. ARBUTHNOT. 1579.

KING JAMES VERSION TRANSLATION

NAHUM.

CHAP. II.

3  HE shield of his mighty men is made red: the valiant men are in scarlet, the charets *shall be as* in the fire, and flames in the day of his preparation, and the fir trees shall tremble.

CHAP. III.

1 O bloodie citie, it is full of lies, and rob-


berie: the prey departeth not.

8 Art thou better than No which was full of people? that lay in the rivers, and had the waters round about it?

9 Put and Lubim were her helpers.

HABAKKUK.

CHAP. III.

1  PRAIER of Habbakuk the prophet for the ignorances.

4 And *his* brightness was as the light; he had hornes *coming* out of his hands and there was the hiding of his power.

5 Before him went the pestilence, and burning coales went out before his feet.

7 For *his* iniquitie, I saw the tents of Cushan, and the curtaines of the land of Midian did tremble.

14 Thou diddest strike thorow with his own staves the heads of his villages: they came out as a whirlwind to scatter me: their rejoycing *was* as to devour the poore secretly.


15 Thou diddest walke in the sea with thine horses, upon the heape of great waters.

18 But I will rejoyce in the Lord: I will joy in the God of my salvation.

19 The Lord is my strength: he will make my feete like hinds' feete, and he will make me to walke upon mine high places. To the chiefe singer on Neginothai.

NAHUM.

CHAP. II.

3  HE shield of his mighty men is made red, the valiant men *are* in scarlet: the chariots *shall be* with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken.

CHAP. III.

1 Woe to the bloody city! it is all full of lies


and robbery; the prey departeth not.

8 Art thou better than populous No, that was situate among the rivers.

9 Put and Lubim were thy helpers.

HABAKKUK.

CHAP. III.

1  PRAYER of Habakkuk the prophet upon Shigionoth.

4 And *his* brightness was as the light; he had horns *coming* out of his hand: and there *was* the hiding of his power.

5 Before him went the pestilence, and burning coals went forth at his feet.

7 I saw the tents of Cushan in affliction *and* the curtain of the land of Midian did tremble.

14 Thou didst strike through with his staves the head of his villages; they came out as a whirlwind to scatter me: their rejoycing *was* as to devour the poor secretly.

15 Thou didst walk through the sea with thine horses, *through* the heap of great waters.

18 Yct I will rejoyce in the Lord, I will joy in the God of my salvation.

19 The Lord is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.

ZEPHANIAH—HAGGAI—ZECHARIAH.

JOHN ROGERS' TRANSLATION. 1537.

THE BOKE
OF

THE PROPHETE SOPHONY.

CHAP. I.



N the same daye also wyll
I vyset all those that
treade over the thresh-
holde so prondly, which
fyll their Lordes house
with robbery and fals-
hede.

Howle ye that dwell
in the myll, for all the
marchaunt people are
gone, and all they that
were laden with sylver
are roted out.


CHAP. II.

B Wo unto you that dwell upon the sea coast, ye mur-
therous people; The word of the Lorde shall come upon you.

D As for Ninivie, he shall make it desolate, drie and
waste. The flockes and all the beastes of the people shall
lye in the middes of it; pellicanes and storckes shall abyde
in the upper postes of it, fowles shall syng in the wyndowes,
and ravens shall sytt upon the balckes, for the boardes of
cedre shall be riven downe.


THE BOKE OF THE PROPHETE AGGEUS.

CHAP. I.

D HEN Aggeus the Lordes angett sayde in the
Lordes message unto the people.

THE BOKE OF THE PROPHETE ZACHARY.

CHAP. I.

C ND beholde all the worlde dwell at ease,
and are carelesse.

CHAP. III.

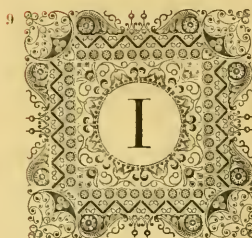
D Heare O Jesua thou hygh prest, thou
and thy frendes that dwell before the, for
they are wonderous people. Behold, I
wyll bryng forth the braunch of my servant :

BISHOPS' BIBLE. 1572 and 1575.

THE BOOKE
OF

THE PROPHETE SOPHONIA.

CHAP. I.



N the same day also will
I visite all those that
leape over the thresholde
so prondly, whiche fyll
their Lordes house with
robbery and falsehood.

Howle, ye that
dwell in the lowe places
for all the merchant
people are destroyed,
and all they that were
laden with silver, are
rooted out.

CHAP. II.


5 Wo unto you that dwell upon the sea coast, the nation
of the Cherathims: the worde of the Lord shall come upon
you.

13 As for Ninivie, he shall make it desolate, drie, and
waste.

14 The flockes and all the beastes of the people shall lie
in the middes of it, pellicanes and owles shall abide in the
upper postes of it, fowles shall syng in the windowes, and
desolation shall be upon the postes, for the cedars are un-
covered.


THE BOOKE OF THE PROPHETE AGGEUS.

CHAP. I.

13 HEN Haggues the Lordes messenger sayd in
the Lordes message unto the people.

THE BOOKE OF THE PROPHETE ZACHARIAS.

CHAP. I.

11 ND beholde, all the world sytteth still, and
is carelesse.

CHAP. III.

8 Heare, O Josua, thou high priest,
thou and thy felowes that sitte before thee,
for they are monstrous persons: beholde,
I will bryng forth the Branche my servaunt.

ZEPHANIAH—HAGGAI—ZECHARIAH.

GENEVAN TRANSLATION. Edin.: Printed by ALEX. ARBUTHNOT. 1579.

KING JAMES' or PRESENT TRANSLATION.

ZEPHANIAH.

CHAP. I.



9 **N** the same day also will I visit all those that daunce upon the thresholds so proudly, which fill their masters houses by cruelty and deceit.

11 Howle ye inhabitants of the low place: for the companie of the marchants is destroyed: all they that beare silver, are cut off.

CHAP. II.

5 Woe unto the inhabitants of the sea coast; the nation of the Cherethims, the word of the Lord is against you:

13 And will make Nineveh desolate, and waste like a wilderness.

14 And flocks shall lie in the mids of her, and all the beasts of the nations, and the pelicane, and the owle, shall abide in the upper postes of it; the voice of *birds* shall sing in the windowes, and desolations shall be upon the postes, for the cedars are uncovered.

HAGGAI.

CHAP. I.

13 **T**HEN spake Haggai the Lords messenger in the Lords message unto the people.

ZECHARIAH.

CHAP. I.

11 **A**ND behold, all the world sitteth still, and is at rest.

CHAP. III.

8 Heare now, O Jehoshua the hie priest, thou and thy fellows that sit before thee: for they are monstrous persons: but behold, I will bring forth the Branch my servant.

ZEPHANIAH.

CHAP. I.



9 **N** the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit.

11 Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off.

CHAP. II.

5 Woe unto the inhabitants of the sea-coasts, the nation of the Cherethites! the word of the Lord is against you.

13 And will make Nineveh a desolation, *and* dry like a wilderness.

14 And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; *their* voice shall sing in the windows; desolation *shall* be in the thresholds: for he shall uncover the cedar-work.

HAGGAI.

CHAP. I.

13 **T**HEN spake Haggai the Lord's messenger, in the Lord's message unto the people.

ZECHARIAH.

CHAP. I.

11 **A**ND, behold, all the earth sitteth still, and is at rest.

CHAP. III.

8 Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee; for they are men wondered at: for, behold, I will bring forth my servant The BRANCH.

JOHN ROGERS' TRANSLATION, 1536

BISHOP'S BIBLE, 1538-39 & 1570

CHAP. IV.

c And he shall bringe up the fyrst stone so that men shall crye unto hym : good lucke, good lucke.

d What be these ii olive branches (which throw the two golden pipes) empyte themselves into the golde.

Then sayde he : These are the two olyve branches that stande before the ruler of the whole earth.

CHAP. IX.

B Straungers shal dwell at Asdod.

c For lo, thy kyng commeth unto thee, even the ryghtuous and sayvoure : Lowly and simple is hee, hee rydeth upon an asse, and upon the foale of an asse.

CHAP. X.

B Out of Juda shall come the helmet, the naile and batel-bowe, and all the princes together.

d I wyll carye them into the land of Galaad and to Libanos and they shall want nothyng.

CHAP. XI.

d And toke unto me two staves, the one I called louvyne mekenesse, the other I called Wo, and so I kepte the shepe.

And I sayde unto them, yf ye thyncke it goode, brynge hyther my pryce : yf no then leave. So they wayed downe xxx sylver pens, the value that I was prysed at. And the Lorde sayde unto me : cast it unto the potter, (a goodly pryce for me to be valued at of them) and I toke the xxx sylver pens, and cast them to the potter in the house of the Lorde.

CHAP. XII.

A Beholde, I wyll make Jerusalem a cuppe of surfet.

THE BOKE OF THE PROPHETE MALACHY.

CHAP. I.

A O that it was called a cursed lande.



d But ye have unhallowed it, in that ye saye, the altuer of the Lorde is not to be regarded, and the thing that is set therupon not worthy to be eaten.

CHAP. II.

d So dyd not the one, and yet had he an excellent sprete. What dyd then the one? He sought the sede promysed of God. Therefore loke well to your sprete, and let no man dyspeye the wife of his youth. If thou batest her put her awaye, sayeth the Lord God of Israel and give her a clothinge for the scorne, sayeth the Lorde of hostes. Loke well then to youre sprete, and dyspeye her not.

CHAP. III.

c Shulde a man use falsheede and dyceate with God as ye use falsheede and dyseate wyth me? Yet ye saye wherein use ye dyseate wyth thee? In tithes and heave offerings.

d Therefore maye we saye, that the proude are happie, and that they which deale with ungodlynnesse, are sett up : for they tempte God, and yet escape. But they that feare God saye thus one to another : The Lorde consydereth and heareth it.

CHAP. IV.

7 And he shal bring forth the headstone thereof, with showtings, crying, Grace, grace, unto it.

12 What be these two olive branches, whych through the two golden pipes empyte themselves into the golde?

14 Then sayde hee, Those are the two olive branches, that stande with the ruler of the whole earth.

CHAP. IX.

6 Straungers shall dwell at Asdod.

9 For lo, the king commeth unto thee, even the righteous and Saviour, lowly and simple is he, he rydeth upon an asse and upon the foale of an asse.

CHAP. X.

4 Out of Juda shall come the corner, the nayle, the bat-taile bow, and the appointer of tribute also.

10 I will carrie them into the land of Gilead, and to Libanus, and place shall not be founde for them.

CHAP. XI.

7 And tooke unto mee two staves : the one called Beautie, the other called Bandes : and so I fedde the sheepe.

12 And I sayde unto them, If yee thynke it good, brynge hyther my wages : if no, then leave, so they weyghed downe thirtie sylver pence, the value that I was prised at.

13 And the Lorde sayde unto me, Cast it unto the potter, a goodly price for me to be valued at of them. And I tooke the thirtie sylver pence, and cast them to the potter in the house of the Lorde.

CHAP. XII.

2 Behold, I will make Hierusalem a cup of surfit.

THE BOKE OF THE PROPHETE MALACHIAS.

CHAP. I.

4 ND they shall call them, The border of wickednesse.



12 But ye have polluted it, in that ye say, the table of the Lorde is polluted, and the fruite thereof, (even) his meat is not to be regarded.

CHAP. II.

15 And did not he make one? yet had he abundance of spirite : And wherefore one? Because he sought a godly seede : therefore keepe yourselves in your spirite, and let none transgresse against the wife of his youth.

16 If thou hatest hir, put hir away, sayth the Lord God of Israel : yet he converteth the injurie under his garment, sayth the Lord of hostes, and he ye kepte in your spirite, and transgresse not.

CHAP. III.

8 Wil a man spoyle his gods? Yet ye have spoyled me : and ye say, Wherein have we spoyled thee? In tithes and offerings?

15 And now we cal the proud happie : yea the workers of wickednesse are sette up, and also they that tempte God, yea they are delivered.

16 Then they that feared God, sayd every one to his neighbour, and the Lorde considered and heard.

GENEVA: TRANSLATION 1560. Printed by ALEX. ABT. 1807 1779

KING JAMES OR PRESENT TRANSLATION

CHAP. IV.

7 And hee shal bring forth the head stone thereof, with shoutings, *crying*, Grace, grace unto it.

12 What be these two olive branches, which thorowe the two golden pipes empty themselves into the golde :

14 Then said hee, These are the two olive branches, that stand with the ruler of the whole earth.

CHAP. IX.

6 And the stranger shall dwell in Ashdod.

9 Behold, thy king commeth unto thee : hee is just and saved himselfe, poore and riding upon an asse, and upon a colte the foale of an asse.

CHAP. X.

4 Out of him shall the corner come forth : out of him the nayle, out of him the bowe of battell, and out of him every appointer of tribute also.

10 And I will bring them into the land of Gilead and Lebanon, and *place* shall not be found for them.

CHAP. XI.

7 And I tooke unto mee two staves : the one I called Beautie, and the other I called Bandes, and I fed the sheepe.

12 And I saide unto them, If yee thinke it good, give me my wages : and if no leave off : so they weighed for my wages thirtie peeces of silver.


13 And the Lorde saide unto mee, Cast it unto the potter : a goodly price that I was valued at of them. And I tooke the thirtie peeces of silver, and cast them to the potter in the house of the Lorde.

CHAP. XII.

2 Behold, I will make Jerusalem a cuppe of poyson.

MALACHI.

CHAP. I.

4 ND they shall call them, The border of wickednesse.

12 But yee have polluted it, in that yee say, The table of the Lord is polluted, and the fruit thereof, even his meate is not to be regarded.

CHAP. II.

15 And did not hee make one : yet had hee abundance of spirit : and wherefore one : because hee sought a goodly seede : therefore keepe yourselves in your spirit, and let none trespasse against the wife of his youth.

16 If thou hatest *her* put her awaye, saith the Lorde God of Israel, yet hee covereth the injurie under his garment, sayeth the Lord of hosts : therefore keepe yourselves in your spirit, and transgresse not.

CHAP. III.

8 Will a man spoyle his gods ; yet have yee spoyled me : but ye say, Wherein have we spoyled thee : In tythes and offerings.

15 Therefore wee count the proud blessed : even they that worke wickednesse are set up, and they that tempt God, yea, they are delivered.

16 Then spake they that feared the Lord, every one to his neighbour, and the Lorde hearkened and heard it.

CHAP. IV.

7 And he shall bring forth the head-stone *thereof with* shoutings, *crying*, Grace, grace, unto it.

12 What *be* these two olive-branches, which, through the two golden pipes, empty the golden *oil* out of themselves ?

14 Then said he, *These are* the two anointed ones, that stand by the Lord of the whole earth.

CHAP. IX.

6 And a bastard shall dwell in Ashdod.

9 Behold, thy King cometh unto thee : he *is* just, and having salvation ; lowly, and riding upon an ass, and upon a colt the foal of an ass.

CHAP. X.

4 Out of him came forth the corner, out of him the nail, out of him the battle-bow, out of him every oppressor together.

10 And I will bring them into the land of Gilead and Lebanon ; and *place* shall not be found for them.

CHAP. XI.

7 And I took unto me two staves ; the one I called Beauty, and the other I called Bands ; and I fed the flock.

12 And I said unto them, If ye think good, give *me* my price ; and if not, forbear. So they weighed for my price *thirty peeces* of silver.


13 And the Lord saide unto me, Cast it unto the potter : a goodly price that I was prized at of them. And I took the *thirty peeces* of silver, and cast them to the potter in the house of the Lorde.

CHAP. XII.

2 Behold, I will make Jerusalem a cup of trembling.

MALACHI.

CHAP. I.

4 ND they shall call them, The border of wickedness.

12 But ye have profaned it, in that ye say, The table of the Lord *is* polluted ; and the fruit thereof, *even* his meat, *is* contemptible.

CHAP. II.

15 And did not he make one ? Yet had he the residue of the Spirit. And wherefore one ? That he might seek a goodly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

16 For the Lord, the God of Israel, saith that he hateth putting away : for *one* covereth violence with his garment, saith the Lord of hosts ; therefore take heed to your spirit, that ye deal not treacherously.

CHAP. III.

8 Will a man rob God ? Yet ye have robbed me. But ye say, Wherein have we robbed thee ? In tithes and offerings.

15 And now we call the proud happy ; yea they that work wickedness are set up ; yea *they* that tempt God are even delivered.

16 Then they that feared the Lord spake often one to another ; and the Lord hearkened, and heard it.

JOHN WICLIF'S. 1380.

JOHN ROGERSON. 1592.

WILHELMUS. 1582.

THE

New Testament,

WITH

THE LESSONS

TAKEN OUT OF THE

OLD LAW,

*Read in Churches according to the
use of Sarum ;*

TRANSLATED

**Into English from the Vulgar
Latin.****By JOHN WICLIF, D.D.,**
Rector of Lutterworth, 1380.**Printed by John March,**
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Tower hill, and finished the
Sixth day of June,
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MDCCLXX.

THE

New Testament

OF OUR SAVYOUR

JESU CHRIST.

**Newly and diligently translated into
Englishe,**

WITH

**Annotacongs in the Margent to helpe
the Reader to the understandinge
of the Texte.****Printed in the yere of our
Lorde God.**

MDLXXVII.

THE

New Testament

OF

JESUS CHRIST,

Translated faithfully into English out of the
authenticall Latin, according to the best
corrected copies of the same,Diligently compared with the Greeke and
other Editions in divers languages ;

With

Arguments of Bookes and Chapters, Annotations .
and other necessarie helpes, for the better
understanding of the Text, and specially
for the discoverie of the Corruptions
of divers late Translations, and for
clearing the controversies in
Religion, of these daies,

IN THE ENGLISH COLLEGE OF RHEMES.

Psal. 118.

"Da mihi intellectum, et scrutabor legem tuam, et custo-
diam illam in toto corde meo."

That is,

"Give me understanding and I will searche thy lawe, and
wil keepe it with my whole hart."**Printed at Rhemes by John Fogay,**
1582.*Cum Privilegio.*[The following Collation is from the Copy reprinted at
London by John Bill, anno 1617.]

GENEVAN. Translated 1560.

KING JAMES. Translated 1611.

WAKEFIELD'S. 1795.

THE
NEWE TESTAMENT
 OF
 OUR LORD JESUS CHRIST.

Conferred diligently with the Greke, and
 best approved Translations
 In diverse Languages.



GOD SAVE THE KING.



AT EDINBURGH;
 PRINTED BY THOMAS BASSANDYNE.

MDLXXVI.

Cum Privilegio.

THE
NEW TESTAMENT
 OF OUR
 LORD AND SAVIOUR
JESUS CHRIST,

TRANSLATED OUT OF

THE ORIGINAL GREEK;

AND WITH

THE FORMER TRANSLATIONS DILIGENTLY
 COMPARED AND REVISED,

By His Majesty's special Command.

Appointed to be read in Churches.



EDINBURGH:
 PRINTED BY SIR D. HUNTER ELAIR & J. BRUCE,
 Printers to the King's most Excellent Majesty

1812.

A
 TRANSLATION
 OF THE
NEW TESTAMENT.

BY

GILBERT WAKEFIELD, B.A.

THE SECOND EDITION, WITH IMPROVEMENTS.

IN TWO VOLUMES.



LONDON:
 PRINTED BY A. HAMILTON, FOR GEO. KEAESLEY,
 No. 46, Fleet Street.

1795.

ST MATTHEW.

JOHN WILLIAMS. 1585.

MATTHEW.

CHAP. II.

A **T**HERFORE whanne Jhesus was borun in Bethleem of Juda, in the daies of kyng Eroude. Lo astronomyenes

camen fro the east to Jerusalem.

And thou Bethleem the lond of Juda are not the leste among the princis of Juda, for of thee a duyk schal go out that schal governe my puple of Israel.

B Thanne Eroude clepide prively the astronomyenes.

C Than Eroude seynge that he was disseyved of astronomyenes was ful wrooth, and he sent and slowgh alle the children that weren in Bethleem.

CHAP. III.

A And seide do ye penance for the kyngdom of hevenes schal neigh.

And this Jon hadde clothing of camels heris and a girdle of skyn aboute his leendis and his mete was hony soukis and hony of the wode.

Therfor do ye worthi fruytis of penance.

B I waishe ghoun in watir into penance, but he that schal come after me is stronger than I whos schoon I am not worthi to bere.

CHAP. IV.

A Thanne Jhesus was led of a spirit into desert, to be temptid of the feend.

C Fro that tyme Jhesus bigan to preche and seie, do ye penance: for the kyngdom of hevenes schal come nigh.

CHAP. V.

D But I seye to you that ech man that is wroth to his brothir, schal be gilti to doom, and he that seith to his

JOHN ROGER. 1547.

THE GOSPEL
OF

ST MATTHEW.

CHAP. II.

A **W**HEN Jhesus was borne at Bethleem in Jeurie in the tyme of Herode the kyng. Beholde ther came wyse men from the

Eest to Jerusalem.

And thou Bethleem in the lande of Jeurie, art not the leest concernynge the prynces of Juda. For out of the shal come the captayne, that shall govern my people Israel.

B Then Herod previly called the wisemen.

C Then Herod pereceavyng that he was mocked of the wysemen was exceeding wroth and sent forth and slue all the chyldren that were in Bethleem.

CHAP. III.

A Saying: Repent, the kyngdome of heaven is at hande.

Thys John had hys garment of camels hearre, and a gyrdell of skynne aboute hys loynes, hys meate was locustes and wyld hony.

Brynge forth the frutes belongynge to repentaunce.

B I baptise you in water in token of repentaunce: but he that cometh after me, is mightier than I, whose shoes I am not worthy to beare.

CHAP. IV.

A Then was Jhesus led awaye of the spirit: into wylderness, to be temptid of the devyl.

C From that tyme Jhesus beganne to preache, and to saye: repent, for the kyngdome of heaven is at hande.

CHAP. V.

D But I say unto you, whosoever is angry wyth his brother, shalbe in daunger of judgement. Whosoever

RHEMUS. 1585.

THE HOLY GOSPEL OF JESUS CHRIST.
ACCORDING TO

ST MATTHEW.

CHAP. II.

I **W**HEN Jhesus therefore was borne in Bethleem of Juda in the daies of Herod the king, beholde there came sages from the east to

Hiernusalem.

6 And thou Bethleem the land of Juda, art not the least among the princes of Juda: for out of thee shall come forth the captaine that shall rule my people Israel.

7 Then Herode secretly calling the sages.

16 Then Herode perceaving that he was deluded by the sages, was exceeding angry: and sending murdered all the men children that were in Bethleem.

CHAP. III.

2 And saying, Doe penance: for the kyngdome of heaven is at hand.

4 And the said John had his garment of camels haire, and a girdle of a skynne about his loynes, hys meate was locusts and wilde honey.

8 Yeld therefore fruit worthy of penance.

11 I indeede baptise yon in water unto penance; but he that shall come after me is stronger than I, whose shoes I am not worthy to beare.

CHAP. IV.

1 Then Jhesus was led of the spirit unto the desert to be tempted of the devyl.

17 From that time Jhesus began to preach, and to say, Doe penance, for the kyngdome of heaven is at hand.

CHAP. V.


23 But I say to you, that whosoever is angrie with his brother, shall be in danger of judgement. And

ST MATTHEW.

J. LUTHEAN. Translated 1611.

THE HOLY GOSPEL OF JESUS CHRIST,
ACCORDING TO
S. MATTHEW.

CHAP. II.



WHEN Jesus then was borne at Bethlehem in Judea in the dayes of Herode the king, beholde there came wise men from the east to Jerusalem.

6 And thou Bethlehem in the lande of Juda, art not the least among the princes of Juda: for out of thee shall come the governour that shall feede my people Israel.

7 Then Herode privily called the wisemen.

16 Then Herode, seeing that he was mocked of the wise men, was exceeding wroth, and sent forth, and slewe all the male children that were in Bethlehem.

CHAP. III.

2 And said, Repent: for the kingdom of heaven is at hand.

4 And this John had his garment of camels heare, and a girdle of skinnie about his loynes: his meat also was locustes and wilde bonie.

8 Bring forth therefore fruites worthe amending of life.

11 Indeed I baptize you with water to amending of life, but hee that cometh after mee, is mightier then I, whose shoos I am not worthe to beare.

CHAP. IV.

1 Then was Jesus led aside of the spirit into the wilderness, to be tempted of the devil.

17 From that time Jesus began to preach, and to say, Amend your lives: for the kingdom of heaven is at hand.


CHAP. V.

22 But I say unto you, whosoever is angry with his brother unadvisedly shall be culpable of judgement. And

J. LUTHEAN. Translated 1611.

THE GOSPEL
ACCORDING TO
SAINT MATTHEW.

CHAP. II.



NOW, when Jesus was born in Bethlehem of Judea, in the dayes of Herod the king, behold, there came wise men from the east to Jerusalem.

6 And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men.

16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem.

CHAP. III.

2 And saying, Repent ye: for the kingdom of heaven is at hand.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

8 Bring forth therefore fruites meet for repentance.

11 I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear.

CHAP. IV.

1 Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil.

17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.


CHAP. V.

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the

J. KEEFE. 1700.

THE GOSPEL
OF
ST MATTHEW.

CHAP. II.



OW after Jesus was born at Bethlehem in Judea, in the dayes of Herod the king, behold! there came Magi of the east to Jerusalem, saying,

6 And thou, Bethlehem! in the land of Judah, art by no means the least among the governours of Judah; for out of thee will come forth a governour to be the shepherd of my people Israel.

7 Then Herod privately called the Magi.

16 Then Herod, when he saw himself mocked by the Magi, was greatly enraged; and sent and slew all the male children in Bethlehem.

CHAP. III.

2 And saying: Repent ye, for the kingdom of heaven is at hand.

4 And this John had his raiment of camel's hair, with a leathern girdle about his loins; and his food was locusts and wild honey.

8 Bring forth therefore, fruites suitable to repentance.

11 I indeed baptize you in water unto repentance; but he, who is coming after me, is mightier than I: whose shoes I am not worthy to carry away.

CHAP. IV.

1 Then was Jesus carried away by the spirit into the wilderness, to be tried by the devil.

17 From that time Jesus began to preach, saying: Repent ye; for the kingdom of heaven is at hand.

CHAP. V.

22 But I say unto you, Whosoever is angry with his brother without a cause, he shall be in danger of the

JOHN WILKIE'S 1580

brother, fugh, schal be gilty to the counsell; but he that seith, fool, schal be gilty into the fire of helle.

E But I seye to you that every man that seeth a womman to coveyte hir hath now don lecherie bi hir in his herte.

CHAP. VI.

B But whanne thou schalt prie, entre into thi couche, and whanne the dore is schütt, prie thi fadir in hidlis, and thy fadir that seeth in hidlis, schal yelde to thee.

And thus ye schulen pry. Our fadir that art in hevenys; halewid be thi name. Thi kyngdom come, be thi wil done in erthe as in hevене.

Give to us this day oure breed ovir othir substauce. And forgive to us our dettis as we forgiven to oure det-touris. And lede us not into temp-tacioun: but delivere us from yvel amen.

CHAP. VIII.

B And seid Lord, my child lijth in the hous syke on the palesye: and is yvele tormentid.

For why I am a man ordeyned undir power, and have knightis undir me.

CHAP. IX.

B And whanne Jhesus passide fro thannes he sigh a man Matheu bi name sittynge in a tol-bothe.

C And Jhesus herde, and seide, a leech is not nedeful to men that faren wel: but to men that been yvel at eese.

E Lo a prince came and worschipped him and seide, Lord my doughtir is now deed: but come thou and putte thin hond on hir and sche schal lyve.

CHAP. X.

B Heele ye sike men, reise ye dede men, clense ye mesels, caste ye out devyls, frely ye han take, frely give yee.

Nile ye welde golde neither silver ne money in youre girdils.

JOHN ROGERS 1526

sayeth unto hys brother Racha, shal be in daunger of a counsell. But whosoever sayeth thou fole, shalbe in daunger of hell fyre.

E But I say unto you, that whosoever looketh on a wyfe, lustinge after her, hath committed aduoutrie with her already in his hert.

CHAP. VI.

B But when thou prayest, entre in to thy chamber, and shut thy dore to the, and praye to thy father which is in secreet: and thy father whych seyth in secret, shall rewarde the openly.

After this maner therfore praye ye. O oure father which arte in heaven, halowid be thy name. Let thy kyngdome come. Thy will be fulfilled, as well in erth, as it is in heven, give us this daye oure dayly bred. And forgive us oure treaspases, even as we forgive our trespassers. And leade us not into temptation: but dellyver us from evyll. For thyne is the kyngedome and the power, and the glorye for ever. Amen.

CHAP. VIII.

B Master, my servaunt lyeth sycke at home of the palsye, and is gre-vously payned.

For I also myselfe am a man subject to the authoritye of another, and have soudyers under me.

CHAP. IX.

B And as Jesus passed forth from thence, he save a man syt recyvynge of custome, named Mathew.

C When Jesus hearde that, he sayde unto them: The whole neede not the phisycion, but they that are sicke.

B Behold there came a certayne ruler, and worshipped him, saying: my daughter is even now deceased, but come and lay thy hand on her and she shall lyve.

CHAP. X.

B Heale the sycke, cleanse the lepers, rayse the deed, caste out the devyls. Frely ye have received, frely give agayne.

Possesse not golde nor sylver, nor brasse in youre gyrdels.

RHINES. 1582.

whosoever shall say to his brother, Raca: shall be in danger of a counsell. And whosoever shall say, Thou foole, shall be guiltie of the hell of fire.

29 But I say to you, that whosoever shall see a woman to lust after her, hath already committed aduoutrie with her in his heart.

CHAP. VI.

6 But thou when thou shalt pray, enter into thy chamber, and having shut the dore, pray to the father in secret: and thy father which seeth in secret will repay thee.

9 Thus therefore shall ye pray. Our Father which art in heaven, Sanctified be thy name.

10 Let thy kyngdome come. Thy will be done, as in heaven in earth also.

11 Give us to-day our super-substantiall bread.

12 And forgive us our debts, as we also forgive our debtors.

13 And lead us not into temptation. But deliver us from evill. Amen.

CHAP. VIII.

6 And saying, Lord my boy lieth at home sicke of the palsey, and is sore tormented.

9 For I also am a man subject to authoritye, having under me souldiers.

CHAP. IX.

9 And when Jesus passed forth from thence, he saw a man sitting in the custome house, named Matthew.

12 But Jesus hearing it, said: they that are in health neede not a phisition, but they that are ill at ease.

18 Behold a certaine governor approached, and adored him, saying, Lord. my daughter is even now dead: but come, lay thy hand upon her, and she shall lyve.

CHAP. X.

8 Cure the sicke, raise the dead, clense the lepers, cast out devils: gratis you have received, gratis give yee.

9 Do not possesse gold, nor silver, nor money in your purses.

GENEVAN Translated 1535

KING JAMES Translated 1611.

WAKEFIELD'S, 1756.

whosoever saith unto his brother, Raca, shall bee worthy to bee punished by the counsel. And whosoever shall say, foole, shall be worthy to be punished with hell fire.

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

CHAP. VI.

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

9 After this maner therefore pray ye. Our father which art in heaven hallowed be thy name.

10 Thy kingdome come. Thy will be done even in earth, as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our dettes, as we also forgive our detters.

13 And leade us not into temptation, but deliver us from evil : for thine is the kingdome, and the power, and the glory for ever. Amen.

CHAP. VIII.

6 And saide, Master, my servant lyeth sicke at home of the palsy, and is grievously pained.

9 For I am a man also under the authoritie of another, and have souldiers under me.

CHAP. IX.

9 And as Jesus passed forth from thence, he sawe a man sitting at the receite of custome named Matthew.

12 Now when Jesus heard it, he sayd unto them, The whole neede not a physician but they that are sicke.

18 Behold, there came a certaine ruler, and worshipped him, saying, My daughter is now deceased, but come and lay thy hande upon her, and shee shall live.

CHAP. X.

8 Heale the sicke, cleanse the lepers, raise up the dead : cast out the devils. Freely ye have received, freely give.

9 Possesse not golde nor silver, nor money in your girdles.

judgment ; and whosoever shall say to his brother, Raca, shall be in danger of the council ; but whosoever shall say, Thou fool, shall be in danger of hell-fire.

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

CHAP. VI.

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

9 After this manner therefore pray ye : Our Father which art in heaven, Hallowed be thy name.

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

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation ; but deliver us from evil : For thine is the kingdom, and the power, and the glory, for ever. Amen.

CHAP. VIII.

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

9 For I am a man under authority, having souldiers under me.

CHAP. IX.

9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom.

12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

18 Behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead : but come and lay thy hand upon her, and she shall live.

CHAP. X.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils : freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass, in your purses ;

judgement : and whosoever shall say to his brother, Vile man ! he shall be in danger of the council : and whosoever shall say, Apostate wretch ! he shall be in danger of hell fire.

28 But I say unto you, whosoever looketh on a married woman, so as to lust after her, he hath already committed adultery with her in his heart.

CHAP. VI.

6 But, when thou prayest, go into thy closet ; and when thou hast shut the door, pray to thy Father, which is in secret ; and thy father who seeth in secret, will reward thee openly.

9 After this manner, therefore, pray ye.

10 Our father which art in heaven ! hallowed be thy name : thy kingdom come : thy will be done on earth, as it is in heaven.

11 Give us this day the bread sufficient for us.

12 And forgive us our debts, as we forgive our debtors.

13 And bring us not into trial, but deliver us from the evil one : for thine is the kingdom, and the power, and the glory, for ever. Amen !

CHAP. VIII.

6 And saying : Sir, my servant lieth at home in bed of a palsy, grievously afflicted.

9 For even I, who am a man under authority, have souldiers under myself.

CHAP. IX.

9 And as Jesus was passing thence, he saw a man named Matthew, sitting at the customhouse.

12 When Jesus heard it he said unto them : They, who are well need not a physician ; but they who are sick.

18 Behold ! a ruler of the synagogue came, and fell down before him, saying : My daughter was just now dying : but come ; lay thy hand upon her, and she will recover.

CHAP. X.

8 Heal the sick, cleanse lepers, cast out devils : freely ye receive, freely give.

9 Provide not gold for yourselves, nor silver, nor brass, in your purses ;

JOHN WILKES. 1882.

E Whethir two sparrowis ben not sold for an halpeny.

And who ever giveth drynke to oon of these leeste a cuppe of cold watir oonly in the name of a discipule: treuly I sey to you he schal not leese his meede.

CHAP. XI.

B Blind men seen, crokide goen, mesels ben maad cleane, defe men heren; deede men rysen agen. pore men ben taken to prechyng of the gospel. And he is blessid that schal not be sclaudrid in me.

E In heire and aische.

CHAP. XII.

A Or whether ye han not red in the Lawe, that on sabotis prestis in the temple defoulen the sabotis: and thei ben withoute blame?

Therefore I seye to you, al synne and blasfemye shal be forghoven to men: but the spirit of blasfemye schal not be forgiven.

F And whoever seith a word agens mannes sone: it schal be forgiven to him, but who that seyth a word agens the hooly goost, it schal not be forgiven to him neither in this world ne in the tother.

CHAP. XIII.

E The kyngdom of hevenes is lyk to a corn of seney.

Whiche is the leeste of all sedis, but whanne it hath woxen it is the mooste of all wortis, it is maade a tree.

CHAP. XIV.

D And whanne he hadde commaunded the puple to sitte to mete on the hey.

E And alle eten and weren fulfid, and thei token the relifis of broken gobetis twelve cofyns ful.

CHAP. XVII.

F Your maister payeth not tribute?

But that we sclandre hem not go to the see and caste an hook, and take thilke fisch that first comith up and whanne his mouth is opened: thou schalt fynde a stater take it and give for thee and for me.

JOHN ROGERS. 1882.

E Are not two sparowes solde for a farthyng.

And whosoever shall give unto one of these lytle ones to dryncke a cuppe of colde water only in the name of a discipule: I tell you of a trueth he shall not lose his reward.

CHAP. XI.

B The blynd see, the halt go, the lepers are censed: the deaf heare, the deed ryse agayne, and the glad tydings is preached to the poore. And happy is he that is not offended by mee.

E In sackloth and ashes?

CHAP. XII.

A Or have ye not read in the lawe, how that the preistes in the temple breake the Saboth-daye, and yet are blamelesse?

Wherefore I saye unto you, all maner of synne and blasphemy shalbe forgiven unto men: but the blasphemy of the spryte shall not be forgiven unto men.

F And whosoever speaketh a worde agaynst the sonne of man, it shalbe forgiven hym. But whosoever speaketh agaynst the hollye ghost, it shall not be forgiven him, no neither in this world nether in the worlde to come.

CHAP. XIII.

E The kyngdome of heaven is lyke unto a grayne of mustard seede,

Which is the leest of all seedes. Bat when it is growne, it is the great-est amonge yerbes, and it is a tree.

CHAP. XIV.

D And he commaunded the people to syt downe on the grasse.

E And they dyd all eate and were sufficed. And they gathered up of the gobets that remayned xii baskets full.

CHAP. XVII.

F Doth your master pay tribute?

Neverthelesse: lest we shuld offende them: go to the see, and cast in thine angle, and take the fysh that fyrst cometh up: and when thou hast opened his mouth, thou shalt fynde a peece of twentie pence: that take and paye for me and thee.

RHEMUS. 1882.

29 Are not two sparrows sold for a farthing?

42 And whosoever shall give drink to one of these litle ones a cup of cold water, only in the name of a discipule, Amen I say to you, he shall not lose his reward.

CHAP. XI.

5 The blind see, the lame walke, the lepers are made cleane, the deaf heare, the dead rise agayne, to the poore the gospel is preached.

6 And blessed is he that shall not be scandalized in me.

21 In hearcloth and ashes long ago.

CHAP. XII.

5 Or have ye not read in the law, that on the Sabboth-dayes the prestes in the temple do breake the Sabboth and are without blame?

31 Therefore I say to you, every sinne and blasphemy shall be forgiven men, but the blasphemy of the spirit shall not be forgiven.

32 And whosoever shall speake a word against the sonne of man, it shall be forgiven him: but he that shall speak against the holy ghost, it shall not be forgiven him neither in this world, nor in the world to come.

CHAP. XIII.

31 The kingdome of heaven is like to a mustard seed,

32 Which is the least surely of all seeds: but when it is grown, it is greater than all hearbs, and is made a tree.

CHAP. XIV.

19 And when he had commanded the multitude to sit down upon the grasse.

20 And they did all eat and had their fill. And they tooke the leavings, twelve full baskets of the fragments.

CHAP. XVII.

24 Your master doth he not pay the didrachmes!

28 But that we may not scandalize them, goe thy wayes to the sea, and cast a hooke: and that fish which shall first come up, take: and when thou hast opened his mouth, thou shalt finde a stater: take that, and give it them for me and thee.

GENEVAN Translated 1569

29 Are not two sparrows solde for a farthing.

42 And whosoever shall give unto one of these little ones to drinke a cup of colde water onely, in the name of a disciple, verely I say unto you, he shall not lose his reward.

CHAP. XI.

5 The blinde receyve sight, and the halt go; the lepers are cleansed, and the deafe heare, the deade are raysted up, and the poore receive the gospel.

6 And blessed is he that shall not be offended in me.

21 In sackcloth and ashes.

CHAP. XII.

5 Or have yee not read in the law, how that on the Sabbath dayes the priests in the temple breake the Sabbath, and are blamelesse :

31 Wherefore I say unto you, every sinne and blasphemy shalbe forgiven unto men : but the blasphemy against the Holy Ghost shall not be forgiven unto men.

32 And whosoever shall speake a word against the sonne of man, it shall bee forgiven him : but whosoever shall speake against the Holy Ghost, it shall not bee forgiven him, neither in this worlde nor in the worlde to come.

CHAP. XIII.

31 The kingdome of heaven is like unto a graine of mustard seed.

32 Which indeede is the least of all seedes : but when it is growen, it is the greatest among hearbes, and it is a tree.

CHAP. XIV.

19 And he commanded the multitude to sit down on the grass.

20 And they did all eate and were sufficed, and they tooke up of the fragments that remained, twelve baskets full.

CHAP. XVII.

24 Doeth not your master pay tribute ?

27 Nevertheless, least we should offend them, goe to the sea, and cast in an angle, and take the first fish that cometh up, and when thou hast opened his mouth, thou shalt finde a piece of twentie pence : that take, and give it unto them for mee and thee.

KING JAMES' Translat 1611.

29 Are not two sparrows sold for a farthing ?

42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, He shall in no wise lose his reward.

CHAP. XI.

5 The blind receive their sight, and the lame walk ; the lepers are cleansed and the deaf hear ; the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is he, whosoever shall not be offended in me.

21 In sackcloth and ashes.

CHAP. XII.

5 Or have ye not read in the law, how that on the sabbath-days the priests in the temple profane the sabbath, and are blameless ?

31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men : but the blasphemy against the Holy Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him : but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world neither in the world to come.

CHAP. XIII.

31 The kingdom of heaven is like to a grain of mustard seed.

32 Which indeed is the least of all seedes ; but when it is grown, it is the greatest among herbs, and becometh a tree.

CHAP. XIV.

19 And he commanded the multitude to sit down on the grass.

20 And they did all eat, and were filled : and they took up of the fragments that remained twelve baskets full.

CHAP. XVII.

24 Doth not your master pay tribute ?

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first comest up ; and when thou hast opened his mouth, thou shalt find a piece of money : that take, and give unto them for me and thee.

WAKEFIELD'S. 1735.

29 Do not two sparrows sell for three farthings ?

42 And, whosoever shall give to one of these lowly disciples a cup of cold water only in the name of a disciple : verily, I say unto you, he will in no wise lose his reward.

CHAP. XI.

5 The blind receive sight and the lame walk ; lepers are cleansed, and the deaf hear ; the dead are raised, and the poor have the gospel preached unto them.

6 And happy is he, who shall not stumble at me.

21 In sackcloth and ashes.

CHAP. XII.

5 Or, have ye not read in the law, that on Sabbath-days the priests in the temple break the Sabbath, and are blameless ?

31 Wherefore, I say unto you : every kind of sin and of evil-speaking may be forgiven men ; but this evil-speaking against the spirit will not be forgiven.

32 Even he, who speaketh against the son of man, may be forgiven : but whosoever speaketh against the holy spirit, he will not be forgiven, either in this age, or that which is to come.

CHAP. XIII.

31 The kingdom of heaven is like a grain of mustard seed,

32 Which is indeed the least of all seed ; but, when it is grown up, is the greatest of herbs, and becometh a tree.

CHAP. XIV.

19 And he commanded the multitudes to lay themselves down upon the grass.

20 Who all ate thereof, and were filled : and twelve baskets full of the remaining fragments were taken away.

CHAP. XVII.

24 Doth not your teacher pay the tribute ?

27 Notwithstanding, least they revolt at me, go to the sea, cast a hook, and take the fish that first cometh up : and, when thou openest his mouth, thou wilt find a piece of money : take and give it unto them for me and thee.

JOHN WICKES 1520

CHAP. XVIII.

A But whoso sclaudrith oon of these smale that bileven in me, itspedith to him that a mylne stoon of assis be hanged in his necke and he be drenchid in the depnesse of the see.

CHAP. XIX.

B For ther ben geldynges, whiche ben thus born of the modirs wombe, and ther ben geldynges that ben maad of men, and ther ben geldynges that hau geldid himself for the rewme of hevenes. He that may take, take He.

CHAP. XXIII.

c Blynde lederis clensynge a gnatte but swolowynge a camel.

CHAP. XXIV.

c And the virtues of hevenes schulen be moved.

CHAP. XXVI.

A Ye woten that aftr tweyn dayes, Paske schal be maad.

And in the first day of therflooves, the discipulis camen to Jhesus and seiden, where wilt thou we make redi to thee to ete pasch?

And whenne the ympe was seide thei wenten out into the mount of Olyvete.

CHAP. XXVII.

A And whanne he had cast forth the silver in the temple, he passide forth and ghede and hangide himself with a snare.

Thanne that was fullulid that was seide by the prophete Jeremys sciynge, and thei han taken thritty pens the prys of a man preised, whom they preisen of the children of Israel.

CHAP. XXVIII.

And his lookynge was as leyt, and his clothis as snow.

Thei gaven to the knyghtis muche money.

JOHN ROGERS 1537

CHAP. XVIII.

A But whosoever offende one of these lytelons, which beleve in me: it were better for him that a mylstone were hanged aboute his necke, and that he were drowned in the depthe of the see.

CHAP. XIX.

B Ther are chaste, which were so borne out of their mother's belly, and ther are chaste, which be made of men, and there be chaste, which have made themselves chaste for the kyngdome of heaven's sake. He that can take it, let him take it.

CHAP. XXIII.

c Ye blynde guydes whiche strayne out a gnat and swallowe a cammell.

CHAP. XXIV.

c And the powers of heaven shall move.

CHAP. XXVI.

A Ye knowe that after two dayes shall be Ester.

B The fyrst daye of swetebreed the disciples came to Jhesus sayenge unto him: where wilt thou that we prepare for the to eate the paschall lambe?

c And when they had sayde grace, they went out into mounte Olivete.

CHAP. XXVII.

A And he cast downe the sylver plates in the temple and departed, and went and hounge himselfe.

Then was fulfilled that which was spoken by Jeremy the prophet sayenge and they toke xxx sylver plates, the prise of hym that was valued whom they bought of the children of Israel.

CHAP. XXVIII.

A Hys countenance was lyke lightnyng, and hys rayment whyte as snowe.

And gave large money unto the soudiers.

RHEIMS 1582

CHAP. XVIII.

6 And he that shall scandalize one of these litle ones that beleve in me it is expedient for him that a milstone be hanged aboute his necke, and that he be drowned in the depth of the sea.

CHAP. XIX.

12 For there are eunuches which were borne so from their mother's wombe: and there are eunuches which were made by men: and there are eunuches, which have gelded themselves for the kingdome of heaven. He that can take, let him take.

CHAP. XXIII.

24 Blind guides, who strain out a gnat, and swallow a camel.

CHAP. XXIV.

29 And the powers of heaven shall be moved.

CHAP. XXVI.

2 You know that after two daies shall be Pasche.

17 And the first day of the Azymes the disciples came to Jhesus, saying, where wilt thou that wee prepare for to eate the pasche?

30 And an hymne being saide, they went forth unto mount Olivet.

CHAP. XXVII.

5 And casting down the silver peeces in the temple, he departed: and went and hanged himselfe with an halter.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, "And they took the thirty peeces of silver, the price of the priced, whom they did price of the children of Israel."

CHAP. XXVIII.

3 And his countenance was as lightning: and his garment as snow.

12 They gave a great summe of money to the souldiers.

I should rather think the "at" in this vers. of our present version is a typographical error, all the other versions having "out." The Pharisees were so much afraid of breaking the law in small matters that they strained all their wine and other drink through a cloth, lest any gnat, or other "creeping insect with wings" which their law forbade them to eat should have got into it, while, at the same time, they neglected the more weighty matters. But it is fortunate the sense is not altered by the mistake.

GENEVAN. Translated 1540.

CHAP. XVIII.

6 But whosoever shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his necke and that he were drowned in the depth of the sea.

CHAP. XIX.

12 For there are some chaste which were so borne of *their* mothers belly : and there be some chaste which he made chaste by men ; and there be some chaste, which have made themselves chaste for the kingdome of heaven. He that is able to receive *this*, let him receive it.

CHAP. XXIII.

24 Ye blinde guides, which straine out a gnat, and swallow a camel.

CHAP. XXIV.

29 And the powers of heaven shall be shaken.

CHAP. XXVI.

2 Yee knowe that within two dayes is the passeover.

17 Now on the first *day* of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eate the passeover :

30 And when they had sung a psalme, they went out into the mount of Olives.

CHAP. XXVII.

5 And when hee had cast downe the silver pieces in the temple, he departed and went and hanged himselfe.

9 Then was fulfilled that which was spoken by Jeremias the prophet, saying, And they tooke thirtie silver pieces, the price of him that was valued whom they of the children of Israel valued.

CHAP. XXVIII.

3 And his countenance was like lightning, and his raiment white as snowe.

12 And gave large money unto the souldiers.

KING JAMES. Translated 1611.

CHAP. XVIII.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

CHAP. XIX.

12 For there are some eunuchs, which were so born from *their* mothers womb ; and there are some eunuchs, which were made eunuchs of men ; and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

CHAP. XXIII.

24 Ye blind guides, which strain at¹ a gnat and swallow a camel.

CHAP. XXIV.

29 And the powers of the heavens shall be shaken.

CHAP. XXVI.

2 Ye know that after two dayes is the *feast* of the passover.

17 Now the first *day* of the *feast* of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover ?

30 And when they had sung an hymn, they went out into the mount of Olives.

CHAP. XXVII.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value.²

CHAP. XXVIII.

3 His countenance was like lightning, and his raiment white as snow.

12 They gave large money unto the souldiers.

WAKEFIELD'S. 1786.

CHAP. XVIII.

6 But whosoever shall lead into sin one of these lowly disciples, who believe in me, it were better for him if a millstone, hanged about his neck, should be plunged in the depth of the sea.

CHAP. XIX.

12 For there are eunuchs, who were so from their births ; and there are eunuchs, who were made so by men ; and there are eunuchs, who made themselves such for the kingdom of heaven's sake. Whoso is able to endure it, let him endure it.

CHAP. XXIII.

24 Ye blind guides, who strain out a gnat, and swallow a camel.

CHAP. XXIV.

29 And the firmament of the heavens will be shaken.

CHAP. XXVI.

2 Ye know that in two dayes is the passover.

17 Now, on the first day of unleavened bread, the disciples came up to Jesus and said : Where wilt thou that we make ready for thee to eat the passover ?

30 And, after a hymn, they went out into the mount of Olives.

CHAP. XXVII.

1 Then he threw down the pieces of money in the temple, and withdrew, and after his departure, was choaked with anguish.

9* Then was fulfilled this declaration of Jeremias the prophet : " And they took the thirty pieces of silver, the price of him who was valued whom the children of Israel valued.

CHAP. XXVIII.

3 Now his appearance was like lightning and his raiment bright as snow.

12 Gave a good sum of money to the soldiers.

¹ This Prophecy is not in Jeremiah, but will be found in Zechariah, chap. xi, verse 12. Jeremias must have crept into the text from some other source of the printer or transcriber. The prophet's name is not mentioned in the Syrian text.

² It would also appear that the latter part of the 25th verse of the 27th chapter, beginning at " That it might be fulfilled," &c., has been introduced from the margin, as it is not found in any of the old versions excepting the vulgate.—See Wakefield's Commentary on this chapter.

ST MARK.

JOHN WICLIFFE, 1380.

MARK.

CHAP. I.

A



ND Jon was clothid with heeris of camels and a girdil of skyn was aboute his leendis, and he eet honysoukis and wilde hony.

CHAP. II.

D And no man puttith newe wyn into olde hotels.

CHAP. III.

A And he seith to hem, is it lefful to do wel in the Sabotis either yuele?

D But he that blasfemeth agens the holy gost: hath not remissionioun into withoute ende, but he schal be gilty of everlastynge trespas.

CHAP. IV.

B That thei seynges see, and see not; and thei herynge here, and understonde not, lest sum tyme thei be converted: and synnes be forgyven to hem.

And he seide to hem wher a lantern cometh, that it be put undir a buschel or undir a bed? nay but that it be putt on a candilstyk.

CHAP. VI.

[This part of the 11th verse is not in the Greek New Testament printed at Glasgow 1829 by Hutcheson and Brookman, nor in the old Latin vulgate; but it is to be found in the Syriac, and also in an old Greek Testament in my possession, which, unfortunately, has lost the title.]

CHAP. VIII.

B Whanne I brak fyve looves among fyve thousande and how many coffens ful of broken mete ye token up? thei seyen to him twelve.

Whanne also sevene looves among four thousande of men how many lepis of broken mete token ye up? and they seyen to him sevene.

JOHN ROGERS, 1557.

THE GOSPEL
OF
ST MARCKE.

CHAP. I.

A



JOHN was clothed wyth camilles hierr, and with a gerdyll of a skyn about hys loynes. And he did eate locusts and wilde hony.

CHAP. II.

D No man powreth newe wine into olde vessels.

CHAP. III.

A And he sayd to them; whether is it lawfull to do a good dede on the Sabbath dayes, or an evyll?

D But he that blasphemeth the holy goost, shall never have forgyvenes: but is in danger of eternall damnacyon.

CHAP. IV.

B That when they se they shall se, and not discerne: and when they heare, they shal heare, and not understande: leste at any tyme they shulde tourne, and their synns shuld be forgyven them.

And he sayde unto them: is the candle lyghted to be put under a bushell, or under the table and not rather to be putt on a candlestick.

CHAP. VI.

B I say verely unto you, it shalbe easier for Zodom and Gomor to that day of judgement, then for that cite.

CHAP. VIII.

B When I brake v loves amonge v.m. how many baskettes full of broken meate toke ye up? They sayde unto him twelve. When I brake vii amonge iiii thousand how many baskettes of the levinges of broken meate toke ye up? They sayde seven.

JEREMES, 1588.

THE GOSPEL
ACCORDING TO
ST MARKE.

CHAP. I.

G



ND John was clothed with camels haire, and a girdle of skin about his loines: and he did eate locusts and wild honie.

CHAP. II.

22 And no body putteth new wine into old bottles.

CHAP. III.

4 And he saith to them, is it lawfull on the Sabbathos to do wel or ill?

29 But hee that shall blaspheme against the holy ghost, he hath not forgyvenesse for ever, but shall be guiltye of an eternall sinne.

CHAP. IV.

12 That seeing they may see, and not see: and hearing they may heare, and not understand: lest at any time they should be converted and their sinnes be forgyven them.

21 And hee sayd to them, commeth a candle to be put under a bushell, or under a bed? and not to be putt upon the candlestick?

CHAP. VI.

B I say verely unto you, it shalbe easier for Zodom and Gomor to that day of judgement, then for that cite.

CHAP. VIII.

19 When I brake fyve loaves among fyve thousand: and how many baskettes full of fragments tooke you up? They say to him twelve.


20 When also seven loaves among foure thousand, how many maundes of fragments tooke you up? And they say to him seven.

ST MARK.

GENEVAN Translated 1561

THE HOLIE GOSPELL OF JESUS CHRIST, ACCORDING TO MARKE.

CHAP. I.

6  **O**W John was clothed with camels haire, and with a girdle of a skinne about his loynes, and hee did eate locustes and wilde honie.

CHAP. II.

22 Likewise no man putteth new wine into olde vessels.

CHAP. III.

4 And he sayd to them, is it lawfull to do a good deed on the Sabbath day, or to do evil?

29 But he that blasphemeth against the Holy Ghost shall never have forgiveness, but is culpable of eternal damnation.

CHAP. IV.

12 That they seeing, may see, and not discern; and they hearing, may heare, and not understand, least at any time they should turne, and their sinnes be forgiven them.

21 Also hee saide unto them, Is the candle lighted, to be put under a bushel, or under the table, and not be put on a candlestick?

CHAP. VI.

11 Verely I say unto you, it shall be easier for Sodom or Gomorrhah at the day of judgement, then for that citie.

CHAP. VIII.


19 When I brake the five leaves among five thousand, how many baskets full of broken meate tooke ye up? They sayd unto him twelve.

20 And when I brake seven among four thousand, how many baskets of the leavings of broken meate tooke yee up? And they sayd seven.

KING JAMES Translated 1611

THE GOSPEL ACCORDING TO SAINT MARK.

CHAP. I.

6  **N**D John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eate locusts and wild honey.

CHAP. II.

22 And no man putteth new wine into old bottles.

CHAP. III.

4 And he saith unto them, Is it lawful to do good on the Sabbath-days, or to do evil?

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.

CHAP. IV.

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

21 And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

CHAP. VI.

11 Verily I say unto you, It shall be more tolerable for Sodom and Gomorrhah in the day of judgment than for that city.

CHAP. VIII.


19 When I brake the five leaves among five thousand, how many baskets full of fragments took ye up? They say unto him twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

WAKEFIELD'S, 1764

THE GOSPEL OF ST MARK.

CHAP. I.

6  **O**W John was clothed in camel's hair, with a leathern girdle about his loins: and he ate locusts and wild honey.

CHAP. II.

22 And no one putteth new wine into old bottles.

CHAP. III.

4 And he saith to them: Is it right to do good, or to do ill, on the Sabbath-day?

29 But whosoever shall speak evil against the Holy Spirit, he hath no forgiveness in this age, but is in danger of eternal punishment.

CHAP. IV.

12 Inasmuch as they see clearly, and perceive not; and hear plainly, but understand not, so as to turn to me, and have their sins forgiven them.

21 Does the lamp come to be put under the bushel, or under the couch, and not rather to be set upon its stand?

CHAP. VI.

11 Verily, I say unto you, it will be more tolerable for Sodom and Gomorrhah in the day of punishment, than for that city.

CHAP. VIII.

19 When I brake the five leaves among the five thousand, how many baskets full of fragments ye took away? They say unto him twelve.

20 And when the seven leaves among the four thousand, how many vessels full of fragments ye took away? And they said seven.

JOHN WOLCUS 1380

CHAP. IX.

F And whosoever schal scaundre
oon of these litil that bileven in me it
were betere to him that a mylne stoon
were doon about his necke and he
were caste into the see.

CHAP. XI.

D Myde hous schal be clepid the
hous of preying to alle folkis ? but ye
han maad it a denne of thevys.

CHAP. XII.

D Here thou Israel thi Lord God
is oo God.

CHAP. XIV.

B And he schal schewe to you a
great souping place arayed and there
make ye redy to us.

c And whenne the ympe was seid
they wenten out into the hil of Olyves.

CHAP. XV.

B And knyghtis ledde him withyn
forth into the porche of the moote
halle and thei cleipiden togidere al
the company of knyghtis.

D And Joseph boughte linnen cloth
and took him down and wlapide in
the linnen cloth and leyde him in a
sepulchre that was hewen of a stoon
and walewide a stoon to the dore of
the sepulchre.

CHAP. XVI.

A And whenne the Sabot was pass-
ide Marye Maudelyn and Marye of
James and Salome broughten swete
smellinge oynementis to come and to
enoynte Jhesus.

JOHN ROGERS 1387

CHAP. IX.

F And whosoever shall offende one
of these lytelons, that beleve in me, it
were better for hym that a mylstone
were hanged aboute lys necke, and
that he were cast into the see.

CHAP. XI.

c My house shall be called the
house of prayer unto all nacions ?
But ye have made it a den of theves.

CHAP. XII.

D Heare Israel : The Lorde God is
one Lorde.

CHAP. XIV.

B And he wyl shewe you a greate
parlour, paved and prepared : there
make ready for us.

c And when they had sayde grace :
they went out to mount Olyvete.

CHAP. XV.

B And the soudyers ledde him
awaye into the commen hall, and call-
ed together the whole multitude.

D And he bought a linnen clothe,
and toke him doune, and wrapped him
in the linnen clothe, and layde hym
in a tombe that was hewen oute of the
rocke, and rolled a stone unto the dore
of the sepulchre.

CHAP. XVI.

A And when the Saboth daye was
past, Mary Magdalen, and Mary Ja-
coby, and Salome, bought odoures, that
they myght come and anoynt him.

RHEMIS 1582

CHAP. IX.

42 And whoever shall scandalize
one of these litte ones beleeving in
me, it is good for him rather if a mil-
stone were put about his necke and
he were cast into the sea.

CHAP. XI.

17 That my house shall bee called
the house of prayer to all nations ?
But you have made it a den of theeves.

CHAP. XII.

29 Heare Israel : The Lord thy
God is one God.

CHAP. XIV.

15 And he will shew you a great
chamber, adorned : and there prepare
for us.

26 And an hymne being said, they
went forth into mount Olivet.

CHAP. XV.

16 And the souldiers led him into
the court of the palace, and they called
together the whole band.

46 And Joseph buying sindon, and
taking him down, wrapped him in
the sindon, and laid him in a monu-
ment, that was hewed out of a rocke.
And hee rolled a stone to the doore of
the monument.

CHAP. XVI.

1 And when the Sabboth was pass-
ed, Marie Magdalene and Marie of
James, and Salome bought spices, that
comming they might anoint *Jesus*.

GENEVAN. Translated 1560.

CHAP. IX.

42 And whosoever shall offend one of these little ones that beleeve in me, it were better for him rather, that a milstone were hanged about his necke, and that he were cast into the sea.

CHAP. XI.

17 Mine house shall bee called the house of prayer unto all nations, but ye have made it a denne of theeves.

CHAP. XII.

29 Heare Israel, the Lorde our God is the only Lord.

CHAP. XIV.

15 And he will shew you an upper chamber *which* is large, trimmed and prepared: there make it ready for us.

26 And when they had sung a psalme, they went out to the mount of Olives.

CHAP. XV.

16 Then the souldiers led him away into the hall, which is the common hall, and called together the whole bande.

46 Who bought a linen cloth, and tooke him downe, and wrapped him in the linen cloth, and layd him in a tombe that was hewen out of a rocke, and rolled a stone unto the doore of the sepulchre.

CHAP. XVI.

1 And when the Sabbath day was passed, Mary Magdalene, and Mary the *mother* of James, and Salome, brought sweete oynments, that they might come and embaulme him.

KING JAMES. Translated 1611.

CHAP. IX.

42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

CHAP. XI.

17 My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

CHAP. XII.

29 Hear, O Israel; The Lord our God is one Lord.

CHAP. XIV.

15 And he will shew you a large upper room furnished *and* prepared: there make ready for us.

26 And when they had sung an hymn, they went out into the mount of Olives.

CHAP. XV.

16 And the soldiers led him away into the hall called Pretorium; and they call together the whole band.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

CHAP. XVI.

1 And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

WAKEFIELD'S. 1786.

CHAP. IX.

42 And whosoever shall lead into sin one of these lowly disciples who believe in me, it were better for him, if a millstone, fastened about his neck, should be cast into the sea.

CHAP. XI.

17 This house of mine shall be a house of prayer for all nations? But ye have made it a den of robbers.

CHAP. XII.

29 Hear, O! Israel; the Lord our God is the only Lord.

CHAP. XIV.

15 And he will shew you a large upper room, ready, spread with carpets; there prepare for us.

26 And, after a hymn, they went out to the mount of Olives.

CHAP. XV.

16 Then the soldiers carried him away into the hall, called Prætorium, and called together the whole band.

46 And wrapped it in a linen cloth, which he had bought; and laid it in a tomb hewn out of a rock, and rolled up a stone to the entrance of the tomb.

CHAP. XVI.

1 Now, the Sabbath being past, Mary Magdalen, and Mary the mother of James and Salome, bought perfumed ointments to anoint Jesus.

ST LUKE.

JOHN WICKLIFFE. 1380.

LUKE.



LUKE was a man of Syrie bi nacion and of Antiochie, and was a leche in craft, and a disciple of apostles. Afterward he suede Poul tilto his ending, and scrwyde God and was without gret synne. For neither he hadde a wyf in any tyme, neither children, and he dyede in Bethene at foure and seventi gheer, and was ful of the hooli goost. And whanne gospels weren writun bi Matheu in Judee, and bi Mark in Ytalie, Luk bi stryng of the hooli goost wroot this gospel in the cuntrys of Achaye. The most nede of his travel was this, that the manheed of Crist shulde be open to feithful Grekis hyalle profetis that God shulde come in fleisch. That is to scheue bi alle profetis that Crist shulde bi God and man togidre, lest Cristen Grekis token heed to the fables of Jewis, and weren holdein in desyre aloone of Moises lawe. And Inyk travelled, lest either they weren disserved bi fables of eretiks and founed steltis and felden awei fro the trentie.

Jerom in his prologue on Luk seith plainly this sentence.

CHAP. I.

D And after these dayes Elizabeth his wyf consevydede and hidde hir fyve monethis and sayde.

CHAP. II.

A And it was don in the dayes, a maundement went out fro the Emperour August, that al the world schulde be dyserved. This first dyseryng was mad of Cyryn justice of Sirye.

And leyde him in a cracche for ther was no place to him in no chaumbir.

N And sodeinly the was maad with the angel a multitude of heavenly knyghthod, heryinge God and seyinge: Glorie be in higheste thingis to God, and in erthe pees be to men of good wille.

CHAP. IV.

A And Jhesus full of the Holy Gost

JOHN ROGERS. 1537.

THE GOSPELL
OF
S. LUKE.

OR as moche as many have taken in hande to compile a treatise of those thynges, which are surely known amonge us, even as they declared them unto us which from the begynnyng sawe them thei selves, and were ministers at the doyng: I determynd also assone as I had searched out dylygentlye all thynges from the begynnyng that then I wolde wryte unto the, good Theophilus: that thou mightest knowe the certentye of those thynges wherof thou art informed.

CHAP. I.

D And after those dayes, his wyfe Elizabeth conceived and hyd herselfe fyve monethes, sayinge.

CHAP. II.

A And it chaunced in those dayes that ther went out a commaundement from Auguste the Emperour, that all the worlde should be taxed. And this taxinge was the fyrst, and executed when Syrenius was lieftenaunt in Syria.

And layde him in a maunger, because there was no roume for them within the ynne.

N And streightwaye ther was with the angel a multitude of heavenly souldyers laudynge God and sayinge: Glory to God on hye, and peace on the erth: and unto men rejoysing.

CHAP. IV.

A Jesus then full of the Holy Ghost

RHEIMES. 1582.

THE HOLY GOSPEL OF JESU CHRIST,
ACCORDING TO
LUKE.

CHAP. I.

1 **B**ECAUSE many have gone about to compile a narration of the things that have been accomplished among us.

2 According as they have delivered unto us, who from the beginning themselves saw and were ministers of the word.

3 It seemed good also unto me, having diligently attained to all things from the beginning, to write to thee in order, good Theophilus.

4 That thou mayest know the verities of those words whereof thou hast been instructed.

24 And after these dayes Elizabeth his wife conceived: and hid herselfe fyve moneths saying.

CHAP. II.

1 And it came to passe, in those dayes, there came forth an edict from Cesar Augustus, that the whole world should bee enrolled.

2 This first enrolling was made by the president of Syria, Cyrenus.

7 And laid him down in a manger: because there was not place for them in the inne.

13 And sodenly there was with the angel a multitude of the heavenly armie praying God, and saying,

14 Glorie in the highest to God: and in earth peace to men of goodwill.

CHAP. IV.

1 And Jesus full of the Holy Ghost,


ST LUKE.

GENEVAN Transl. 1540

THE HOLY GOSPEL OF JESUS CHRIST,
ACCORDING TO

S. LUKE.

CHAP. I.

1  ORASMUCH as many have taken in hand to set forth the storie of those things, whereof we are fully persuaded.

2 As they have delivered them unto us which from the beginning saw them their-selves, and were ministers of the worde.

3 It seemed good also to mee (most noble Theophilus) assoone as I had searched out perfectlie all things from the beginning, to write unto thee thereof from poynt to poynt.

4 That thou mightest acknowledge the certainty of those things, whereof thou hast beene instructed.

24 And after those dayes, his wife Elizabeth conceived, and hid herselfe five moneths, saying.

CHAP. II.

1 And it came to passe in those dayes, that there came a decree from Augustus Cesar, that all the worlde should be taxed.

2 (This first taxing was made when Cyrenius was governour of Syria.)

7 And layed him in a cratche, because there was no roome for them in the inne.

13 And straight there was with the angel a multitude of heavenly souldiers, praying God, and saying,

14 Glory be to God in the high heavens, and peace in earth, and towards men goodwill.

CHAP. IV.


1 And Jesus full of the holy ghost

KING JAMES Transl. 1611

THE GOSPEL
ACCORDING TO

SAINT LUKE.

CHAP. I.

1  ORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word;

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mightest know the certainty of those things wherein thou hast been instructed.

24 And after those days his wife Elizabeth conceived, and hid herself five months, saying,

CHAP. II.

1 And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed.

2 (And this taxing was first made when Cyrenius was governor of Syria.)

7 And laid him in a manger; because there was no room for them in the inn.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, goodwill toward men.

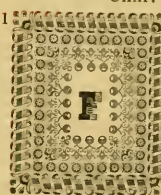
CHAP. IV.

1 And Jesus, being full of the

WATTS FIELDS 1804

THE GOSPEL
OF
ST LUKE.

CHAP. I.

1  ORASMUCH as many have taken in hand to write an account of those things, about which we have been fully satisfied;

2 Even as they who were eye-witnesses from the first and ministers of the doctrine, delivered them unto us;

3 It seemeth good to me also, who have gained exact information of every thing in order from the first, to write unto thee, most excellent Theophilus,

4 That thou mayest know the firmness of those doctrines in which thou hast been instructed.

24 Now after these days, Elizabeth his wife conceived, and kept the matter secret five months.

CHAP. II.

1 Now in those days a decree came forth from Cesar Augustus, that all the world should register themselves:

2 (This first registering was when Cyrenius was governour of Syria.)

7 And laid him in the stable, because there was no room for them in the guest-chamber.

13 And suddenly there was with the angels a multitude of the heavenly host, praising God, and saying,

14 Glory be to God in the highest heavens; and the peace of his goodwill to men on earth.

CHAP. IV.

1 Then Jesus turned back from

JOHN WICLIF'S. 1380.

turnde agen fro Jordan and was led by the Spirynt into deserte fourty dayes and was temptid of the devil.

CHAP. V.

A And her net was brokun :
And thei camen and filiden bothe the botis : so that thei weren almost drenchid.

CHAP. VI.

A And it was don in the seconde first Sabot, whanne he passide by the cornes.

CHAP. VII.

C And Jon clepide twene of hise discipulis and sent them to Jhesus and seide, Art thou he that is to come or abiden we another ?

CHAP. VIII.

F And thei preiden him that he schulde not commaunde hem that thei schulden go into helle.

CHAP. X.

D And the two and seventi discipulis turneden agen with joye, and seyden Lorde, also devils ben suget to us in thi name. And he seide to hem, y saygh sathanas fallinge down fro hevne as leyght.¹

CHAP. XI.

A And it was doon whanne he was preyinge in a place.

F No man teendith a lanterne ; and puttith in hidlis, neither undir a buysschel, but on a candilstick,

CHAP. XII.

A Wher fyve sparowis ben not seeld for twey halpens : and oon of them is not in forgetyng bifore God !

C I cam to sende fier into the erthe : and what wole I but that it be kyndelid ?

CHAP. XIII.

E It is like a sourdough that a womman took, and hidde it into thre mesuris of mele til al were sourd.

CHAP. XV.

B Or what woman havynge ten besautes,² and if sche hath lost oo be-

JOHN ROGERS'. 1397.

returned from Jordan, and was carried of the Spiryte into wyldernesse, and was XL dayes tempted of the divyll.

CHAP. V.

A And their net brake.
And they came and fylled bothe the shyppes that they soncke agayne.

CHAP. VI.

A It happened on an after Saboth, that he went thorow the corne feld.

CHAP. VII.

C And John called unto hym two of his disciples, and sent them to Jesus sayinge : Arte thou he that shulde come : or shall we loke for another ?

CHAP. VIII.

F And they besought him that he wolde not commaunde them to go out into the depe.

CHAP. X.

C And the seventy turned agayne with joye, sayinge : Lord even the devils are subdued to us thorowe thy name. And he sayde unto them : I sawe satan, as it had bene lightenyng faule downe from heaven.

CHAP. XI.

A And it fortunad as he was praying in a certayne place.

F No man lighteth a candell and putteth it in a prevy place, neither under a bussell, but on a candlestick,

CHAP. XII.

A Are not fyve sparowes bought for two farthynges ; And yet not one them is forgotten of God.

C I am come to sende fyre on erth : and what is my desyre, but that it were all readye kyndled ?

CHAP. XIII.

E It is lyke leven which a woman toke, and hydde in thre bussells of floure, till all was thorow leavened.

CHAP. XV.

B Either what woman havynge x groates, if she loose one, doth not lyght

RHEMES. 1582.

returned from Jordan and was driven of the Spiryte into the desert.

2 Fourtie daies and was tempted of the devil.

CHAP. V.

6 And their net was broken.
7 And they came and fylled both ships, so that they did synke.

CHAP. VI.

1 And it came to passe on the Sabboth second-first, when hee passed through the corne.

CHAP. VII.

19 And John called two of his disciples, and sent them to Jesus, saying, Art thou he that art come : or expect we another ?

CHAP. VIII.

31 And they besought him that he would not commaunde them to go into the depe.

CHAP. X.

17 And the sevenite-two returned with joy, saying, Lord, the devils also are subject to us in thy name.

18 And he said to them, I saw Satan as a lightning fall from heaven.

CHAP. XI.

1 And it came to passe when hee was in a certayne place, praying.

33 No man lighteth a candel, and putteth it in secret, neyther under a bussell : but upon a candlestick.

CHAP. XII.

6 Are not fyve sparowes sold for two farthynges : and one of them is not forgotten before God ?

49 I came to cast fire on the earth : and what will I, but that it be kyndled ?

CHAP. XIII.

21 It is like to leaven, which a woman tooke and hid in thre measures of meale, till the whole was leavened.

CHAP. XV.

8 Or what woman havynge ten groates : if she leese one groate, doth

¹ Wakefield, we think, is evidently wrong in rendering the 28th verse "I was beholding," &c. When his disciples came back rejoicing that the devils had been subject unto them through his name, he answered "I beheld Satan fall from heaven as a light," or as a lightning. Or, in other words, you need not be surprisid at him submitting to my name, for I was in heaven and witnessed his fall as lightning when he was cast down.

GENEVAN. Translated 1560.

returned from Jordan, and was ledde by the spirit into the wilderness.

2 And was there fortie dayes tempted of the devil.

CHAP. V.

6 So that their net brake.

7 Who came then, and filled both the ships that they did sinke.

CHAP. VI.

1 And it came to passe on the second Sabbath, after the first, that hee went thorow the corne fields,

CHAP. VII.

19 So John called unto him two certaine men of his disciples, and sent them to Jesus, saying, Art thou hee that should come, or shall we waite for another ?

CHAP. VIII.

31 And they besought him, that hee would not command them to goe out into the deepe.

CHAP. X.

17 And the seentie turned againe with joy, saying, Lord, even the devils are subdued to us through thy name.

18 And he said unto them, I saw Satan like lightning, fall downe from heaven.

CHAP. XI.

1 And so it was, that as he was praying in a certaine place.

33 No man lighteth a candle and putteth it in a privie place, neither under a bushell: but on a candlestick.

CHAP. XII.

6 Are not five sparrows bought for two farthings, and yet not one of them is forgotten before God ?

49 I am come to put fire on the earth, and what is my desire, if it bee already kindled ?

CHAP. XIII.

21 It is like leaven, which a woman tooke, and hidde in three peckes of floure, till all was leavened.

CHAP. XV.

8 Either what woman having ten pieces of silver, if she lose one piece

KING JAMES'. Translated 1611.

Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness.

2 Being forty days tempted of the devil.

CHAP. V.

6 And their net brake.

7 And they came, and filled both the ships, so that they began to sink.

CHAP. VI.

1 And it came to pass on the second sabbath after the first, that he went through the corn fields,

CHAP. VII.

19 And John calling unto him two of his disciples, sent them to Jesus, saying, Art thou he that should come ? or look we for another ?

CHAP. VIII.

31 And they besought him that he would not command them to go out into the deep.

CHAP. X.

17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

CHAP. XI.

1 And it came to pass, that as he was praying in a certain place.

33 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick.

CHAP. XII.

6 Are not five sparrows sold for two farthings ; and not one of them is forgotten before God ?

49 I am come to send fire on the earth : and what will I if it be already kindled.

CHAP. XIII.

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

CHAP. XV.

8 Either what woman, having ten pieces of silver, if she lose one piece,

WAKEFIELD'S. 1795.

the river Jordan full of a holy Spirit, and was carried about by that Spirit in the wilderness forty days under the trial of the devil.

CHAP. V.

6 And their net was going to break.

7 And they came, and filled both the vessels, so that they were beginning to sink.

CHAP. VI.

1 Now on the first Sabbath of the second month, as Jesus was passing through the corn-fields.

CHAP. VII.

19 Who called two of his disciples unto him, and sent them to Jesus saying : Thou art he that is to come : Can we look for any other ?

CHAP. VIII.

31 And the dæmons entreated him, that he would not command them to go away into the bottomless pit.

CHAP. X.

17 Then the seventy came back with joy, saying : Master, even the dæmons submit themselves to us through thy name.

18 And he said unto them : I was beholding Satan fall, like lightning from heaven.¹

CHAP. XI.

1 And it came to pass, after Jesus had been praying in a house of prayer.

33 Now no one lighteth a lamp to put it into a hole, nor under the measure, but upon the stand.

CHAP. XII.

6 Are not five sparrows sold for two farthings ? yet even these is not forgotten before God.

49 I came to put fire in the earth : and what wish I (more) since it is already kindled ?

CHAP. XIII.

21 It is like leaven, which a woman took and hid in three measures of meal till the whole was leavened.

CHAP. XV.

8 Either, what woman, who hath ten pieces of silver, if she lose one

¹ The bezant, or solidus, was a gold coin, weighing the 6th of an ounce, which, at L.4 per ounce of gold, would make their value 13s. 4d. sterling. They took their name of bezants from Byzantium or Constantinople, which furnished most European kingdoms with gold in coin.

JOHN WICKES 1384

saunt: wher sche teendith not a lanterne and turnith upsedown the hous, and sekith diligently til that sche fynde it?

c And there he wastide hise goodis: in lyvyng lecherously.

CHAP. XVI.

a And the baylif seide withynne himselfe, what schal I do: for my lord taketh away fro me the baylie, delve may I not: I schame to beg.

b And he seide an hundred barrels of oyle.

Whiche answerde, an hundrid cores of wheate.

c Ther was a riche man and was clothid in purpur and white silk, and eet every day schyngngli.

e The riche man was deed also and was birid in helle.

CHAP. XIX.

a And he ran bifore, and stighed to a sycamore tree: to se hym.

b And whanne hise ten servautes weren clepide: he gaf to hem ten besauntis¹ and seyde to hem, chaffare ye till I come.

CHAP. XXI.

a But he sigh also a litel pore widowe castyng tweye fethingis.

e For men schulen wexe drie for drede and abydyng that shall come to al the world, for vertues of hevenc schulen be moved.

CHAP. XXII.

a And the halyday of therfloues, that is seid pasch neighe.

But the dayes of ther floues camen in which it was nede that the sacrifice of pasch were slayn.

b And he schall schewe to you a greet soupyng place strewid: and there make ye redy.

c And he said ye seyen that I am.

CHAP. XXIII.

a And he answeride and seide, thou seist.

c But Eroude with his oost, dispised him and scornede him, and clothide him with a whyt cloth, and sent him agen to Pilate.

JOHN ROGERS 1397

a candell, and sweepe the housse, and seke diligently tyll she fynde it?

c And there he wasted his goodes with ryetous lyvyng.

CHAP. XVI.

a The stewarde sayde within hymselfe: what shall I do? for my master will take away from me the stewardshippe. I can not dygge, and to begge I am ashamed.

b And he sayd an hondred tonnes of oyle.

And he sayde: an hondred quarters of wheate.

c There was a certayne ryche man, which was clothed in purple and fyne bysse, and fared deliciously every daye.

e The ryche man also dyed and was buryed.

CHAP. XIX.

a Wherefore he ran before, and clymed up into a wyld fygge tree, to see him.

b And he called his ten servautes and delyvered them ten pounde sayyng unto them, buy and sell till I come.

CHAP. XXI.

a And he sawe also a certayne poore wyddowe, which cast in thytter two mytes.

e And mennes hertes shall fayle them for feare, and for lokyng after those thynges whych shall come on the erth. For the powers of heaven shall move.

CHAP. XXII.

a The feast of swete bread drue nye which is called Ester.

Then came the daye of swete breed, when of necessitye the Ester lambe must be offered.

b And he shall shew you a greate parloure paved. Ther make redy.

c He sayd to them: ye saye that I am.

CHAP. XXIII.

a He answered him and sayde: Thou sayest it.

c And Herode with hys men of warre despised him, and mocked him, and arayed him in whyte, and sent him agayne to Pylate.

RHIMES. 1

shee not light a candle, and sweepe the house, and seeke diligently, unill she find?

13 And there hee wasted his substance, living riotously.

CHAP. XVI.

3 And the bailife said within himselfe, what shall I doe, because my lord taketh away from me the baili-ship? digge I am not able, to begge I am ashamed.

6 But he saith an hundred pipes of oile.

7 An hundred quarters of wheate.

19 There was a certaine riche man, and he was clothed with purple and silke: and he fared every day magnificently.

22 And the riche man also died: and he was buried in hell.

CHAP. XIX.

4 And running before, he went up into a sycamore tree that he might see him:

13 And calling his ten servaunts he gave them ten pounds, and said to them, Occupie till I come.

CHAP. XXI.

2 And hee saw also a certaine poore widow casting two brasse mites.

26 Men withering for feare and expectation, what shall come upon the whole world, for the powers of heaven shall be moved

CHAP. XXII.

1 And the festivall day of the azymes approached, which is called pasche.

7 And the day of the azymes came, wherein it was necessarie that the pasche should be killed.

12 And he will shew you a great refectorie adorned: and there prepare.

70 Who said, You say that I am.

CHAP. XXIII.

3 But he answering, said, Thou sayest.

11 And Herode with his armie set him at naught: and he mocked him, putting on him a white garment, and sent him backe to Pilate.

GEN. LVAN. Translated from

THE KING JAMES' VERSION, 1611.

WYATTE'S TRANSLATION, 1534.

doeth not light a candle, and sweepe the house, and seeke diligently till she finde it.

13 And there hee wasted his goods with riotous living.

CHAP. XVI.

3 Then the steward said within himselfe, What shall I doe: for my master will take away from me the stewardshippe: I cannot digge, and to begge I am ashamed.

6 And he said, An hundredth measures of oyle.

7 An hundredth measures of wheat.

19 There was a certaine rich man, which was clothed in purple and fine linnen, and fared well and delicately every day.

22 The rich man also died, and was buried.

CHAP. XIX.

4 Wherefore he ranne before and climbed up into a wilde figge tree, that he might see him.

13 And he called his ten servaunts, and delivered them ten pecies of money and said unto them, Occupy till I come.

CHAP. XXI.

2 And he saw also a certaine poor widow, which cast in thither two mites.

26 And men's hearts shall faile them for feare, and for looking after those things which shall come on the world: for the powers of heaven shall be shaken.

CHAP. XXII.

1 Now the feast of unleavened bread drew neere, which is called the Passeover.

7 Then came the day of unleavened bread, when the Passeover must be sacrificed.

12 Then hee shall shewe you a great hic chamber trimmed: there make it readie.

70 And hee said to them, ye say that I am.

CHAP. XXIII.

3 And he answered him and said, Thou sayest it.

11 And Herode with his men of warre despised him, and mocked him and arrayed him in white, and sent him againe to Pilate.

doth not light a candle, and sweep the house, and seek diligently till she find it?

13 And there wasted his substance with riotous living.

CHAP. XVI.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

6 And he said, An hundred measures of oil.

7 An hundred measures of wheat.

19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day.

22 The rich man also died, and was buried.

CHAP. XIX.

4 And he ran before, and climbed up into a sycamore tree to see him.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

CHAP. XXI.

2 And he saw also a certain poor widow casting in thither two mites.

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

CHAP. XXII.

1 Now the feast of unleavened bread drew nigh, which is called the Passeover.

7 Then came the day of unleavened bread, when the passeover must be killed.

12 And he shall shew you a large upper room furnished: there make ready.

70 And he said unto them, Ye say that I am.

CHAP. XXIII.

3 And he answered him, and said, Thou sayest it.

11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

piece, doth not light a candle, and sweep the house, and search diligently, till she find it?

13 And there wasted his substance with disorderly living.

CHAP. XVI.

3 Then the steward said within himself: What must I do? for my master is taking from me the stewardship: I cannot dig; to beg I am ashamed.

6 And he said: a hundred gallons of oil.

7 A hundred measures of wheat.

19 Now there was a certain rich man, who was clothed in purple and fine linen, and feasted himself sumptuously every day.

22 And the rich man also died and was buried.

CHAP. XIX.

4 So he ran forwards, and clomb a sycamore, by which Jesus was going to pass, that he might see him.

13 Then he called ten of his servants, and gave among them ten pounds, and said unto them: Trade with these till I come.

CHAP. XXI.

2 When he saw also a certain poor widow casting therein two mites.

26 Men expiring through a fearful expectation of those things that are coming on the world: for the powers of the heaven shall be shaken.

CHAP. XXII.

1 Now the festival of unleavened bread, which is called the Passeeover, was nigh.

7 Now the day of unleavened bread was come, on which the passeeover must be sacrificed.

12 And he will shew you a large upper room, spread with carpets: there make ready.

70 But he said unto them, Ye say true, for I am.

CHAP. XXIII.

3 And he answered: I am.

11 Then Herod with his soldiers treated him contemptuously; and in derision arrayed him with a scarlet robe, and sent him back to Pilate.

ST JOHN.

JOHN WICLIF'S. 1380.

I O N.

CHAP. I.

IN the bigynnyng was the word, and the word was at God, and God was the word. This was in the bigynnyng at God.

Alle thingis weren maad by hym, and withouten him was made nothing, that thing that was maad.

In him was lyf, and the lyf was the light of men. And the light schyneth in darknes and derknesse token not it.

A man was sent fro God, to whom the name was Iox.

This man came in to witnessyng, that he schulde bere witnessyng of the light, that alle men schulden bileve by him.

He was not the light, but that he schulde bere witnessyng of the light.

Ther was a veyre light, which lighteth ech man that cometh into this world.

He was in the world, and the world was maad by him, and the world knew him not.

He came into hys owne thingis, and hys reseceyveden him not. But hou manye evere reseceyveden him, he gaf to hem power to be maad the sonnes of God, to hem that bileveden in his name: the whiche not of blodis, neither, of the wille of fleisch, neither of the wille of man, but ben borun of God.

And the word was maad man, and dwellide among us (and we han seyn the glorie of him, as the glorie of the oon bigetun sone of the fadir) ful of grace and of truethe.

þ And Jon bar wytnessyng, and seide, that I seigh the spirit comynghe doun as a culver fro hevене, and dwellide on him.

JOHN ROGERS'. 1537.

THE GOSPELL
OF
SAYNCTE JOHN.

CHAP. I.

IN the beginnyng was the worde, and the word was with God: and the worde was God. The same was in the beginnyng wyth God.

All thynges were made by it, and without it was made nothing that was made.

In it was lyfe, and the lyfe was the lyght of men, and the lyghte shyneth in darkenes, but the darkenes comprehended it not.

There was a man sente from God whose name was John.

The same came as a witnes to bear witness of the lyght, that all men through hym myght believe.

He was not that lyght: but to beare witness of that lyght.

That was a true lyght which lyghteth all men that cometh into the worlde.

He was in the worlde and the worlde was made by hym: and yet the world knewe hym not.

He came among hys owne, and hys owne received hym not. But as many as receaved him, to them he gave power to be the sonnes of God, in that they believed on his name: whiche were borne not of blonde, nor of the wyl of the fleshe nor yet of the wyll of man, but of God.

And the word was made fleshe and dwelt among us, and we sawe the glorie of it, as ye glory of the only begotten sonne of the father, whyche worde was full of grace and verite.

And John bare recorde sayinge: I sawe the sprete descende from heven like unto a dove, and abyde upon hym.

RHEMES. 1552.

THE HOLY GOSPEL OF JESU CHRIST
ACCORDING TO
JOHN.

CHAP. I.

IN the beginning was the Word, and the Word was with God, and God was the Word.
2 This was in the beginning with God

3 All things were made by him: and without him was made nothing. That which was made,

4 In him was life, and the life was the light of men:

5 And the light shineth in darkenesse, and the darkenesse did not comprehend it.

6 There was a man sent from God, whose name was John.

7 This man came for testimonie; to give testimonie of the light, that all might believe through him.

8 He was not the light, but to give testimonie of the light.

9 It was the true light, which lighteneth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came into his owne, and his owne received him not.

12 But as many as received him, hee gave them power to bee made the sonnes of God, to those that belevee in his name.

13 Who not of bloud, nor of the will of flesh, nor of the will of man, but of God are borne.

14 And the word was made flesh, and dwelt in us (and we saw the glorie of him, glorie as were of the onely-begotten of the Father) full of grace and veritie.

32 And John gave testimonie, saying, That I saw the Spirit descending as a dove from heaven, and he remained upon him.

ST JOHN.


GENEVAN. Translated 1560.

KING JAMES. Translated 1611.

WAKEFIELD'S. 1795.

THE HOLIE GOSPELL OF JESUS CHRIST,
ACCORDING TO
JOHN.

CHAP. I.

1  N the beginning
was the Word,
and the Word
was with God,
and the Word
was God.

2 The same
was in the begin-
ning with God.

3 All things were made by it, and
without it was made nothing that was
made.

4 In it was life, and the life was
the light of men.

5 And the light shineth in the
darkness, and the darkness comprehended
it not.

6 There was a man sent from God,
whose name was John.

7 The same came for a witnes to
beare witnes of the light, that all men
through him might beleeve.

8 He was not that light, but *was*
sent to beare witnes of the light.

9 That was the true light, which
lighteth every man that cometh into
the world.

10 He was in the world, and the
world was made by him: and the
world knewe him not.

11 He came unto his owne, and
his owne received him not.

12 But as many as received him,
to them he gave power to be the
sonnes of God, *even* to them that be-
leeve in his Name.

13 Which are borne not of blood,
nor of the will of the flesh, nor of the
will of man, but of God.

14 And the Word was made flesh,
and dwelt among us, (and we sawe
the glorie thereof, as the glory of the
only begotten *sonne* of the Father)
full of grace and truth.

32 So John bare recorde, saying,
I saw the Spirit come downe from
heaven, like a dove, and it abode up-
on him,

THE GOSPEL
ACCORDING TO
SAINT JOHN.

CHAP. I.



1 N the beginning
was the Word,
and the Word
was with God,
and the Word
was God.

2 The same
was in the begin-
ning with God.

3 All things were made by him;
and without him was not any thing
made that was made.

4 In him was life; and the life was
the light of men.

5 And the light shineth in dark-
ness; and the darkness comprehended
it not.

6 There was a man sent from God,
whose name *was* John.

7 The same came for a witness, to
bear witness of the Light, that all
men through him might believe.

8 He was not that Light, but *was*
sent to bear witness of that Light.

9 That was the true Light, which
lighteth every man that cometh into
the world.

10 He was in the world, and the
world was made by him, and the
world knew him not.

11 He came unto his own, and his
own received him not.

12 But as many as received him,
to them gave he power to become the
sons of God, *even* to them that be-
lieve on his name:

13 Which were born, not of blood,
nor of the will of the flesh, nor of the
will of men, but of God.

14 And the Word was made flesh,
and dwelt among us, (and we beheld
his glory, the glory as of the only be-
gotten of the Father,) full of grace
and truth.

32 And John bare record, saying,
I saw the Spirit descending from hea-
ven like a dove, and it abode upon
him.

THE GOSPEL
OF
ST JOHN.

CHAP. I.



1 N the beginning
was Wisdom, and
Wisdom was with
God, and Wis-
dom was God.

2 The same
was in the begin-
ning with God.

3 All things were made by it, and
without it was nothing made.

4 What was made, had life in it,
and this life was the light of men.

5 And this light shineth in dark-
ness, and the darkness hindereth it
not.

6 There was a man sent from God,
whose name was John:

7 A witness to bear testimony con-
cerning this light, that all through
him might believe.

8 He was not that light, but came
to bear testimony of that light.

9 That true light which cometh in-
to the world to enlighten every man.

10 This light was in the world,
and the world was made by it, but
the world knew it not.

11 It came unto its own, but its
own received it not.

12 As many, however as *received*
it, to them he gave a power of becom-
ing children of God; even to the be-
lievers on his name.

13 Who were not born of blood,
nor of the will of flesh, nor of the will
of man, but of God.

14 And this Wisdom became flesh,
and dwelt among us, full of favour
and truth: and we saw his brightness,
a brightness from the Father, like the
brightness of an only son.

32 And John gave this testimony
saying: I saw the spirit come down
from heaven, like a dove; and remain
upon him.

JOHN WOLFFES. 1380

And I sagh and bar witnessyng,
that this is the sone of God.

g Thou arte Symount the sone of
Johanna, thou schalt be clepid Cephas
that is to seye Petre.

CHAP. III.

a And the spirit brethith where he
wole, and thou herist his vois, but
thou woost not from whennes he co-
meth, ne whidur he goith. So is ech
man that is boren of the spirit.

CHAP. V.

a And in Jerusalem is a waichyng
place, that in Ebreu is named Beth-
sayda, and hath five porches.

For the aungel of the Lord cam
down certeyn tymes into the water,
and the water was moyved.

f If I bere witnessyng of myself,
my witnessyng is not trewe.

CHAP. VI.

a After these thingis Jhesus wente
over the see of Galilee, that is Tyberias.

L Wher I checs not you twelve and
oon of you is a fend ?

CHAP. VIII.

D Therfor thei seiden to hym, who
art thou ? Jhesus seide to hem, the
bigynnyng which also speke to you.

And thei knewen not that he cle-
pide his fadir God.

Therfor Jhesus saide to hem, treuli,
treulie, I sey to you, bifore that Ab-
raham schulde be, I am.

CHAP. X.

a Is a nyght thief and a day thief.
As manye as han come weren
nyght theves, and day theves, but the
schepe herden not hem.

CHAP. XI.

D And eeh that lyveth, and bileveth
into me, schal not dye withouten
cende.

B Therfor Thomas, that is seide
Didymus, seide to evene disciples, go
we also, that we dye with him.

CHAP. XIV.

n And I schal preie the fathir, and
he schal give to you another coun-
fortour.

CHAP. XVII.

a And none of them perissehide

JOHN ROGERS. 1577

And I sawe and bare recorde that
this is the sone of God.

g Thou arte Symon the sonne of
Jonas, thou shalt be called Cephas :
which is by interpretation, a stone.

CHAP. III.

The wynde bloweth where he lys-
teth, and thou hearest hys sounde :
but canst not tell whence he cometh
and whether he goeth. So is every
man that is boren of the sprete.

CHAP. V.

a And ther is at Jerusalem, by the
slaughter house, a pole called in the
Ebreu tonge, Bethseda, havyng five
porches.

For an angell went doune at a cer-
tayne ceason into the pole and troubled
the water.

f If I beare wytness of myselfe,
my wytnes is not true.

CHAP. VI.

a After these thynges Jesus went
hys waye over the see of Galile nye to
a cytie called Tiberias.

Have not I chosen you twelve, and
yet one of you is a devyll.

CHAP. VIII.

D Then sayd they unto him, Who
arte thou ? And Jesus sayde to them :
Even the very same thyng that I
saye unto you.

Howbeit they understoode not that he
spake of his Father.

g Jesus sayd unto them : Verily,
verily, I saye unto you : yer Abraham
was, I am.

CHAP. X.

a The same is a thiefe and a robber.
B All even as manye as came before
me, are theves and robbers : But the
sheepe did not heare them.

CHAP. XI.

a And whosoever lyveth and be-
lieveth on me, shall never dye.

B Then sayd Thomas, that is call-
ed Didymus unto the disciplis : let us
also go, that we maye dye with him.

CHAP. XIV.

B And I wyll praye the father, and
he will give you another comforter.

CHAP. XVII.

a And none of them is lost but

RHEMES. 1582

34 And I sawe : and I gave testi-
monie that this is the sonne of God.

42 Thou art Simon the sonne of
Jona : thou shalt be called Cephas,
which is interpreted Peter.

CHAP. III.

8 The spirit breatheth where he
will : and thou hearest his voice, but
thou knowest not whence he cometh
and whither he goeth : so is every one
that is borne of the spirit.

CHAP. V.

2 And there is at Hierusalem upon
Probatia a pond which in Hebreu is
surnamed Bethesda, having five
porches.

4 And an angel of our Lord de-
scended at a certaine time into the
pond : and the water was stirred.

31 If I give testimonie of myselfe,
my testimonie is not true.

CHAP. VI.

1 After these things Jesus went be-
yond the sea of Galilee, which is of
Tiberias.

70 Have not I chosen you the
twelve : and of you one is a devil.

CHAP. VIII.

25 They said therefore to him, who
art thou ? Jesus said to them, The
beginning who also spake to you.

27 And they knew not that hee
sayd to them that his Father was God.

58 Jesus said to them, amen, amen,
I say to you, before that Abraham
was made, I am.

CHAP. X.

1 He is a theefe and a robber.
8 And how many soever have
come are theeves and robbers : but
the sheepe heard them not.

CHAP. XI.

26 And every one that liveth, and
beleeveth in mee, shall not die for
ever.

16 Thomas therefore, who is call-
ed Didymus, said to his condisciples,
Let us also go, to die with him.

CHAP. XIV.

16 And I will aske the Father, and
hee will give you an other paraclete.

CHAP. XVII.

12 And none of them perished, but

GENEVAN. Translated 1569.

34 And I saw, and bare record that this is the Sonne of God.

42 Thou art Simon the sonne of Jona : thou shalt be called Cephas, which is by interpretation, a stone.

CHAP. III.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every man that is borne of the spirit.

CHAP. V.

2 And there is at Jerusalem by the place of the sheepe, a poole called in Ebrew Bethesda, having five porches.

4 For an angell went downe at a certaine season into the poole, and troubled the water.

31 If I should heare witnes of my selfe, my witnesse were not true.

CHAP. VI.

1 After these things, Jesus went his way over the sea of Galilee, or of Tiberias.

70 Have not I chosen you twelve, and one of you is a devill ?

CHAP. VIII.

25 Then said they unto him, Who art thou : And Jesus said unto them, even the same thing that I sayde unto you from the beginning.

27 They understood not that hee spake to them of the Father.

58 Jesus saide unto them, Verily, verily I say unto you, Before Abraham was, I am.

CHAP. X.

1 He is a thief and a robber.

8 All that ever came before me are theeves and robbers : but the sheepe did not heare them.

CHAP. XI.

26 And whosoever liveth, and beleeueth in me, shall never die.

16 Then said Thomas (which is called Didymus) unto his fellow disciples, Let us also go, that we may die with him.

CHAP. XIV.

16 And I will pray the Father, and hee shall give you another comforter.

CHAP. XVII.

12 And none of them is lost, but

KING JAMES'. Translated 1611.

34 And I saw, and bare record that this is the Son of God.

42 Thou art Simon the son of Jona : thou shalt be called Cephas, which is by interpretation, A stone.

CHAP. III.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the spirit.

CHAP. V.

2 Now there is at Jerusalem, by the sheep-market, a pool, which is called in the Hebrew tongue Bethesda, having five porches.

4 For an angell went down at a certain season into the pool, and troubled the water.

31 If I bear witness of myself, my witness is not true.

CHAP. VI.

1 After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

70 Have not I chosen you twelve, and one of you is a devil ?

CHAP. VIII.

25 Then said they unto him, Who art thou ? And Jesus saith unto them, Even the same that I said unto you from the beginning.

27 They understood not that he spake to them of the Father.

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

CHAP. X.

1 The same is a thief and a robber.

8 All that ever came before me are thieves and robbers : but the sheepe did not hear them.

CHAP. XI.

26 And whosoever liveth, and beleeueth in me, shall never die.

16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

CHAP. XIV.

16 And I will pray the Father, and he shall give you another Comforter.

CHAP. XVII.

12 And none of them is lost, but

WAKEFIELD'S. 1795.

34 And I saw it ; and testify, that this is the son of God.

42 Thou art Simon son of Jonah : thou shalt be called Cephas : (which means, a stone.)

CHAP. III.

8 The breath breathes in whom it listeth, and thou hearest its voice, but knowest not whence it cometh and whither it goeth : So is every one that is born of the spirit.

CHAP. V.

2 Now there is in Jerusalem, at the sheep-gate, a bath called Bethesda, with five porches.

4 For an angel, at a certain season, used to bathe himself in this water, and thereby trouble it.

31 Though I bear testimony to myself, Is not this testimony true ?

CHAP. VI.

1 After these things, Jesus went away by the side of the sea of Galilee, called the sea of Tiberias.

70 Did not I choose you, the twelve for myself ? but one of you is an accuser.

CHAP. VIII.

25 Then said they unto him : who art thou ? And Jesus said unto them :

[The remainder of the sentence is omitted in this edition, by mistake either of printer or translator.]

27 They knew not what he meant by the Father.

58 Jesus said unto them : Verily, verily, I say unto you, before that Abraham was born, I am he.

CHAP. X.

1 The same is a thief and a murderer.

8 All that have come in my name, are thieves and murderers ; but the sheepe did not hear them.

CHAP. XI.

26 And no man living, who beleeueth on me, will die for ever.

16 Then said Thomas, who was called Didymus, to his fellow disciples Must we also go and expose ourselves to destruction with him ?

CHAP. XIV.

16 And I will ask the Father, and he will give you another Advocate.

CHAP. XVII.

12 And not one of them is lost,

JOHN WICKLIFFE'S 1380.

but the sone of perdicoun, that the scripture be fulfilled.

D For thou lovedist me bfore the makynge of the world.

CHAP. XVIII.

A Therefore, whanne Judas hadde taken a company of knyghtis and mynystris, of the bisschopis and of the farisees, he cam thidir with lanternes and brondis, and armeris.

G Jesus answeride, thou seist that I am a kyng.

Pilate seith to hem, what is truthe? And Barrabas was a thief.

CHAP. XXI.

D And there ben also manye othere thingis that Jesus dide, whiche if thei ben writun bi ech bi hymself I deme that the world hymself schall not take the bookis that ben to be writun.

THE

DEDIS OF APOSILIS.

CHAP. I.



ND this Judas hedde a feeld of the hire of wickednesse, and he was hanged and so barst the myddil, and alle hise entrailis weren schede abroad. And it was maad known to alle men that dwelten in Jerusalem, so that thilke feeld was clepid acheldamak in the langage of hem, that is the feeld of blood.

And anothir take his Bishopriche.

CHAP. II.

Whom God reiseide whanne sorewis of helle were unbounden, bi that it was impossible that he were holdun of it.

E For thou schalt not leewe my soule in helle neither thou schalt ghyve thy hooly to se corrupcioun.

CHAP. V.

G Afir this Judas of Galilee was

JOHN ROGERS' 1537.

that lost chylde, that the scripture might be fulfilled.

D For thou lovedst me before the makynge of the worlde.

CHAP. XVIII.

A Judas then, after he had received a bonde of men, and ministers of the high priests, and Pharisees, came thither with lanterns and fyrebrandes and wepens.

G Jesus answered, Thou sayest that I am a king.

Pylate sayd unto hym, What thinge is truthe?

That Barabbas was a robber.

CHAP. XXI.

D There are also many other thingis which Jesus dyd, the which yf they should be written every one, I suppose the worlde coule not contayne the bokes that shuld be written.

THE

ACTES OF THE APOSTLES.

WRITTEN BY SAYNCTE LUKE THE EVANGELYST, WHICH WAS PRESENT AT THE DOINGS OF THEM.

CHAP. I.



ND the same hath now possessed a plat of ground with the reward of iniquitie, and when he was hanged, brast asunder in the myddes, and al hys bowels gushed out. And it is known unto all the inhabitors of Jerusalem: in so moch that that feld is called in theyr mother tonge, Acheldama; that is to saye, bloude felde.

And his Bishoprycke let another take.

CHAP. II.

Whom God hath rayseed up and loused the sorowes of death, because it was unpossyble that he shuld be holden of it.

D Because thou wilt not leave my soule in hel, nether wilt thou suffre thine holy, to se corruption.

CHAP. V.

G After this man, arose ther up one

RHEMPS. 1582

the sonne of perdition, that the Scripture may be fulfilled.

24 Because thou hast loved mee before the creation of the world.

CHAP. XVIII.

8 Judas therefore having received a band of men, and of the chiefe priests, and of the Pharisees, ministers commeth thither with lanternes, and torches, and weapons.

37 Jesus answered, Thou saiest that I am a king.

38 Pilate saith to him, What is truth?

40 And Barabbas was a thiefe.

CHAP. XXI.

25 But there are many other things also which Jesus did: which if they were written in particular, neyther the world itselfe I thinke were able to containe these hooks that shuld be written.

THE

ACTES OF THE APOSTLES.

CHAP. I.



18 ND he indeed hath possessed a field of the reward of iniquitie, and being hanged he burst in the mids, and all his bowels gushed out.

19 And it was made notorious to all the inhabitants of Hierusalem: so that the same field was called in their tongue, Hael-dema, that is to say, The field of blond.

20 And his bishoprike let another take.

CHAP. II.

24 Whom God hath raised up loosing the sorrowes of hell, according as it was impossible that he should be holden of it.

27 Because thou wilt not leave my soule in hell, nor give thy Holy one to see corruption.

CHAP. V.

37 After this fellow there rose Ju-

GENEVAN. Translated 1560.

the childe of perdition, that the Scripture might be fulfilled.

24 For thou lovest me before the foundation of the world.

CHAP. XVIII.

3 Judas then, after he had received a band of men and officers of the high priests, and of the Pharisees, came thither with lanterns, and torches and weapons.

37 Jesus answered, Thou sayest that I am a king.

38 Pilate said unto him, What is truth?

40 Now this Barabbas was a murderer.

CHAP. XXI.

25 Now there are also many other things which Jesus did, and whiche if they should bee written every one, I suppose the worlde coule not containe the bookes that should bee written. Amen.

THE

ACTES of the HOLY APOSTLES.

WRITTEN BY LUKE THE EVANGELIST.

CHAP. I.



18 **H**EE therefore hath purchased a fiele with the reward of iniquitie, and when he had throwndowne himselfe headlong, he brast asunder in the middes, and all his bowels gushed out.

19 And it is knowne unto all the inhabitants of Jerusalem, in so much that the field is called in their owne language, Aceldama, that is the field of blood.

20 Let another take his charge.

CHAP. II.

24 Whom God hath raised up, and loosed the sorrowes of death, because it was impossible that he should be holden of it.

27 Because thou wilt not leave my soule in the grave, neyther wilt suffer thine holy one to see corruption.

CHAP. V.

37 After this man, arose up Judas

KING JAMES. Translated 1611.

the son of perdition; that the Scripture might be fulfilled.

24 For thou lovest me before the foundation of the world.

CHAP. XVIII.

3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons.

37 Jesus answered, Thou sayest that I am a king.

38 Pilate saith unto him, What is truth?

40 Now Barabbas was a robber.

CHAP. XXI.

25 And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the bookes that should be written. Amen.

THE

ACTS OF THE APOSTLES.

CHAP. I.



18 **N**OW this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; inasmuch as that field is called, in their proper tongue, Aceldama, that is to say, The field of blood.

20 And his bishoprick let another take.

CHAP. II.

24 Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it.

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption.

CHAP. V.

37 After this man rose up Judas

WAKEFIELD'S, 179

but the son of mischief; whereby the Scripture is fulfilled.

24 Because thou lovedst me before the foundation of the world.

CHAP. XVIII.

3 Then Judas, taking with him a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

37 Jesus answered: Thou sayest truly: I am a king.

38 Pilate saith unto him: What is truth (to me)?

40 Now Barabbas was a murderer.

CHAP. XXI.

25 Now there are also many other things, which Jesus did, but, if they were written every one, I do not think that the world even then would receive the books which should be written. Amen.

THE

ACTS OF THE APOSTLES.

CHAP. I.



18 **N**OW this man bought a field with the reward of this iniquity; and afterwards fell flat down and burst, so that all his bowels gushed out.

19 And this was known to all the inhabitants of Jerusalem; so that the field was called in their own tongue, Aceldama: that is a field of blood.

20 And let another take his office.

CHAP. II.

24 Him hath God raised to life by giving birth to the pains of death; for it was not possible that he should be holden thereby.

27 That thou wilt not utterly leave my life in the grave, nor allow thy Holy one to see corruption.

CHAP. V.

37 After this man, rose up Judas

JOHN WICLIFFE'S 1380.

in the daies of professioun, and turnyde awei the peple aftir hym.

CHAP. VIII.

B But there was a man in that citee whos name was Symound a wiche that hadde disseyved the folk of Samarie, seyinge that himsilff was sum greet man.

C But Peter seide to him thi money be with thee unto perdicoun, for thou gessidist the gifte of God shulde be had for money.

E And lo a myghti man servaunt a gelding of Candace the queene of Ethiopians which was on alle hir riches.

F And the place of the Scripture that he rede was this: as a sheep he was led to slaying, and as a lambe bfore a man that scherith him is dounbe withoute voice, so he openyde not his mouth, in mekenesse his doom was taken up, who schal telle out the generacioun of him? for his lyf schal he takun awei fro the eerthe.

CHAP. X.

A A man was in Cesarie, Cornelie hi name, a centurion of the companye of knyghtis that is seid of Italie.

B And whanne he was hungrid he would have ete, but while thei maden redi a raryschyng of spirit felde on hym.

F God sente a word to the children of Israel schewyng pees bi Jhesu Crist, this is Lord of all thingis.

CHAP. XV.

G Commaundinge to kepe the heetis of apostlis and eldre men.¹

CHAP. XVI.

B Thei assaieden to go into Bithynye, and the spirit of Jhesu suffide not hem.

C And fro thenns to filippis, that is the firste part of Macedonye the cite colonye.

D That a damysel that hadde a spirit of dyvynacioun mette us which gaf greet wyunnyng to her lordis in dyvynyng.

JOHN ROGBERS, 1537.

Judas of Galile in the tyme when tribute began, and drew away moche people after him.

CHAP. VIII.

B And there was a certayne man called Simon, whych before tyme in the same cite, used witcherafe and bewitched the people of Samaria, sayinge that he was a man that could do greate thinges.

D Then sayd Peter unto him, thy money perysh with the, because thou weneest that the gyfte of God may be obtayned wyth money.

E And behold a man of Ethiopia which was a chamberlayne, and of great auctorite wyth Candace queene of the Ethiopians, and had the rule of all her treasure.

F The tenour of the Scripture whych he red was thys. He was ledd as a shepe to be slayne; and lyke a lambe doume before his sherer, so opened he not hys mouthe. Because of his humblenes, he was not esteemed, who shal declare his generation? for his lyfe is taken from the erth.

CHAP. X.

A Ther was a certaine man in Cesarie called Cornelius, a captaine of the soudiers of Italie.

B Then wexed he an hongred, and would have eaten. But whyll they made redy, he fell into a trauunce.

F Ye know the preaching that God sent unto the children of Israel, preaching peace by Jesus Christ, whych is Lord over all thinges.

CHAP. XVI.

B And sought to go into Bithynia. But the spret suffred them not.

C And from thence to Philippos, which is the chefe cytie in the partes of Macedonia, and a fre cytie.

D A certayn damsel possessed wyth a sprete that prophesyed, met us, which brought her master and Mastres moch vauntage with prophesying.

GHEMIST, 1682.

das of Galilee, in the daies of the enrolling, and drew away the people after him.

CHAP. VIII.

9 And a certain man named Simon, who before had been in that cite a magician, seducing the nation of Samaria, saying himselfe to be some great one.

20 But Peter said to him, Thy money be with thee unto perdition: because thou hast thought that the gift of God is purchased with money.

27 And rising he went, and behold a man of Ethiopia, an eunuch, of great authority under Candace the queene of the Ethiopians, who was over all her treasures.

32 And the place of the Scripture which he did reade, was this: As a sheepe to slaughter was he led; and as a lambe before his shearer, without voice, so did he not open his mouth.

33 In humilitie his judgment was taken away. His generation who shall declare, for from the earth shall his life be taken?

CHAP. X.

1 And there was a certaine man in Cesaria, named Cornelius, centurion of that which is called the Italian band.

10 And being hungry, hee was desirous to take somewhat. And as they were preparing there fell upon him an excesse of mind.

36 The word did God send to the children of Israel, preaching peace by Jesus Christ (this is Lord of all.)

CHAP. XV.

41 Commanding them to kepe the precepts of the apostles and the ancients.

CHAP. XVI.

7 They attempted to go into Bithynia: and the spirit of Jesus permitted them not.

12 And from thence to Philippi, which is the first city of the part of Macedonia, a colonia.

16 A certain wench having a pythonical spirit, met us, that brought great gaine to her masters by divining.

¹ The ending of the 15th chapter is only to be found in Wicliffe and the Roman Catholic versions.

GENEVAN. Translated 1550.

of Galilee, in the dayes of the tribute, and drewe away much people after him :

CHAP. VIII.

9 And there was before in the citie a certaine man called Simon, which used witchcraft, and bewitched the people of Samaria, saying that hee himselfe was some great man.

20 Then said Peter unto him, thy money perish with thee, because thou thinkest that the gift of God may hee obtayned with money.

27 And he arose and went on : and beholde, a certaine eunuch of Ethiopia, Candaces the Queene of the Ethiopians chiefe governour, who had the rule of all her treasure.

32 Now the place of the Scripture which he read was this, He was led as a sheepe to the slaughter, and like a lambe domme before his shearer, so opened hee not his mouth.

33 In his humility his judgement hath been exalted ; but who shall declare his generation : for his life is taken from the earth.

CHAP. X.

1 Furthermore there was a certaine man in Cesarea called Cornelius, a captain of the band called the Italian *band*.

10 Then waxed he an hungred, and would have eaten ; but while they made *something* readie he fell into a trance.

36 Yee know the word which God hath sent to the children of Israel, preaching peace by Jesus Christ, which is Lord of all :

CHAP. XVI.

7 And sought to goe into Bithynia, but the spirit suffered them not.

12 And from thence to Philippi, which is the chiefe citie in the parts of Macedonia, and whose inhabitants came from Rome to dwell there.

16 A certaine maide having a spirit of divination, met us, which gate her masters much vantage with divining.

KING JAMES'. Translated 1611

of Galilee, in the days of the taxing, and drew away much people after him.

CHAP. VIII.

9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one :

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

27 And he arose and went : and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure.

32 The place of the scripture which he read was this, He was led as a sheep to the slaughter ; and like a lamb dumb before his shearer, so opened he not his mouth :

33 In his humiliation his judgment was taken away ; and who shall declare his generation ? for his life is taken from the earth.

CHAP. X.

1 There was a certain man in Cesarea, called Cornelius, a centurion of the band called the Italian *band*.

10 And he became very hungry, and would have eaten : but, while they made ready, he fell into a trance.

36 The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ ; (he is Lord of all ;)

CHAP. XVI.

7 They assayed to go into Bithynia but the Spirit suffered them not.

12 And from thence to Philippi, which is the chief city of that part of Macedonia, *and* a colony.

16 A certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying.

WAKEFIELD'S. 1705.

of Galilee, in the days of the registering ; and drew aside much people after him.

CHAP. VIII.

9 Now a certain man, named Simon, had been some time in that city, astonishing the nation of Samaria with his magic, pretending that he was some great person :

20 But Peter said unto him : away with thee and thy money ! Thou hast neither part nor lot in this doctrine, for thinking to procure the gift of God with money.

27 And he arose, and went : when behold ! an eunuch of Ethiopia, of great authority under Candace queen of the *Æthiopians*, and entrusted with all her treasure.

32 Now the part of scripture which he was reading was this : He was carried, like a sheep, to be slain ; and as a lamb before the butcher is dumb, so he opened not his mouth.

33 In his humiliation his justice was taken away : and who will testify his conduct ? for his life is taken from the earth.

CHAP. X.

1 Now there was a certain man in *Cæsaria* named Cornelius, a centurian, of the band called Italian.

10 And he was hungry, and wisht to eat ; but, while they were making ready, he fell into a trance.

36 That doctrine, which God sent to the children of Israel, when he delivered to them a gospel of peace by Jesus Christ, belongeth equally to all.

CHAP. XVI.

7 And attempted to go along Bithynia : but the spirit of Jesus suffered them not.

12 And thence to Philippi, by which city there is an entrance into that part of Macedonia, a colony.

16 There met us a maid-servant, who had a spirit of Python, and brought much gain to her masters by divination.

JOHN WICKLIFFE'S. 1380.

G And whanne dai was come the magistratis senten cacchepollis and seiden, delyvere thou tho men.

CHAP. XVII.

B But the jewis hadden envie and tooken of the comyn peple summen yvele men. And whanne thei hadden made a compenye thei moyvden the citee.

C But these weren the worthier of hem that ben at Thesolonyk, whiche resseyvyde the word with al desire ech dai sekyngne scripturis if these thingis hadden hem so. And manye of hem hilleevyden, and of heathen winnmen onest and men not a fewe.

D And summe seiden what wole this sower of wordis seie? and othere seiden, he semeth to be a teller of newe feendis, for he teelde to hem Jhesu and the aghen risyng.

F And Poul stood in the myddil of Areopage and seide, men of Athenys bi alle thingis I se ghou as veyne worschiperis.

G For God dispisith the tymes of this unkunnyng, and now schewith to men that alle every where doen penance.

CHAP. XVIII.

A And thei weren of roopmakeris crafte.

D And Prissilli and Aquyla camen with hym, whiche hadden clippid his heed in Sencris, for he hadde a vow.

CHAP. XIX.

E For a man Demetrie by name, a worcker in silver makide silverne housis to Diane, and ghaf to crafti men mych wynnyng.

G And whanne the scribe hadden ceesid the peple, he seide, men of Effesie, what man is he that knowith not that the citee of Effesians is the worschiper of greet Dian, and of the child of Jubiter?

CHAP. XX.

G Take ghe tent to ghon and to al the flok in which the hooli goost hath sett ghon bisschopis to reule the

JOHN ROGERS'. 1537.

G And when it was day, the officers sent the ministers sayinge: Let those men go.

CHAP. XVII.

B But the Jewes which beleved not having indignation, toke unto them evyl men whiche were vagabondes, and gathered a company, and set al the citee on a rore.

C These were the noblest of byrth among them of Thessalonica, which received the worde with al diligence of minde, and searched the Scriptures dayely whether those things were even so. And many of them beleved: also of worshipful wemen which were Grekes, and of men not a fewe.

D And some ther were which said: What wyl thys habler say? other said: He semeth to be a tydinges bringer of new devyls, because he preached unto them Jesus, and the resurrection.

F Panle stode in the middes of Marce strete and said: Ye men of Athens, I perceive that in al thinges ye are to superstitious.

G And the tyme of this ignorance God regarded not. But now he bideth al men every where repent.

CHAP. XVIII.

A Their craft was to make tentes.

D Priscilla and Aquila accompanying him. And he shored his head in Cenchrea. For he hadde a vowe.

CHAP. XIX.

E For a certayne man named Demetrius, a sylver-smithe which made sylver schrynes for Diana, was not a little beneficciall unto the craftsmen.

G When the towne clarke had ceased the peple, he said, Ye men of Ephesus, what man is it that knoweth not how that the cytie of the Ephesians is a worshipper of the great goddess Diana, and of the image which came frome heaven.

CHAP. XX.

G Take hede therefore unto yourselves, and to all the flocke whereof the Holy Ghoste hath made you over-

RHEMES. 1582.

35 And when day was come, the magistrates sent the sergeants, saying, Let those men go.

CHAP. XVII.

5 But the Jewes envying, and taking unto them of all the rascall sort certaine naughtie men and making a tumult, stirred the citee:

11 (And these were more noble than those that are at Thessalonica who received the word with all greedynesse, dayly searching the Scriptures if these things were so.

12 And many surely of them believed, and of honest women Gentiles, and men not a few.)

18 And certayne said, What is it that this wordsower would say? But others, He seemeth to bee a preacher of newe gods, because he preached to them Jesus and the resurrection.

22 But Paul standing in the mids of Areopagus, said: Ye men of Athens, in all thinges I perceive you are as it were superstitions.

30 And the times truly of this ignorance whereas God despised, now he denonnceth unto men that all every where doe penance.

CHAP. XVIII.

3 (And they were tent-makers by their craft.)

18 And with him Priscilla and Aquila, who had shorne his head in Cenchris. For he had a vow.

CHAP. XIX.

24 For one named Demetrius, a silver smith, that made silver temples of Diana, procured to the artificers no small gain.

35 And when the scribe had appeared the multitudes he saith, Ye men of Ephesus, for what man is there that knoweth not the citee of the Ephesians to be a worshipper of great Diana and Jupiters child?

CHAP. XX.

28 Take heed to yourselves, and to the whole flock wherein the Holy Ghost hath placed you bishops, to

GENEVAN Translated 1599.

35 And when it was day, the go-
vernour sent the sergeants saying, Let
those men goe.

CHAP. XVII.

5 But the Jewes which beleevd
not, mooved with envie, tooke unto
them certaine vagabonds and wicked
fellowes, and when they had assembled
the multitude, they made a tumult in
the citie.

11 These were also more noble men
then they which were at Thessalonica,
which received the word with all
readinesse and searched the Scrip-
tures dayly, whether those things were
so.

12 Therefore many of them be-
leeved, and of honest women, which
were Grecians, and men not a few.

18 And some said, What will this
babler say: other said, Hee seemeth
to bee a setter forth of strange gods
(because he preached unto them Jesus,
and the resurrection.)

22 Then Paul stood in the middes
of Mars streete and said, Yee men of
Athens, I perceive that in all things
ye are too superstitious.

30 And the time of this ignorance
God regarded not: but now he ad-
monisheth all men every where to re-
pent.

CHAP. XVIII.

3 (For their craft was to make
tents.)

18 (And with him Priscilla and
Aquila) after that hee had shorne his
head in Cenchrea: for he had a vow.

CHAP. XIX.

24 For a certaine man named De-
metrius, a silver smith, which made
silver temples of Diana, brought great
gaines unto the craftsmen.

35 Then the town clarke when hee
had stayed the people, said, Yee men
of Ephesus, what man is it that
knoweth not how that the citie of the
Ephesians is a worshipper of the great
goddesse Diana, and of the *image*
which came downe from Jupiter?

CHAP. XX.

28 Take heede therefore unto your-
selves, and to all the flocke, whereof
the Holy Ghost hath made you over-

KING JAMES Translated 1611.

35 And when it was day, the
magistrates sent the sergeants, saying,
Let those men go.

CHAP. XVII.

5 But the Jews which believed not,
moved with envy, took unto them cer-
tain lewd fellows of the baser sort, and
gathered a company, and set all the
city on an uproar.

11 These were more noble than
those in Thessalonica, in that they
received the word with all readinesse
of mind, and searched the scriptures
daily, whether those things were so.

12 Therefore many of them be-
lieved; also of honourable women
which were Greeks, and of men, not
a few.

18 And some said, What will this
babler say? other some, He seemeth
to be a setter forth of strange gods:
because he preached unto them Jesus,
and the resurrection.

22 Then Paul stood in the midst
of Mars-hill, and said, Ye men of
Athens, I perceive that in all things
ye are too superstitious.

30 And the times of this ignorance
God winked at; but now command-
eth all men every where to repent:

CHAP. XVIII.

3 (For by their occupation they
were tent-makers.)

18 And with him Priscilla and
Aquila; having shorn *his* head in
Cenchrea: for he had a vow.

CHAP. XIX.

24 For a certain *man*, named De-
metrius, a silversmith, which made
silver shrines for Diana, brought no
small gain unto the craftsmen;

35 And when the town-clerk had
appeased the people, he said, Ye men
of Ephesus, what man is there that
knoweth not how that the city of the
Ephesians is a worshipper of the great
goddess Diana, and of the *image* which
fell down from Jupiter?

CHAP. XX.

28 Take heed therefore unto your-
selves, and to all the flock over the
which the Holy Ghost hath made you

WAKEFIELD'S, 1795.

35 Now, when it was day, the
magistrates sent the officers, saying,
Let these men go.

CHAP. XVII.

5 But the unbelieving Jews, moved
with envy and vexation, taking with
them a disorderly rabble, and raising
a mob, kept rioting through the city.

11 Now these Bereans were more
noble than the Jews of Thessalonica,
in as much as they received the word
with the utmost willingness, enquiring
daily of the scriptures if these things
were so.

12 And accordingly many of them
believed; and of the Grecian women
of high rank, and of men, not a few.

18 Some of whom said, What doth
this babbler mean to say? And others,
He seemeth to be a strange publisher
of new demons! because he was
preaching to them Jesus and the re-
surrection.

22 Then Paul, placing himself in
the midst of the Areopagus, spake
thus: Ye men of Athens! I perceive
you altogether much given to religious
worship.

30 God however, condemning such
ignorance in these times, now chargeth
all men every where to reform them-
selves.

CHAP. XVIII.

3 For they were tent makers by
trade.

18 In company with Priscilla and
Aquila, who had shorn his head in
Cenchrea, having made a vow.

CHAP. XIX.

24 For one Demetrius by name, a
silversmith, by making silver models
of the temple of Diana, used to fur-
nish no small employment to the
workmen.

35 Now when the town-clerk had
appeased the multitude, he said, Ye
men of Ephesus, where then is the
man, who doth not know, that the
city of the Ephesians is the guardian
of the temple of the great goddess
Diana, and of the image that fell
down from Jupiter?

CHAP. XX.

28 Take heed therefore unto your-
selves, and to all the flock, over which
the Holy Spirit hath made you over-

JOHN WICLIFFE, 1380.

chirche of God which he purchaside with his blood.

CHAP. XXI.

c And after these daies we weren maad Redi and wenten up to Jerusalem.

CHAP. XXIII.

F And he clepide togidre twei centuriens and he seide to hem, make ghe redi twei hundride knyghtis that thei go to Cesarie, and horsemen seventi, and spere men twei hundride fro the thridde our of the nyght. And make ghe redi an hors for Poul to ride on to lede him saaf to Felix the president: for the tribune dredde lest the Jewis wolde take him bi the weie and sle him, and aftirward he myghte be chalengid as he hadde taken money.

CHAP. XXVII.

c And not aftir mych the wind tifonyk that is clepid northeest was aghens it.

CHAP. XXVIII.

A And whanne the hethene men of the ile saighen the beeste hangynge in his hond, thei seiden togidre, for this man is a manqueller, and whanne he scapide fro the sea goddis vengeance suffriþ him not to lyve in erthe.

c Thei camen to us to the cheping² of Appius, and to the three tavernys. And whanne Poul hadde seyn hem he dide thankings to God and took tryst.³

JOHN ROGERS, 1537.

sears, to rule the congregacyon of God, which he hath purchased wyth hys blonde.

CHAP. XXI.

c After these daies we made ourselves redy and went up to Jerusalem.

CHAP. XXIII.

F And he called unto hym two under captaines saying: Make redy two hundred souldiers to go to Cesarea and horsmen thre score and ten, and spearmen ii hundred, at the thirde houre of the night. And deliver them beastes that they may put Paul on, and bring him safe unto Felix the hie debyte.¹

CHAP. XXVII.

c But anone after, ther arose agaynst their purpose a flaw of wynd out of the northeeste.

CHAP. XXVIII.

A When the men of the countre saw the worne hang on his hand, they said among themselves: This man must nedes be a murtherer: who (though he have escaped the see) yet vengeance suffereth not to live.

c They came against us to Api-phoram, and to the iii tavernes, when Paul saw them he thancked God, and wexed bold.

RHEMES, 1582.

rule the church of God, which he hath purchased with his own blood.

CHAP. XXI.

15 And after these dayes, being prepared, we went up to Hierusalem.

CHAP. XXIII.

23 And calling two centurions, he said to them, Make ready two hundred souldiers, to goe as farre as Cæsarea, and seventie hors-men, and launces, two hundred, from the third houre of the night:

24 And prepare beastes, that setting Paul on, they might bring him safe to Felix the president,

25 (For he feared lest perhaps the Jewes might take him away, and kill him, and himselfe afterward should sustaine reproche, as though he would have taken money.)

CHAP. XXVII.

14 But not long after a tempestuous wind that is called Euro-aquilo, drove against it.

CHAP. XXVIII.

4 But as the barbarians saw the beast hanging on his hand, they said one to another, undoubtedly this man is a murderer, who being escaped out of the sea, vengeance doth not suffer him to live.

15 They came to meet us unto Apii-forum, and the three taverns. Whom when Paul had sene giving thanks to God, hee tooke courage.

¹ There is no corresponding verse with the 25th of the Rhemes version in any of the other versions (excluding Wicliffe's; and by putting it in parenthesis they seem to admit it is a gloss.

² Cheping, or ceping, is the Anglo Saxon for a market-place.

³ Tryst—Danish: trust, confidence, courage.

GENEVAN. Translated 1569.

seers, to feede the Church of God, which he hath purchased with his owne blood.

CHAP. XXI.

15 And after those dayes wee trussed up our fardcles, and went up to Jerusalem.

CHAP. XXIII.

23 And hee called unto him two certaine centurians, saying, Make ready two hundred souldiers, that they may goe to Cesarea, and horsemen threescore and tenne, and two hundred with dartes, at the third houre of the night.

24 And let them make ready an horse, that Paul being set on, may bee brought safe unto Felix the governour.

CHAP. XXVII.

14 But anone after, there arose by it a stormie wind Euroclydon.

CHAP. XXVIII.

4 Nowe when the barbarians sawe the worme hang on his hand, they said among themselves, This man surely is a murtherer, whome, though he hath escaped the sea, yet vengeance hath not suffered to live.

15 They came to meet us at the market of Appius, and at The Three Tavernes, whom when Paul sawe, hee thanked God, and waxed bolde.

KING JAMES'. Translated 1611.

overseers, to feed the church of God, which he hath purchased with his own blood.

CHAP. XXI.

15 And after those days we took up our carriages, and went up to Jerusalem.

CHAP. XXIII.

23 And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night ;

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

CHAP. XXVII.

14 But not long after there arose against it a tempestuous wind, called Euroclydon.

CHAP. XXVIII.

4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

15 They came to meet us as far as Appii Forum, and The Three Taverns; whom when Paul saw, he thanked God, and took courage.

WAKEFIELD'S. 1765.

seers, to feed the Church of the Lord God, which he hath purchased with his own blood.

CHAP. XXI.

15 Now after those days, we made ourselves ready, and went up towards Jerusalem.

CHAP. XXIII.

23 And called to him two centurions, and said : Make ready two hundred soldiers to go as far as Cesarea, and seventy horsemen, and two hundred spearmen, at the third hour of the night ;

24 And provide beasts to carry Paul safe through to Felix the governor.

CHAP. XXVII.

14 But not long after a tempestuous wind, called Euryclydon, bet against them.

CHAP. XXVIII.

4 Now when the barbarians saw the viper hanging from his hand, they said to each other : No doubt this man is a murderer ; and though he hath escaped from the sea, vengeance will not suffer him to live.

15 Came forth to meet us as far as Appii Forum and Three Taverns : at the sight of whom Paul thankt God, and took courage.

ROMANS.

JOHN WICLIF'S. 1380.

ROMAYNS.

CHAP. IV.



HAT thaune
shulen we seie
that Abraham
oure fadir affir
the flesch
foond ?

CHAP. IX.

c And whanne thei weren not ghit
borun, neithir hadden doon any thing
of good either of yvel, that the pur-
pose of God shulde dwelle bielectioun,
not of werkis but of good clepyng, it
was seid to him that the more shulde
serve the lesse, as it is writun, I lou-
yde Jacob, but I hatide Esau.

What therefore schulen we seie ?
Wher wickednesse be anentis God ?
God forbede.

For he saith to Moises, I shall
have mercy on whom I have mercy
and I shall ghyve mercie on whom
I have mercy.

Therefor it is not neyther of man
wyllunge, neither rennyng, but of God
havyng mercy.

And the Scripture seith to Pharao,
for to this thing I have styred thee,
that I schewe in thee my vertu, and
that my name be teelde in al the
erthe.

Therefore of whom God wole, he
hath mercy, and whom he will he en-
dureth.

Thanne seiste thou to me, what is
sought ghit, for who wistandeth his
will ? Oo man what art thou that an-
swerist to God ? Wher a maad thing
seith to hym, that maad it, what hast
thou made me so ? Wher a pottere
of clay hath not power to make of the
same gobbet oo vessel unto onour,
another into dispyte ?

JOHN ROGERS'. 1537.

THE EPISTLE OF THE APOSTLE
SAYNCT PAULL

TO THE

ROMAYNS.

CHAP. IV.



HAT shall we
saye then,
that Abraham
our father as
pertaynyng
to the fleshe
dyd fynde.

CHAP. IX.

c Yer the children were borne,
when they had neither done good nor
bad, that the purpose of God whiche
is by election, might stand, it was
sayd unto her, not by the reason of
workes, but by grace of the caller :
the elder shall serve the yonger.

As it is wrytten, Jacob he loved,
but Esau he hated.

What shall we saye then ? is there
any unrighteousness with God ? God
forbid.

For he saith to Moyses ? I will
shewe mercy to whom I shewe mercy :
and wyll have compassion on whom
I will have compassion.

So lyeth it not then in mans will
or runnyng, but in the mercy of God.

For the Scripture sayeth unto
Pharao, Even for this same purpose
have I sterred the up, to shewe my
power on the, and that my name
might be declared thorowout al the
worlde.

So hath he mercie on whom he
wyll, and whom he wyll he maketh
harde herted.

Thou wylt saye then unto me : why
then blameth he us yet ? for who can
resist hys wyll : But O man whate
arte thou whiche disputeste wythe
God ? Shall the worke saye to the
workeman, why haste thou maade me
in thys fashion. Hath not the potter
power over the clay even of the same
lumpe to make one vessell unto ho-
noure, and another unto dishonoure ?

RHEIMS. 1582.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

ROMANES.

CHAP. IV.



HAT shall we say
then that Abra-
ham did find
our father ac-
cording to the
flesh ?

CHAP. IX.

11 For when the children were not
yet born, nor had done any good or
evil (that the purpose of God accord-
ing to election might stand.)

12 Not of works, but of him that
calleth, it was said to her :

13 The elder shall serve the younger,
As it is written : Jacob I have loved,
but Esau I have hated.

14 What shall we say then ? Is
there injustice with God ? God for-
bid.

15 For he saith to Moses : I will
have mercy on whom I will have
mercy ; and I will shew mercy to
whom I will shew mercy.

16 So then it is, not of him that
willesh nor of him that runneth, but
of God that sheweth mercy.

17 For the Scripture saith to
Pharao ; To this purpose have I raised
thee, that I may shew my power in
thee, and that my name may be de-
clared throughout all the earth.

18 Therefore he hath mercy on
whom he will ; and whom he will he
hardeneth.

19 Thou wilt say therefore unto
me : Why doth he find fault ? for
who resisteth his will ?

20 O man who art thou that re-
pliest against God ? shall the thing
formed say to him that formed it :
Why hast thou made me thus ?

21 Or hath not the potter power
over the clay of the same lump, to make
one vessel unto honour, and another
unto dishonour ?

R O M A N S.


GENEVAN. Translated 1560.

KING JAMES' Translated 1611.

WAKEFIELD'S, 1705.

THE EPISTLE OF THE APOSTLE PAUL
TO THE
R O M A N E S.

CHAP. IV.

1  HAT shall we say then, that Abraham our father hath found concerning the flesh?

CHAP. IX.

11 For yet the children were borne and when they had neither done good, nor evil (that the purpose of God might remaine according to election not by works, but by him that calleth.)

12 It was sayde unto her, the elder shall serve the yonger.

13 As it is written, I have loved Jacob, and have hated Esau.

14 What shall we say then? Is there unrighteousness with God? God forbid.

15 For he saith to Moses, I will have mercie on him, to whom I will shew mercie: and will have compassion on him, on whome I will have compassion.

16 So then it is not in him that willeth, nor in him that runneth, but in God that sheweth mercie.

17 For the Scripture saith unto Pharao, for this same purpose have I stirred thee up, that I might shewe my power in thee, and that my name might be declared throughout all the earth.

18 Therefore he hath mercie on whome he will, and whome he will he hardeneth.

19 Thou wilt say then unto me, why doth he yet complaine? who hath resisted his will?

20 But, O man who art thou which pleadst against God? shall the thing formed say to him that formed it, Why hast thou made me thus.

21 Hath not the potter power of the clay, to make of the same lump, one vessell to honour, and another unto dishonour.

THE EPISTLE OF PAUL THE APOSTLE
TO THE
R O M A N S.

CHAP. IV.

1  HAT shall we then say that Abraham, our father as pertaining to the flesh, hath found?

CHAP. IX.

11 For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.)

12 It was said unto her, The elder shall serve the younger.

13 As it is written, Jacob have I loved, but Esau have I hated.

14 What shall we say then? Is there unrighteousness with God? God forbid.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercie.

17 For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.


19 Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will?

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessell unto honour, and another unto dishonour?

THE EPISTLE
TO THE
R O M A N S.

CHAP. IV.

1  HAT advantage then shall we say that Abraham our father had as to the flesh?

CHAP. IX.

11 When the children were not yet born, and had done neither good or evil, that the purpose of God according to election might stand, not of works, but of him who calleth.

12 It was said unto her, The elder shall serve the younger.

13 As it is written, Jacob have I loved, but Esau have I rejected.

14 What shall we say then? Is there injustice with God? By no means.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then it is not of him who willeth, nor of him who runneth, but of God who sheweth mercie.

17 For the Scripture saith unto Pharaoh, even for this purpose have I raised thee up, that in thee I might shew my power, and that my name might be declared throughout all the earth.

18 So then he hath mercy on whom he will have mercy, and whom he will he suffereth to be hardened.

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20 Nay but, O man, who art thou that disputest with God? Shall the thing formed say to him who formed it, Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessell unto honour, and another unto dishonour?

JOHN WICLIFFE'S 1380.

That if God willinge to schewe his wrathe and to make his power knowun, hath suffred in greet patience, vessels of wrathe; able into deeth, to schewe the richessis of his glorie into vessels of merci whiche he maad redi into glorie, whiche also he clepide not only of Jewis, but also of hethen men as he seith in Osee.

G As it is written, Lo I putte a stoon of offension in Syon; and a stoon of slaundre, and ech that schal bileve in it schal not be confoundid.

CHAP. X.

A But the rightwysnesse that is of bileve seith thus, Seie thou not in thin herte, who schal stighe into hevене, that is to seie to lede doune Crist? Or who schal go doune into helle, that is to aghen clepe Crist fro deeth?

CHAP. XI.

B As it is writun, God ghaf to hem a spyryt of compunction, ighen that thei se not, and ceris that thei heere not into this dai. And Davyd seith, be the boord of hem maad into a gyn biforn hem, and into catchyng and into schlaundre and into ghelydyng to hem, be the ighen of hem maad derk that thei se not, and bowe thou down algis the hack of hem.

CHAP. XII.

D If it may be doon that is of ghoun, have ghe pees with alle men. Ghe moost dere hritheren, not defendyng ghouisif, but ghyve ghe place to wrathe. For it is written, the Lorde seith to me venjaunce, and I schal ghelde.

CHAP. XV.

G That I be delyvered fro the unfeithful men that ben in Judee.

JOHN ROGERS', 1537.

Even so God wyllynge to shewe hys wrath, and to make his power knownen, suffered wyth long pacience the vessels of wrath ordeined to damnacion, that he myghte declare the riches of his glory on the vesseles of merceye, whiche he had prepared unto glorie: that is to saye us whom he called, not of the Jewes only, but also of the Gentils.

G As it is written, Behold I put in Syon a stombling stone, and a rocke which shall make men faule. And none that beleve on him shall be ashamed.

CHAP. X.

A But the rightwysnes which cometh of faith, speaketh on this wyse, Saye not in thine hert, who shall ascende into heaven (that is nothyng els then to fetche Chryst downe) either who shall descende into the depe (that is nothyng els but to fetche up Christ from death.)

CHAP. XI.

B As it is written: God hath given them the spirit of unquietness: eyes that they shuld not se, and eares that they should not heare even unto thys daie.

And David saith: Let their table be made a snare to take them with all, and an occasyon to fall, and a reward unto them: Let their eies be blynded that they see not: and ever bowe doune their backes.

CHAP. XII.

D If it be possyble, how be it of your parte, have peace with all men. Dearly beloved, avenge not yourselves, but geve rounne unto the wrath of God. For it is written: vengauce is myne, and I will rewarde sayth the Lorde.

CHAP. XV.

G That I may be delivered from them which beleve not in Jewrye.²

RHEMUS', 1582.

22 What if God, willing to shew his wrath and to make his power knownen, endured with much patience vessels of wrath, fitted for destruction.

23 That he might shew the riches of his glory on the vessels of mercy which he hath prepared unto glory?

24 Even us, whom also he hath called, not only of the Jewes, but also of the Gentiles.¹

33 As it is written, Behold I put in Sion a stone of stumbling, and a rocke of scandal: and whosoever heeleth in him shall not be confounded.

CHAP. X.

6 But the justice which is of faith, saith thus, Say not in thy hart, who shall ascend into heaven? That is to bring Christ downe.

7 Or who descendeth into the depth? That is to call Christ againe from the dead.

CHAP. XI.

8 As it is written: God hath given them the spirit of compunction; eyes that they may not see, and eares that they may not heare: until this present day.

9 And David saith: Be their table made for a snare and for a trap and for a scandal and for a retribution unto them.

10 Be their eies darkened, that they may not see: and their backe make thou alwayes crooked.

CHAP. XII.

18 If it may be, as much as is in you, having peace with all men.

19 Not revenging yourselves my deerest, but give place unto wrath, for it is written: Revenge to me: I will reward, sayth our Lord.

CHAP. XV.

31 That I may be delivered from the infidels that are in Jewrie.

¹ I have copied from the 11th to the 24th verse of this chapter, not because there is any material difference, but to show that all the translations agree in the doctrine of Election.

² In the edition of 1549, described in the 32d and 33d folios of this Collation, this verse is thus rendered: "That I maye be delivered from them which beleve not in Jesus."

GENEVAN. Translated 1569.

22 What and if God woulde, to shewe his wrathe, and to make his power knowne, suffer with long patience the vessels of wrathe, prepared to destruction ?

23 And that he might declare the riches of his glorie upon the vessels of mercie ; which he hath prepared unto glorie ?

24 Even us whom he hath called, not of the Jewes onley but also of the Gentiles.

33 As it is written, Behold I lay in Sion a stumbling stone, and a rocke to make men fall : and every one that beleeveth in him shall not bee ashamed.

CHAP. X.

6 But the righteousness which is of faith, speaketh on this wise, Say not in thine heart who shall ascend into heaven ? (that is to bring Christ from above.)

7 Or who shall descend into the deepe ? (that is to bring Christ againe from the dead.)

CHAP. XI.

8 According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and eares that they should not heare, unto this day.

9 And David sayeth, Let their table bee made a snare, and a net, and a stumbling block, even for a recompence unto them.

10 Let their eyes bee darkened that they see not, and bow downe their backe alwayes.

CHAP. XII.

18 If it bee possible, as much as in you is, have peace with all men.

19 Dearely beloved, avenge not yourselves, but give place unto wrath : for it is written, Vengeance is mine : I will repay, saith the Lord.

CHAP. XV.

31 That I may bee delivered from them which are disobedient in Judea.

KING JAMES' Translated 1611

22 *What* if God, willing to shew *his* wrath, and to make his power knowne, endured with much long-suffering, the vessels of wrath fitted to destruction :

23 And that he might make knowne the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles ?

33 As it is written, Behold, I lay in Sion a stumbling-stone, and rock of offence : and whosoever believeth on him shall not be ashamed.

CHAP. X.

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven ? (that is, to bring Christ down from above :) :

7 Or, Who shall descend into the deepe ? (that is, to bring up Christ againe from the dead.)

CHAP. XI.

8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and eares that they should not hear) unto this day.

9 And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompence unto them :

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

CHAP. XII.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but rather give place unto wrath : for it is written, Vengeance is mine ; I will repay, saith the Lord.³

CHAP. XV.

31 That I may be delivered from them that do not believe in Judea :

WAKEFIELD'S, 1795

22 And if God, willing to shew his wrath, and to make his power knowne endured with much long-suffering the vessels of wrath fitted to destruction ?

23 And that he might make knowne the riches of his glory on the vessels of mercy, which he had before prepared unto glory.

24 Shewed mercy even on us, whom he hath called, not from the Jews only, but also from the Gentiles.

33 As it is written : Behold I lay in Sion a stone to stumble at and to strike against : and none who trusteth in it, will be disappointed.

CHAP. X.

6 But the justification by faith speaketh thus : Say not in thy heart. Who shall go up into heaven ? for that is the same as to bring Christ down from heaven.

7 Or who shall go down into the depth below ? for that is the same as to set aside the resurrection of Christ from the dead.

CHAP. XI.

8 As it is written, God hath given them a spirit of stupefaction, eyes without sight, and eares that hear not, unto this day.

9 And David saith : Let their table become a snare, and a net, and a stumbling-block, and a recompence unto them :

10 Let their eyes be darkened so as not to see ; and do thou bend their back alwayes.

CHAP. XII.

18 As much as lieth in you, be at peace with all men.

19 Beloved, avenge not yourselves, but give way to the anger of another, for it is written : Vengeance belongeth unto me ; I will repay, saith the Lord.

CHAP. XV.

31 That I may be delivered from the unbelievers in Judea ;

³ In the 20th verse of this 12th chapter, although they all agree pretty nearly, and, consequently, I have not copied it, yet certainly they have not given the meaning of the apostle clearly, as he evidently alludes to the melting of metals by heaping burning coals on the crucible ; as if he had said, By these acts of kindness which I have recommended, you will melt the heart of the most hardened enemy

JOHN WICLIFFE'S. 1380.

CHAP. XVI.

A And I commend to ghou Feben oure sistir which is in the serveyse of the chirche that is in Cencris.

c Greete well Trifenam and Trifosam whiche wommen traveillen in the Lord. Greete well Persida moost dere worthe womman that hath traveillid mych in the Lord. I Tereyns greete ghou wel that wroot this epistle in the Lord.

I. CORYNTH.

CHAP. III.



OR we ben the helperis of God ghe ben erthe tyliyg of God ghe ben the bildyng of God.

CHAP. IV.

A Now it is sought among the lispenderis that a man be founden trewe.

CHAP. V.

B Clense ghe out the oold sourdow, that ghe be newe spryngyng togidre, as ghe ben therf, for Crist offrid is oure pask, therfore ete we not in oold sourdow, neither an sourdow of malice and of weiwardnesse, but in therf thingis of clerenesse and of treuthe.

CHAP. VI.

B Nyle ghe erre, neither lechouris, neither men that serven mawmetis, neither avouteris, neither lechouris aghens kynde neither thei that doen lecherie with men.

Neithir thevys, neither averouse men, neither ful of drunkennesse, neither cursers, neither raveynouris schulen weelde the kingdom of God.

JOHN ROGERS'. 1537

CHAP. XVI.

A I commende unto you Phebe our syster (whyche is a minister of the congregacyon of Cenchra.

c Salute Triphena and Triphona, which women dyd labour in the Lord. Salute the beloved Persis, whiche laboured in the Lorde.

I Tercius salute you whiche wrote this epistle in the Lorde.

THE FYRST EPYSTLE OF SAYNT PAUL
THE APOSTLE

TO THE

CORYNTHYANS.

CHAP. III.



E are Goddes labourers, ye are God's husbandry, ye are Gods buyldyng.

CHAP. IV.

A Furthermore it is requyred of the disposers that they be founde faythful.

CHAP. V.

B Purge therfore the old leaven, that ye may be newe dowe, as ye are swete bread. For Christ our Easter lamb is offered up for us. Therfore let us kepe holye daye, not with old leaven, neither wyth the leaven of malicyousnes and wyckednes: but with the swete breade of purenes and truth.

CHAP. VI.

B Be not deceyved. For neither fornicatours, neither worshyppers of images, neyther whoremongers, neyther weaklyngs, neyther abusers of themselves with the mankynde.

Neyther theves, neyther the covetous, neither dronckardes, neither cursed speakers, neyther pyllers, shall inherit the kingdom of God.

RHEMES. 1582

CHAP. XVI.

1 And I commend to you Phebe our sister, who is in the ministerie of the church that is in Cenchris.

12 Salute Triphena and Triphosa: who labour in the Lord. Salute Persis the beloved, who hath much laboured in our Lord.

22 I Tertius salute you, that wrote the epistle in our Lord.

THE FIRST EPISTLE OF PAUL

TO THE

CORINTHIANS.

CHAP. III.



OR we are co-ajutors: you are God's husbandry, you are God's building.¹

CHAP. IV.

2 Here now is required among the dispensers that a man be found faithfull.

CHAP. V.

7 Purge the old leaven, that you may be a newe paste, as you are azymes. For our pasche, Christ is immolated.

8 Therefore let us feast, not in the old leaven, nor in the leaven of malice and wickednesse, but in the azymes of sinceritie and veritie.

CHAP. VI.

9 Do not erre, neither fornicators, nor servers of idols, nor aduouterers, nor the effeminate, nor the liers with mankind.

10 Nor theeves, nor the covetous, nor drunkards, nor railers, nor extortioners, shall possesse the kingdom of God.

¹ It is quite evident that our modern translators have mistaken the meaning of the original, when they make themselves, as clergymen, " fellow-labourers," or " fellow-workers, with God." Paul is speaking of himself and Apollos, and says, " We together (namely Paul and Apollos) are God's labourers," &c. Had not the Genevan version and John Rogers translated the passage correctly so long before, our surprise would have been the less. The note upon this

GENEVAN. Translated 1599.

CHAP. XVI.

1 I commend unto you Phebe our sister, which is a servant of the Church of Cenchrea :

12 Salute Tryphena and Tryphosa, which *women* labour in the Lord. Salute the beloved Persis, which *woman* hath laboured much in the Lord.


22 I Tertius, which wrote out this epistle, salute you in the Lord.

THE FIRST EPISTLE OF PAUL

TO THE

CORINTHIANS.

CHAP. III.

9  OR we together are God's labourers, ye are God's husbandrie, and God's building.

CHAP. IV.

2 And as for the rest, it is required of the disposers, that every man be found faithful.

CHAP. V.

7 Purge out therefore the olde leaven, that yee may be a new lump, as yee are unleavened ; for Christ our passover is sacrificed for us.

8 Therefore let us keepe the feast, not with old leaven, neither in the leaven of maliciousnesse and wickednesse : but with the unleavened bread of sinceritie and truth.

CHAP. VI.

9 Bee not deceived : neither fornicatours, nor idolaters, nor adulterers, nor wantons, nor buggerers.

10 Nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners, shall inherite the kingdome of God.

KING JAMES'. Translated 1611.

CHAP. XVI.

1 I commend unto you Phebe our sister, which is a servant of the Church which is at Cenchrea :

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.


22 I Tertius, who wrote *this* epistle, salute you in the Lord.

THE FIRST EPISTLE OF PAUL
THE APOSTLE

TO THE

CORINTHIANS.

CHAP. III.

9  OR we are labourers together with God: ye are God's husbandry ; *ye are* God's building.

CHAP. IV.

2 Moreover, it is required in stewards, that a man be found faithful.

CHAP. V.

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness ; but with the unleavened *bread* of sincerity and truth.

CHAP. VI.

9 Be not deceived : neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind.

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

WAKEFIELD'S. 1795.

CHAP. XVI.

1 Now I commend unto you Phebe our sister, a minister of the Church at Cenchrea :

12 Salute Trypœna and Tryphosa, who are labouring in the Lord. Salute the beloved Persis, who hath laboured much in the Lord.


22 I Tertius, the writer of this epistle, salute you in the Lord.

THE FIRST EPISTLE OF PAUL

TO THE

CORINTHIANS.

CHAP. III.

9  OR we are fellow-labourers with God: ye are God's tillage. *ye are* God's building.

CHAP. IV.

2 Now for the rest, it is required of a steward, that he be faithful.

CHAP. V.

7 Purge out, therefore, the old leaven, that ye may be a new lump, inasmuch as ye are unleavened ; for Christ is the passover, that was slain for us.

8 Therefore, let us keep a festival ; not with old leaven, nor with a bitter leaven of iniquity, but without leaven in purity of mind, and in truth.

CHAP. VI.

9 Do not deceive yourselves : neither fornicators, nor worshippers of images, nor adulterers, nor impure abusers of themselves with themselves and men.

10 Nor thieves, nor extortioners. nor drunkards, nor revilers, nor rapacious, will inherit the kingdom of God.

JOHN WICKLIFFE, 1380.

CHAP. VII.

G And if ony man gessith hymself to be seien foul on his virgyne that she is ful woxen and so it bihoveth to be doon, do sche that, that sche wele, sche synneth not if sche be weddid. For he that ordeynede stabli in his herte not havynge nede, but havynge power of his wille and hath demed in his herte this thing to kepe his virgyne doith wel.

CHAP. IX.

B Whether we han not power to lede aboute a womman a sister, as also other apostlis, and britheren of the Lord and Cephas? or I alone and Barnabas han not power to worcke these thingis?

CHAP. XI.

B Therefore the womman schal have an hilyng on hir head also for angelis. Netheles neithir the man is withoute womman, neithir the womman is without man in the Lord.

CHAP. XII.

G But sue ghe the bettere goostli ghyfts, and ghit I schew to ghou a more excellent weie.

CHAP. XIII.

A And if I have al feith, so that I move hillis fro her place, and I have not charite I am nought.

C And now dwellen feith, hope and charite these thre, but the moost of these is charite.

CHAP. XIV.

A He that spekith in tonge edifieth himself, but he that profecieth edifieth the chirche of God.

G And if ony man unknowith, he schal be unknowne.

CHAP. XV.

G Else what schulen thei do that ben baptised for deede men? if in no wise deede men risen aghen, wherto

JOHN ROGERS, 1537.

CHAP. VII.

G If any man thynke, that it is uncomely for hys vyrgyn if she passe the tyme of marriage and if so nede requyre, lette hym do what he lysteth, he sinneth not, let them be coupled in marriage. Neverthelesse, he that purposeth suerley in hys hert, havynge none nede: but hath power over hys owne wyl, and hath so decreed in his hert that he wyl kepe hys vyrgyn, doth wel.

CHAP. IX.

B Eyther have we not power to leade aboute a syster to wyfe as well as other apostles, and as the brethren of the Lord, and Cephas? either only I and Barabas have not power thys to do?

CHAP. XI.

C For thys cause ought the woman to have power on hyr head, for the angels sakes. Neverthelesse, neyther is the man wythoute the woman, neyther the woman wythoute the man in the Lord.

CHAP. XII.

G Covet after the best giftes. And yet shew I unto you a more excellent way.

CHAP. XIII.

A Yea, if I had al feith, so that I could move mountains out of their places, and yet had no love, I were nothing.

C Now abideth fayeth, hope, and love, even these thre: but the chefe of these is love.

CHAP. XIV.

A He that speaketh with tongues, profyteth himselfe, he that prophesyeth, edifieth the congregacyon.

G But and if any man be ignoraunt, let him be ignoraunt.

CHAP. XV.

G Eyther els, what doo they which are baptysed over the dead if the dead rise not at all? Why are they then

RHEMUS, 1582.

CHAP. VII.

36 But if any man thinke that he seemeth dishonoured upon his virgin, for that she is past age, and if it must so be, let him doe that he will. He sinneth not if she marie.

37 For he that hath determined in his heart being settled, not having necessitie, but having power of his owne will, and hath judged this in his heart, to keepe his virgin, doth wel.

CHAP. IX.

5 Have we not power to lead about a woman a sister, as also the rest of the apostles, and our Lord's brethren, and Cephas?

6 Or I onely and Barnabas, have not we power to do this?

CHAP. XI.

10 (Therefore ought the woman to have power upon her head for the angels.)¹

11 But yet neyther the man without the woman: nor the woman without the man, in our Lord.

CHAP. XII.

30 But pursue the better gifts. And yet I shew you a more excellent way.

CHAP. XIII.

2 And if I should have all feith, so that I could remove mountaines, and have not charitie, I am nothing.

13 And now there remaine feith, hope, charitie, these three, but the greater of these is charitie.

CHAP. XIV.

4 He that speaketh with tongues edifieth himselfe: but he that prophesieth, edifieth the church.

38 But if any man know not, he shall not be knowne.

CHAP. XV.

29 Otherwise what shall they do that are baptised for the dead, if the dead rise not againe at all?²

¹ It is rather singular that the translators of our present version, as well as some of the others, have rendered the same word which they translate *to cover* in the 7th verse to signify *power* in this 11th verse, which certainly darkens the passage. In the 7th verse, John Wiclif translates, "a man shall not *hile* his head; and in the 11th, he translates, "the woman shall have an *hilyng* on her head." These two words being Anglo-Saxon, the former being *to cover*, and the latter *a covering*, Wakefield, who was generally allowed to be an excellent Greek scholar, makes it a veil, which is the same thing. But the greatest difficulty is in the last part of the verse; for although, from a careful perusal of the context, the apostle's meaning is not difficult to find out, as he

GENEVAN. Translated 1561.

CHAP. VII.

36 But if any man think that it is uncomely for his virgine, if shee passe the flower of her age, and need so require, let him doe what hee will, he sinneth not: let them be married.

37 Nevertheless, hee that standeth firme in his heart, that hee hath no neede, but hath power over his own will, and hath so decreed in his heart, that hee will keepe his virgine, hee doeth well.

CHAP. IX.

5 Or have wee not power to leade about a wife being a sister, as well as the rest of the apostles, and as the brethren of the Lord, and Cephas:

6 Or I onely and Barnabas, have not we power not to worke:

CHAP. XI.

10 Therefore ought the woman to have power on her head because of the angels.

11 Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord.

CHAP. XII.

31 But desire you the best giftes, and I will shew you a more excellent way.

CHAP. XIII.

2 Yea if I had all fayth, so that I could remove mountaines, and had not love, I were nothing.

13 And now abideth fayth, hope and love, *even* these three: but the chiefest of these love.

CHAP. XIV.

4 He that speaketh *strange* language edifieth himselfe: but he that prophesieth, edifieth the church.

38 And if any man bee ignorant, let him bee ignorant.

CHAP. XV.

29 Else what shall they doe which are baptized for dead, if the dead rise not at all, why are they then baptized for dead?

KING JAMES'. Translated 1611.

CHAP. VII.

36 But if any man think that he beheveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not; let them marry.

37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

CHAP. IX.

5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to forbear working?

CHAP. XI.

10 For this cause ought the woman to have power on *her* head because of the angels.

11 Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord.

CHAP. XII.

31 But covet earnestly the best gifts; and yet shew I unto you a more excellent way.

CHAP. XIII.

2 And though I have all faith, so that I could remove mountaines, and have not charity, I am nothing.

13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

CHAP. XIV.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

38 But if any man be ignorant, let him be ignorant.

CHAP. XV.

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

WAKEFIELD'S. 1796.

CHAP. VII.

36 But, if any one apprehend a dishonour from his virginity continued beyond the time it ought to be, let him do what he pleaseth, he doth not amiss, let such marry.

37 But he who continueth stedfast in his heart, having no necessity, but hath power over his own will, and is determined in his heart to keep his virginity, doeth well.

CHAP. IX.

5 Have we not power to take with us a sister for a wife, as well as the rest of the apostles and the brethren of the Lord and Cephas?

6 Or have I and Barnabas alone no power to leave off labouring?

CHAP. XI.

10 For this cause ought the woman to have a veil upon her head on account of the messengers.

11 But neither are men to be separated from women, nor women from men, in the Lord.

CHAP. XII.

31 Now ye are ambitious of the greater gifts; I will shew you, therefore a much better way.

CHAP. XIII.

2 And though I have all its faith, so as to remove mountaines, but have not love, I am nothing.

13 So then there continueth faith, hope, love; these three, but the best of these is love.

CHAP. XIV.

4 He who speaketh with a different language improveth himself only; but the teacher improveth a whole church.

38 But whoso doth not acknowledge this, let him be unknown, as a spiritual person.

CHAP. XV.

29 Besides, what advantage above the other dead will they have, who are submitting constantly to baptism? Why indeed are they thus baptized, if the dead will certainly live no more?

says, "the man was not made for the woman, but the woman for the man," &c. Therefore she ought to have a covering on her head in token of subjection to her husband, because she was sent for his comfort? Yet we are aware of the objections that may be brought forward to overturn this paraphrase of the passage. We merely suggest this, and leave it to those who have a more profound knowledge of the original.

* Dr Macknight, author of the "Harmony of the Gospels," renders this 29th verse of the 15th chapter, "Else what shall they do, who are baptized for the resurrection of the dead, if the dead rise not at all?"

JOHN WILKIE'S. 1280.

ben thei baptisid for hem, and wherto
ben we in perel everi our ?

a Nyle ghe be disseyved, for yvele
spechis distrien goode thewis.¹

CHAP. XVI.

b But I schal dwelle at Effesi tilto
whitsontide.

And be alle ghoure thingis doon in
charite.

c If any man loveth not oure Lord
Jesus Crist, be he cursid mara natha.
The grace of oure Lord Jesus Crist
be with ghou. My charite be with
ghou alle in Crist Jesus oure Lord.
Amen.

II. CORYNTH.

CHAP. I.

D OR whi Jesus
Crist the sone
of God which
is prechid a-
mong ghou bi
us, bi me and
Silvan and Ty-
mothe ther was

not in him is and is not, but is was
in him. For whi hou manye ever ben
biheestes of God in thilk is ben ful-
filled, and therefore bi him we seyn
Amen, to God to oure glorie.

CHAP. II.

a For if any man hath maad me
sorowful, he hath not maad me sorow-
ful but a parti that I charge not ghou
alle. This blamyng that is maad of
manye suffieith to him that is such
oon.

c For we ben not as manye that
doen avoutrie bi the word of God.

CHAP. IV.

b In alle things we suffren tribu-
lacyon, but we ben not angwishid or
anoied. We ben maad poore, but us
wantith nothing.

CHAP. V.

b Therefore we witynge the drede
of the Lord counseilen men, for to

JOHN ROGERS'. 1537.

baptysed over the dead ? and yea why
stand we in jeapardy every houre ?

a Be not deceyved : malicious
speaking corrupt good manners.

CHAP. XVI.

b I wil tarye at Ephesus untill
whitsuntyde.

Let your busynes be done in love.

c If any man love not the Lord
Jesus Christ, the same be Anathema
Maranatha.

The grace of the Lorde Jesus Christ
be with you all.

My love be with you all in Christ
Jesus. Amen.

THE SECONDE EPISTLE OF SAYNCTE
PAUL THE APOSTLE
TO THE

CORYNTHYANS.

CHAP. I.

D OR God's sonne
Jesus Christ,
whiche was
preached among
you by us, that
is to say, by me
and Sylvanus
and Timotheus,
was not yea and
naye, but in him it was yea. For al
the promisses of God in him are yea
and are in him Amen; unto the
laude of God thorowe us.

CHAP. II.

a If any man have caused sorowe,
the same hath not made me sorye, but
partely: lest I should greve you all.
It is sufficient unto the same man that
he was rebuked of many.

c For we are not as many are,
which chop and chaunge with the
worde of God.

CHAP. IV.

b We are troubled on every side,
yet are we not withoute shifte. We
are in povertie but not utterlye with-
out somewhat.

CHAP. V.

b Seynge then that we knowe howe
the Lord is to be feared, we deale faire

RHEMIS. 1582.

30 Why are they baptised for them?
Why also are we in danger every
houre.

33 Be not seduced, evil communi-
cations corrupt good manners.

CHAP. XVI.

8 But I wil tary at Ephesus untill
pentecost.

14 Let all your things be done in
charity.

22 If any man love not our Lord
Jesus Christ, be he Anathema Mara-
natha.

23 The grace of our Lord Jesus
Christ be with you.

24 My charitie be with you all in
Christ Jesus, Amen.

THE SECOND EPISTLE OF S. PAUL
TO THE

CORINTHIANS.

CHAP. I.

19 **F** OR the sonne of
God, Jesus
Christ, who by
us was preach-
ed among you,
by me and Syl-
vanus and Ti-
mothee, was
not, it is, and it
is not, but it is, was in him.

20 For all the promises of God
that are in him it is: therefore also
by him, Amen to God, unto our
glorie.

CHAP. II.

5 And if any man hath made
sorowful, not me hath he made
sorowful, but in part, that I burden
not you all.

6 To him that is such a one, this
rebuke suffieith that is given of many.

17 For we are not as very many,
adulterating the word of God.

CHAP. IV.

8 In all things we suffer tribulation
but are not in distresse: wee want,
but are not destitute.

CHAP. V.

11 Knowing therefore the feare of
our Lord we use persuasion to men:

GENEVAN Translated 1599

30 Why are wee also in jeopardie every houre.

33 Bee not deceyved : evil speakings corrupt good manners.

CHAP. XVI.

8 And I will tarie at Ephesus untill Pentecost.

14 Let all your things be done in love.

22 If any man love not the Lord Jesus Christ, let him bee had in excommunication *yea excommunicate* to death.


23 The grace of our Lord Jesus Christ be with you.

24 My love be with you all in Christ Jesus. Amen.

THE SECOND EPISTLE OF PAUL
TO THE

CORINTHIANS.

CHAP. I.

19  OR the sonne of God, Jesus Christ, who was preached among you by us, *that is*, by me and Silvanus, and Timotheus, was not yea and nay;

but in him it was yea.

20 For all the promisses of God in him are yea, and are in him Amen, unto the glory of God through us.

CHAP. II.

5 And if any have caused sorrow, the same hath not made me sorrow, but partly (lest I should more charge him) you all.

6 It is sufficient unto the same man, that he was rebuked of many.

17 For we are not as many which make merchandise of the word of God :

CHAP. IV.

8 We are afflicted on every side, yet are we not in distresse ; in povertie, but not overcome of povertie.

CHAP. V.

11 Knowing therefore, the terrour of the Lord, we perswade men, and

KING JAMES. Translated 1611

30 And why stand we in jeopardy every hour ?

33 Be not deceived : evil communications corrupt good manners.

CHAP. XVI.

8 But I will tarry at Ephesus untill Pentecost,

14 Let all your things be done with charity.

22 If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha.


23 The grace of our Lord Jesus Christ be with you.

24 My love be with you all in Christ Jesus. Amen.

THE SECOND EPISTLE OF PAUL
THE APOSTLE
TO THE

CORINTHIANS.

CHAP. I.

19  OR the Son of God, Jesus Christ, who was preached among you by us, *even* by me, and Silvanus, and Timotheus, was not yea and nay,

but in him was yea.

20 For all the promisses of God in him are yea, and in him Amen, unto the glory of God by us.

CHAP. II.

5 But if any have caused grief, he hath not grieved me but in part ; that I may not overcharge you all.

6 Sufficient to such a man is this punishment, which *was inflicted* of many.

17 For we are not as many, which corrupt the word of God ;

CHAP. IV.

8 We are troubled on every side, yet not distressed ; we are perplexed, but not in despair ;

CHAP. V.

11 Knowing therefore the terror of the Lord, we persuade men : but

WAKEFIELDES 1756

30 Why should we too expose ourselves to the danger of this baptism every hour ?

33 Do not deceive yourselves ; bad company corrupts good manners.

CHAP. XVI.

8 But I shall stay at Ephesus until the Pentecost.

14 Let all things be done by you in love.

22 If any love not the Lord Jesus Christ, let him be separated from you.


23 Our Lord is coming. The favour of our Lord Jesus Christ be with you !

24 My love be with you all in Christ Jesus !

THE SECOND EPISTLE OF PAUL
TO THE

CORINTHIANS.

CHAP. I.

19  OR Jesus Christ, the Son of God, who was preached among you by us, by me and Silvanus, and Timothy, was not yea and nay, but was yea

in him, even in God, unto his glory through us ;

20 For all God's promises are true in him, and thus truth in him.

CHAP. II.

5 Now, if any one have given me uneasiness, this uneasiness is not mine only, but the mutual uneasiness of you all.

6 That I may not add any more burthen, let that rebuke of the many be sufficient for that man :

17 For we do not, like most, corrupt the word of God ;

CHAP. IV.

8 We are pressed, but not straitened ; perplexed, but not wholly at a loss ;

CHAP. V.

11 Knowing, therefore, this terror of the Lord, we persuade men. and

JOHN WHILFIS. 1380.

God we ben open, and I hope, that we ben open also in ghoure consciences.

CHAP. VI.

A But we helpyge monesten, that ghe receyve not the grace of God in veyn.

CHAP. XI.

A I wolde that ghe wolden to suffre a litle thing of myn unwisdom, but also support ghe me.

I made nakid othir churches, and I took soude to ghoure service.

GALATHIES.

CHAP. I.

B OR now whethir counseile I men or God? Or whethir I seeke to plesse men? If I plesideghit men, I were not Cristis servant.

CHAP. II.

B And whanne thei hadden knowe the grace of God that was ghovun to me, James, and Petir, and Joon whiche weren seien to be the pilers, thei ghaven righthond of felouschippe to me and to Barnabas, that we among the hethene and thei into circumcioun.

c But whanne Petir was comen to Antioche I aghen stood him in the face, for he was worthi to be undirnomun, for before that ther camen summe fro James he eet with hethenemen. But whanne thei weren come he withdrew and departide him dredyng hem that weren of circumcioun.

CHAP. III.

A Aunwitti Galathians to fore whose ighen Jesus Crist is exilid, and is crucified in ghou who hath disseyved ghon that ghe ebein not to treuthe?

JOHN ROGERS. 1537.

with men. For we are knowen well enough unto God. I truste also that we are knowen in youre consciences.

CHAP. VI.

A We as healpers therefore, exhorte you that you recyve not the grace of God in vayne.

CHAP. XI.

A Would to God ye coulde suffer me a lytel in my folishnes: yea, and I pray you, forbear me.

I robbed other congregacyons, and took wages of them to do you service wythall.

THE EPISTLE OF SAYNCTE PAULE

TO THE

GALATHYANS.

CHAP. I.

D REACHE I man's doctryne or Goddes? Eyther go I aboute to please men? If I studied to please men, I were not the servaunte of Christe.

CHAP. II.

B And therefore when they perceyved the grace that was given unto me, then James, Cephas, and John, which seemed to be pyllars, gave to me and Barnabas the ryght handes, and agreed with us that we should preach among the heathen, and they among the Jewes.

c And when Peter was come to Antioche, I withstode hym in the face, for he was worthy to be blamed. For yer that certayne came from James, he cate with the Gentyles, but when they were come, he withdrew and separated hymself, fearing them which were of the cyrcumcysion.

CHAP. III.

A O folysh Galathians, who hath wtyched you, that ye should not beleve the truthe? To whom Jesus Christe was described before the eyes, and among you crucified.

MIFEMES. 1582.

but to God we are manifest. And I hope also that in your consciences we are manifest.

CHAP. VI.

1 And wee helpinge doe exhort, that you receive not the grace of God in vaine.

CHAP. XI.

1 Would God you coulde beare some little of my follie: but doe ye also support me.

8 Other churches I spoyled, taking a stipend for your ministerie.

THE EPISTLE OF PAUL

TO THE

GALLATIANS.

CHAP. I.

D OR do I now persuade men, or God? Or do I seek to please men? If I yet pleased men, I should not be the servant of Christ.

CHAP. II.

9 And when they had known the grace, that was given unto me, James, and Cephas, and John, who seemed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcicion.

11 But when Cephas was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that some came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them who were of the circumcicion.

CHAP. III.

1 O senseless Galatians, who hath bewitched you, that you should not obey the truthe, before whose eyes Jesus Christ hath been set forth, crucified among you?

GENEVAN. Translated 1560.

we are made manifest unto God, and I trust also that wee are made manifest in your consciences.

CHAP. VI.

1 So wee therefore as workers together beseech you, that yee receive not the grace of God in vaine.


CHAP. XI.

1 Would to God yee could suffer a little my foolishnesse, and indeed yee suffer me.

8 I robbed other churches, and tooke wages of *them* to doe you service.

THE EPISTLE OF THE APOSTLE PAUL
TO THE
GALATIANS.

CHAP. I.

10  OR nowe preache I mans doctrine, or Gods? or go I about to please men? for if I should yet please men, I were not the servant of Christ.

CHAP. II.

9 And when James, and Cephas, and John knew of the grace that was given unto me, which are counted to be pillars, they gave to me and to Barnabas the right hands of fellowship, that we should preach unto the Gentiles and they unto the circumcision.

11 And when Peter was come to Antiochia, I withstood him to his face, for he was to bee blamed.

12 For before that certaine came from James, he ate with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

CHAP. III.

1 O foolish Galatians, who hath bewitched you that ye should not obey the truth, to whom Jesus Christ before was described in your sight, and among you crucified?

KING JAMES. Translated 1611.

we are made manifest unto God; and I trust also are made manifest in your consciences.

CHAP. VI.

1 We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.


CHAP. XI.

1 Would to God ye could hear with me a little in my folly; and indeed bear with me.

8 I robbed other churches, taking wages of *them* to do you service.

THE EPISTLE OF PAUL THE APOSTLE
TO THE
GALATIANS.

CHAP. I.

10  OR do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

CHAP. II.

9 And when James, and Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should* go unto the heathen, and they unto the circumcision.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For, before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision.

CHAP. III.

1 O foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

WAKEFIELD'S. 1705.

act openly before God, and, I trust, appear plainly also to your consciences.

CHAP. VI.

1 And, as fellow-labourers with God, we beseech you also, that this kindness of God, which ye have received, be not in vain.

CHAP. XI.


1 I wish ye had borne with my boasting a little; but do bear with it.

8 I robbed other churches by receiving wages, for the purpose of my ministry to you.

THE EPISTLE
TO THE

GALATIANS.

CHAP. I.

10  OR do I now seek to approve myself to men, or to God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

CHAP. II.

9 When James, and Cephas, and John, who seemed to be pillars, saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; (for he who wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles:) and when they perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the Gentiles, and they unto the circumcision.

11 But when Peter was come to Antioch, I withstood him to his face, because he was to be blamed.

12 For before that certain persons came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing those who were of the circumcision.

CHAP. III.

1 O foolish Galatians, who hath deceived you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth among you as crucified?

JOHN WICKLIFFE. 1380.

CHAP. IV.

B Be ghe as I, for I am as ghe. Bretheren, I biseeche ghou ghe han hirt me nothing.


D And I wolde now be at ghou and chaunge my vois, for I am confoundid among ghou.

CHAP. V.

C I wolde that thei weren kitt awei that disturblen ghou.

EFFESIES.

CHAP. III.

C  F whom ceh fadirheed in hevenes and in erthe is named.

CHAP. IV.

E Nyle ghe ghyve stide to the devel.

And nyle ghe make the Hooli Goost of God soori in which ghe ben markid in the dai of redempcioun.


CHAP. VI.

C For why stryvyng is not to us aghens fleisch and blood, but aghens the princis and potestatis, aghens governouris of the world of these derkenessis, aghens spiritual thingis of wickidnesse in hevenli thingis.

Grace withalle men that loven oure Lord Jesus Crist in uncorupcioun Amen. That is so be it.

FILIPENSIS.

CHAP. II.

B  HAT in the name of Jesus ech knee be bowid of hevenle thingis of erthli thingis and of hellis.

CHAP. IV.

A Be ghoure pacience knowun to all men, the Lord is nygh.

JOHN ROGERS. 1537.

CHAP. IV.

B Brethren I beseeche you, be ye as I am, for I am as ye are. Ye have not hurte me at all.

D I would I wer wyth you now, and coulde chaunge my voice: for I stande in a doubte of you.


CHAP. V.

B I would to God thei were separated from you, whyche trouble you.

THE EPISTLE OF S. PAULE
TO THE

EPHESY.

CHAP. III.

C  HICHE is father over all that is called father in heven and in earth.

CHAP. IV.

E Neyther geve place unto the backbiter,

And greve not the Holy Spirit of God by whom ye are sealed unto the day of redemcion.

CHAP. VI.


C For we wrestle not agaynste fleshe and bloude: but agaynste rule, agaynste power, and agaynste worldly rulers of the darknes of thys worlde, agaynste spiritual wickednes, for hevenlye thynges.

Grace be wyth all them which love our Lord Jesus Christ in puernes. Amen.

THE EPISTLE OF SAYNT PAULE
UNTO THE

PHILIPPIANS.

CHAP. II.

B  HAT in the name of Jesus should everye knee bowe, both of thynges in heven and thynges in earth, and thynges under the earth.

CHAP. IV.

B Let your softnes be knowen to all men. The Lorde is even at hande.

RHEMES. 1582.

CHAP. IV.

12 Be ye as I because I am as you. Brethren, I beseech you: you have not injured me at all.

20 And I would be with you now and chaunge my voice: because I am confounded in you.


CHAP. V.

12 I would they were also cut off that trouble you.

THE EPISTLE OF S. PAUL
TO THE

EPHESIANS.

CHAP. III.

15  F whom all pater-nitie in the heavens and in earth is named.

CHAP. IV.

27 Give not place to the divell.

30 And contristate not the Holy Spirit of God: in which you are signed unto the day of redemption.


CHAP. VI.

12 For our wrestling is not against flesh and blood: but against princes potestates, against the rectoris of the world of this darkenes, against the spirituals of wickednes in the celestials.

24 Grace with all that love our Lord Jesus Christ in incorruption.

THE EPISTLE OF PAUL
TO THE
PHILIPPIANS.

CHAP. II.

10  HAT in the name of Jesus, every knee bow of the celestials, terrestrials and infernals.

CHAP. IV.

5 Let your modestye be knowne to all men. Our Lord is nigh.

GENEVAN. Translated 1560.

CHAP. IV.

12 Be ye as I : for I am even as you : brethren I beseeche you, ye have not hurte me at all.


20 And I would I were with you now, that I might change my voice : for I am in doubt of you :

CHAP. V.

12 Woulde to God they were even cut off, which doe disquiet to you.

THE EPISTLE OF PAUL
TO THE
EPHESIANS.

CHAP. III.

15  F whom is named the whole family, in heaven and in earth.

CHAP. IV.

27 Neither give place to the devil.

30 And grieve not the Holy Spirit of God, by whom yee are sealed unto the day of redemption.


CHAP. VI.

12 For wee wrestle not against fleshe and blood, but against principalities, against powers, and against the worldly governours, *the princes* of the darknesse of this world, against spirituall wickednesses which are in the high places.

24 Grace be with all them which love our Lord Jesus Christ, to *their* immortallitie. Amen.

THE EPISTLE OF PAUL
TO THE
PHILIPPIANS.

CHAP. II.

10  HAT at the name of Jesus should every knee bowe, both of things in heaven, and things in earth, and things under the earth.

CHAP. IV.

5 Let your patient mind be known unto all men. The Lord is at hand.

KING JAMES'. Translated 1611.

CHAP. IV.

12 Brethren, I beseech you, be as I am ; for I *am* as ye *are* : ye have not injured me at all.


20 I desire to be present with you now, and to change my voice ; for I stand in doubt of you.

CHAP. V.

12 I would they were even cut off which trouble you.

THE EPISTLE OF PAUL THE APOSTLE
TO THE
EPHESIANS.

CHAP. III.

17  F whom the whole family in heaven and earth is named.

CHAP. IV.

27 Neither give place to the devil.

30 And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.


CHAP. VI.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

24 Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen.

THE EPISTLE OF PAUL THE APOSTLE
TO THE
PHILIPPIANS.

CHAP. II.

10  HAT at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and things under the earth.

CHAP. IV.

5 Let your moderation be known unto all men. The Lord is at hand.

WAKEFIELD'S, 1668.

CHAP. IV.

12 Brethren, I beseech you, be as I am, for I was as ye are : ye have not injured me at all.


20 I was wishing to come unto you lately, and to change my voice : for I am distressed about you.

CHAP. V.

12 I wish that they, who are unsettling you, may lament it.

THE EPISTLE OF PAUL
TO THE
EPHESIANS.

CHAP. III.

15  Y whose name the whole family in heaven and upon earth is called.

CHAP. IV.

27 Nor give any room to the accuser.

30 And grieve not the Holy Spirit of God, by which ye were sealed against the day of deliverance.


CHAP. VI.

12 For we not only have to wrestle against flesh and blood, but against the authority, against the powers, against the rulers of this dark age ; against the wickedness of spiritual men, in a heavenly dispensation.

24 His favour be with all who love our Lord Jesus Christ in purity. Amen.

THE EPISTLE OF PAUL
TO THE
PHILIPPIANS.

CHAP. II.

10  HAT before the name of Jesus every knee should bend, in heaven and upon earth, and beneath the earth.

CHAP. IV.

5 Let your reasonableness be known unto all men. The Lord is nigh.

COLOSSIANS.

JOHN WILKIE'S. 1380.

COLOCENSIS.

CHAP. II.



D O man disseyve
ghou wyllynge
to teche meke-
nesse and reli-
gioun of aun-
gelis tho thin-
gis whiche he
hath not seen,
walkynge veynli bolned with witt of
his fleisch.

For if ghe hen dedde with Crist fro
the elementis of this world, what ghīt
as men lyvyng to the world demen
ghe? that ghe touche not, neithir
taaste, neither trete with bondis tho
things whiche alle ben unto deeth bi
thilk uss aftir the commaundementis
and the techyngis of men, whiche hau
a resoun of wisdom in veyn religioun
and mekenesse, and not to spare the
bodi, not in any onour to the fulfill-
yng of the fleisch.

CHAP. IV.

c Greete ghe wel the britheren
that ben at Loadice and the womman
Nymfam, and the chirche that is in
his hous. And whanne this pistil is
red among ghou do ghe that it be red
in the chirche of Loadicensis, and rede
ghe that pistil¹ that is of Loadicensis.

JOHN ROGERS'. 1537.

THE EPISTLE OF SAYNTE PAUL
THE APOSTLE
TO THE

COLOSSYANS.

CHAP. II.



D ET no man make
you shote at a
wronge marcke
whyche after hys
owne ymagina-
cion walketh in
the humblenes
and holynes of
angels, thyngs whych he never sawe
causelesse puft up with hys fleshy
minde.

Wherfore if ye be dead wyth
Christe from the ordinaunces of the
worlde, whye as though ye yet lyved
in the world, are ye led with tradicions
of them that saye? Touche not, tast
not, handle not, whiche al perishe
with the using of them and are after
the commaundements and doctrines
of men: which things have the simi-
litude of wysedome in chosen holines
and humblenes, and in that thei spare
not the body, and do the fleshe no
worship unto hys nede.

CHAP. IV.

c Salute the brethren whych are of
Laodicia, and salute Nymphas and the
congregation which is in his house.
And when the epistle is reade of you,
make that it be reade in the congre-
gacion of the Laodicians also, and
that ye lykewyse reade the epistle of
Laodicia.

RHEMES. 1582.

THE EPISTLE OF PAUL
TO THE

COLOSSIANS.

CHAP. II.



18 ET no man seduce
you, willing in
the humilitie
and religion of
angels, walking
in the things
whiche he hath
not seen, in
vaine puffed up
by the sense of his flesh.

20 If then you be dead with Christ,
from the elements of this world: why
do you not decree as living in the
world.

21 Touch not, tast not, handle not,
22 Which things are al unto de-
struction by the very use, according
to the precepts and doctrines of men.
Which are indeede having a shew of
wisdom in superstition and humilitie,
and not to spare the body, not in any
honour to the filling of the flesh.

CHAP. IV.

15 Salute the brethren that are at
Laodicea: and Nymphas and the
church that is in his house. And
when the epistle shal be read with
you, make that it be read also in the
church of the Laodicians: and that
you read that which is of the Laodi-
cians.

¹ Ex hujus occasione loci quidam Epistolam subornarunt velut a Paulo scriptam Laodicenisibus, sed quæ nihil habet Pauli præter voculas aliquot ex cæteris ejus Epistolis mendicatas. — Erasmus in locum.

COLOSSIANS.


GENEVAN. Translated 1566.

KING JAMES. Translated 1611.

WAKEFIELD'S. 1790.

THE EPISTLE OF PAUL
TO THE
COLOSSIANS.

CHAP. II.

18  ET no man at his pleasure beare rule over you by bumble-nesse of minde, and worshipping of angels, advancing himselfe in those things which hee never sawe rashly puffed up with his fleshly minde.

20 Wherefore *if ye be* dead with Christ from the ordinances of the world, why as though yee lived in the world are ye burdened with traditions?

21 As touch not, taste not, handle not,

22 Which all perish with the using, and are after the commandments and doctrines of men.

23 Which things have indeede a show of wisdom, in voluntary religion and humblesse of mynde, and in not sparing the bodie; neither have they it in any estimation to satisfy the flesh.


CHAP. IV.

15 Salute the brethren which are of Laodicea, in Nymphas, and the church which is in his house.

16 And when this epistle is read of you cause that it be read in the church of the Laodiceans also, and that yee likewise reade the epistle *written* from Laodicea.

THE EPISTLE OF PAUL THE APOSTLE
TO THE
COLOSSIANS.

CHAP. II.

18  ET no man beguile you of your reward in a voluntary humilitie and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

20 Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances.

21 (Touch not, taste not, handle not,

22 Which all are to perish with the using,) after the commandments and doctrines of men?

23 Which things have indeede a shew of wisdom in will-worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.


CHAP. IV.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

THE EPISTLE OF PAUL
TO THE
COLOSSIANS.

CHAP. II.

18  ET no one deprive you of the prize by a voluntary humilitie and a worship of the angels, intruding into what he hath not seen, puffed up without cause by his fleshly mind.

20 If, therefore, ye have died with Christ to the elements of the world, why, as if ye still lived in the world, are ye imposing ordinances upon yourselves, (eat not, taste not, touch not; which are all perishable things) according to the commandments and doctrines of men?

23 Which have indeede a pretence of wisdom in a will-worship, and humilitie, and a bodily abstinence, but without honour, and only for the satisfying of the flesh.

CHAP. IV.

15 Salute the brethren in Laodicea, with Nymphas and the church in his family. And when this letter hath been read among you, take care also that it be read in the church of the Laodiceans, and that ye also read that of the Laodiceans.

NOTE.—John Rogers, in his 1st verse of the 4th chap. *written* instead of *epistle*. It only has more consonants with it than a beginning, as it is a conclusion: The Duties of Masters.

JOHN WICLIFFE 1386

JOHN ROGERS 1537

RICHARDS 1586

[The following EPISTLE OF PAUL TO THE LAODICEANS is not to be found in any English translation of the New Testament excepting John Wiclif's, from whence I copy it.]

LAODISENSIS.



OUL apostle not of men ne bi man, but bi Jesu Crist, to the britheren that ben of Laodice; grace to ghou and pees of God the fadir and of the Lord Jesu Crist. Gracis I do to Crist bi al myn orisoun that ghe be dwellinge in him and lastinge be the biheeste abidinge in the dai of doom. Ne he unordaynede us of sum veyn speche feynynge, that us overturne fro the sothfastnesse of the gospel that of me is prechid. Also now schal God do hem lyvyng, and doying of blessidnesse of werkes, whiche heelthe of lyf is. And now openli ben my boondis which I suffre in Crist Jesu: in whiche I glade and joie and that is to me heelthe everlastynge; that I dede with oure preieris and mynstringe the Holy Spirit bi lyf or bi deeth, it is forsothe to me lyf into Crist and to die joie withouten ende. In us he schal do his merci that ghe have the same lovyng, and that ghe be of o wil. Therefore, derlyngis, as ghe han herd in presence of me, hold ghe and do ghe in drede of God, and it schal be to ghou lyf withouten eende. It is forsothe God that worchith in us. And do ghe withouten ony withdrawinge whatsoevere ghe doon. And that it is derlyngis joie ghe in Crist, and flee ghe maad foul in clay. Alle ghoure axingis ben open anentis God, and be ghe fastned in the witt of Crist, and which ben hool and sooth and chast and rightwys, and lovable do ghe: and whiche herden and take in herte hold ghe; and it schal be to ghou pees. Holi men greten ghou weel in the grace of oure Lorde Jesu Crist with the holi goost; and do ghe that pistil of Colosensis to be red to ghou. Amen.

TESSALONYCENSIS.

CHAP. IV.



ND that no man overgo, neither disseve his brothir in chaf-faryng. c And we seyn this thing to ghou in the word of the Lord, that we that lyven that ben left in the comyng of the Lord schulen not come bifore hem that ben deede.

II. TESSAL.

CHAP. II.



O man disseve ghou on ony maner, for but dissencion come first and the man of synne beschedwid, the sone of perdictioun

THE FYRST EPISTLE OF SAYNT PAULE
UNTO THE

THESSALONIANS.

CHAP. IV.



HAT no man go to farre and defraude hys brother in bargaynyng: c And thys say we unto you in the worde of the Lorde, that we which live and are remaynyng in the comyng of the Lord, shal not come yerre they which slepe.

THE SECOND EPISTLE OF S. PAULE
TO THE

THESS.

CHAP. II.



ET no man deceyve you by any meanes, for the Lorde cometh not, except there come a departing fyrst, and that, that synful man be opened, the sonne of perdition,

THE FIRST EPISTLE OF PAUL
TO THE

THESSALONIANS.

CHAP. IV.



ND that no man overgoe, nor circumvent his brother in business: 15 For this we say to you in the word of our Lord, that we which live, which are remaining in the advent of our Lord, shal not prevent them that have slept.

THE SECOND EPISTLE OF PAUL
TO THE

THESSALONIANS.

CHAP. II.



ET no man deceyve you by any meanes, for unlesse there come a revolt, first, and the man of sinne be revealed, the sonne of perdition,

¹ Jerome, in his prologue, informs us "that this Epistle is not in common Latin books, and therefore it was but lately translated into the English tongue." We think it cannot be disputed that Paul did write an Epistle to the Laodiceans; as in his Epistle to the Colossians, chap. iv. 16, he asks them to give a reading of the Epistle sent them to the Laodiceans, and to get a reading from them of what was sent to Laodicea.

GENEVAN Translated 1540

KING JAMES Printed 1611

WAKEFIELD'S 1790

[Another Copy of the EPISTLE OF PAUL TO THE LAODICEANS. From a Manuscript in Jesus College, Cambridge. It is certainly more modern than Dr Wiclif's time, and probably from a different Latin copy.]

LAODISENSIS.

PAUL apostil not of men ne bi man, but bi Jesu Crist to the britheren that ben at Laodice: Grace to ghou and pees of God the Fadir, and of the Lord Jesu Crist. I do thankngis to mi God bi al my preier, that ghe ben dwellynge and lastyng in him abidinge the biheeste² in the dai of doom. For neiθir the vein spekyng of summe unwise men hath lettid ghou the whiche wolden turne ghou fro the treuthe of the gospel that is prechid of me and now ben that ben of me to the profight of treuth of the gospel. God schal make deservynge and doyng benygnte of werkis and of healthe of everlastyng liif. And now mi boondis ben open whiche I suffre in Crist Jesu: in which I glade and joie and that is to me everlastyng heeltre: that this same thing be doon bi ghoure preiers and mynstryng of the Holy-goost eithir bi lyf eithir bi deeth. Forsothe to me it is lyf to lyve in Crist, and to die joie. And his merci schal do in ghou that same thing, that ghe moun have the same love, and that ghe may be of o wil. Therefore ghe weel beloved britheren, hold ghe and do ghe in the drede of God as ghe han herd the presence of me, and lyf schal be to ghou withouten eende. Sotheli it is God that workith in ghou. And, my weel beloved britheren do ghe withouten any withdrawinge what evere thing is that ghe doon. Joie ghe in Crist and eschewe ghe man defoulid with lucre, eithir foul wynnyng. Be alle ghoure axingis open anentis God: And be ghe stidefast in the witt of Crist, and do ghe tho thingis that ben hool and trewe and just and able to be loved. And kepe ghe in herte tho thingis that ghe have herd and take; and pees schal be to ghou. Alle holi men greeten ghou. The grace of oure Lord Jesu Christ be with ghoure spirit, and do ghe that pistil of Colosensis to be red to ghou.

THE FIRST EPISTLE OF PAUL
TO THE

THESSALONIANS.

CHAP. IV.

THAT no man oppress or defraud his brother in any matter:
15 For this say we unto you by the worde of the Lord, that we which live, and are remaining in the coming of the Lord, shall not prevent them which sleepe.

THE FIRST EPISTLE OF PAUL
THE APOSTLE
TO THE

THESSALONIANS.

CHAP. IV.

THAT no man go beyond and defraud his brother in any matter;
15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep.

THE FIRST EPISTLE OF PAUL
TO THE

THESSALONIANS.

CHAP. IV.

NOT overreaching nor injuring his brother in this matter:
15 For this we declare unto you by a declaration from the Lord; that those of us which are left alive at the coming of the Lord, will not go before them that are asleep.

THE SECOND EPISTLE OF PAUL
TO THE
THESSALONIANS.

CHAP. II.

LET no man deceive you by any means: for that day shall not come except there come a departing first, and that man of sinne be disclosed, even the sonne of perdition.

THE SECOND EPISTLE OF PAUL
THE APOSTLE
TO THE
THESSALONIANS.

CHAP. II.

LET no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.

THE SECOND EPISTLE OF PAUL
TO THE
THESSALONIANS.

CHAP. II.

LET no one deceive you by any means; for that falling-off must first come, and that man of sin, that son of mischief be displayed.

JOHN WICKLIFES 1380


that is adversarie and is enhaunsid over al things that is seid God, or that is worschipid, so that he sitte in the temple of God and schewe himsilf as if he were God.

B And now what withholdith ghe witen that he be schewid in his tyme. For the privytee of wickidnesse workith now. Oonly that he that holdith now holde til he be don awei. And thanne thilke wickid man schal be schewid whom the Lord Jesu schal sle with the spirit of his mouth and schal distrie with lightnyng of his comyng. Hym whos comyng is bi the working of Sathanas in al vertue and signes and greete wondris false.

And in all disceat of wickednesse to hem that perischen, for that thei resseyvyden not the charite of treuthe that thei schulden be maad saaf. And therefore God schal sende to hem a working of erreure that thei bileeve to leesying: that all be demed whiche bileevyden not to truthe but consen-tiden to wickednesse.

I. TYMO.

CHAP. I.

B  OR the ende of commaundement is charite of cleen herte and good conscience and of feith notfeyned.

CHAP. II.

c But sche schal be saved bi generacioun of children if sche dwellith parfytli in feith and love and hooly-nesse with sobrenesse.

CHAP. III.

A A faithful word if ony man des-ireth a bisshopricke he desirerth a good werk.

Not newe convertid to the feith;

JOHN ROGERS 1537.

whiche is an adversarye, and is ex-alted above all that is called God, or that is worshipped: so that he shall sytte as God in the temple of God, and shewe hymselfe as God.


B And nowe ye knowe what wyth-holdeth: even that he might be uttered at hys time. For the mystere of the iniquitie doeth already worke which onely holdeth untill it be taken out of the way. And then shall that wicked be uttered, whom the Lorde shall consume wyth the spyrite of hys mouth, and shal destroye with the apperance of hys comming, even him whose comming is by the working of Sathan, wyth all lying power, signes and woundres:

B And in all deceyveableness of unrightuousnes, among them that perishe, for they receaved not the love of the truth, that they might have been saved, and therefore God shall sende them strong delusyon that, they should beleve lies. That all they might be damped whiche heleved not the truth, but had pleasure in un-rightuousnes.

THE FYRSTE EPISTLE OF SAYNTE PAUL
UNTO

TYMOTHEE.

CHAP. I.

B  OR the ende of the commaundement is love, that commeth of a pure hert, and of a good consence.

CHAP. II.

c Notwithstandyng thorow bear-ying of chyldren they shal be saved, so they contynue in fayth, love, and holynes with discrecion.

CHAP. III.

A Thys is a true saying: If a man covete the office of a bishop he de-syret a good worcke.

He may not be a young scholer,

RHEMUS. 1582.

which is an adversarie and is extolled above al that is called God, or that is worshipped, so that he sitteth in the temple of God, shewing himself as though he were God.

6 And now what letteth you know: that he may be revealed in his time.

7 (For now the mystere of iniqui-tie worketh only that he which now holdeth, doe hold, until he be taken out of the way.)

8 And then that wicked one shal be revealed whom our Lord Jesu shal kil with the spirit of his mouth: and shal destroy with the manifesta-tion of his advent,

9 Him, whose comming is accord-ing to the operation of Satan, in al power, and lying signes and wonders.

10 And in al seducing of iniquite to them that perish, for that they have not received the charitie of the truth that they might be saved.


11 Therefore God will send them the operation of erreour, to beleeve lying.

12 That al may be judged which have not beleved the truth, but have consented to iniquitie.

THE FIRST EPISTLE OF ST PAUL
TO

TIMOTHEE.

CHAP. I.

5  UT the ende of the precept is charitie from a pure hart, and a good conscience, and an unfeigned faith.

CHAP. II.

15 Yet she shal be saved by gene-ration of children: if they continue in faith and love and sanctification with sobrietie.

CHAP. III.

1 A faithful saying: If a man de-sire a bishops office, he desirerth a good worcke.

6 Not a neophyte: lest puffed into

GENEVAN Translated 1560.

4 Which is an adversarie, and exalteth himselfe against all that is called God, or that is worshipped : so that he doeth sit as God in the temple of God, shewing himselfe that hee is God.

6 And now yee know what withholdeth, that he might be revealed in his time.

7 For the mysteric of iniquitie doth already worke: onely he which withholdeth, *shall let* till hee be taken out of the way.

8 And then shall the wicked man be reveiled, whom the Lord shall consume with the spirit of his mouth, and shall abolishe with the brightnesse of his comming.

9 *Even him* whose coming is by the working of Satan, with all power, and signes, and lying wonders.

10 And in all deceyveablenesse of unrighteousnesse, among them that perish, because they received not the love of the truth, that they might be saved.


11 And therefore God shall send them strong delusion, that they should beleeve lyes,

12 That all they might be damned which beleived not the truth, but had pleasure in unrighteousnesse.

THE FIRST EPISTLE OF PAUL
TO

TIMOTHEUS.

CHAP. I.

5  OR the ende of the commaundement is love out of a pure heart, and of a good conscience, and of fayth unfayned.

CHAP. II.

15 Notwithstanding, through bearing of children, shee shall be saved, if they continue in fayth, and love, and holinesse with modestie.

CHAP. III.

1 This is a true saying, If any man desire the office of a bishop, hee desireth a worthie worke.

6 Hee may not bee a young scholer,

KING JAMES Translated 1611.

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God.

6 And now ye know what withholdeth that he might be revealed in his time.

7 For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth.

9 *Even him*, whose coming is after the working of Satan, with all power, and signs, and lying wonders.

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie;


12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

THE FIRST EPISTLE OF PAUL
THE APOSTLE

TO

TIMOTHY.

CHAP. I.

5  OW the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned.

CHAP. II.

15 Notwithstanding she shall be saved in child-bearing, if they continue in faith, and charity, and holiness, with sobriety.

CHAP. III.

1 This *is* a true saying, If a man desire the office of a bishop, he desireth a good work.

6 Not a novice, lest, being lifted

WAKEFIELD 1685.

4 Who opposeth and raiseth himself up above every one, that entileth himself a god or demandeth reverence, so as to place himself in the temple of God as a god, declaring himself to be a god.

6 And ye know what hindereth now, so that he will display himself in his proper time.

7 Though indeed this mystery of wickedness is shewing itself already: but he who now hindereth must be removed.

8 And then will this wicked person be displayed, and the Lord will consume with the breath of his mouth, and with the manifestation of his presence will destroy

9 Him whose coming is according to the operation of Satan, with all imposture of miracles and of signs and wonders.

10 And with every wicked seduction, among them prepared for destruction, because they receive not the love of the truth for their preservation.


11 And for this cause God will send them such effectual delusion in believing this lying power;

12 That all, who believed not the truth, but took pleasure in such deceit, may be brought to punishment.

THE FIRST EPISTLE OF PAUL
TO

TIMOTHY.

CHAP. I.

5  OW the purpose of that charge is love out of a pure heart, and of a good conscience, and of unfeigned faith.

CHAP. II.

15 Notwithstanding, their offspring will be saved, if they continue in faith and love, and sanctity with sober-mindedness. This is a true doctrine.

CHAP. III.

1 If any one desire the office of an overser in the church, he wisheth for an honourable employment.

6 No novice; lest he be puffed up

JOHN WICKLIFFE 1380

lest he be borun up in to pride and
falle in to doom of the devil.

CHAP. IV.

A Ghyvyng tent to spiritis of errour
and to techingis of develis.

B Nyle thou litil charge the grace
which is in thee, that is ghoun to
thee by prophecie with puttyng on of
the hondis of presthood.

CHAP. V.

C Havyng dampnacioun for thei
han maad voide the firste feith.

II. TYMO.

CHAP. II.

B



T bihoveth an
erthetillier to re-
sseyve firste of
the fruytis.

CHAP. III.

A Of these thei ben that peersen
houses, and leden wyymen caitifis,
chargid with synnes, which ben led
with dyverse desyres, evermore lern-
yng and never parfyti comyng to
the science of treuth.

TYTE.

CHAP. I.

A



INTO the hope of
everlastyng lyf,
which lyf God
that lieth not
bihighte before
tymes of the
world.

CHAP. II.

B Also moneste thou ghone men,
that thei be sobre.

JOHN ROGERS 1537

lest he swel and fal into the judge-
mente of the evill speaker.

CHAP. IV.

A And shall gyve hede unto spirites
of erreure, and devylishe doctryne.

B Despise not the gyfte that is in
the, which was given the thorow pro-
phesy, and with laying on of the
handes of an elder.

CHAP. V.

C Having damnacion, because thei
have broken their first fayth.

THE SECOND EPISTLE OF SAYNT PAULE
THE APOSTLE
UNTO

TIMOTHE.

CHAP. II.

B



HE husbandman
that laboureth
must fyrste re-
cyeve of the
frutes.

CHAP. III.

A Of thys sorte are they whyche
enter into houses, and bringe into
bondage women laden with synne,
which women are led of divers lustes,
ever lernynge, and never able to
come into the knowledge of the truth.

THE EPISTLE OF SAYNT PAULE
THE APOSTLE
UNTO

TITUS.

CHAP. I.

A



PON the hope
of eternal life,
which lyfe God
that cannot lye,
hath promysed
before the world
began.

CHAP. II.

B Yonge menne lykewyse exhorte
that they be sober mynded.

RHEMER 1582.

pride, he fall into the judgment of the
devil.

CHAP. IV.

1 Attending to spirites of errour,
and doctrines of devils.

14 Neglect not the grace that is in
thee: which is given thee by pro-
phecie, with the imposition of the
hands of priesthod.

CHAP. V.

12 Having damnation, because
they have made void their first faith.

THE SECOND EPISTLE OF ST PAUL
TO

TIMOTHEE.

CHAP. II.

6



HE husbandman,
that laboureth,
must first par-
take of the
fruits.

CHAP. III.

6 For of these be they that craftily
enter into houses: and lead captive
seely women loden with synnes, which
are ledde with divers desires.

7 Alwaies learning and never at-
taining to the knowledge of the truth.

THE EPISTLE OF ST PAUL
TO

TITUS.

CHAP. I.

2



INTO the hope of
life everlasting,
which he pro-
missed that lieth
not, God, before
the secular
times.

CHAP. II.

6 Yong men in like maner exhort
that they be sober.

In an edition of the Bible printed at Middelborg by Richard Schilders, Printer to the States of Zeeland, 1598, this verse is rendered,—“The husbandman must labour before partaking of the fruits.”

Although the greater part of the translators of the New Testament make the husbandman receive the fruits before he labours, yet common sense instructs us, that we must first labour before we can expect to reap the fruit. There can be little doubt, therefore, the Genevan and Dr Conquest (whose translation

GENEVAN. Translated 1560.

lest he being puffed up fall into the condemnation of the devill.

CHAP. IV.

1 And shall give heed unto spirits of error and doctrines of devils.

14 Despise not the gift that is in thee, which was given thee by prophetic with the laying on of the hands of the companie of the eldership.

CHAP. V.

12 Having damnation, because they have broken the first fayth.

THE SECOND EPISTLE OF PAUL

TO

TIMOTHEUS.

CHAP. II.



HE husbandman must labour before he receyve the fruites.

CHAP. III.

6 For of this sort are they which creepe into houses, and lead captive simple women laden with sinnes, and led with divers lustes,

7 Which women are learning, and are never able to come to the knowledg of the truth.

THE EPISTLE OF PAUL

TO

TITUS.

CHAP. I.



NDER the hope of eternal life, which God that cannot lye, hath promised before the world began.

CHAP. II.

6 Exhort yong men likewise, that they be sober minded.

KING JAMES. Translated 1611.

up with pride, he fall into the condemnation of the devill.

CHAP. IV.

1 Giving heed to seducing spirits, and doctrines of devils.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

CHAP. V.

12 Having damnation, because they have cast off their first faith.

THE SECONDE EPISTLE OF PAUL
THE APOSTLE

TO

TIMOTHY.

CHAP. II.



HE husbandman that laboureth must be first partaker of the fruits.

CHAP. III.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with diverse lusts ;

7 Ever learning, and never able to come to the knowledge of the truth.

THE EPISTLE OF PAUL

TO

TITUS.

CHAP. I.



N hope of eternal life, which God, that cannot lye, promised before the world began.

CHAP. II.

6 Young men likewise exhort to be sober-minded.

WARKFIELD'S. 1789.

and so fall into blame from the accuser.

CHAP. IV.

1 Giving heed to deceitful spirits and doctrines about dead men.

14 Neglect not thy gift, which was given thee by authority, with a laying on of the hands of the elders.

CHAP. V.

12 And are blameable for laying aside their first resolution.

THE SECOND EPISTLE OF PAUL

TO

TIMOTHY.

CHAP. II.



HE husbandman must first labour before he be partaker of the fruits.

CHAP. III.

6 Of this kind are those who creep into families, and make prisoners men of effeminate manners, laden with sins, led away by various lusts ;

7 Always learning, but never able to come to an acknowledgement of truth.

THE EPISTLE OF PAUL

TO

TITUS.

CHAP. I.



N a hope of eternal life, which God, who cannot lye, promised before the ages.

CHAP. II.

6 Young men likewise exhort to chastity.

is given in the right hand column,) have given the true meaning. Dr Macknight, author of the " Harmony of the Gospels, in his literal translation from the original, printed at London 1757, translates the verse as follows. —

Present English Version.

" The husbandman that laboureth must first be partaker of the fruits, — 2 Tim ii. 6.

Τὸν κομιστὰ γίνεσθαι ἑαυτοῦ πρῶτον τῶν καρπῶν μεταλαβεῖν.

Dr Macknight's Translation.

" The husbandman must labour before he partaketh of the fruits.

PHILEMON-HEBREWS.

JOHN WICLIF'S. 1380.

FILEMON.

A



ND to Appia
moost dere sis-
tir, and to Ar-
chipoure evene
knyght, and to
the chirche
that is in thin
house.

EBREWIS.

CHAP. I.

A



T laste in these
daies he hath
spoke to us bi the
sone whome he
hath ordeynen
eir of alle thingis
and bi whom he
made the worldis
which also
whanne he is the brightnesse of glorie,
and figure of his substance, and
berith alle thingis bi word of his ver-
tue, he maketh purgacion of synnes
and sittith on the right half of the
majestee in hevenes.

CHAP. IX.

A And the formere *testament* hadde
justifyingis of worship and hooli thing
duryng for a tyme.

CHAP. XI.

F Bi feith Raab hoore resseyvyde
the asperis with pees, and perischide
not with unbleeful men.

G Thei wenten aboute in brok
skynnes, and in skynnes of geet, nedi,
angwischid turmentid.

JOHN ROGERS. 1537.

THE EPISTLE OF SAYNT PAULE
UNTO

PHILEMON.

A



ND to the be-
loved Appia,
and to Archip-
pus our fellow
souldier, and to
the congregacion
of thy house.

THE EPISTLE OF SAYNCTE PAULE
UNTO THE

HEBREUS.

CHAP. I.

A



UT in these laste
dayes he hath
spoken unto us
by hys son
whom he hath
made heyre of
all thynges: by
whom also he
made the worlde. Whych sonne
beynge the bryghtnes of hys glory,
and verye image of his substance,
bearing up al thingis with the worde
of hys power, hath in hys owne per-
son poured oure synnes, and is set on
the ryght hand of the majesty on
hygh.

CHAP. IX.

A That fyrst tabernacle verely had
ordynaunces, and servynges of God,
and worldly holynes.

CHAP. XI.

F By fayth the harlot Raab per-
yshed not with unbelievers, when she
hadde received spies to lodgyng
peaceablye.

G Walked up and downe in shepes
skynnes, in gote skynnes, in neede,
tribulacion and vexacion.

RHEMES. 1582.

THE EPISTLE OF S. PAUL
TO

PHILEMON.

2



ND to Appia our
deereest sister,
and to Archip-
pus our fellow-
souldier, and
to the church
which is in thy
house.

THE EPISTLE OF PAUL THE APOSTLE
TO THE

HEBREWES.

CHAP. I.

2



AST of alin these
daies hath spo-
ken to us in his
sonne, whom
he hath ap-
pointed heire
of al, by whom
he made also
the worldes. Who beinge the bryght-
nesse of his glorie, and the figure of
his substance, and caryng al thingis
by the word of his power, making pur-
gacion of synnes, sitteth on the right
hand of the Majestie in the high
places.

CHAP. IX.

1 The former also indeede had
justifications of service, and a secular
sanctuarie.

CHAP. XI.


31 By faith, Rahab the harlot per-
ished not with the incredulous, recei-
ving the spies with peace.

37 They went about in sheep-skinnes
in goates-skinnes, nedy, in distresse,
afflicted.

PHILEMON—HEBREWS.


GENEVAN. Translated 1568.

THE EPISTLE OF PAUL TO PHILEMON.

2  ND to our deare
sister Apphia,
and to Archip-
pus our fellow
souldier, and to
the church that
is in thine house.

THE EPISTLE TO THE HEBREWS.

CHAP. I.

2  N these last
dayes he hath
spoken unto us
by his Sonne,
whome he hath
made heir of all
things, by whom
also he made
the worldes,

3 Who being the brightnes of the
glory, and the engraved forme of his
person, in bearing up all things by
his mighty word, hath by himselfe
purged our sinnes, and sitteth at the
right hand of the majestic in the high-
est places.

CHAP. IX.

1 Then the first *testament* had also
ordinances of religion, and a worldly
sanctuarie.


CHAP. XI.

31 By faith the harlot Rahab per-
ished not with them which obeyed not,
when shee had received the spies
peaceably.

37 They wandered up and downe
in sheepes skines, and in goates
skines, being destitute, afflicted, and
tormented.


KING JAMES. Translated 1611.

THE EPISTLE OF PAUL TO PHILEMON.

2  ND to our be-
loved Apphia,
and Archippus
our fellow-sol-
dier, and to the
church in thy
house;

THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS.

CHAP. I.

2  A TH in these
last days spoken
unto us by his
Son, whom he
hath appointed
heir of all things,
by whom also
he made the
worlds;

3 Who, being the brightness of
his glory, and the express image of
his person, and upholding all things
by the word of his power, when he
had by himselfe purged our sins, sat
down on the right hand of the Majesty
on high.

CHAP. IX.

1 Then verily the first *covenant* had
also ordinances of divine service, and
a worldly sanctuary.


CHAP. XI.

31 By faith the harlot Rahab per-
ished not with them that believed not,
when she had received the spies with
peace.

37 They wandered about in sheep-
skins and goat-skins; being destitute,
afflicted, tormented.


WAKEFIELDS. 17.

THE EPISTLE OF PAUL TO PHILEMON.

2  ND to our dear
sister Apphia,
and to Archip-
pus our fellow
soldier, and to
the church in
thy house.

THE EPISTLE TO THE HEBREWS.

CHAP. I.

2  A TH spoken in
these later days
unto us by a
Son, whom he
appointed heir
of all things,
through whom
he also settled
the ages: who,
being a ray of Gods brightness and an
image of his perfections, and uphold-
ing all things by the authority of his
power, after he had cleansed our sins
by himself, sat down on the right hand
of supreme majesty.

CHAP. IX.

1 Now that first covenant had truly
ordinances of religious service and the
public sanctuary.

CHAP. XI.

31 By faith Rahab the hostess es-
caped death amongst those who would
not be persuaded; having entertained
the spies in peace.

37 They went about, clothed with
sheepskins and goatskins, in want, in
straits, in distresses.

JAMES—I. PETER.

JOHN WICKES. 1381

JAMES.

CHAP. III.

AND oure tunge is fier, the unyversitee of wickednesse. The tunge is ordeyned in oure membris which defoulth al the bodi, and it is enflawmed of helle.

CHAP. V.

B And brithren if any of you errith fro treuthe, and ony converteth him, he owth to wite, that he that makith a sinner to be turned fro the errour of his weie, schal save the soule of him fro deeth, and keverith the multitude of synnes.

I. PETIR.

CHAP. I.

PETIR apostle of Jesu Crist to the chosun men, to the comingis of scattering abroad of Ponte, of Galathie, of Capadocie, of Asie, and of Bythynie, bi the bifore knowing of God the Fadir in halewing of spirit, bi obedience and sprengeing of the blood of Jesu Crist, grace and pees be multiplied to you.

CHAP. II.

C Onoure ye alle men, love the brotherhod, drede ye God, onoure ye the kyng.

JOHN ROGERS. 1537

THE EPISTLE OF THE APOSTLE
SAYNT JAMES.

CHAP. III.

AND the tounge is fyre, and a worlde of wyckednes. So is the tong set amonge oure members, that it defyleth the whole bodye, and setteth a fyre all that we have of nature, and is itself set a fyre even of hell.

CHAP. V.

B Brethren if any of you erre from the truth, and another convert him, let the same know that he which converteth the sinner from goyng astray out of his way, shall save a soule from death, and shal hyde the multitude of synnes.

THE FYRSTE EPISTLE
OF

SAYNT PETER the APOSTLE.

CHAP. I.

PETER an apostle of Jesu Christ to them that dwell here and there as straungers thorowout al Pontus, Galacia, Capadocia, Asia and Bithinia, electe, by the foreknowledge of God the Father, thorowe the sautyfying of the spyrit, unto obedience of spryncklyng of the bloude of Jesu Christe. Grace be wyth you and peace be multiplied.

CHAP. II.

C Honoure all men. Love brotherlye felowshyp. Feare God and honoure the kyng.

RHEMUS. 1582

THE CATHOLIKE EPISTLE
OF
JAMES THE APOSTLE.

CHAP. III.

AND the tounge is fire, a whole world of iniquitie. The tounge is set among our members, which defileth the whole bodye, and inflameth the wheele of our natiuite, inflamed of hell.

CHAP. V.

19 My brethren, if any of you shal erre from the truth, and a man convert him: he must know that he which maketh a sinner to be converted from the errour of his way, shal save his soule from death, and covereth a multitude of synnes.

THE FIRST EPISTLE
OF

ST PETER THE APOSTLE.

CHAP. I.

PETER an apostle of Jesus Christ, to the electe strangers of the dispersion of Pontus, Galatia, Capadocia, Asia, and Bithynia.

2 According to the prescience of God the Father, into sanctification of the spirit, unto the obedience and sprinkling of the blood of Jesus Christ. Grace to you and peace be multiplied.

CHAP. II.

17 Honour al men, Love the fraternity, Feare God, Honour the king.

JAMES I. PETER.


GENEVAN Translated 1561

THE GENERALL EPISTLE

OF

JAMES.

CHAP. III.

6  ND the tongue is fire, *yea*, a worlde of wickednesse: so is the tongue set among our members, that it defileth the whole bodie, and setteth on fire the course of nature, and it is set on fire of hell.

CHAP. V.

19 Brethren, if any of you hath erred from the truth, and some man hath converted him.


20 Let him knowe that hee which hath converted the sinner from going astray out of his way, shall save a soule from death, and shall hide a multitude of sinnes.

THE FIRST EPISTLE GENERALL

OF

PETER.

CHAP. I.

1  ETER an apostle of Jesus Christ, to the strangers that dwell here and there throughout Pontus, Galatia, Capadocia, Asia, and Bythmia,

2 Elect according to the foreknowledge of God the Father unto sanctification of the spirit, through obedience and sprinkling of the blood of Jesus Christ. Grace and peace be multiplied unto you.

CHAP. II.

17 Honour all men: love brotherly fellowship: feare God: honour the king.


KING JAMES Translated 1611

THE GENERAL EPISTLE

OF

JAMES.

CHAP. III.

6  ND the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

CHAP. V.

19 Brethren, if any of you do err from the truth, and one convert him;


20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

THE FIRST EPISTLE GENERAL

OF

PETER.

CHAP. I.

1  ETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

CHAP. II.

17 Honour all men. Love the brotherhood. Fear God. Honour the king.


ARCELD 1561

THE EPISTLE

OF

JAMES.

*CHAP. III.

6  ND the tongue is a spark, the varnisher of injustice. The tongue is that member, which staineth the whole body, and setteth on fire the wheel of life, and is set on fire by hell.

CHAP. V.

19 Brethren! if one of you have wandered from the truth, and another bring him back.


20 Know ye, whosoever bringeth back a sinner that hath wandered from his way, he will save his own soul from death, and cover a multitude of sins.

THE FIRST EPISTLE

OF

PETER.

CHAP. I.

1  ETER, an apostle of Jesus Christ, to the sojourners scattered abroad in Pontus, Galatia, Capadocia, Asia, and Bithynia;

2 Chosen, agreeably to a determination aforetime of God the Father, by a sanctification of Spirit, unto obedience, and a sprinkling of the blood of Jesus Christ: Favour and peace be multiplied unto you!

CHAP. II.

17 But, as servant of God, be respectful unto all men: Love the brethren, fear God, honour the king.

JOHN WOLFE'S, 1388

c Servaunts be sugettis in alle drede to lordis, not oonli to goode and to mylde but also to tirauntis.

CHAP. III.

A As Sare obeide to Abraham and clepide him lord. Of whom ye ben doughtis wel doyng and not dredinge ony perturbacioun.

D For whiche thing he cam in spirit, and also to hem that weren closid togidre in prisoun prechide.

That is in the right half of God, and swole with deeth that we schulen be maad eiris of everlastinge lyf. He gede into hevене and aungelis and poweris and vertues ben maad sugettis to hymne.

CHAP. V.

A Fede ye the flock of God that is among you, purveie ye not as constryed, but wilfulli bi God, not for love of foul wynnyn, but wilfulli. Neither as havyng lordship in the clergie, but that ye be maad ensample of the flock of wille of soule.

II. PETIR.

CHAP. I.

D



ND we han a sadder word of prophecie, to whiche ye gyvyng tent doen wel, as to a lanterne that gyveth lig in a derk place til the dai bigynne to gyve lig, and the dai sterre springe in your hertis. And firste undirstonde ye this thing, that ech prophecie of Scripture is not maad bi propre interpretacioun.

JOHN ROGERS', 1537

c Servaunts obey your maisters wyth al fear: not only if they be good and courteous, but also though they be froward.

CHAP. III.

A Even as Sara obeyed Abraham and called him Lorde: whose daughters ye are as long as ye do well, and be not afraid of every shadowe.

D In whyche spirite he also wente and preached unto the spirites that were in prison.

Whych is on the right hand of God and is gon into heaven, angels, power, and might subdued unto him.

CHAP. V.

A Se that ye fede Christes flocke, which is amonge you, takinge the oversight of them, not as though ye were compelled therto, but wyllingly, not for the desire of fylthy lucre, but of a good minde, not as though ye were Lordes over the parishes, but that ye be an ensample to ye flocke.

THE SECONDE EPISTLE

OF

SAYNT PETER the APOSTLE.

CHAP. I.

D



E have also a right sure worde of propheseye, whereunto if ye take hede, as unto a lighte that shineth in a darcke place, ye do well untill the daye dawn, and the day-star arise in your herts. So that ye first know this, that no propheseye in the Scriptur hath any private interpretacion.

RHEIMS, 1582

18 Servants be subject in al feare to your maisters, not only to the good and modest, but also to the waiward.

CHAP. III.

6 As Sara obeyed Abraham, calling him lord: whose daughters you are, doing wel, and not fearing any perturbation.

19 In the which spirit comming he preached to them also that were in prison.

22 Who is on the right hand of God, swallowing death, that we might be made heires of life everlasting: being gone into heaven, angels and potentates and powers subjected to him.

CHAP. V.

2 Feed the flock of God which is among you, taking care of it not by constraint, but willingly according to God; not for filthy lucre's sake, but voluntarily;

3 Neither as lording it over the clergy, but being made a pattern of the flock from the heart.

THE SECOND EPISTLE

OF

PETER THE APOSTLE.

CHAP. I.

19



ND we have the propheticall word more sure: which you doe wel attending unto, as to a candel shining in a darke place, until the day dawne, and the day starre arise in your hartes;

20 Understanding this first that no prophecie of Scripture is made by private interpretation.

GENEVAN. Translated 1550.

18 Servants, be subject to your masters with all feare, not only to the good and courteous, but also to the froward :

CHAP. III.

6 As Sarra obeyed Abraham, and called him Syr : whose daughters ye are, whiles ye do wel, not being afraid of any terrour.

19 By the which he also went, and preached unto the spirits that *are* in prison.

22 Which is at the right hande of God, gone into heaven, to whom the angels, and powers, and might are subject.

CHAP. V.

2 Feede the flocke of God, which dependeth upon you, caring for it not by constraint, but willingly : not for filthy lucre, but of a readie mind.


3 Not as though ye were lords over God's heritage, but that ye may be ensamples to the flocke.

THE SECOND EPISTLE GENERALL

OF

PETER.

CHAP. I.

19  E have also a most sure word of the prophets, to the which ye do well that ye take heede, as unto a light that shineth in a dark place, untill the day dawne, and the day starre arise in your hearts.

20 So that ye first know this, that no prophecie of the Scripture is of any private motion.

KING JAMES. Translated 1611.

18 Servants, *be* subject to *your* masters with all fear ; not only to the good and gentle, but also to the froward.

CHAP. III.

6 Even as Sara obeyed Abraham, calling him lord : whose daughters ye are as long as ye do well, and are not afraid with any amazement.

19 By which also he went and preached unto the spirits in prison.

22 Who is gone into heaven, and is on the right hand of God ; angels and authorities, and powers, being made subject unto him.

CHAP. V.

2 Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly ; not for filthy lucre, but of a ready mind.


3 Neither as being lords over *God's* heritage, but being ensamples to the flock.

THE SECOND EPISTLE GENERAL

OF

PETER.

CHAP. I.

19  E have also a more sure word of prophecy ; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, untill the day dawn, and the day-star arise in your hearts.

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.¹

WATFIELD'S. 159.

18 Ye servants ! submit yourselves with all reverence to your masters ; not only to the kind and gentle, but also to the froward and peevish.

CHAP. III.

6 (As Sarah, whose children ye are, obeyed Abraham, calling him master) living virtuously, and alarmed by no terrors.

19 In which indeed he went and preached to the minds of men in prison.

22 Who is at the right hand of God, having gone into heaven. and angels and authorities and powers having submitted to him.

CHAP. V.


2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly ; not for filthy lucre, but with a ready mind ; neither as being lords over God's heritage, but being examples to the flock.

THE SECOND EPISTLE

OF

PETER.

CHAP. I.

19  ND we find confirmed hereby the words of the prophets ; to whom ye do well in attending, as to a lamp burning in a dark place, till the day shine through, and the morning star be risen in your hearts : considering this especially, that no prophecy of Scripture giveth its own interpretation.

¹ Or Macknight translates this passage : " No prophecy of Scripture is of private discovery."

I. JOHN.

JOHN WOLFE'S 1580

I. JON.

CHAP. II.

SO ech that denyeth the Sone hath not he Fadir, but he that knowlethith the Sone hath also the Fadir.¹

CHAP. V.

B This is Jesus Crist that cam hi watir and blood, not in watir onli, but in watir and blood. And the spirit is he that witnessith, that Crist is treuthe. For three ben that gyven witnessyng in hevne, the Fadir, the Sone, and the Hooli Goost, and these three ben oon. And three ben that gyven witnessyng in erthe, the spirit, watir and blood, and these three ben oon. If we ressyven the witnessyng of men, the witnessyng of God is more. For this is the witnessyng of God that is more, for he witnesside of his Sone. He that bileveth into the Sone of God hath the witnessyng of God in hym. He that bileveth not to the Sone makith hym a lier, for he bileveth not in the witnessyng that God witnesside of his Sone. And this is the witnessyng for God gaf to you everlastyng lyf, and this lyf is in his Sone.

c He that hath the Sone of God hath also lyf, he that hath not the Sone of God hath not lyf.

d And we witen that the Sone of God cam in fleische and gaf to us witte, that we knowe verrei God, and be in the verrei Sone of hym. This is verrei God, and everlastyng lyf. My litle Sonnes kepe ye you fro mawmetis.

JOHN ROGERS' 1537

THE FYRST EPISTLE
OF
SAYNCTE JOHN.

CHAP. II.

WHOSOEVER denieth the Sonne, the same hathenot the Father.

CHAP. V.

B This Jesus Christ is he that came by the water and bloude, not by water only: but by water and bloude. And it is the spyrith that beareth wytnes, because the spyrith is truth. (For there are thre whiche beare recorde in heaven, the Father, the Word, and the Holye Ghost, and these thre are one.) For ther ar thre whiche beare record in earth, the spyrith, and water, and bloude: and these thre are one. If we recyvee the wytnes of menne, the wytnes of God is greater. For thys is the wytnes of God, whyche he testified of his Sonne. He that beleveth on the Sonne of God, hath the wytnes in himselfe. He that beleveth not God, hath made him a lyar, because he beleved not the recorde that God gave of hys Sonne. And this is that recorde, howe that God hath geven unto us eternall life, and this life is in his Sonne.

c He that hath the Sonne hath lyfe.

d We knowe that the Sonne of God is come, and hath geven us a mynd to know hym whiche is true: and we are in hym that is true thorowe his Sonne Jesus Christ. This same is very God and eternall lyfe. Babes, kepe yourselves from images. Amen.

RHEIMS. 1582.

THE FIRST EPISTLE
OF
ST JOHN THE APOSTLE.

CHAP. II.

23 **E**VERY one that denieth the Sonne, neither hath he the Father. He that confesseth the Sonne, hath the Father also.

CHAP. V.

6 This is he that came by water and bloud Jesus Christ: not in water only, but in water and bloud. And it is the spirit which testifieth that Christ is the truth.

7 For there be three which give testimonie in heaven, the Father, the Word, and the Holy Ghost, and these three be one.

8 And there be three which give testimonie in earth: the spirit, water, and bloud. And these three be one.

9 If we receive the testimonie of men, the testimonie of God is greater, because this is the testimonie of God which is greater, that he hath testified of his Sonne.

10 He that beleveth in the Sonne of God, hath the testimonie of God in himself. He that beleveth not the Sonne, maketh him a liar; because he beleveth not in the testimonie which God hath testified of his Sonne.

11 And this is the testimonie, that God hath given us life everlasting. And this life is in his Sonne.

12 He that hath the Sonne hath life. He that hath not the Sonne of God hath not life.

20 And we know that the Sonne of God commeth: and he hath given us understanding, that we may know the true God, and may be in his true Sonne. This is the true God, and life everlasting. My little children, kepe yourselves from idols. Amen.


¹ Wakefield, in his note on this 23d verse of the 2d chapter, says, "All but the Arabic have this addition." This assertion shows how little we can depend even on learned men. We have not had an opportunity of seeing many of the original versions; nor could we tell whether it was in the Arabic were we shown it: but of the two Greek copies beside me just now, the modern one printed at Glasgow 1829 has it, but an ancient copy which, unfortunately, has not the beginning, has not this addition; and our present English translation, by printing the last part in italics, infer it is not in the original. He

I. JOHN.

GENEVAN Translated 1560.

THE FIRST EPISTLE GENERAL
OF
JOHN.

CHAP. II.

23  HO SOEVER
denieth the
Sonne, the same
hath not the
Father.

CHAP. V.

6 This is that Jesus Christ that came by water and blood; not by water onely, but by water and blood: and it is that Spirit that beareth witness: for the Spirit is truth.

7 For there are three which beare record in heaven, the Father, the Worde, and the Holy Ghost: and these three are one.

8 For there are three which beare recorde in the earth, the spirit, and the water, and the blood: and these three agree in one.

9 If wee receive the witness of men, the witness of God is greater: for this is the witness of God, which he testified of his Sonne.

10 He that beleeueth in the Sonne of God hath the witness in himselfe: he that beleeueth not God hath made him a liar, because hee beleeued not the recorde that God witnessed of his Sonne.

11 And this is the recorde that God hath given unto us eternall life, and this life is in his Sonne.

12 Hee that hath that Sonne, hath that life: and hee that hath not that Sonne of God, hath not that life.


20 But we know that that Sonne of God is come, and hath given us a minde to know him, which is true: and we are in him that is true, *that is*, in his Sonne JESUS CHRIST: this same is very GOD and eternall life.

21 Babes, keepe yourselves from idoles. Amen.

KING JAMES. Translated 1611.

THE FIRST EPISTLE GENERAL
OF
JOHN.

CHAP. II.

23  HO SOEVER
denieth the Son,
the same hath
not the Father:
[*but he that ac-
knowledgeth the
Son hath the
Father also.*]

CHAP. V.

6 This is he that came by water and blood, *even* Jesus Christ: not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that beare record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8 And there are three that beare witness in earth, the spirit, and the water and the blood: and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10 He that belieueth on the Son of God hath the witness in himself: he that belieueth not God hath made him a liar; because he belieueth not the recorde that God gave of his Son.

11 And this is the record, that God hath given to us eternal life; and this life is in his Son.

12 He that hath the Son hath life, *and* he that hath not the Son of God hath not life.


20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

21 Little children, keepe yourselves from idols. Amen.

WAKEFIELD'S 1790.

THE FIRST EPISTLE
OF
JOHN.

CHAP. II.

23  HO SOEVER
denieth the Son,
neither hath he
the Father: and
whosoever ac-
knowledgeth the
Son he hath the
Father also.

CHAP. V.

6 This is he who came by water, and blood, and breath, Jesus the Christ, not by water only, but by water, and blood, and breath, is the testimony given.

8 For there are these three witnessess; the breath, and the water, and the blood: and these three are to that one purpose.

9 Now we admit the testimony of men, but the testimony of God is greater; for such is the testimony which he hath borne to his Son.

10 Whoso belieueth on the Son of God, he keepeth this testimony in himself: whoso doth not believe God he maketh Jesus a deceiver; because he doth not think worthy of belief that testimony which God bare to his Son.

11 And this testimony is, that God hath given us eternal life: and this life is in his Son.

12 He who hath the Son hath this life, but he who hath not the Son hath not this life.

20 And we know that the Son of God is come, and hath given us discernment to know the true God; and we are in the true God through his Son Jesus Christ. He is that true God, and eternal life.

21 Dear children! keep yourselves from idols. Amen.

also leaves out the 5th chapter altogether, and the words to 79 79 (in the earth) from the 8th vers., because it says they are not in the Ethiopic or Arabic, and some others. But it may be only an omission in these versions, for the whole is in both the Greek versions above alluded to.

NOTE.—There appears to be no variation worth transcribing in the Second and Third Epistles of John.

JUDE-REVELATION.

JOHN WICKLIFFE'S. 1380.

JUDAS.

CHAP. I.



JUDAS the servant of Jesu Crist and brother of James to these that ben loved, that ben in God the Fadir, and to him that ben clepid and kept of Jhesu Crist, merci and pees and charite be filled to you.

CHAP. II.¹

A These ben in her metis feestinge togidre to filthe, withouten drede fedinge hemselff. These ben cloudis withouten watir, that ben horn aboute of the wyndis. Hervest trees withouten fruyt, tweis deed, drawn up bi the roote, watris of the woodsee fomyng out her confusions, erringe steris to whiche the tempest of derknessis is kept withouten ende. But Enoch the seventhe fro Adam profeciede of these and seide, lo the Lord cometh with his hooli thousyndis to do doom agens alle men.

APOCALIPS.

CHAP. I.



IO he cometh with cloudis and ech ige schal se him, and thei that prickide him, and alle the kyndredis of the erthe schulen biweile himselff on him, ghe amen. I am Alpha and Oo the bigynnynge and the ende seith the Lord God that is, and that was, and that is comynge Almygti.

JOHN ROGERS' 1537

THE EPISTLE

OF THE

APOSTLE SAYNCTE JUDAS.



JUDAS the servaunte of Jesus Christ the brother of James. To them which are called and sanctified in God the Father, and preserved in Jesus Christ. Mercye unto you and peace, and love be multiplied.

c These are spottes whych of your kyndnes feast together without feare, fedynge themselves. Cloudes they are wythout water, caried about of windes, and trees without fruit at gatheryng tyme, twyse dead and plucked up by the rotes. They are the raygynge waves of the sea, fomyng out theyr owne shame. They are wandryng stars, to whom is reserved the mist of darknes for ever. Enoch, the seventh from Adam, prophesied before of suche sayinge: Beholde, the Lord shal come wyth thousands of sayntes.

THE REVELACYON

OF

S. JOHN THE DIVINE.

CHAP. I.



BEHOLDE he commeth with cloudes, and all eies shall see him: and they also whiche perseed him. And all kyndredes of the earth shall wayle: Even so, Amen. I am Alpha and Omega, the begynnynge and the endyng, saith the Lorde Almighty, which is, which was, and which is to come.

RHEIMES. 1582

THE CATHOLIKE EPISTLE

OF

JUDE THE APOSTLE.



JUDE the servant of Jesus Christ, and brother of James: to them that are in God the Father beloved, and in Jesus Christ preserved, and called.

Mercie to you, and peace and charitie be accomplished.

12 These are in their bankets, spottes, feasting together without feare, feeding themselves, cloudes without water which are caried about of windes, trees of autumnne, unfruitful, twice dead, plucked up by the rootes,

13 Raging waves of the sea, foming out theyr owne confusions, wandering starres: to whom the storme of darknesse is reserved for ever.

14 And of these prophesied Enoch, the seventh from Adam, saying, Behold our Lord is come in his holy thousandes.

THE APOCALYPSE

OF

JOHN THE APOSTLE.

CHAP. I.




BEHOLD he commeth with the cloudes, and every eie shal see him, and they that prickid him. And al the tribes of the earth shal bewaile themselves upon him. Yea, Amen. I am Alpha and Omega, the beginning and end, saith our Lord God, which is, and which was, and which shal come, the Omnipotent.

JUDE—REVELATION.

GENEVAN. Translated 1569.

THE GENERALL EPISTLE
OF
JUDE.

1  UDE a servant of Jesus Christ, and brother of James, to them which are called and sanctified of God the Father, and reserved to Jesus Christ :

2 Mercie unto you, and peace and love be multiplied.

12 These are spotted in your feasts of charitie when they feast with you, without all feare, feeding themselves : cloudes *they are* without water, carried about of winds, corrupt trees and without fruit, twice dead, and plucked up by the rootes.


13 They are the raging waves of the sea, foaming out their owne shame : *they are* wandering starres, to whom is reserved the blacknesse of darknesse for ever.

14 And Enoch also the seventh from Adam, prophesied of such, saying, Behold the Lord commeth with thousands of his saintes.

THE REVELATION

OF
SAINT JOHN THE APOSTLE AND
EVANGELIST.


CHAP. I.

7  EHOLD he cometh with clouds, and every eye shall see him : yea, even they which peared him through : and all kinreds of the earth shall waile before him. Even so, Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, *even* the Almighty.

KING JAMES. Translated 1611.

THE GENERAL EPISTLE
OF
JUDE.

1  UDE the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called :

2 Mercy unto you, and peace, and love be multiplied.

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear : cloudes *they are* without water, carried about of winds ; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots ;


13 Raging waves of the sea, foaming out their own shame ; wandering stars, to whom is reserved the blackness of darkness for ever.

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saintes.

THE REVELATION

OF
SAINT JOHN THE DIVINE.


CHAP. I.

7  EHOLD he cometh with clouds ; and every eye shall see him, and they *also* which pierced him ; and all kindreds of the earth shall wail because of him. Even so, Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

WAKFILD'S. 1795.

THE EPISTLE
OF
JUDE.

1  UDE a servant of Jesus Christ, and brother of James, to the beloved in God the Father and in Jesus Christ, to the preserved, to the called : Mercy, and peace, and love, be multiplied unto you !


12 These are hidden rocks in your feasts of love, regaling themselves without scruple ; deluding themselves ; clouds without water, carried about by winds ; trees that shed their fruit unfruitful for two seasons, dead, rooted up ;

13 Raging waves of the sea, foaming out their own shame ; wandering stars, for which the blackness of everlasting darkness is reserved. And indeed Enoch, the seventh from Adam, was their instructor of old time, saying : Behold ! the Lord is coming with ten thousands of his saintes.

THE REVELATION

OF
JOHN.

CHAP. I.

A  EHOLD ! he is coming in the clouds, and every eye will see him, and they who pierce him : and because of him will all the tribes of the earth beat themselves in sorrow. Even so : Amen !

8 I am, saith the Lord, the first and the last, the beginning and the end : who am, and who was, and who will be ; the Almighty !

JOHN WICLIFFE'S. 1380.

E I am alyve and I was deed and lo I am lyyvinge into worldis of worldis.

CHAP. II.

G And he schal governe hem in an yrun yerd.

CHAP. III.

A And to the angel of the chirche of Sardis write thou. These thingis seith he that hath the sevene spiritis of God, and the sevene sterres.

CHAP. IV.

B And in the myddil of the seete, and in the cumpas of the seete foure beestis ful of ighen bifore and bihynde.

CHAP. XIII.

A And the beeste whom I saigh was lyk a parde.

CHAP. XV.

B And oon of the foure beestis ghaf to the sevene angelis sevene goldun violis ful of the wrahte of God that lyveth into worldis of worldis.

CHAP. XVI.

A And the second angel schedde out his viol into the see, and the blood was maad as of a deed thing, and ech man lyyvinge was deed in the see.

CHAP. XVII.

B And I sigh a woman drunke of the blood of seintis.

CHAP. XVIII.

C The merchandises of gold and of silver, and of precious stoon, and of pearl and of byes and of purpur and of silk and coclyn, and ech tree thymus, and alle vessels of yvore, and alle vessels of precious stoon and of brass, and of yron, and of marbil: and canel and amonye and of swete smellynge thingis and oyntementis, and encense and of wyn and of oile: and of flour and of wheete, and of werkbeestis, and of scheep and of horsis and of cartis and of servauntis and othire lyves of men.

CHAP. XIX.

A And the foure and twenti senyours and foure beestis felden down and worshipiden God sittynge on the trone and seiden, Amen Alleluia.

CHAP. XXII.

D He seith that berith witnessynge of these thingis yhe Amen. I come soone Amen, come thou Lord Jhesus.

JOHN ROGERS'. 1537.

E And am alyve, and was dead, and behold I am alyve for ever more.

CHAP. II.

G And he shall rule them wyth a rodde of yron.

CHAP. III.

A And wryte unto the messenger of the congregacyon of Sardis: thys sayeth he that hath the spyrit of God, and the sevene starres.

CHAP. IV.

B And in the middes of the seate, and round about the seate were iiij beastes full of eyes before and behynd.

CHAP. XIII.

A And the beast whyche I sawe was lyke a cat of the mountayne.

CHAP. XV.

B And one of the iiij beastes gave to the seven angels seven golden vyalles, ful of the wrath of God, whych lyveth for evermore.

CHAP. XVI.

A And the second angel shed out his vial upon the sea, and it turned as it were into the bloud of a dead man, and every living thinge died in the sea.

CHAP. XVII.

B And I sawe the wyfe dronke wyth the bloud of sayntes.

CHAP. XVIII.

C The ware of golde, and sylver, and precious stones, neither of pearle, and rames, and purple, and skarlet, and al thine woode, and al maner of vessels of ivory, and all maner of vessels of mooste precyous woode, and of brasse, and of yron, and synamone and odoures, and ointments, and frankinsence, and wine, and oile and fyne flour, and wheate, beastes, and shepe, and horses, and charrets, and bodyes and soules of men.

CHAP. XIX.

A And the xxiiii elders, and the foure beastes fel doune, and worshipped God that sat on the seat, saying, Amen, Alleluia.

CHAP. XXII.

D He whych testyfyeth these thynges sayeth: he it, I come quickly. Amen. Even so come Lord Jesu.

RHEMES. 1582.

18 And alive, and was dead, and behold I am living for ever and ever.

CHAP. II.

27 And he shal rule them with a rod of yron.

CHAP. III.

1 And to the angel of the church of Sardis write, This saith he that hath the seven spirites of God, and the seven starres.

CHAP. IV.

6 And in the middes of the seate and round about the seate foure beastes ful of eies before and behind.

CHAP. XIII.

2 And the beast which I saw was like to a libarde.

CHAP. XV.

7 And one of the foure beastes gave to the seven angels seven vials of gold ful of the wrath of the God that liveth for ever and ever.

CHAP. XVI.

3 And the second angel poured out his vial upon the sea, and there was made bloud as it were of one dead: and every living soul died in the sea.

CHAP. XVII.

6 And I saw the woman drunken of the bloud of the saines.

CHAP. XVIII.

12 Merchandise of gold and silver and precious stone, and of pearle, and fine linnen, and purple, and silke, and scarlet, and al thynne wood, and al vessels of yvorie, and al vessels of precious stone and of brasse and yron and marble, and cynamon, and of odours, and ointement, and frankincense, and wine, and oile, and floure, and wheate, and beastes, and sheepe, and horses, and chariotes and slaves, and soules of men.

CHAP. XIX.

4 And the foure and twentie seniors fel doune, and the foure beastes, and adored God sitting upon the throne, saying: Amen, Alleluia.

CHAP. XXII.

20 Saith he that giveth testimonie of these things. Yea I come quickly: Amen. Come Lord Jesus.

GI NEVAN. Translated 1893.

KING JAMES. Translated 1811

WAKEFIELD'S, 1796.

18 And am alive, but I was dead :
and behold, I am alive for evermore.
Amen.

CHAP. II.

27 And he shall rule them with a
rod of yron.

CHAP. III.

1 And write unto the angel of the
church which is at Sardis, these things
saith hee that hath the seven spirits of
God, and the seven stars.

CHAP. IV.

6 And in the mids of the throne,
and round about the throne were four
beastes, full of eyes before and behind.

CHAP. XIII.

2 And the beast which I saw was
like a leopard.

CHAP. XV.

7 And one of the foure beasts gave
unto the seven angels seven golden
vials full of the wrath of God, which
liveth for evermore.

CHAP. XVI.

3 And the second angel poured out
his vial upon the sea, and it became
as the blood of a dead man ; and
every living thing died in the sea.

CHAP. XVII.

6 And I saw the woman drunken
with the blood of saints.

CHAP. XVIII.

12 The ware of gold, and silver,
and of precious stone, and of pearles,
and of fine linnen, and of purple, and
of silk, and of scarlet, and of all
manner of thyne wood, and of all ves-
sels of most precious wood and of
brasse, and of yron, and of marble.

13 And of cynammon, and odours,
and ointments, and frankincense, and
wine, and oyle, and fine floure, and
wheate, and beastes, and sheepe, and
horses, and charets, and servants, and
soules of men.

CHAP. XIX.

4 And the four and twenty elders,
and the four beasts, fell downe,
and worshipped God that sate on the
throne, saying, Amen, Halleluiah.

CHAP. XXII.

20 He which testifieth these things
saith, surely I come quickly, Amen.
Even so, Come Lord Jesus.

18 *I am* he that liveth, and was
dead ; and, behold, I am alive for
evermore, Amen ;

CHAP. II.

27 And he shall rule them with a
rod of iron ;

CHAP. III.

1 And unto the angel of the church
in Sardis write ; These things saith he
that hath the seven Spirits of God,
and the seven stars ;

CHAP. IV.

6 And in the midst of the throne,
and round about the throne, *were* four
beasts full of eyes before and behind.

CHAP. XIII.

2 And the beast which I saw was
like unto a leopard.

CHAP. XV.

7 And one of the four beasts gave
unto the seven angels seven golden
vials full of the wrath of God, who
liveth for ever and ever.

CHAP. XVI.

3 And the second angel poured out
his vial upon the sea ; and it became
as the blood of a dead *man* : and
every living soul died in the sea.

CHAP. XVII.

6 And I saw the woman drunken
with the blood of the saints.

CHAP. XVIII.

12 The merchandise of gold, and
silver, and precious stones, and of
pearls, and fine linen, and purple, and
silk, and scarlet, and all thyne wood,
and all manner vessels of ivory, and
all manner vessels of most precious
wood, and of brass, and iron, and
marble,

13 And cinnamon, and odours, and
ointments, and frankincense, and wine,
and oil, and fine flour, and wheat, and
beasts, and sheep, and horses, and
chariots, and slaves, and souls of men.

CHAP. XIX.

4 And the four and twenty elders,
and the four beasts, fell down and
worshipped God that sat on the
throne, saying, Amen. Alleluia.

CHAP. XXII.

20 He which testifieth these things
saith, Surely I come quickly ; Amen.
Even so, come, Lord Jesus.

18 And I was alive, but died. and
now continue living for evermore :
Amen !

CHAP. II.

27 And he shall tend them with a
crook of iron.

CHAP. III.

1 And to the messenger of the
church of Sardis write : These things
saith the owner of the seven spirits of
God, and of the seven stars.

CHAP. IV.

6 And in the middle of the throne,
and round about the throne, were four
living creatures, full of eyes before
and behind.

CHAP. XIII.

2 And the beast, which I saw, was
like a leopard ;

CHAP. XV.

7 And one of the four living crea-
tures gave to the angels seven golden
phials, full of the wrath of God, who
liveth for ever and ever.

CHAP. XVI.

3 And the second angel poured out
his phial upon the sea, which became
like the blood of a dead animal ; so
that every living creature in the sea
perisheth.

CHAP. XVII.

6 And I saw the woman drunk
with the blood of the saints.

CHAP. XVIII.

12 Merchandise of gold, and silver,
and precious stones, and pearls, and
fine linen, and purple and silk, and
scarlet, and every sweet smelling
wood, and every ivory vessel, and
every vessel of the most precious
stone, and of brass, and iron, and
marble,

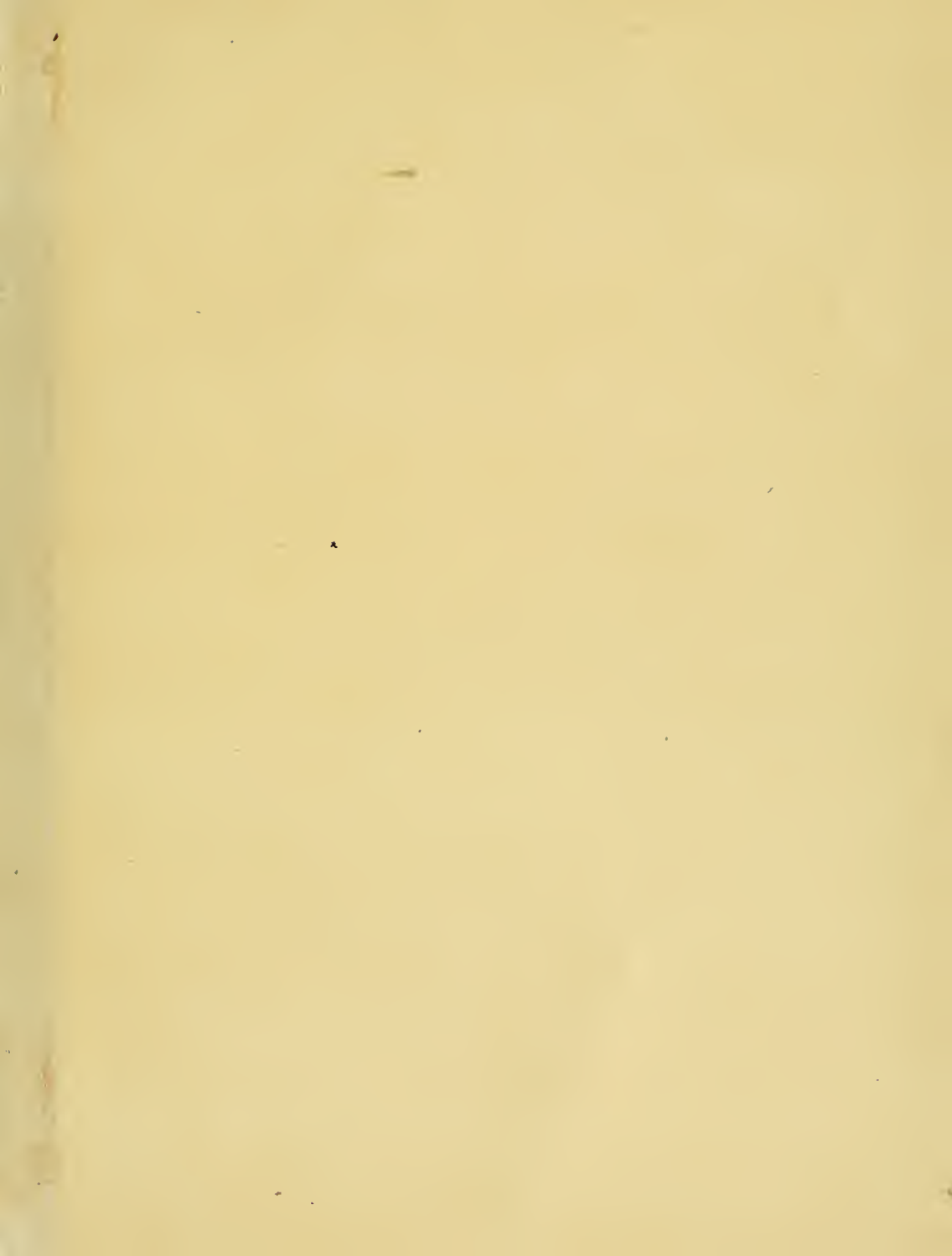
13 And cinnamon, and perfumes,
and mixed ointments, and frankin-
cense, and wine, and oil, and fine
flour, and wheat, and beasts, and
sheep, and horses, and carriages, and
the bodies and lives of men.

CHAP. XIX.

4 And the four and twenty elders,
and the four living creatures, fell
down and worshipt God, who was
sitting on the throne, saying ; Amen !
Give ye praise unto Jehovah !

CHAP. XXII.

20 He who is declaring these things.
saith : I am indeed coming quickly.
Amen : Come ! Lord Jesus !



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